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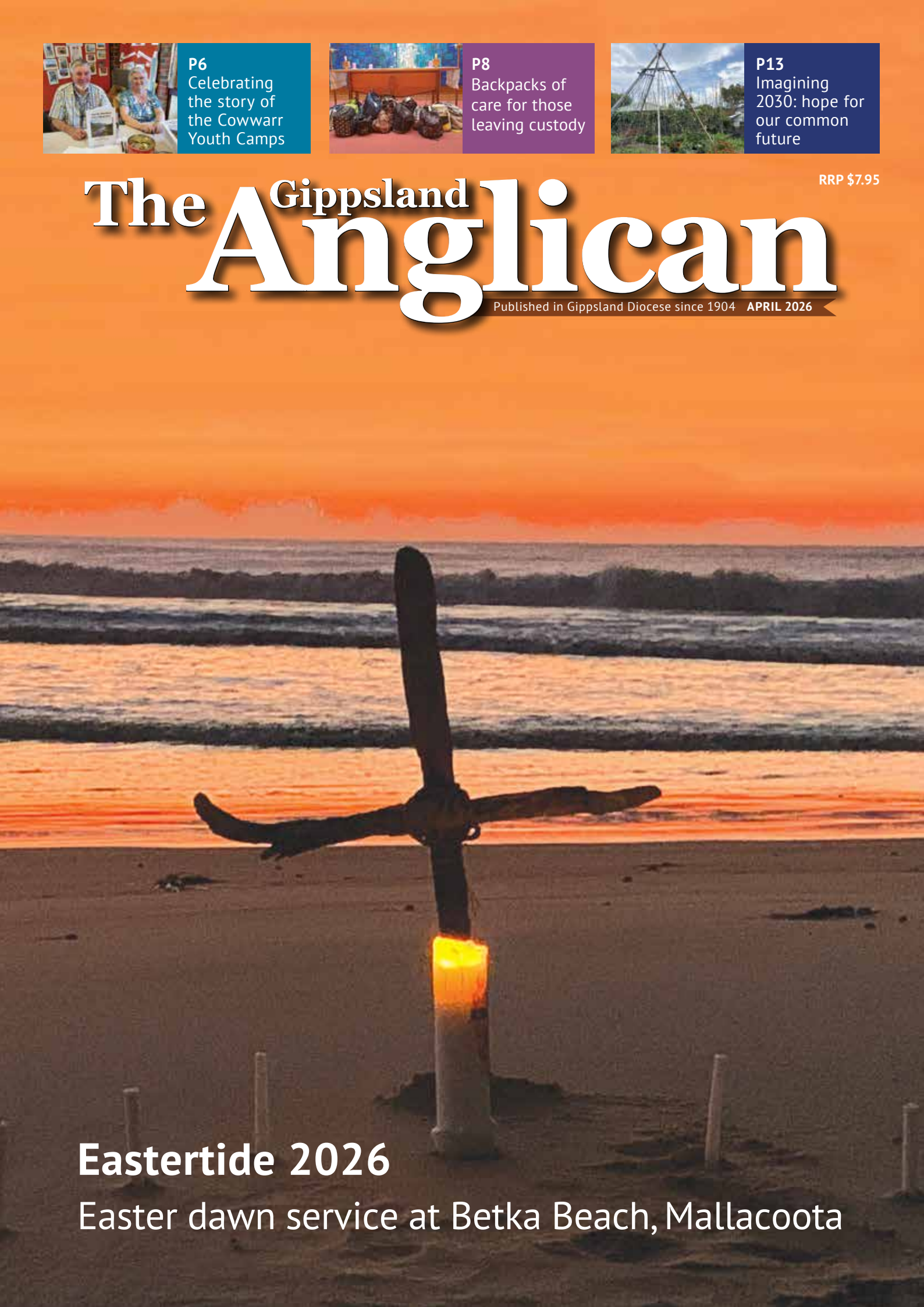


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future

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# The <sup>Gippsland</sup> Anglican

Published in Gippsland Diocese since 1904 **APRIL 2026**



**Eastertide 2026**

Easter dawn service at Betka Beach, Mallacoota



# Coming Home

There's a delightful children's book, first published in 1942, called *The Runaway Bunny*. It tells the story of a little bunny who wanted to run away, but whose mother countered every nominated escape plan with a very touching foil. 'I will become a rock on the mountain high above you', said the little bunny. 'If you become a rock on the mountain high above me', said his mother, 'I will be a mountain climber, and I will climb to where you are.' If you become a mountain climber', said the little bunny, 'I will be a crocus in a hidden garden.' If you become a crocus in a hidden garden', said his mother, 'I will be a gardener. And I will find you.' And so it goes.

The story of this runaway bunny hiding from its mother in a garden evokes for me the story of a runaway man and woman, hiding in a garden from the One who gave them life: 'They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.' (Gen 3:8)

This, of course, is the mythical garden planted by God in Eden, where he put humankind to till it and to keep it. (Gen 2:8, 15). As that story unfolds, Adam turns out to be about as good a gardener as me (what's a crocus?! He and Eve are expelled from Eden, with cherubim (angels), and a spinning flaming sword guarding the way back to the tree of life.

In some other stories of the Judeo-Christian tradition, God behaves a bit like the mother in *The Runaway Bunny*: constantly responding to his children's tendency to wander off or hide, finding new ways to avert or redeem the disastrous consequences of their actions – as any parent would – and coaxing them back home, to their true identity, to that place of flourishing: back, so to speak, past the angel to the tree of life.

To an emergent nation journeying through the wilderness God gives the guidance and the teaching of the law; for a people craving leadership he raises up judges and anoints kings; to apostate tribes he sends the prophets' call to return; and so it goes.

## ***In Eastertide we return to the beginning of our stories, our common story.***

For the Church, this pattern finds its culmination in the Incarnation: the mystery whereby God's Word – the very essence of God – becomes flesh in Jesus of Nazareth, whose living and dying reveal the depth and the reach of the love that would call us home. And what does it mean to be home but to be truly and fully ourselves – that which we were created to be and become: children of God, in the image of God, and always in the presence of God.

The angel at the empty tomb greets the women: 'you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay.' (Matt 28:5-6) Nature, it is said, abhors a vacuum. No wonder the women bolt like startled rabbits. Confronting though it is, it seems a cold, dead body is still easier to deal with than an empty tomb.

But they flee with these words ringing in their ears: 'Go quickly and tell his disciples he has risen from the dead and is going ahead of you into Galilee. There you will see him.' (Matt 28:7)

An odd summons: back to Galilee, back to where it all began.

Or does this messenger call them – and us – even farther back in their story and ours: back to that garden in the east, back past the angelic sentinel to our deepest identity and belonging?

Not naively, in some 'paradise regained' kind of romance, but such that we can say honestly with St Paul, I am what I am by God's grace (1 Cor 15:10), and know that to be good news.

In Eastertide – not least in the renewal of our baptismal vows – we return to the beginning of our stories, our common story, beckoned by him who finds us in all things of our flesh and leads us back to the tree of life, indeed whose Cross is our tree of life, even – and especially – on Easter morning.

And, in arriving at where we started, as T S Eliot would have it in 'Little Gidding', we may know the place (and ourselves) for the first time.

There's an ancient text in the Roman Catholic tradition (excerpted below) based on the readings for Holy Saturday – that in-between space between Good Friday and Easter Day – in which Christ himself, as it were, addresses us from the tomb. May these words ring in our ears as we rise from the Lord's table, quickened with glad tidings to share, a little startled perhaps, but strangely comforted by the invitation to hurry home:

For the sake of you, who left a garden, I was betrayed in a garden and I was crucified in a garden. See my hands, nailed to a tree for you who once stretched out your hand to a tree. The sword that pierced me has sheathed the sword that was turned against you. Rise, let us leave this place. The enemy led you out of the earthly paradise. I will enthrone you in heaven. I appointed cherubim to guard you, but now the throne formed by the cherubim awaits you. The bridal chamber is adorned, the banquet is ready, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

+RHL



# DV Aware Sunday

Some people in our congregations are rejoicing. Others are quietly carrying deep pain. The church is called to make room for both.

## ■ Tracy Lauresen

Most churches want to be places of hope and encouragement. But the gospel also calls us to something more demanding: to stand alongside those who are suffering. The apostle Paul describes the shape of Christian and church life in a simple but challenging sentence:

Rejoice with those who rejoice; weep with those who weep.

