

# ALIVE & LINKED

**THE ANGLICAN CHURCH  
OF AUSTRALIA  
DIOCESE OF GIPPSLAND**

*The Parish Paper of*  
**MOE-NEWBOROUGH**  
*St Aidan's Newborough*  
*St Luke's Moe*  
*St James Yallourn North*

**A Parish Prayer**  
**God our Creator, when**  
**you speak there is light**  
**and life.**

**Fill us with your Holy**  
**Spirit so that we may lis-**  
**ten to one another,**  
**speak the truth in love,**  
**and bear much fruit in**  
**the service of your king-**  
**dom; through Jesus**  
**Christ our Lord. Amen.**

**MARCH 2026**

## BE A PENCIL

• Fr Giles Motisi—Priest in Charge

When we were concluding our year 10 studies we were asked to write in a few words what we felt about leaving the school. I wrote, "I dread the coming separation". This has always been true for me. It is easier for me to say hello but it has never been easy for me to say goodbye.

This week I came across a story of two young men who spent four years studying together at the university of Papua New Guinea. They were from different parts of the country but while studying forged a deep friendship.

After their graduation they embraced each other and in tears one said to the other, do not forget to 'be a pencil'. It took me a while to work out the meaning of that advice but though strange it made a lot of sense.

A pencil is always guided by a hand because it cannot write by itself. In life we all need guidance from God, from our parents, mentors, teachers or even our experiences because no one succeeds on their own.

The pencil always needs sharpening which is painful but necessary to write better. It loses parts of itself which is painful. In life we encounter painful experiences, meet challenges criticism, and hardships which are all necessary to shape us.

A pencil also has an eraser that is used to correct mistakes. In life we all make mistakes and for some of us more mistakes than others. But we can try and find ways to put right the wrong things we have done.

The important part of the pencil is not the wood outside but the graphite inside it. What is inside matters most and that is our character, integrity and our values which matter more than our appearances, our titles and even our money.

The other important thing also about a pencil is that it leaves a mark wherever it writes. And that reminds



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us that whatever we do in life we will always leave a mark whether good or bad and that is how we will be remembered.

As we observe lent through the bible studies especially learning of uncharted territories and in our own preparation in this Lenten season I hope

## The Wooden Cross!

• Canon Jeff Richardson

During Lent we experience the wonderful expectation of Easter. In doing so we look more deeply into the death of Jesus Christ and the awful image of the cross, which is something perishable holding the imperishable.

The crossbeam of wood, the nails and the sign (“king of the Jews”) rot away. No longer of worth. No longer an instrument of death. The cross perished the day the lifeless Jesus was taken down and was placed in a tomb.

What does it mean to reflect on the perishable wood, nails and sign of the cross? It is doomed to rot away, becoming an unrecognisable instrument of a sadistic death. Yet the wood of the cross, rendered useless, will become the ultimate symbol of Christians in every denomination. And even most Christians homes have a wooden cross of varying styles, material, shapes and sizes adorning their abode or person. The spiritual significance of the wooden cross of Jesus prayerfully directs our attention to the One who is imperishable, able to conquer death and the powers of this world. In this spiritual contemplation we soon recognise the suffering of Christ on the cross becomes a personal encounter with him in his death. As we contemplate this, there is no sense of the rotting, decaying, useless cross beams on which he died, instead we focus on the bloodied, limp, lifeless body of our Lord bearing the darkness of this world until his last breath.

The wooden cross we see or hold in our daily lives reveal these things. We look beyond the contemplative wooden cross, in our homes or churches, to see the dying Jesus casting his

we find meaning and draw spiritual insights. I have also found as I prepare the sermons the words challenging me and so too is this advice ‘to be a pencil’.

It is my prayer that during our busy schedules to find the time and space to listen to what God is saying to us in this important season of lent.

loving eyes toward the darkness of this world, where sin and death prevail, and yet as we look closely at him, we see Jesus’ redemptive death of forgiveness, knowing that this is the beginning of new life, through his glorious resurrection.

