



# Anglican Church of Australia

## Diocese of Gippsland

*(Committed in Christ, Connecting in Service & Creative in Spirit)*

### ***Parish of Wonthaggi & Inverloch***

**St. George's,  
McBride Ave., Wonthaggi**

**The Church of the Ascension  
4-6 The Crescent, Inverloch**

**Bunurong Country**

**ABN: 18 842 576 826**



**Easter – April 18<sup>th</sup> -20<sup>th</sup>, 2025.**

**Solemn Liturgy Good Friday - Holy Communion Easter  
Sunday**



**From the Cross to the Empty Tomb.**

From hopelessness to hopeful, this is a good way to describe the experience of that First Easter.

For the disciples, all was lost as Christ hung on that Cross, all their hopes and dreams of a new Israel & Jerusalem were dashed. What would become of them?

But God had a better plan, something that would blow their minds, something that would restore their hope and more, **the Resurrection.**

Come that Easter morn and the empty tomb they felt alive.  
How do you feel about the resurrection? Do you have Hope?

**Rev. Graeme**

## Good Friday

### **Sentence**

All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. *Isaiah 53.12*

### Old Testament Reading

#### **Isaiah 52.13-53.12**

**52** <sup>13</sup> See, my servant will act wisely; he will be raised and lifted up and highly exalted. <sup>14</sup> Just as there were many who were appalled at him – his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness – <sup>15</sup> so he will sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand. **53** <sup>1</sup> Who has believed our message and to whom has the arm of the Lord been revealed? <sup>2</sup> He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. <sup>3</sup> He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem. <sup>4</sup> Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. <sup>5</sup> But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. <sup>6</sup> We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all. <sup>7</sup> He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth. <sup>8</sup> By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished. <sup>9</sup> He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. <sup>10</sup> Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand. <sup>11</sup> After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. <sup>12</sup> Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

*This is the Word of the Lord,      **Thanks be to God.***

## Psalm 22

<sup>1</sup> My God, my God, why have you forsaken me: why are you so far from helping me and from the words of my groaning?

<sup>2</sup> **My God, I cry to you by day, but you do not answer: and by night also I take no rest.**

<sup>3</sup> But you continue holy: you that are the praise of Israel.

<sup>4</sup> **In you our forebears trusted: they trusted, and you delivered them;**

<sup>5</sup> To you they cried and they were saved: they put their trust in you and were not confounded.

<sup>6</sup> **But as for me, I am a worm and no man: the scorn of all and despised by the people.**

<sup>7</sup> Those that see me laugh me to scorn: they shoot out their lips at me and wag their heads, saying,

<sup>8</sup> **‘He trusted in the Lord—let him deliver him: let him deliver him, if he delights in him.’**

<sup>9</sup> But you are he that took me out of the womb: that brought me to lie at peace on my mother’s breast.

<sup>10</sup> **On you have I been cast since my birth: you are my God, even from my mother’s womb.**

<sup>11</sup> O go not from me, for trouble is hard at hand: and there is none to help.

<sup>12</sup> **Many oxen surround me: fat bulls of Bashan close me in on every side.**

<sup>13</sup> They gape wide their mouths at me: like lions that roar and rend.

<sup>14</sup> **I am poured out like water, and all my bones are out of joint: my heart within my breast is like melting wax.**

<sup>15</sup> My mouth is dried up like a potsherd: and my tongue clings to my gums.

<sup>16</sup> **My hands and my feet are withered: and you lay me in the dust of death.**

<sup>17</sup> For many dogs are come about me: and a band of evildoers hem me in.

<sup>18</sup> **I can count all my bones: they stand staring and gazing upon me.**

<sup>19</sup> They part my garments among them: and cast lots for my clothing.

<sup>20</sup> **O Lord, do not stand far off: you are my helper, hasten to my aid.**

<sup>21</sup> Deliver my body from the sword: my life from the power of the dogs;

<sup>22</sup> **O save me from the lion’s mouth: and my afflicted soul from the horns of the wild oxen.**

<sup>23</sup> I will tell of your name to my companions: in the midst of the congregation will I praise you.