(Romans 12:15)

That is why DV Aware Sunday on 3 May matters.

The New Testament scholar Leon Morris observed that Paul often begins his letters with rich theological teaching about faith and then moves to how that faith should be lived out. Faith is not simply belief; it is life transformed. For Paul, faith is clearly not about doing good things to earn life, but also, clearly, good works will flow from a life already made new in Christ. True life in Christ expresses itself through love.

In Romans 12, Paul describes what that love looks like in practice: in our relationship with God, in our care for fellow believers, and in our posture toward the world. Within the Christian community, love means sharing both joy and sorrow: rejoicing with those who rejoice and weeping with those who weep.

In some ways this runs against the grain of our culture. In Australia, we sometimes like to cut down tall poppies who have reason to rejoice, and many of us feel uncomfortable engaging with people who are suffering.

Carrying other people's burdens is not always easy. Hearing about suffering can make us uncomfortable, and it can feel self-protective to turn away from painful stories.

But the Christian community is meant to model a countercultural way of life, one where people are not left alone in their suffering. As Mother Teresa reminded Christians,

If we have no peace, it is because we have forgotten that we belong to each other.

To rejoice with those who rejoice and to weep with those who weep is part of

**HELP US TO PREVENT  
DOMESTIC VIOLENCE AND  
ENSURE THE WELL-BEING  
OF FAMILIES AND WOMEN  
IN OUR CHURCHES.**



remembering that truth. It is part of living the new life in Christ together.

Domestic and family violence affects many people connected with our churches: research within the Anglican church found that one in three women and one in seven men had been in a violent relationship. When we remain silent about this reality, that silence can isolate those who are suffering and embolden those who cause harm. It can also lead victims to conclude that the church is the last place they could safely turn for support.

### Is your church going to mark DV Aware Sunday on 3 May?

Marking DV Aware Sunday is one small but important way of living out Paul's call to weep with those who weep. It is a moment for churches to acknowledge the reality of domestic and family violence in our communities and in our congregations, to pray for those affected, and to signal clearly that the church is a place where suffering can be named and where people will be supported.

### Resources for Your Church

We have prepared simple resources to make participation easy:

- prayers for use in services
- sermon and reflection ideas
- an all-age talk
- bulletin notices and slides
- guidance for responding well to disclosures
- ways to easily support the church's work

Even a brief acknowledgement during a service can make a difference.

### Join DV Aware Sunday on 3 May, 2026

Following Jesus shapes the way we live together. It teaches us to notice what others overlook, to name what others ignore, and to stand with those who are hurting. DV Aware Sunday is one practical way our churches can embody that calling.

### This year we invite *your* church to take part

Together, we can help our churches become places where suffering is not hidden, compassion is visible, and hope can begin.

### Support This Work

On DV Aware Sunday, we also have one more request for Anglicans: that you invite people in the pew to make a small one-off donation to support the church's work to prevent domestic and family violence. It's a practical request as this ministry now relies significantly on voluntary financial support. Without this support, we will not be able to continue providing the kind of resources and coordination that help our churches become safer places for all.

For more information visit:

<https://www.tencommitments.org.au/dvsunday>

Rev'd Tracy Lauresen is the National Program Manager, Families & Culture for the General Synod of the Anglican Church of Australia.



# Reconnecting in ministry PTO gatherings resume

PTO clergy gather with Bishop Richard at the dedication of a portable communion table crafted by Rev'd Lyn Williams

■ **Brenda Burney**

Before COVID, clergy with Permission to Officiate (PTO) and retired clergy in our Diocese, regularly gathered for worship, fellowship, and meals. These meetings recently restarted after two PTOs happened to meet at church one Sunday morning. During their conversation, both realised that they missed connecting with colleagues across the Diocese now that they were no longer as involved in parish ministry. They thought others might feel the same way.

This sparked a journey of conversations between myself and the Reverend Lyn Williams as we began to consider how we might help reestablish connections and discover how others were feeling. We shared our ideas with Bishop Richard, who fully supported our initiative.

Our initial gathering, at St Mary's in Trafalgar in October last year, and our second gathering at St John's in Bairnsdale in February this year, were well attended. We had planned to gather outside for worship, fellowship and a meal around a fire pit but on both occasions the Gippsland weather was predictably ordinary. We adapted as all wise Gippslanders do and gathered indoors. As you can imagine, there was no shortage of conversation as we caught up with those we hadn't seen for a while.

A highlight of our gathering in Bairnsdale, was the dedication by Bishop Richard of a portable communion table magnificently crafted by the Reverend Lyn Williams. We were blessed to be the first to share in holy communion around it. Lyn has generously made it available for

anyone across the Diocese to use. It can be picked up from the registry office and neatly fitted into your car.

Afterwards, Bishop Richard led a discussion of the joys and challenges we experience. Often we are connected to a parish and can continue exercising various ministries. As we move around the Diocese, the variety of places and people can be energising and stimulating. There are some freedoms that come with not being an incumbent. We have more time to be a "person of prayer", to reach out to the wider community, to become involved in community groups. We have some wisdom that is worth sharing.

Sometimes, however, we can feel as if we are floating in a boat on our own. Our reference point in life has been our ministry. Our identity is caught up in that. When that changes, there can be a sense of loss and grief. There is a strong need

for active PTOs to meet with clergy across the Diocese for fellowship, retreat and professional development. One question raised was how well we prepare our clergy for retirement.

One thing that was established at these gatherings is the need for them to continue. We already have plans in place to meet in the southern region in May or June.

We would like to take this opportunity to thank Bishop Richard for his wise counsel and for supporting this ministry. Thanks to those who have attended and shared their thoughts and to the parishes of Trafalgar and Bairnsdale for their hospitality in hosting our first two gatherings.

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Brenda Burney holds a PTO in the Diocese of Gippsland



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# Preparing for Synod 2026: looking back at 2025

## ■ Krista Mountford

In our Diocese, Synod is an important gathering where clergy and lay representatives come together to worship, reflect, and make decisions that shape the life and mission of the Church. As we prepare for the next Synod on 15 – 17 May, 2026, it is helpful to look back at the 2025 session, which set a strong foundation for ministry across the Diocese.

The 2025 Synod met in mid-May at Sale, opening with a Eucharist at St Paul's Cathedral. The weekend was marked by prayer, thoughtful discussion, and discernment of priorities for the coming year.

Bishop Richard's Presidential Address encouraged members to engage with the Diocese's mission 'with faith, hope and courage,' reminding everyone that the work of the Church is rooted in Scripture and prayerful reflection.

Synod received reports from Bishop-in-Council and diocesan officers, including audited accounts for 2023 – 24 and the budget for 2025 – 26, ensuring that the Diocese continues to have a solid financial foundation to support ministry.

Members also considered motions shaping the Diocese's work. A highlight was the commitment to Hope25, the national evangelism initiative. Synod resolved to continue supporting outreach efforts and to encourage parishes to share stories of mission and community impact.

Synod also acknowledged the 175th anniversary of the Anglican Board of Mission (ABM) and the ongoing involvement of Gippsland people in ABM's work, reinforcing the Diocese's connection to mission on both local and global levels.

Other motions supported included strengthening diocesan communications,



The yarning panel at Synod 2025

***Synod is not just about decisions – it is about listening to God and one another.***

focusing on healing ministry, addressing climate resilience, removing the retirement age for priests and deacons in diocesan legislation, and that we celebrate and give thanks in 2026 as it's been 30 years since the first ordination of a woman as a priest in our Diocese. All of these motions continue to reflect the Church's concern for both people and creation. We look forward to receiving updates about these areas at the coming Synod.

Beyond formal business, the 2025 Synod provided time for fellowship, worship, and sharing experiences of God at work in the Diocese.

As we look forward to Synod 2026, the sense of shared purpose and commitment to Christ's mission in Gippsland remains strong. We are also very honoured that The Most Rev'd Dr Ric Thorpe, Archbishop of Melbourne and Metropolitan Victoria, and his wife Louise (Louie) Thorpe, will be joining us. Archbishop Thorpe will be the preacher at the Synod Eucharist on the Friday evening which will be a highlight, and we hope many Gippsland Anglicans will attend who are not members of Synod, as we formally welcome +Ric and Louie to the Diocese.