Moreover, as believers we were marked with the sign of the cross, at our baptism, to the words (or similar) “I sign you with the sign of the cross to show that you are as Christ’s for ever” (A Prayer Book for Australia 1995, page 79). The shape of

the cross is marked on our forehead with the thumb or finger. In a sense we carry the cross of Christ in our whole being, yet what makes this the case for each believer is their baptism in the water and the Spirit. It is not like a devotional wooden replica of the cross. It is much



more than that! It is a permanent reminder to always live faithfully in the knowledge of Christ’s death and how this relates to our own salvation and that of the world. So then, we don’t carry the wood of the cross in our hearts, but rather the suffering, dying Christ, who conquered death to bring new life to all people.

The wooden cross, the cross marked on our foreheads at our baptism are mere symbols of the greater truth of new life to all people. Without the resurrection the death of Jesus is meaningless, the cross in meaningless and what happened on Calvary would have ended with a salute of gratitude to a brave prophet. The resurrection transforms the death of Jesus, and the sadistic evil cross, to the everlasting act of Salvation, planned by God and fulfilled by Jesus his Beloved. The cross of Christ no longer becomes a symbol of death but of life, and there is no darkness to be feared as Jesus radiates a

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new and everlasting light.

In our Lenten discipline we reflect on the cross of Jesus and see within it the transforming power of God's love and salvation, while at the same time our spiritual focus includes the expectation of Easter. There are many ways believers weave the Resurrection of Jesus into the fabric of their Lenten devotions and disciplines. Some read short sections of the Easter stories in the Gospels, other poems, reflections or other

## Easter Hymns

### • Russell Savige—Church Organist

Fr Jeff has asked me to write briefly about a couple of Easter hymns. Well, the first one that comes to mind for me (and for many people, I suspect) is "Jesus Christ is risen today".

In three short verses we have a statement about the reality of the resurrection on Easter Day: "Our triumphant holy day"; we are taken back to Good Friday and Holy Saturday: "Who endured the Cross and grave"; and then led forward to the Ascension: "Now above the sky he's King". The words and tune come from "Lyra Davidica", a collection of "Divine Songs and Hymns" first published in 1708.

The hymns in the collection are "partly newly composed, partly translated from the High-German, and from Latin Hymns", probably, in this case, "Surrexit Christus Hodie". According to The Australian Hymn Book, the words are by "Anon., based on a 14th century manuscript (with alterations)." The tune is titled, appropriately, EASTER HYMN. It is fairly straightforward, (except, perhaps, for those reaching up to the high note at the end of the third line), but each line is followed by an Alleluia, somewhat in the style of the florid plainsong chants typical of the Easter season in



resources. Personally, I like to reflect on several Easter hymns, which often connect the two great events of Jesus Death and Resurrection, and in doing so I try to find out details of the hymn writers and how they were inspired to write such wonderful works. So, I have asked Russell Savige, our Organist, to present a couple of Easter Hymns with explanatory notes to open the context by which they were written, which may further assist us in our spiritual contemplations during this Lent.

medieval monastic foundations. But we sing this easily now because it is so familiar, and is accompanied by the organ.

The editors of hymnals seem unable to resist making a change or two. The Australian Hymn Book (Hymn 280) adds an extra verse by Charles Wesley; Together in Song (Hymn 362) changes the words a bit; and Mission Praise (Hymn 357) uses the tune LLANFAIR, more usually associated with the Ascension Day hymn "Hail the day that sees him rise".

Alleluia? Alleluia? Hallelujah? - different hymnals, different spellings. They all translate, roughly, to "Praise the Lord", an exclamation traditionally not used during Lent, so it has an extra power come Easter Day (my interpretation!).

Jesus Christ is risen to-day, Alleluia!  
Our triumphant holy day, Alleluia!  
Who did once, upon the Cross, Alleluia!  
Suffer to redeem our loss. Alleluia!

Hymns of praise then let us sing, Alleluia!  
Unto Christ, our heavenly King, Alleluia!  
Who endured the Cross and grave, Alleluia!  
Sinners to redeem and save. Alleluia!