<sup>24</sup> **O praise the Lord, all you that fear him: hold him in honour, O seed of Jacob, and let the seed of Israel stand in awe of him.**

<sup>25</sup> For he has not despised nor  
abhorred the poor man in his misery:  
nor did he hide his face from him, but  
heard him when he cried.

<sup>26</sup> **From you springs my praise in the  
great congregation: I will pay my  
vows in the sight of all that fear you;**

<sup>27</sup> The meek shall eat of the sacrifice  
and be satisfied: and those who seek  
the Lord shall praise him—may their  
hearts rejoice for ever!

<sup>28</sup> **Let all the ends of the earth  
remember and turn to the Lord: and**

**let all the families of the nations  
worship before him.**

<sup>29</sup> For the kingdom is the Lord's: and  
he shall be ruler over the nations.

<sup>30</sup> **How can those who sleep in the  
earth do him homage: or those that  
descend to the dust bow down  
before him?**

<sup>31</sup> But he has saved my life for himself:  
and my posterity shall serve him.

<sup>32</sup> **This shall be told of my Lord to a  
future generation: and his  
righteousness declared to a people  
yet unborn, that he has done it.**

## **New Testament Reading**

### **1 Corinthians 1.18-31**

<sup>18</sup> For the message of the cross is foolishness to those who are perishing, but to us  
who are being saved it is the power of God. <sup>19</sup> For it is written: 'I will destroy the  
wisdom of the wise; the intelligence of the intelligent I will frustrate.' <sup>20</sup> Where is  
the wise person? Where is the teacher of the law? Where is the philosopher of  
this age? Has not God made foolish the wisdom of the world? <sup>21</sup> For since in the  
wisdom of God the world through its wisdom did not know him, God was pleased  
through the foolishness of what was preached to save those who believe. <sup>22</sup> Jews  
demand signs and Greeks look for wisdom, <sup>23</sup> but we preach Christ crucified: a  
stumbling-block to Jews and foolishness to Gentiles, <sup>24</sup> but to those whom God  
has called, both Jews and Greeks, Christ the power of God and the wisdom of  
God. <sup>25</sup> For the foolishness of God is wiser than human wisdom, and the weakness  
of God is stronger than human strength. <sup>26</sup> Brothers and sisters, think of what you  
were when you were called. Not many of you were wise by human standards; not  
many were influential; not many were of noble birth. <sup>27</sup> But God chose the foolish  
things of the world to shame the wise; God chose the weak things of the world to  
shame the strong. <sup>28</sup> God chose the lowly things of this world and the despised  
things – and the things that are not – to nullify the things that are, <sup>29</sup> so that no  
one may boast before him. <sup>30</sup> It is because of him that you are in Christ Jesus, who  
has become for us wisdom from God – that is, our righteousness, holiness and

redemption. <sup>31</sup> Therefore, as it is written: 'Let the one who boasts boast in the Lord.'