Krista Mountford is the TGA Editor and Diocesan Development Officer.



Hope25 panelists at the 2025 Synod with facilitator Susan Liersch



# Celebrating the story of the Cowwarr Youth Camps

Rev'd Baker and Linda Davies celebrating at the book launch

## ■ Lynette Teese

1996 saw the beginnings of a movement in Gippsland that would span more than a decade, bringing young Christian people together under the guidance and care of a dedicated team of fellow Gippslanders.

After attending the National Secretariat for Cursillo held that year in Perth, Rev'd Laurie Baker (Lay Director of Cursillo at the time) was inspired by a presentation about a new program developed along the lines of 'Cursillo for Teenagers'. From this inspiration grew a Gippsland initiative that would see a total of 21 youth camps held between 1998 and 2009.

The life and story of the Cowwarr Youth Camps has now been captured in a

new book compiled by Linda Davies titled *From The Mountains To The Valleys Below*. The book was launched before an appreciative audience at St John's Anglican Church in Maffra on Saturday 28 February.

Rev'd Laurie spoke with heartfelt love and pride about the gift of these camps, not only for the many young people who attended over the years, but also for the teams who gave so generously of their time and energy to ensure each camp was a success. Author Linda Davies reflected on the journey of compiling the book, while Rev'd Brenda Burney shared about her long involvement in the camps and the joys and challenges that came with

them. Rev'd Dave Perryman spoke about the profound impact the camps had on his own life as a young attendee, and how they played a part in his calling to a life of ministry.

Bishop Richard commended both the book and the program as a testament to the power of God working through the people of Gippsland.

Copies of the book can be purchased for \$25.00 (plus postage if required) by contacting Rev'd Laurie Baker on 0438 411 640 or 5141 1640.

Lynette Teese is a parishioner at Maffra.

## Moe / Newborough Parish Community Garden

### ■ Jeff Richardson

The Moe / Newborough Parish Community Garden was established in 2025 by a small group of enthusiastic gardeners, who were keen to grow produce for people visiting our Parish Outreach programs.

What makes our Community Garden unique is having a Rector who is a qualified Agriculturalist! However, coming from PNG the challenge of developing a community garden in Gippsland has stretched his expertise, which is based on a tropical climate, where growing vegetables and other plants have vastly different gardening requirements.

Fortunately, with Fr Giles' knowledge and the local gardening knowledge of the dedicated Community Garden Committee, several crops of vegetables have been shared among people within our community. In time this outreach ministry will expand as the need to provide fresh produce increases among people who drop into our outreach programs.



Fr Giles and Julia Motisi standing in the Community Garden with a tub filled with potato plants

Canon Emeritus Jeff Richardson is the TGA Representative at Moe/Newborough.



# Faith, fellowship and a renewed purpose at WAC weekend

Andrew Wood, Tim Charles, Alison Buttle, Meg Steenholdt, Alan Steenholdt, Rob Jacob, Angela Jacob

## ■ Andrew Wood

Warragul Anglican Church (WAC) held a 'WAC Weekend' at CYC The Island in Cowes, Phillip Island, from 28 February to 1 March. The theme was 'Renewed Purpose' with the aim to review and reformulate a vision for the parish for the years 2026 – 2030 (to replace the previous one, which ended in 2025).

A lot of work went in to preparing a 62-page purpose-made workbook, centred around three workshop sessions entitled: Called by God; Saved by God; Equipped by God. These were introduced by three expositions of passages from Ephesians by Rev'd Daniel Gebert. Each of these was followed by prayer points and discussion around targeted questions in groups of four individuals.

The groups were formed using an innovative strategy of selecting two 'travel buddies' and then finding two more. This changed for each session, which ensured that the groups of four changed every time. The output from each group was collected on 'Post-it' notes and stuck to a series of posters which could be viewed by all attendees. These posters will provide input into further deliberations by Parish Council, which will then formulate a revised Vision Statement for further comment by parishioners.

One feature that was especially attractive (to me, at least) was that the work on the vision statement was scheduled to finish by 2pm on the Saturday, leaving the rest of the day and most of Sunday morning (up to the in-house all-age

service at 11:00) free to go to the beach, play games, swim in the pool etc. Children had their own set of activities, some run by a specialist facilitator.

By the time we went home, we had enjoyed several massive meals together and had got to know many fellow parishioners we may have only known in passing. I particularly enjoyed having coffee at an outside table in the main street in a group of eight or so just 'soaking up the vibe', following a stroll along the beach.

Here are some short impressions I collected from fellow participants: 'family time'; 'connections'; 'community'; 'fun time'; 'hard work'; 'worth it'. This just about sums it all up, but the clear message from Ephesians to 'care for and submit to one another, strive to achieve maturity and be

obedient to God's commands', is something we might all keep in clear focus to 'live a life worthy of the calling' (Eph 4:1).

Andrew Wood is a parishioner at Warragul.

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# Backpacks of care for those leaving custody

Rev'd Sarah Gover and Morwell Custody Officer, Darren, with the backpacks

■ Sue Jacka

Scripture often encourages us to care for prisoners. But how does the average parishioner do this when we may not know anyone in prison, and showing that we care can seem difficult?

In my role as Police Chaplain at Morwell Police Station, I became aware of a practical need soon after moving to the Morwell parish in 2021. Since then, the parish has provided clothing for people while in custody, as well as backpacks for those leaving custody.

Recently, the community of St Mary's Morwell prepared another 19 backpacks for detainees being released. These may be for people who were unable to raise bail

but have since been found not guilty, or for those who have completed their sentence and are returning to the community.

Under the current court system, people can sometimes be sent to a town far from their home so their hearing can take place sooner where space is available in the court calendar. If they are released, they often leave with none of their personal belongings. A backpack containing a change of clothes and basic toiletries can help them begin the journey home.

Parishioners contributed in different ways. Many brought specific items, others donated money to purchase needed supplies, and some assembled backpacks

themselves. Recognising that transport can also be a challenge for those leaving custody, the parish has also collected funds to provide the Morwell Custody team with Myki cards so former detainees can travel where they need to go if they have no one to collect them.

For those leaving custody with little or nothing, these backpacks are more than practical items – they are a sign that they have not been forgotten.

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The Venerable Sue Jacka is the Rector at Morwell and Police Chaplain at Morwell Police Station.



The 19 backpacks were prayed over at both Sunday services



Megan Murphy on Unsplash

# Continuing Hope!

## ■ Susan Liersch

Here we are at Easter and 2026 is well under way. This time last year parishes around Australia were busy preparing to reach out into their local communities with the hope that only Jesus can give. It was exciting to be part of a nationwide evangelistic endeavour. Now though it is tempting, having left 2025 behind, to get lost in parish day to day business and lose sight of the valuable inroads that were made during Hope25. At last year's Synod the diocese made a commitment not to let the essence of Hope25 die in the water and so I want to encourage all of us to keep this important part of our Christian life right up there on our parish agendas.

Hope is needed more than ever with the current turn of events in the Middle East. These events have brought yet another layer of fear and anxiety to our already stressed fellow Australians. Jesus says in Matthew 24:6, 'You will hear of wars and rumours of wars but see to it that you are not alarmed. These things must happen, but the end is still to come.' Then further on He says in verse 14, 'And this gospel of the kingdom will be preached in all the world as a testimony to all nations, and then the end will come.'

As His disciples, we have hope that a new world is coming and we do not have to be anxious about what is happening in the world today. But what we do need to be doing is sharing the hope we have in Jesus with our family, neighbours, colleagues and friends; that is our calling as His disciples. So, on that note, our Diocesan Hope25 team, as I informed you last November, is continuing to work

together to assist you in undertaking this essential task.

The team will be meeting on 27 March to further develop the Strategic plan that I spoke about in the November '25 TGA. As we are now in 2026, Hope25 is no longer a relevant logo. Our team is looking at changing the name to Diocesan Outreach or 'DO' for short. However, we are open to hearing from you if you have a catchy logo idea that reflects the intent of Hope25 into the future. Send your ideas to: [susanl@basscoastanglican.org.au](mailto:susanl@basscoastanglican.org.au)

Also, the Hope25 page on the Diocesan website and other social media streams will be rebranded with a new logo and refurbished to be an ongoing resource for parishes. Clergy will be asked to include a response to the question, 'Where have you seen God at work in your parish in the last two months?' in their reports to Bishop in Council.