But the pains which he endured, Alleluia!  
Our salvation have procured; Alleluia!  
Now above the sky he's King, Alleluia!  
Where the angels ever sing. Alleluia!

LYRA DAVIDICA 1708, New English Hymnal 110

And then there is "Thine be the glory, risen, conquering Son". The words are by Edmond Budry (1854 - 1932), and were translated by Richard Birch Hoyle (1875 - 1939).

Budry was a Swiss pastor and hymn writer - the original first line of the hymn in French was

*(Continued page 4)*



You are invited to forward the names (&dates) of loved ones who have died so that they may be remembered, especially those who have been fellow worshippers.

We remember those who have died in the past month: **John Gannon, Shirley Bennetts, Steven Rozvaczy**

**From the Lectionary**

**1st David, Bishop of Menevia, Wales, 7th Perpetua and her companions, Martyrs at Carthage, 8th John of God worker among sick & poor, 17th Patrick, Bishop, missionary to Ireland, 18th Cyril of Jerusalem, 19th Joseph, husband of Blessed Virgin Mary, 20th Cuthbert of Lindisfarne, Bishop and missionary, 21st Thomas Cramner, archbishop of Canterbury, martyr, 22nd Thomas Ken, bishop of Bath and Wells 24th Oscar Romera archbishop of San Salvador, 25th The Annunciation of the Blessed Virgin Mary, 29th John Keeble, priest**

**Birthday Greetings**



K.Brien, A.Misiurka, D.Prosser, G.Robertson, J.Smyk, R.Tomlinson, Fr J Richardson



**OUR PARISH FAMILY**

The funeral of John Gannon was held at St Aidan’s on Wednesday the 25th March. Our prayers are with his family. It is also with sadness that we have heard about the deaths of Shirley Bennetts long time parishioner and Steven Rozvaczy.

Shirley recently went into care at Warragul. Our prayers and thoughts are with her daughter Ros who is also in care. The Funeral is at Moe Cemetery at 12pm on Wednesday 11 March.

Steven’s Funeral is Friday 13 March, 10.30am at Latrobe Valley Funeral Services

*(continued from page 3)*

“A toi la gloire”.

Hoyle was a British Baptist pastor. The tune is titled MACCABAEUS, composed by George Frideric Handel in 1746 for his oratorio “Judas Maccabaeus”, which celebrated the military victories of the biblical figure Judas Maccabaeus. (There are many tunes by Handel’s contemporary, J. S. Bach, in our hymnals, but only two or three by Handel himself.)

The hymn links the biblical resurrection of Jesus to a “conquering hero” returning home, highlighting the victory over death.

The tune is triumphant and joyous, and you might imagine it being accompanied by trumpets and drums (if you wish). It is sometimes also used at funerals. It is found in Mission Praise (689); The Australian Hymn Book (303); Together in Song (380) (where our friends, the editors, decided that “thine”, “thou” and “thee” should be “yours” and “you”).

Thine be the glory, risen, conquering Son;  
Endless is the victory, thou o'er death hast won;  
Angels in bright raiment rolled the stone away,  
Kept the folded grave clothes where thy body lay.  
*Thine be the glory, risen conquering Son,  
Endless is the vict'ry, thou o'er death hast won.*

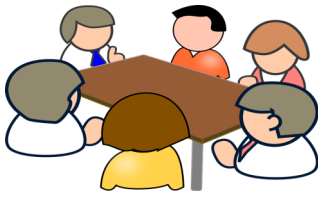
Lo! Jesus meets us, risen from the tomb;  
Lovingly he greets us, scatters fear and gloom;  
Let the Church with gladness, hymns of triumph sing;  
For her Lord now liveth, death hath lost its sting.

No more we doubt thee, glorious Prince of life;  
Life is naught without thee; aid us in our strife;  
Make us more than conquerors, through thy deathless love:  
Bring us safe through Jordan to thy home above.

FRENCH, EDMOND BOURY 1854-1932  
TR. RICHARD HOYLE 1875 - 1939  
New English Hymnal 120

And so, we look forward to singing these hymns, amongst others, this coming Easter.