## Gospel

### John 18.1-19.42

**18** <sup>1</sup> When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it. <sup>2</sup> Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. <sup>3</sup> So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons. <sup>4</sup> Jesus, knowing all that was going to happen to him, went out and asked them, 'Who is it you want?' <sup>5</sup> 'Jesus of Nazareth,' they replied. 'I am he,' Jesus said. (And Judas the traitor was standing there with them.) <sup>6</sup> When Jesus said, 'I am he,' they drew back and fell to the ground. <sup>7</sup> Again he asked them, 'Who is it you want?' 'Jesus of Nazareth,' they said. <sup>8</sup> Jesus answered, 'I told you that I am he. If you are looking for me, then let these men go.' <sup>9</sup> This happened so that the words he had spoken would be fulfilled: 'I have not lost one of those you gave me.' <sup>10</sup> Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) <sup>11</sup> Jesus commanded Peter, 'Put your sword away! Shall I not drink the cup the Father has given me?' <sup>12</sup> Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him <sup>13</sup> and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup> Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people. <sup>15</sup> Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, <sup>16</sup> but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant-girl on duty there and brought Peter in. <sup>17</sup> 'You aren't one of this man's disciples too, are you?' she asked Peter. He replied, 'I am not.' <sup>18</sup> It was cold, and the servants and officials stood round a fire they had made to keep warm. Peter also was standing with them, warming himself. <sup>19</sup> Meanwhile, the high priest questioned Jesus about his disciples and his teaching. <sup>20</sup> 'I have spoken openly to the world,' Jesus replied. 'I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. <sup>21</sup> Why question me? Ask those who heard me. Surely they know what I said.' <sup>22</sup> When Jesus said this, one of the officials near by slapped him in the face. 'Is this the way you answer the high priest?' he demanded. <sup>23</sup> 'If I said something

wrong,' Jesus replied, 'testify as to what is wrong. But if I spoke the truth, why did you strike me?' <sup>24</sup> Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup> Meanwhile, Simon Peter was still standing there warming himself. So they asked him, 'You aren't one of his disciples too, are you?' He denied it, saying, 'I am not.' <sup>26</sup> One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, 'Didn't I see you with him in the garden?' <sup>27</sup> Again Peter denied it, and at that moment a cock began to crow. <sup>28</sup> Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. <sup>29</sup> So Pilate came out to them and asked, 'What charges are you bringing against this man?' <sup>30</sup> 'If he were not a criminal,' they replied, 'we would not have handed him over to you.'

<sup>31</sup> Pilate said, 'Take him yourselves and judge him by your own law.' 'But we have no right to execute anyone,' they objected. <sup>32</sup> This took place to fulfil what Jesus had said about the kind of death he was going to die. <sup>33</sup> Pilate then went back inside the palace, summoned Jesus and asked him, 'Are you the king of the Jews?' <sup>34</sup> 'Is that your own idea,' Jesus asked, 'or did others talk to you about me?' <sup>35</sup> 'Am I a Jew?' Pilate replied. 'Your own people and chief priests handed you over to me. What is it you have done?' <sup>36</sup> Jesus said, 'My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.' <sup>37</sup> 'You are a king, then!' said Pilate. Jesus answered, 'You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.' <sup>38</sup> 'What is truth?' retorted Pilate. With this he went out again to the Jews gathered there and said, 'I find no basis for a charge against him. <sup>39</sup> But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release "the king of the Jews"?' <sup>40</sup> They shouted back, 'No, not him! Give us Barabbas!' Now Barabbas had taken part in an uprising.

**19** <sup>1</sup> Then Pilate took Jesus and had him flogged. <sup>2</sup> The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe <sup>3</sup> and went up to him again and again, saying, 'Hail, king of the Jews!' And they slapped him in the face. <sup>4</sup> Once more Pilate came out and said to the Jews gathered there, 'Look, I am bringing him out to you to let you know that I find no basis for a charge against him.' <sup>5</sup> When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, 'Here is the man!' <sup>6</sup> As soon as the chief priests and their officials saw him, they shouted, 'Crucify! Crucify!' But Pilate answered, 'You take him and crucify him. As for me, I find no basis for a charge against him.' <sup>7</sup> The Jewish leaders insisted, 'We have a law, and according to that law he must die,