This is for the purpose of keeping evangelism on the agenda, as well as tracking what outreach is happening in each parish, so that we can support and encourage you all.

At our upcoming Synod, we are planning another panel where several parishes will have the opportunity to share about the outreach they are

doing in their local communities – particularly initiatives that take place beyond the church precinct.

We are looking at purchasing evangelistic resources at a diocesan level that can be used by parishes to decrease costs at a parish level. With this in mind, we invite you to share with us via the TGA, or Diocesan social media, what you are doing in your parish and what resources you are using that are assisting you to share the Good News of Jesus. In last December's TGA Rev'd Fran started the ball rolling by sharing her experience of using the program Taste and See.

We look forward to what you have to share with us.

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The Rev'd Susan Liersch is Chair of the Diocesan Outreach Team.

## Our commitment to a safe church

The Anglican Diocese of Gippsland is committed to ensuring our centres of worship and outreach are safe places for all, and it does not tolerate abuse or misconduct by church workers.

If you have any concerns, for yourself or someone you know, please contact our Professional Standards Office for a confidential discussion.



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# Gippsland Grammar crowned Victoria's top school rowing program at State Championships

Gippsland Grammar has delivered a historic performance at the 150th Victorian State Rowing Championships, finishing as the highest-ranked school on the medal table and securing a record nine gold medals across two days of competition at Lake Wendouree in Ballarat.

Competing on Ballarat's Olympic course on February 27 – 28, a squad of 40 students from Years 10 to 12 represented the school against the strongest crews in the state.

## Record medal haul across underage events

The first day of racing set the tone for the weekend, with Gippsland Grammar entering 23 boats across singles, doubles, quads and eights in Under-19 and Under-21 divisions.

Gold medals were secured in:

- Female Under-21 Quad Scull
- Female Under-19 Quad Scull
- Male Under-19 Double Scull
- Female Under-21 Double Scull

The squad also collected silver and bronze medals in multiple single scull and quad events, positioning the school for what would become its strongest-ever State Championships performance.

## Dominance in school events

The second day of racing further cemented Gippsland Grammar's standing as a powerhouse program. After opening with silver and bronze in the Male School Double Scull, the school produced an extraordinary run of four consecutive gold medals in:

- Female School Double Scull
- Male School Quad Scull
- Female School Quad Scull
- Female School Quad Scull Division 2

Additional podium finishes followed throughout the day, including bronze medals in Division 3 and Year 10 events, before the regatta concluded with a thrilling gold medal in the Female School Quad Scull Division 4. In one of the highlights of the Championships, the crew raced stroke-for-stroke with their opposition over the final 1000 metres, surging ahead to win by three-quarters of a length.

Gippsland Grammar's Director of Rowing Nick Bartlett said watching that particular race was a personal highlight for him.

The Girls Quad 4 was the highlight of the Regatta for me because the crew showed real grit to come from a losing position to take the win in a highly pressurised situation.



Gold medalists: Jess Gerrand, Emily Henderson, cox Jemma Gibbons, Milla Lazzaro and Millie Gilmore

Across the two days of racing, Gippsland Grammar secured 18 medals in total, including nine gold, and finished fifth overall in the entire regatta, despite not competing on the third day of the Championships.

## A program built on discipline, depth and culture

Director of Rowing Nick Bartlett described the results as the strongest in his decade with the program at Gippsland Grammar.

'In the 10 years I have been involved with rowing at Gippsland Grammar, this is the best the program has ever been,' Mr Bartlett said. 'To see the entire squad perform so strongly across so many events reflects the depth, discipline and commitment of our students. They balance demanding training schedules

alongside their academic goals, and to see that work come to fruition so spectacularly is incredibly rewarding.'

Rowing is one of Gippsland Grammar's signature co-curricular programs and has grown steadily since its establishment in the 1960s. With more than 100 students involved from Years 8 to 12, the program emphasises teamwork, resilience and high-performance culture, while welcoming students of all experience levels.

The squad now turns its focus to the Head of the Schoolgirls in Geelong, where Gippsland Grammar will aim to defend its Open Girls Quad title for a third consecutive year, followed by the Schoolboy Head of the River in Sydney (the school's first appearance at the event since 2017) and the Australian National Championships at Lake Barrington, Tasmania.



Gippsland Grammar Rowers Ben Reynolds, Eamon Brady, Will Edgar, Andre Wassermann, and cox Jemma Gibbons

# Celebrating connection and growth through flipping pancakes



Jaxon in awe of his technique

Students and educators at St Paul's Anglican Grammar School celebrated learning and connection during the Shrove Tuesday festivities.

Prep to Year 6 learners joined in lively pancake relay races, testing their flipping skills, collaborating in teams and sharing plenty of laughter, whilst embracing a few light-hearted spills along the way. Through these activities, students developed resilience, cooperation and teamwork, while fostering joy and camaraderie across year levels.

The celebrations concluded with freshly cooked pancakes topped with sweet treats, reinforcing a sense of shared achievement and connection. By combining play, learning and community spirit, the event highlighted how St Paul's students grow together, building character, celebrating effort and strengthening bonds that extend beyond the classroom.

## Year 7 students 'RISE UP' to a calm learning environment

Year 7 marks a significant milestone in the transition from primary to secondary schooling, and at St Paul's, students receive an extra layer of support to help them settle confidently into their new routines.

As part of their transition, students have completed the school's six-day RISE UP (Ready to Inspire, Succeed and Excel) program, with Part 1 delivered during last year's three-day Orientation and Part 2 continuing across the first three days of Term 1.

Designed to support a confident transition, the program equips students with the skills they need to engage successfully in St Paul's learning culture and community. Through explicit instruction and clear explanations, students completed the RISE UP program with a strong understanding of the school's values in action, along with the learning expectations and social behaviours required of a St Paul's student.

Educators delivered a series of tailored activities and workshops, alongside guest speakers, to help students explore the school's values of wisdom, integrity, compassion and respect, and how these are demonstrated in daily school life.

By the program's conclusion, Year 7 students had built a clear understanding of

classroom expectations, social behaviours and school routines, helping to foster wellbeing and prepare them for success on their pathway to VCE graduation.

Head of St Paul's Traralgon Secondary School Leonie Clark said that when students understand clear, consistent expectations, including wearing their uniform, their wellbeing is supported and

this contributes to a safe, predictable and calm learning environment. 'It is anticipated that students will feel reassured by the predictability of expectations, safe in understanding the routines and that this will, in turn, foster greater wellbeing and independent learnership in each of our new Year 7 students; the graduating class of 2031' she said.



With concentration and camaraderie: Max, Ollie, Jonathan and Patrick work together during a Tug of War RISE UP activity



## From the Abbey – April 2026

### ■ Cath Connelly

At The Abbey, community really matters. Far from being an abstract idea, community is at the core of who we are. People come and volunteer—washing dishes after shared meals, tending to our beautiful natural environment, welcoming strangers at the door. Others run and attend retreats, carving out space for prayer, reflection, and honest conversation. No one waits for perfect conditions; when someone sees a need, they simply step forward and do something.

The incredible generosity of volunteers here reveals a wider truth: communities thrive not because everyone is the same, but because everyone participates.

In a world that often prizes independence and speed, places like The Abbey remind us that belonging is built through shared work, shared silence, shared fun, and shared responsibility. Community matters because it turns strangers into friends and ordinary tasks into acts of care, weaving individual lives into something stronger and more hopeful than any one of us can do alone.

Thank you to each of you for all that you contribute to The Abbey. Bless you.