The Graphic on the previous page is a symbolic representation of the Eucharist as the doorway to eternity. (Editor)



# Around the Parish

## Parish Council Report Julie Bruce—Secretary

### Pancake Tuesday celebration

Pancake Tuesday was marked by delightful lunch hosted at the home of Marion Noppert. The occasion featured an array of delicious pancakes, both sweet and savoury, which were thoroughly enjoyed by all in attendance. This gathering served as a fitting introduction to the Lenten period, encouraging a sense of community and shared anticipation for the season ahead. Sincere thanks are extended to everyone who contributed to preparing the lunch, with special appreciation to Marion, whose warm hospitality made the event so memorable.

### Worship and fellowship

as part of our ongoing commitment to nurturing spiritual growth in strengthening community bonds, regular monthly sung Eucharist has been introduced. This service offers a meaningful opportunity for worship, featuring music and liturgy that encourages participation and reflection.

In addition, family services now held each month, welcoming individuals of all ages to join together in faith. This inclusive gathering is designed to foster a sense of togetherness, making worship accessible and engaging for families and children.

### community activities resume

See page 7

### safety and accessibility initiatives

we are actively examining the safety and accessibility of our church buildings to ensure they meet the needs of all members of our community. In pursuit of this goal, attention has been directed towards revisiting and adapting previous plans for alterations. The intention is to make necessary modifications that will further support our church's mission and vision, which is currently in the process of being developed. These efforts are part of our commitment to create a welcoming and secure environment for worship, fellowship and outreach.

### Sunday School Building Weatherproofing

a quote has been accepted for weatherproofing the Sunday school building located on the Anzac Street site. This initiative is aimed at ensuring the structure is protected from the elements thereby enriching its durability and comfort for those who use it. Efforts are underway to commence this work, with the hope that progress will be made before the onset of winter.

### Upcoming meeting and Church Service

a meeting is scheduled for 26 March, which Bishop Richard and the registrar Ray Riley will join us discuss the allocation of proceeds from the sale of 4 Luke Street. Additionally, there will be a church service with Bishop Richard presiding, taking place on the 1<sup>st</sup> Sunday following Easter.

### Community garden update

our community garden continues to flourish, reflecting the ongoing dedication and hard work of all involved. Plans are currently underway for an upcoming working bee. The recent harvesters brought much delight, allowing everyone to savour the rewards of our efforts during the spring season. As we look ahead, preparations are being made to commence autumn plantings, ensuring a bountiful supply of produce throughout the winter months.

As we move through Lent, let us reflect on God's goodness and grace, appreciate our blessings, and support each other with gratitude and faith.



# Pancake Lunch

Our Annual Pancake Lunch for Shrove Tuesday was once again held at the wonderful setting of Marion Noppert's home. Twenty eight people gathered, even though it was one of our warmest Summer Days which couldn't have been spent in a more attractive setting.

As usual those present enjoyed touring Marions immaculate garden. The main attraction of the day was of course the two course lunch of pancakes which were thoroughly enjoyed. Our compliments to the chefs and a huge thanks to Marion for hosting us. Those gathered contributed to a very generous \$320.00 which helps to boost Parish Funds.



## Family service

Our first family service was held on Sunday 22<sup>nd</sup> of February at St Aidan's.

The service focused on the importance of our baptism and how the baptism of Jesus gives us an insight into how we can experience God in our lives. Heaven is opened to us, the spirit comes down upon us and God speaks from heaven.



The service was a simplified version of our normal service including Holy Communion.

We began by just being still, introducing the

## March Congregation Meeting

Our first Congregational meeting of the year provided an opportunity for the congregation to be briefed on various matters being considered and worked on at the moment in the parish and gives a parish leadership feedback on these as well their own feedback on matters they thought were important.

Fr Giles gave a brief **report** on Christmas , Lent,

young people to the importance of stillness and practicing ways of breathing. We then focused on the baptism as we continued to be still. Just as after his baptism, Jesus was led into the wilderness by the spirit to be tempted by the devil, so we then touched on that story as it was the gospel for the day.