because he claimed to be the Son of God.’<sup>8</sup> When Pilate heard this, he was even more afraid,<sup>9</sup> and he went back inside the palace. ‘Where do you come from?’ he asked Jesus, but Jesus gave him no answer.<sup>10</sup> ‘Do you refuse to speak to me?’ Pilate said. ‘Don’t you realise I have power either to free you or to crucify you?’<sup>11</sup> Jesus answered, ‘You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.’<sup>12</sup> From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, ‘If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.’<sup>13</sup> When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).<sup>14</sup> It was the day of Preparation of the Passover; it was about noon. ‘Here is your king,’ Pilate said to the Jews.<sup>15</sup> But they shouted, ‘Take him away! Take him away! Crucify him!’ ‘Shall I crucify your king?’ Pilate asked. ‘We have no king but Caesar,’ the chief priests answered.<sup>16</sup> Finally Pilate handed him over to them to be crucified. The crucifixion of Jesus So the soldiers took charge of Jesus.<sup>17</sup> Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).<sup>18</sup> There they crucified him, and with him two others – one on each side and Jesus in the middle.<sup>19</sup> Pilate had a notice prepared and fastened to the cross. It read: jesus of nazareth, the king of the jews.<sup>20</sup> Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek.<sup>21</sup> The chief priests of the Jews protested to Pilate, ‘Do not write “The King of the Jews”, but that this man claimed to be king of the Jews.’<sup>22</sup> Pilate answered, ‘What I have written, I have written.’<sup>23</sup> When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.<sup>24</sup> ‘Let’s not tear it,’ they said to one another. ‘Let’s decide by lot who will get it.’ This happened that the scripture might be fulfilled that said, ‘They divided my clothes among them and cast lots for my garment.’ So this is what the soldiers did.<sup>25</sup> Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.<sup>26</sup> When Jesus saw his mother there, and the disciple whom he loved standing near by, he said to her, ‘Woman, here is your son,’<sup>27</sup> and to the disciple, ‘Here is your mother.’ From that time on, this disciple took her into his home.<sup>28</sup> Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, ‘I am thirsty.’<sup>29</sup> A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips.<sup>30</sup> When he had received the drink, Jesus said, ‘It is finished.’ With that, he bowed his head and gave up his spirit.<sup>31</sup> Now it

was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. <sup>32</sup> The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. <sup>33</sup> But when they came to Jesus and found that he was already dead, they did not break his legs. <sup>34</sup> Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. <sup>35</sup> The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. <sup>36</sup> These things happened so that the scripture would be fulfilled: 'Not one of his bones will be broken,' <sup>37</sup> and, as another scripture says, 'They will look on the one they have pierced.' <sup>38</sup> Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. <sup>39</sup> He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about thirty-five kilograms. <sup>40</sup> Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. <sup>41</sup> At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. <sup>42</sup> Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

## **EASTER DAY**

### **Sentence**

The Lord is risen indeed, alleluia!

1 Corinthians 5.7–8

### **Prayer of the Day**

God of glory, fill your Church with the power that flows from Christ's resurrection, that, in the midst of this sinful world, it may signal the beginning of a renewed humanity, raised to new life with Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

### **Hope25 Collect:**

God of Hope, you call on us to be your witnesses in this uncertain world; by your Spirit awaken in us a true vision of your kingdom, a greater certainty of our salvation, and a deeper dedication to your service; that through our words and actions the same Spirit may bring many who are lost to be found, and for them to celebrate the hope that we can only have in Jesus Christ, in whose name we pray. **Amen.**



## First Reading

### **Acts 10.34-43**

<sup>34</sup> Then Peter began to speak: 'I now realise how true it is that God does not show favouritism <sup>35</sup> but accepts from every nation the one who fears him and does what is right. <sup>36</sup> You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all. <sup>37</sup> You know what has happened throughout the province of Judea, beginning in Galilee after the baptism that John preached – <sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him. <sup>39</sup> 'We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a cross, <sup>40</sup> but God raised him from the dead on the third day and caused him to be seen. <sup>41</sup> He was not seen by all the people, but by witnesses whom God had already chosen – by us who ate and drank with him after he rose from the dead. <sup>42</sup> He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. <sup>43</sup> All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.'