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

#### APRIL

- 9 *Hush Quiet Day*  
Ethos, Pathos and Logos: Three Lenses for Meaningful Communication  
Facilitator: Kevin Broughton
- 21 Chat and Chew 12:30pm  
come and share a simple lunch together

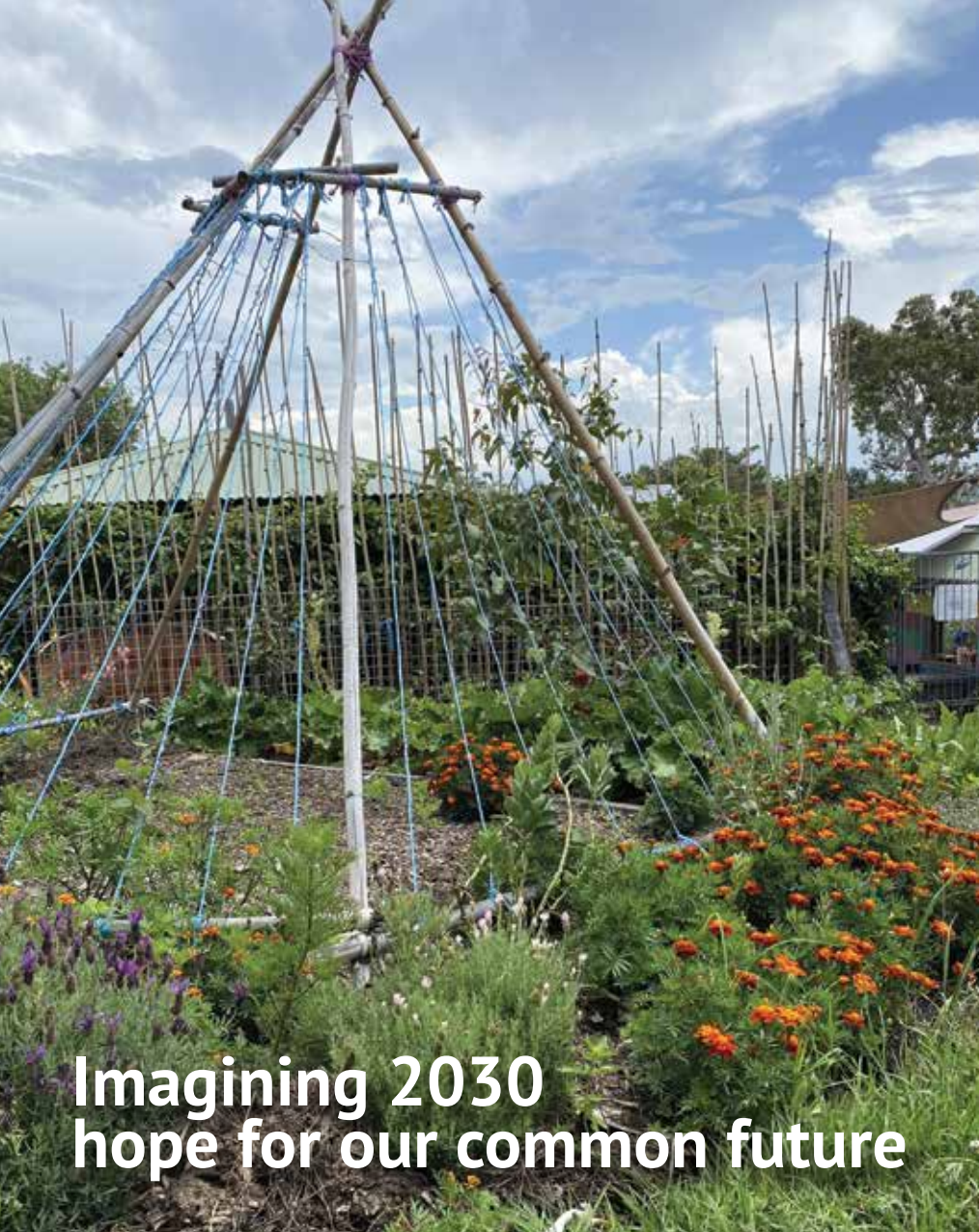
#### MAY

- 8 – 10 Weekend retreat *St Gobnair and her place of Resurrection*  
Facilitators: Cath Connelly and Alison Powell
- 14 *Hush Quiet Day*  
The fourth, the fifth, a minor fall, the major lift:  
The search for the cord of three  
Facilitator: Rev'd Dennis Webster
- 16 Cooking Class with Jackie – Learning the Art of Cooking a Luxurious Meal  
Chef: Jackie O'Connell
- 19 Chat and Chew 12:30pm  
come and share a simple lunch together
- 23 Cooking Class With Jackie – Learning the Art of Preparing a Basic Roast Meal  
Chef: Jackie O'Connell
- 30 Sit & Sew

#### JUNE

- 11 *Hush Quiet Day*  
Hebrew Scriptures and Creation Care  
Facilitator: Bishop Richard Treloar
- 19 – 21 Weekend retreat Stepping into Elderhood  
Facilitator: Janet Munro

Details of all these events can be found on our website [www.theabbey.org.au](http://www.theabbey.org.au)



## Imagining 2030 hope for our common future

A thriving community garden in Bermagui

### ■ Jan Down

They shall build houses and inhabit them;  
they shall plant vineyards and eat their  
fruit.

(Isaiah 65:21)

There are prophecies of doom and destruction in the Bible, but there are also visions of a great reversal, new heaven and new earth, God restoring the fortunes of Israel, when there will be peace and security, and the flourishing of relationships between God, the people and the land.

It's as if God knows we need a vision of the future, something to work towards and to give us hope. I believe God knows the future, has it in hand, and invites us to be co-workers in creating it.

The importance of a vision is also understood in various movements and organisations that are working to address the climate and ecological crisis.

One of these is the Transition movement which invites people to imagine a future world (or more specifically, their local area) thriving without the use of fossil fuels – to really picture this, and so

create a vision that they, as a community, want to work towards.

Rob Hopkins (in the UK) was the co-creator of the Transition movement 20 years ago. He handed that over some time ago and is now doing other, closely related work. During 2020 he started a podcast called 'From What If to What Next?' This ran for 100 episodes and has recently re-started.

The podcasts consist of conversations set in 2030 with a wide range of real people, from economists and academics to poets and bakers. On landing with Rob in a 2030 where humanity has done everything it could to avert disaster, they describe what that looks like, in



terms of their own expertise. So, it's an imagined time-travel to a positive future, but not fanciful, as it is based on things that are already happening – just not everywhere yet.

Rob chooses 2030 because of the Paris agreement, which says that by 2030 those of us in the global 'North' need to have cut our emissions by about 48%. He also refers to the United Nations Emissions Gap Report of 2022 which declared that it is still possible to avoid runaway climate change, but that 'wide-ranging, large, rapid and systemic transformation is now essential'.

Episode 68 of the podcast explores the question: 'What if the advertising industry helped create a positive future for humanity?' Rob invites Lisa Merrick-Lawless of Purpose Disruptors ([www.purposedisruptors.org/](http://www.purposedisruptors.org/)) and strategy director and writer Michael Hines to hop up into his time machine (which he says has recently been redecorated with some beautiful wallpaper he picked up on a recent trip to 1927) and away they go to 2030.

You can travel with them here:  
<https://tinyurl.com/yvubz4ux>

Thank God for the gift of imagination, and the enormous power it has to help us work with God for a better world!

Jan Down is Chair of ACTinG (Acting for Creation Together in Gippsland) and a TGA representative for Sale.



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# Cash-strapped neighbourhood houses seek extra funding amid cost-of-living strain



ABC Gippsland / Rachael Lucas

Rich Lanham helps people navigate government services online

## ■ Rachael Lucas - ABC Gippsland (shared with permission)

Victoria's neighbourhood houses have traditionally been a place for people to connect with their community, learn a new skill or fill their time post-retirement. But neighbourhood house managers across the state report their communities are increasingly turning to them as a frontline welfare service.

At the Rosedale Neighbourhood House in Victoria's east, manager Rich Lanham said he increasingly filled gaps not covered by government services.

'We get people coming in daily who need to use showers, who need to find food, who need to find support for accommodation,' Mr Lanham said. 'Sometimes people just need to come in and have a yarn.'

He said he also helped people access government services online, including the National Disability Insurance Scheme or My Aged Care.

'We do a community meal once a week, we give out meals several days a week, food parcels that we give out regularly. We have become a first point of contact for people in crisis,' Mr Lanham said.

With increases in expenses such as utilities and insurance absorbing funding, he said there was little money left over to cover his wage. He is paid to work 30 hours a week, but often works up to 50 hours a week to keep the neighbourhood house afloat.

'We do it in desperation because we don't want to lose the ability to service people,' Mr Lanham said. 'We're doing the classic old things of pushing volunteers to their limits, doing sausage sizzles, pub raffles and bake sales to find the funds to

do these extra things that are so important for the people that we're supporting.'

### Challenging times, challenging needs

Rosedale's situation isn't unique, with the neighbourhood house sector calling for an extra \$11.7 million a year in Victorian government funding.

On February 18, neighbourhood house supporters from across Victoria rallied on the steps of parliament, seeking extra funding to keep services running.

The sector's peak body, Neighbourhood Houses Victoria, also wants the state government to fund 25 neighbourhood houses that currently receive no support and create 20 new neighbourhood houses in growing regional and outer-metropolitan areas.

Neighbourhood Houses Victoria chief executive Kerr Paterson said neighbourhood houses were never designed to provide welfare or material aid to people. But he said the need for food meant the sector was distributing 244 tonnes of food across the state each month.

He said with increased community need and core funding not keeping up with inflation, neighbourhood houses were operating on 20 per cent less funding than they had 10 years ago in real terms.

'Of the funding that a neighbourhood house gets now, 102 per cent of that on average goes to paying the manager, so in other words, it doesn't even cover the cost of the number of hours that the manager has to work under the agreement with the state government,' he said.

'So it just locks neighbourhood houses into a loss-making position before they even open their doors in the morning. At least half of our neighbourhood houses are running at a loss, and that's been the case for a couple of years now and obviously that can't continue.'

### Putting a value on social cohesion

Hoping for some relief, Mr Paterson wants the Victorian government to recognise the value of neighbourhood houses in the May budget.

He said the sector provided early intervention with mental health, social isolation and emergency relief, reducing the burden on hospitals and the justice system in Victoria.

'Our data shows that for every \$1 of ongoing neighbourhood house funding received from the state government, communities benefit to the tune of \$21.94. We calculate the overall benefits to the Victoria community at \$922 million per year,' he said.

Mr Paterson said neighbourhood houses facilitated connection and social cohesion in an increasingly divided world by being accessible and inclusive of everyone from infants to the elderly, of all abilities, genders and cultural backgrounds.

### 'Critical support'

Each year, Victorian neighbourhood houses receive more than \$43 million from the state government. That money goes to more than 400 neighbourhood houses, 16 neighbourhood networks and support for Neighbourhood Houses Victoria.

Over the past two years, the government also provided \$5 million in grants for neighbourhood house food programs.

A Victorian government spokesperson said neighbourhood houses were 'the heart of so many Victorian communities' and brought people together and helped families 'doing it tough.'

'That's why we're proud to back the Neighbourhood House Coordination Program with more than \$43 million every year,' the spokesperson said.

'We continue to work with Neighbourhood Houses Victoria to support the sector which provides a space for local communities to access critical support.'

You can read the original article at: <https://www.abc.net.au/news/2026-03-09/neighbourhood-house-funding-push/106377998>

# Called to Care

## A Christian response to the climate change of our generation

Jo Knight

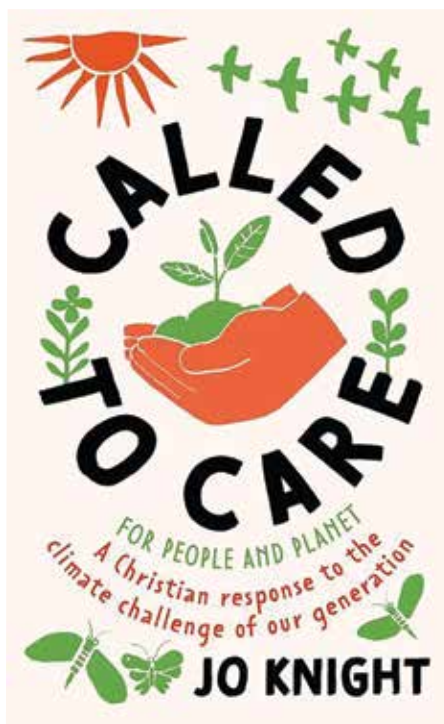
p/b, IVP, Inter-Varsity Press, 2025

■ Richard Prideaux

Jo Knight has written a very helpful call to Christians throughout the world to start caring about our world and its future before it is too late. Knight commences with a call to God's plan for Creation and notes that God has written not one book but two – the book of God's word we call 'Scripture' and the book of God's works we call 'Nature'. She suggests that *both* are divine revelations. Knight leads us through God's plan for Creation, humankind's impact on Creation, and our calling to do something about the damage to it.

Along the way, Knight challenges us as Christians to marvel at the beauty of our world, where nature transforms barren landscapes into vibrant life. She seeks to rewild our hearts and communities and ignite our imaginations with visions of a church that reflects God's justice and love. She calls us to a mission of healing and renewal so that we can make a difference in our world.

Knight also challenges us with the fact that the Western Church is complicit in global economic and climate injustice along with the rest of the world. She notes, 'This complicity has damaged



discipleship so that, in many parts of the Western Church, climate change is ignored or dismissed and not seen as core business.' Asking where the Church is in this conversation, she suggests that the Western Church lacks awareness, fears compromising the Gospel, and either gives low priority to creation and justice issues or outright denies them.

Knight suggests that many Christians feel overwhelmed, experience anxiety and are despairing. Her response is to explore how lament and prayer can help nurture perseverance and hope. Knight suggests that 'finding safe places and supportive people is crucial for overcoming eco-anxiety'. As a solution, she suggests reconnecting with like-minded individuals who can empower people to take collective action, and she provides many useful suggestions.

For many people it is already too late to regain island homes and ancestral lands, for example in the Pacific. This should remind us that the climate situation in our world is dire and that committed Christians have a role to play. Another helpful connection Knight raises is the importance of tuning into Indigenous perspectives, which can help recover the deeply biblical connections between people, land and faith that we see in Scripture.

Jo Knight's title says it all. She has called us to care – for people and for our planet. It is the challenge of this generation. Here is a book with many answers about what to do and where to go. I warmly commend *Call to Care*.

Richard Prideaux is a Diocesan Lay Reader in the Parish of Bass/Phillip Island.

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



DON'T  
GIVE UP

YOU ARE  
NOT ALONE

YOU  
MATTER

# Finding hope and resilience in stressful times

## ■ Krista Mountford

There is no doubt that the world feels heavy right now. Ongoing conflict in the Middle East – including the war involving Iran – dominates the headlines and can make us feel anxious, powerless and emotionally tired. Global tensions like these are stressful not just for people directly affected, but also for those thousands of kilometres away who worry for loved ones or simply feel overwhelmed by the turmoil in the world. Studies show that living amid conflict and violence – even at a distance – can contribute to increased psychological distress, anxiety and a sense of helplessness.

At the same time, we're experiencing a cost-of-living-crisis, and rising financial pressures are contributing to burnout, poor sleep and widespread stress. The Australian Productivity Commission estimates poor mental health costs the economy between \$12.2 and \$22.5bn each year.

So how can we navigate these pressures, care for ourselves, and support others through difficult times? Below are a few suggestions I would like to offer.

### Limit stress where you can control it

Constant exposure to distressing news can heighten anxiety. Setting healthy boundaries around media consumption with things like checking updates at specific times rather than constantly scrolling, or removing social media from your phone altogether, may help. Another good piece of advice is to prioritise reliable news sources.

### Connect with others

Human connection is one of the strongest buffers against stress. Reaching out to trusted friends, family or supportive communities offers emotional relief and reminds us we are not alone. Church connections provide a unique support network. Attending worship, a Bible study, joining a prayer group, or simply connecting with fellow parishioners offers fellowship, encouragement and a safe space to share.

### Channel anxiety into action

When life feels overwhelming, finding ways to make a positive difference can help restore a sense of agency. This might involve volunteering, supporting charities, or participating in community-based initiatives that matter to you. There are many organisations who need volunteer support, particularly those who are working in the areas of food relief, homelessness and mental health, and you would be welcomed with open arms.

### Find stillness and support in your faith

Prayer, quiet reflection, or spending time in your church can help provide a sense of calm in these uncertain times. Taking a few moments each day to pause, breathe and bring your worries to God can help settle anxious thoughts. You are not carrying this burden alone. *'Be still, and know that I am God'* (Psalm 46:10). In a chaotic world that is fast moving, our faith can invite us to step back, find stillness, and trust that we are held in God's care.

### Support mental health openly

If stress begins to interfere with your daily functioning, is affecting your sleep, relationships or work, reaching out to a mental health professional is a powerful step toward healing. Seeking help is not a sign of weakness but of strength and self-care.

### Seek support when needed

If you find yourself needing support with food relief, financial help, health and wellbeing or mental health support I would highly recommend the website Ask Izzy (<https://askizzy.org.au/>) where you can enter your postcode and it will list available services near you. The Foodbank website also has listings of support for that area.