*This is the word of the Lord,*

***Thanks be to God.***

### **Psalm 118.1-2, 14-24**

<sup>1</sup> O give thanks to the Lord, for he is good: **his mercy endures for ever.**

<sup>2</sup> Let Israel now proclaim: **that his mercy endures for ever.**

<sup>14</sup> The Lord is my strength and my song: **and has become my salvation.**

<sup>15</sup> The sounds of joy and deliverance: **are in the tents of the righteous.**

<sup>16</sup> The right hand of the Lord does mighty things: **the right hand of the Lord raises up.**

<sup>17</sup> I shall not die but live: **and proclaim the works of the Lord.**

<sup>18</sup> The Lord has disciplined me hard:

**but he has not given me over to death.**

<sup>19</sup> Open me the gates of righteousness: **and I will enter and give thanks to the Lord.**

<sup>20</sup> This is the gate of the Lord: **the righteous shall enter it.**

<sup>21</sup> I will praise you, for you answered me: **and have become my salvation.**

<sup>22</sup> The stone that the builders rejected: **has become the head of the corner.**

<sup>23</sup> This is the Lord's doing: **and it is marvellous in our eyes.**

<sup>24</sup> This is the day that the Lord has made: **let us rejoice and be glad in it.**

## **Second Reading**

### **1 Corinthians 15.19-26**

<sup>19</sup> If only for this life we have hope in Christ, we are of all people most to be pitied. <sup>20</sup> But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. <sup>21</sup> For since death came through a man, the resurrection of the dead comes also through a man. <sup>22</sup> For as in Adam all die, so in Christ all will be made alive. <sup>23</sup> But each in turn: Christ, the first fruits; then, when he comes, those who belong to him. <sup>24</sup> Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. <sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death.

*This is the word of the Lord*

***Thanks be to God.***

## **Gospel**

### **John 20.1-18**

<sup>1</sup> Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. <sup>2</sup> So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, 'They have taken the Lord out of the tomb, and we don't know where they have put him!' <sup>3</sup> So Peter and the other disciple started for the tomb. <sup>4</sup> Both were running, but the other disciple outran Peter and reached the tomb first. <sup>5</sup> He bent over and looked in at the strips of linen lying there but did not go in. <sup>6</sup> Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, <sup>7</sup> as well as the cloth that had been wrapped round Jesus' head. The cloth was still lying in its place, separate from the linen. <sup>8</sup> Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. <sup>9</sup> (They still did not understand from Scripture that Jesus had to rise from the dead.) <sup>10</sup> Then the disciples went back to where they were staying. <sup>11</sup> Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb <sup>12</sup> and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot. <sup>13</sup> They asked her, 'Woman, why are you crying?' 'They have taken my Lord away,' she said, 'and I don't know where they have put him.' <sup>14</sup> At this, she turned round and saw Jesus standing there, but she did not realise that it was Jesus. <sup>15</sup> He asked her, 'Woman, why are you crying? Who is it you are looking for?' Thinking he was the gardener, she said, 'Sir, if you have carried him away, tell me where you have put him, and I will get him.' <sup>16</sup> Jesus said to her, 'Mary.' She turned towards him and cried out in Aramaic, 'Rabboni!' (which means 'Teacher'). <sup>17</sup> Jesus said, 'Do not hold on to me, for I have not yet ascended to the Father. Go instead to

my brothers and tell them, “I am ascending to my Father and your Father, to my God and your God.”” <sup>18</sup> Mary Magdalene went to the disciples with the news: ‘I have seen the Lord!’ And she told them that he had said these things to her.

*For the Gospel of the Lord,  
Praise to you Lord Jesus Christ.*

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## **BIBLE DISCOVERY GROUPS**

**Davies’ Group**: Thursday, 1:30pm at St George’s Hall. Contact John Davies for more details.

**In recess until 24 April 2025.**

**Liersch’s Group**: Tuesday, 4:00pm at Jill & Alan Price’s, Inverloch.

**In recess until after the school holidays.**

**Tonya’s group**: Friday, 1.30 pm at Liz Watkins’, Inverloch.

**In recess until 2 May 2025.**

***Interested in being part of a Bible Study Group?***

*Then let Graeme, Susan or Leah in the office know.*

*We’re hoping to start a new group soon.*

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## **PARISH FINANCIAL UPDATE as of end of MARCH**

**Offertory Budget** - \$13,822.50    **Actuals** - \$10,901.00

Offering income down \$2921 for the month, excludes March 30.