While we may not be able to change global events or remove every pressure from our lives, we can take small, meaningful steps to care for our wellbeing and support those around us. Staying connected with others, seeking help when needed, and nurturing our spiritual lives can all make a real difference. In these challenging times, these simple practices help remind us that even when the world feels uncertain, we are not facing it alone.

### References:

1. <https://www.ndtv.com/health/conflict-zones-and-mental-health-hidden-wounds-of-iran-ukraine-gaza-crises-11162496>
2. <https://www.news.com.au/lifestyle/health/wellbeing/new-research-reveals-why-so-many-aussies-are-feeling-burnt-out/news-story/5f2a42797428ffd04522d1c27c6b17f9?>

Krista Mountford is the TGA Editor and Diocesan Development Officer.

■ **John Sandeman**  
[theothercheek.com.au/](http://theothercheek.com.au/)

The Sydney demonstration that drew thousands of demonstrators to Sydney Square, not only coincided with Evening Prayer in the Cathedral, which went ahead, but also a Muslim prayer time – but that was interrupted by police.

‘I’m concerned at the great deal of hurt which the Muslim community are feeling about the disruption of prayers,’ Prime Minister Albanese told the Nine News. ‘I think that is something that needs a full explanation. I know that that has caused a great deal of distress.’

The PM was also critical of the protest leaders for defying the new protest laws, which resulted in an attempt to hold a banned march. The skirmish, which involved interrupting the Muslim prayer, was part of the police response. The ABC reports that, in fact, the men praying had received police permission to do so. It is likely that a breakdown in internal police communication led to the interruption of the prayers.

The well-known requirement for Muslims to pray five times a day includes specific time slots, which Waleed Aly laid out in a helpful article in the nine news.

‘The specific prayer at the protest was the one called maghrib, which begins at sunset,’ Aly wrote. ‘The darkening blue sky makes that plain. It is also, as it happens, the prayer with the shortest window, something around 90 minutes, and therefore the one most likely to put you in this position of having to find somewhere to pray wherever you happen to be. This was therefore not some kind of gratuitous performance. It was not some entirely optional act of stalling or occupying space.’

Just as Australian Jewry needs and deserves the ability to worship in peace, and to live in peace while being observantly Jewish, wearing kippot if they choose, so too we should make room for Muslim people to observe their prayer schedule.

It is a religious freedom issue, which means reasonable accommodation for people who believe differently. This aspect of the debates raised by the recent visit of Israeli PM Isaac Herzog was raised by Brendan Byrne and Chris Bedding from the Faith Workers Alliance (FWA), a trade union for church workers.

Faith Workers Alliance is concerned by a police interaction with a group of people who were praying in Town Hall Square, Sydney, on Monday, 9 February. As Australia’s trade union for faith workers, our role is to promote safety and mutual respect even when strongly held views are being expressed.

FWA is aware that deep divisions exist within and across communities, and we do not intend to advocate



## Muslim prayers The Sydney demo and religious freedom

Instagram, @mehreentaruqi

Muslim Prayers at the Sydney demonstration

for one set of views over others. Nonetheless, we note that for devout Muslims, daily prayers are observed at fixed times, including when they are present at public gatherings. These prayers are typically brief, quiet and non-disruptive.

Australia is home to people of many faiths who express their beliefs in diverse and visible ways. We encourage dialogue and training to support mutual understanding between police and faith communities, particularly during periods of heightened tension.

We hope this matter can be reviewed so that it can contribute to stronger trust and respect across our community.

The police reacted in the midst of a heated moment, while a calmer response would have served everyone better. That could be a metaphor for the social cohesion debate Australia is experiencing.

For some Christians who might be troubled by other religions in Australia, and the presence of other prayers, please recall Paul’s word, ‘What business is it of mine to judge those outside the church?’

Are you not to judge those inside?’  
(1 Corinthians 5:12)

This article has been republished with permission from John Sandeman. To view the original article head to: <https://theothercheek.com.au/muslim-prayers-the-sydney-demo-and-religious-freedom/>

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## From the Editor



### Finding space for Good News

As someone who spends large portions of my time on social media (very little for personal reasons, more so because I do marketing for the Diocese but also two other organisations), it is very hard sometimes to find the Good News.

It is becoming increasingly difficult to escape the constant flow of news that fills our phones, televisions and social media feeds. From global conflict and political tensions, to rising costs of living and natural disasters, the stories we often see dominating our headlines are heavy and confronting.

Staying informed is important. Being aware of what's happening in the world helps us understand the challenges people are facing and can inspire compassion and action with us (as I wrote about in my article on page 16). But there are times when the steady stream of difficult news can begin to weigh on us.

When moments like these happen, or even as we feel them building up, it's not only acceptable but very healthy to take a step back.

Taking a break from the news doesn't mean we're ignoring the world's problems. Rather, it can be a way of caring for our own wellbeing so we can continue to live with kindness and hope. Even taking a short pause – turning off notifications on your phone or social media, putting the phone down for a while, or choosing not to watch the evening bulletin – can all help create space for rest and perspective.

I find that one of the most helpful ways to counterbalance the heaviness of global news is to intentionally seek out the Good News closer to home.

Here in our Gippsland diocese there are people quietly making a difference, such as St Mary's Morwell putting together backpacks for prisoners (see page 8) or the important work our Hope25 and ACTinG committees are doing in our area (see pages 9 and 13). These stories may not make national headlines, but they are powerful reminders that kindness and generosity are alive and well!

Sharing and reading these stories matters and it's what we love to do at TGA. These stories remind us that hope is not just an abstract idea; it is something lived out every day in small but meaningful ways in our Gippsland diocese.

In the pages of this publication we hope you will find stories that encourage you, inspire you, and remind you of the Good News happening throughout our communities.

**Krista Mountford**

## Reply to Letter to the Editor – March 2026

Dear Jan,

Thank you for your thoughtful letter and for expressing concerns that many across the Anglican community are likely feeling following the closure of *The Melbourne Anglican*. As a former editor of TGA and a regular contributor, your voice in this conversation is especially appreciated.

Your point about the value of what might be called 'slow journalism' is an important one. Publications such as diocesan newspapers and magazines have played a role in not only sharing news, but also giving a space for reflection, storytelling and debate within the life of the Church. In the current media environment where everything moves at a fast pace, that kind of considered writing remains valuable.

You also raise the important question of dialogue. Healthy communities – including church communities – benefit from opportunities to share ideas, raise questions and listen to one another. A recent post about the TMA closure on our Gippsland Anglican Facebook page had many sharing their worries that the loss of TMA will take away the ability for those in the Melbourne Diocese to share their differences and similarities, and engage in discussion.

Financial pressures affecting media organisations are, of course, not unique to church publications, and many are continuing to adapt to changing patterns of communication and readership. At the same time, your letter highlights how valued spaces for thoughtful engagement can be.

At *The Gippsland Anglican*, we remain committed to encouraging contributions from across the Diocese and providing a forum where stories, reflections and respectful discussion can continue. Letters, perspectives and articles from readers are an important part of that conversation, and we warmly welcome them. We may also find ourselves sharing the good news wider than our Diocese, to help fill the space now lost with TMA's closure.

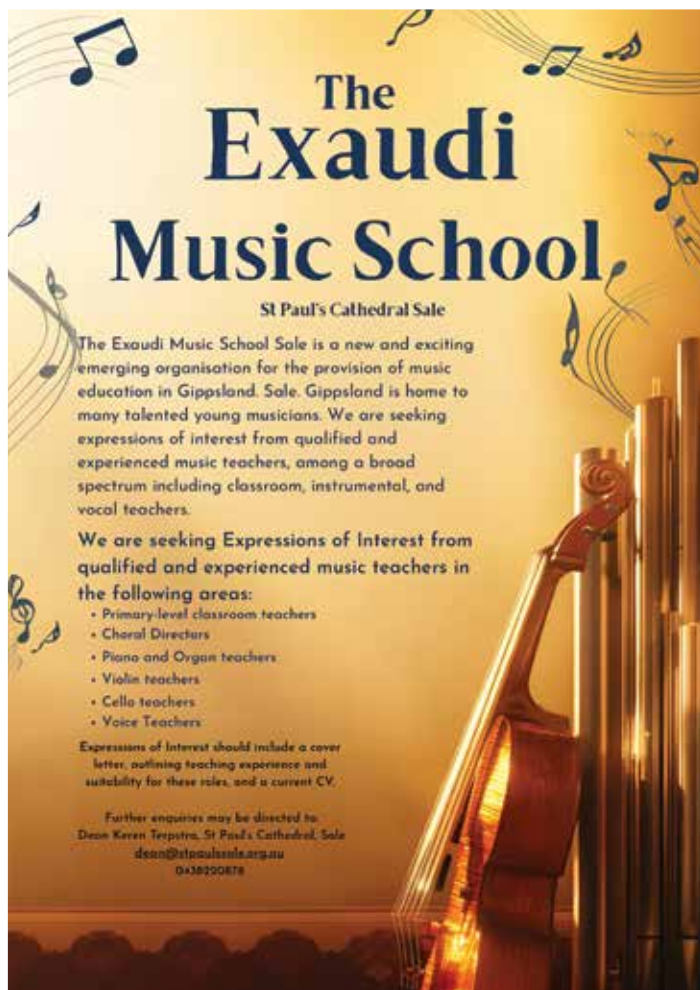
We appreciate you sharing your perspective and hope others will continue to contribute their voices to this ongoing conversation.

## Our purpose at TGA

The Gippsland Anglican seeks to serve God's people within and beyond the regions by:

- connecting communities across Gippsland through the sharing of news and views
- building a sense of shared mission between parishes, Anglican schools and other ministry centres of the Diocese
- celebrating and learning from the diversity of service and outreach offered by local clergy and lay people
- strengthening links between the Diocese, the wide Anglican Communion and ecumenical partners
- encouraging faith and discipleship through a breadth of resources

The Gippsland  
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# The Exaudi Music School

St Paul's Cathedral Sale

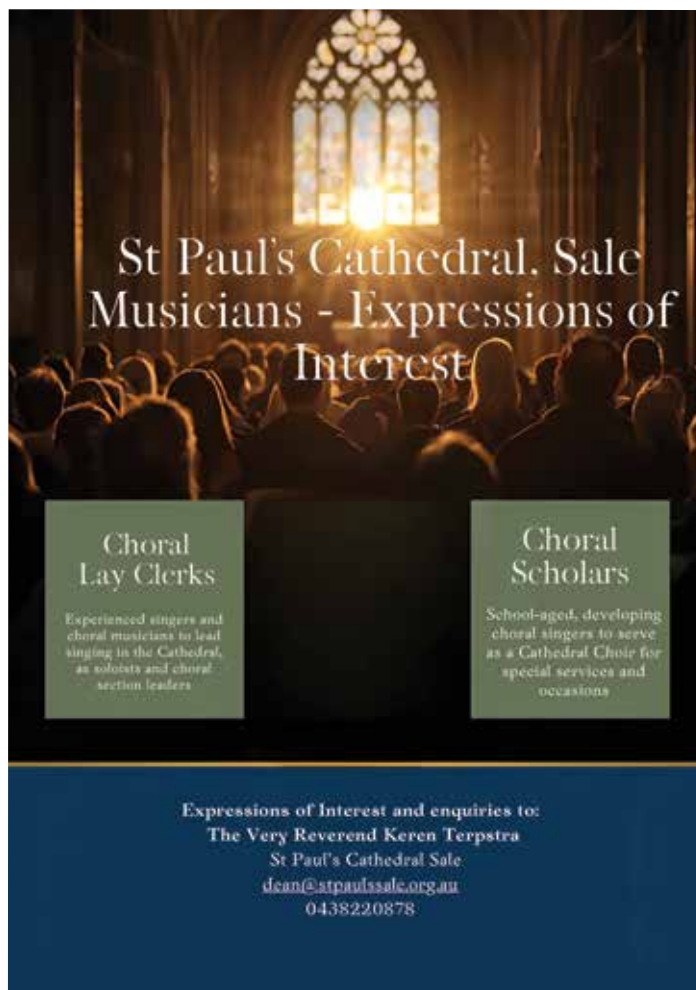
The Exaudi Music School Sale is a new and exciting emerging organisation for the provision of music education in Gippsland, Sale, Gippsland is home to many talented young musicians. We are seeking expressions of interest from qualified and experienced music teachers, among a broad spectrum including classroom, instrumental, and vocal teachers.

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Further enquiries may be directed to:  
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dean@stpaulssale.org.au  
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## St Paul's Cathedral, Sale Musicians - Expressions of Interest

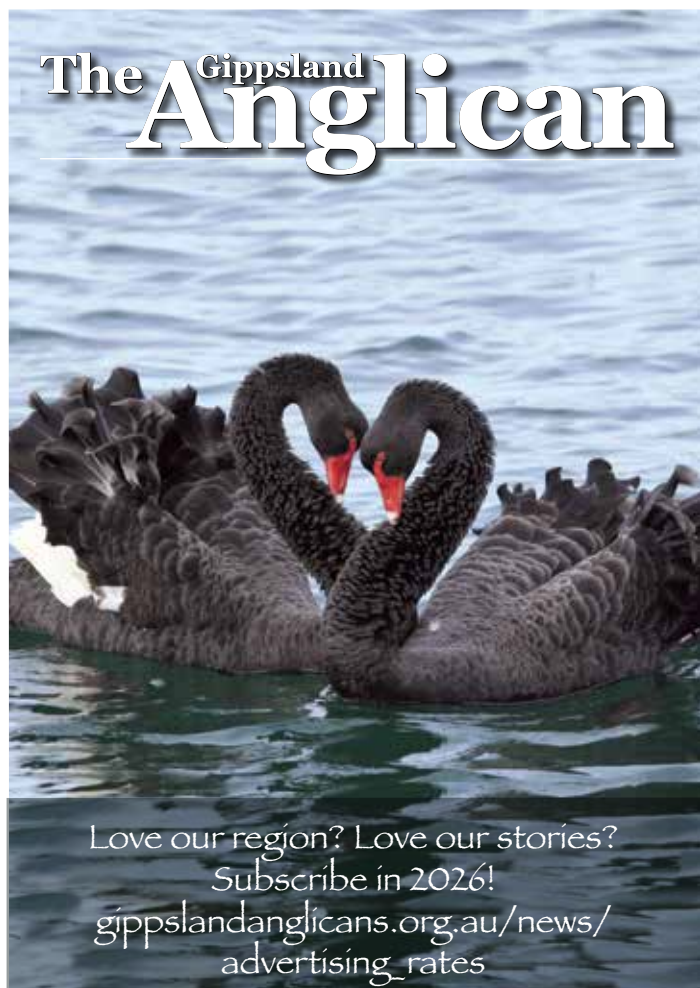
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## EVENTS

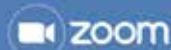
Friday 15 – 17 May: Synod

### What's on at the Cathedral

Return to your Cathedral, a beating heart for God in Gippsland, for any events and services in Eastertide, and find food and refreshment for the journey.

Saturday 18 April: 9:30 – 12:30pm Safe Church workshop

Friday 15 May: 7:30pm Synod Eucharist – Preacher The Most Rev'd Dr Ric Thorpe, Archbishop of Melbourne and Metropolitan of Victoria – all welcome



## 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](mailto:becca_mike@yahoo.com)

## When pain and terror strike by chance

A hymn by Brian Wren  
Sung to the tune *Kingsfold*

1. When pain and terror strike by chance,  
with causes unexplained,  
when God seems absent or asleep,  
and evil unrestrained,  
we crave and all-controlling force,  
ready to rule and warn,  
but find, far-shadowed by a cross,  
a child in weakness born.
2. We marvel at God's nakedness  
and sense the play of chance  
in Herod's anger, Peter's growth,  
and Pilate's troubled glance.  
Our Saviour's tempted, tested way  
never was cut and dried,  
but costly, risking life and love,  
betrayed and crucified.
3. How deep the Wisdom of our God,  
how weak, but truly wise,  
to risk, to sacrifice, to die,  
and from the grave arise,  
to shed the shroud of death and fate,  
freeing our hearts for good.  
We breathe the ample air of hope  
and take our chance with God.
4. Since Wisdom took its chance on earth,  
to show God's living way,  
we'll trust that fear and force will fail,  
and Wisdom win the day.  
Then, come, dear Christ, and hold us fast  
when faith and hope are torn,  
and bring us, in your loving arms,  
to resurrection morn.

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