**Expense Budget** - \$16,843.75    **Actuals** - \$19,584.10

Expenses UP \$2740, driven by catching up on the assessment/Insurance/staff on-costs etc, with payment for an extra month

**Tithe for mission distribution in April was \$7981.**

Mission Distribution excluding mission boxes is:

CMS	BCA	ABM	SIM	SparkLit	Anglican Overseas Aid	Nepal Church Support	MAF
20%	20%	20%	8%	8%	8%	8%	8%
\$1596.20	\$1596.20	1596.20	\$638.48	\$638.48	\$638.48	\$638.48	\$638.48

***PRAYER POINT:*** *Pray for Financial direction.*

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# **SAFE CHURCH AWARENESS WORKSHOPS**

## **(Full and Refresher combined) 2025**

Location: St Mary's Anglican Church, 114 Ridgway, Mirboo North, Victoria

Date: Friday 2 May 2025 Time: 6.00pm to 8.30pm

Online registration is essential: <https://www.trybooking.com/CZVDA>

Enquiries only: 03 5144 2044 or [registryoffice@gippsanglican.org.au](mailto:registryoffice@gippsanglican.org.au)

## **CONTINUING WAR IN UKRAINE**

Please continue to pray for Alison Giblets (CMS UK) and her safety as she is now home in Kyiv, Ukraine, after some leave in the UK.

### **Her Prayer Requests:**

- Victory for Ukraine.
  - Protection for those who are defending the country.
  - Protection for electrical power stations.
  - For both physical and spiritual strength.
  - That Schools will continue to function well.
  - That many will hear and accept the Word of God for salvation.
- 

## **PRAY FOR THOSE AFFECTED BY THE CONFLICT** **IN GAZA, LEBANON, SYRIA AND ISRAEL**

Almighty and Everlasting God: thank you for your everlasting love toward us; we thank you for the present cease fire in Gaza and ask that it will continue. We lift up those in the Holy Land who are victims of the current conflict, and ask that you might empower your Church to bring healing to the wounded, relief to the suffering, and comfort to those who mourn; please bring an end to terrorism, and that all will be led to work for justice and lasting peace in the land where your Son, our Lord Jesus Christ, first came to bring hope and abundant life to all people; these things we ask in his Holy Name. **Amen.**

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## **DONATION PARTNER – CONTAINER DEPOSIT SCHEME**

The Anglican Parish of Wonthaggi/Inverloch has been registered with Return-It as a fund raising exercise and if you are returning cans or bottles and would like to donate the funds to the Church our number is C2000057552.

## **ON THIS DAY: Dominicans Became Dreaded Inquisitors**



Two of the darkest blots on Christian history are the witch hunts of Medieval Europe and the Inquisition - and the former employed the apparatus of the latter. No one knows for sure how many people suffered at the hands of the Inquisition. Thousands did. To most churchmen and governments it seemed self-evident that orthodoxy must be preserved, whatever the price.

Although Alexander III, Lucius III and Innocent III each made moves toward Inquisition, it was Gregory IX who instituted the machinery in 1227. In that year, he appointed a board of inquisitors to sit against heresy in Florence. Shortly afterward, he expanded the operation for heresy was rife in Italy, France and the Balkans.

By 1231 Gregory had issued formal rules. He envisioned the Inquisition, to be for the salvation, coercion and punishment of erring Catholics only. Jews, Muslims and other non-Christians were not to be touched. The Inquisition would inquire into the spread of heresy, summon suspected heretics before tribunals, and punish infidelity so as to convert and save souls. It was aimed primarily at the growing numbers of Waldenses and Albigensians. Torture was allowed, as it had under Roman law. As his inquisitor in France, Gregory appointed Robert le Bougre, former heretic. He once had 180 individuals burned at the stake in one day and performed many other atrocities that finally to his imprisoned.

**On this date, April 20, 1233**, by papal bull, Gregory placed the operation of the Inquisition into the hands of the Dominicans. The Dominicans were the obvious choice for the role. Recognized by the church in 1220, the order's mission was to teach and preach: to employ the power of reason in support of faith. It is no coincidence that scholars like Albertus Magnus and Thomas Aquinas, saintly and learned, were Dominicans. Dominic had made a point of winning heretics by the force of his holy life and persuasive preaching.

The methods employed by his order were not so gentle. They included torture and execution, usually by burning. Although the instructions for interrogation limited the use of torture, the tendency was to exceed them. Many Dominicans never participated in the Inquisition. Others were mild in their measures. Some resigned rather than continue the brutal work. Nonetheless the good name of the Dominicans was forever stained by their participation in this cruel activity. Before long the order became popularly known as *Domini canes*, Latin for "God's dogs."

Dan Graves

[www.christianity.com/church/church-history/timeline/1201-1500/dominicans](http://www.christianity.com/church/church-history/timeline/1201-1500/dominicans)

## **Intercessory Prayers:**

***Please pray with us for:***

**Our Bishop:** Richard Treloar & Leanne

**Our Rector:** Graeme & Susan

**Parish of Omeo:** Thelma Langshaw

**Parish of Orbost:** Bevil Lunson, Barbara

### **Professional Standards**

Director of Professional Standards – Julie Reilly

Professional Standards Committee Chair – Marylyn Mathieson

**Mission:** Leprosy

**Diocese of Riverina:** Bishop: Donald Kirk

### **Special Focus:**

Victims of Domestic and Family violence & an end to DV, Children alone, Women's Refuges, Rehab' Centres, Halfway Houses, and their workers, Hope Restart Centre & for all affected by human trafficking.

The Anglican Church of Australia's Family Violence Working Group, and convener Tracey Lauersen.

**Our Link Missionaries** – BCA, Topher & Chica Hallyburton – 'Alice Springs'  
CMS, Lauren Raiter – 'Spain'

### **Please comfort and heal all those suffering in Spirit, Soul or Body.**

Please give people the courage to face their illness head on and to be assured of their salvation in Jesus Christ.

### **Please bring healing and strength to those we have been asked to pray for:**

Bill Peters, Paula, Chris Peters, James, Murray, Doug, Ron & Pam Lawson, Jeffer & family, Simone, Mark, Marie Wilson, Don & Cecily, Robin, Tania, Russell, Hayley, Richard B, Lee, Bev, Elijah, Rodney W, Luke M, Terry, Micah, John G, Phil, Elizabeth, Jenny Rivers, Marnie Fletcher, Matt Fletcher, Barbara Manns, Valerie & Graeme Reid, Susan F, Merridee, Florence H, Robert M, Pauline, Jenny, Rita, Betty, Peter, Elizabeth M, Jill, Robert D, Dianne B, Dianne, Alison, Ian & Wendy.

**We give thanks for the faithful departed.** We thank you Lord for the lives of Noreen Westley, Kate Sweatman, Thelma Kee, Glenda Tessari and all those who have gone before us. Please comfort all families & friends who are grieving at this time the loss of loved ones, especially the families of Noreen Westley, Kate Sweatman, Thelma Kee & Glenda Tessari.

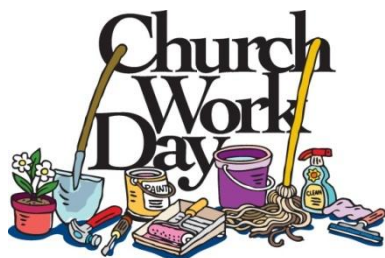
## INFORMATION

<b>Readings Sun 27<sup>th</sup> April</b> Easter 2	Acts 5.27-32 Revelation 1.4-8	Psalm 118.14-29 John 20.19-31
<b>Tuesday April 22<sup>nd</sup></b>	10:00 am – Ascension – H.C. – Rev. Graeme 11:30 am - Prayer group – Inverloch	
<b>Wednesday April 23<sup>rd</sup></b>	10:00 am – St George's - H.C. – Rev. John 2 pm – Funeral of Glenda Tessari	
<b>Thursday April 24<sup>th</sup></b>	10.00 am – Staff Meeting, St George's.	
<b>Friday April 25<sup>th</sup></b>	ANZAC Day services – Wonthaggi Cenotaph	

### Rosters: April 27<sup>th</sup> – Easter 2 – Prayer, Praise & Proclamation

<u>Activity</u>	<u>St George's</u>	<u>Church of the Ascension</u>
<b>Bible Reader</b>	Pam Davies	Mal Fletcher
<b>Sides Person</b>	Ellen Hubble	Ray Smith
<b>Prayers</b>	Alan Price	Marcia Smith
<b>Service Leader</b>	Rev Graeme	Rev Graeme
<b>Eucharistic Assist</b>	X	X
<b>Musician</b>	Renee Chan	Renee
<b>Children's Ministry</b>		Liz Watkins

*If you are unable to fulfil your roster position, would you please organise for someone else to take your place.*



### Inverloch & Wonthaggi Church Working Bees

Church of the Ascension - The 1<sup>st</sup> Monday of the Month @ 10.00 am. The next, tomorrow, the 5<sup>th</sup> of May.

St George's – Normally the 1<sup>st</sup> Saturday of the Month @ 10.00 am however, the next will be Saturday 10<sup>th</sup> of May

If you would like to help give the church a freshening up and enjoy morning tea together this would be most welcome.

*Please speak with Alycia & Liz for more details at Inverloch*

*Please speak with Leah for more details at St George's*

## **Ministry Team**

**Bishop:** Rt. Rev. Dr. Richard Treloar, Sale 5144 2044

**Rector:** Rev. Capt. Graeme Liersch 0417 513 390 (*Monday-Day Off*)

[graemel@basscoastanglican.org.au](mailto:graemel@basscoastanglican.org.au)

### **Youth & Young Families**

**Minister:** Rev. Susan Liersch 0427 099 391 [susanl@basscoastanglican.org.au](mailto:susanl@basscoastanglican.org.au)

**Pastoral Care Coordinator:** Leah Mesley

**Parish Council +**

**Retired Clergy:** Rev's John Davies 5672 4710, Liam Matthews 0411 339 344,  
& Rev. Canon Amy Turner 0412 727 711

**Rector's Warden:** Alan Price 0407 343 876

**People's Wardens:** Robert Mesley 0416 246 349

Liz Watkins 0404 379 005      Ray Smith 0419 315 198

**Parish Treasurer:** Geoff Boer

**Parish Office Worker:** Leah Mesley 0407 337 236 (2 mornings/week–Wed & Thurs)

**Parish Postal Address:** PO Box 201, Wonthaggi 3995. Phone: 5672 4590

**Welfare Support:** Rev. Graeme

**Food Rescue:** Ron Osborne

**Prayer requests for prayer chain:** Jill Price 0409 745 554

**Parish E-mail:** [admin@basscoastanglican.org.au](mailto:admin@basscoastanglican.org.au)

**Parish Website:** <http://www.basscoastanglican.org.au>

**Direct Debit:** Would you please, if you haven't already, consider giving to the ministry through setting up a direct debit from your account. Thank you!

**Our Bank Details:** Anglican Parish of Wonthaggi & Inverloch

**BSB:** 083-975 **Acc No:** 51 612 6552



*Thank you to all who have already set up this means to support the Parish!*

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## **100<sup>TH</sup> ANNIVERSARY INVERLOCH BOOKS**

*The books with the history of the Church of the Ascension, Inverloch have been printed and are available for a cost of \$15.00 each including GST..*