After a brief reflection, We broke into groups. The children preparing the intercessions which they then offered in the service. They also did some craft work and colouring focussing on the Baptism of Jesus. The adults discussed ways that this service could meet the needs of their families agreeing that once a month was the best for the moment. Sadly, we missed taking pictures.

Easter Services and some Pastoral matters..

### **Security and property issues**

our continued vigilance on maintaining security for all buildings, particular in the light of the recent theft of a mower from the St Luke's property.

Being advised of the need for **repairs** to the sorting **shed at Anzac Street** and the quotes

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## Parish Website

Check out our website. You will find copies of past newsletters and pew notes, recordings of the Sunday Sermons if you missed out or would like to hear again and up to date news of what is happening in the parish.

**www.moenewboroughanglican.org.au**

We have been having major IT issues with our recordings of the services on the Web Site. The text of Fr Giles Sermons will be available shortly. We are also hoping to revamp the site soon.

Our website is also connected to **Facebook** where you can log in and keep up to date.



## MENS BREAKFAST

First Saturday of each month at 8.30am, at THE MADGE VINNELL CENTRE behind the Op Shop at 7 Anzac Street Moe. Parking at the rear of the site accessed by Trinity Lane. **Next Men's Breakfast Saturday , 2nd May 2026 at 8.30am.** All are welcome for this time of fellowship. If you are a new person interested in attending please contact Stephen

Heath 0438 913 572 to help with catering arrangements. Cost \$10. **Profits to Parish Food Relief Program.**

At our February gathering we were pleased to welcome many who had recently had health issues and we shared in their stories of recovery which included some near death experiences which provided incredible witness of faith. We give thanks that they have been able to share in this way.

**Advance Notice There will not be a Breakfast in April as the date falls on Holy Saturday.**

## COST OF LIVING RELIEF:

Our Op shop staff report that the need for food and other basic commodities continues to be a major priority. If you are able to assist you can :

- drop off goods at the Op Shop,
- place them in the box provided at the Church
- ask someone to collect them
- make a donation in the collection plate on Sunday in an Envelope marked Food Relief
- Make a Donation by Direct Debit (See Parish Banking details on p12)



*(continued from page 6)*

obtained for this.

A proposal by a group of individuals requesting the use **St John's Walhalla** for monthly worship and outreach and being prepared to help with its maintenance.

Improving the **toilets at both St James and St Aidan's** and how best to do this in the light of potential future developments in terms of our church buildings. There was then a discussion about the need to return to the **property development proposals of 2023, by looking at the plans to refurbish and extend St Aidan's.**

The visioning committee that suggested this, highlighted that as part of the process and the continued developing of our vision and mission statement that we needed to reflect upon our

understanding of **our Anglican identity** and what we had to offer both locally and as an Anglican Communion.

A **review of all memorials** in the parish. Seeing that all memorials are appropriately recorded and exploring the possibility of, particularly with Eucharistic vessels, of giving, with donor's permission, excess items to other churches, possibly in Papua New Guinea.

**Music in worship** was also raised as something we needed to continue to develop, particularly as we are so blessed in having an organist of Russell Savige's gifts.

We are also reminded of the importance of our food relief distribution program and people making donations for it.

## Worship Services in the Parish

St Aidan's 111 Torres St, Newborough

Sundays, 10am Family Service 4th Sunday 5pm

Preceded by Prayer Time 9.30am to 9.45am

St Luke's, 47 South St, Moe

Wednesdays, 10am

Both services followed by Morning Tea



### OUR MINISTRY TO THE AGED (January 2026 be finalised)

#### Communion by extension from our Sunday Eucharist

**Latrobe Valley Village Hostel 11.00 am First & Third Tuesday**

**Narracan Gardens Hostel 10.30 am Second & Fourth Monday**

**Narracan Gardens Nursing Home 11,00am Second & Fourth Wednesday**

### OPPORTUNITY SHOP MINISTRY



**Newborough Shop** 46 Rutherglen Road. Open Tuesday to Friday, 10am to 2pm

**Moe Shop** 7 Anzac Street Open Monday to Friday 10 am to 2pm

**Yallourn North Shop** Reserve Street Open Monday to Friday 10am to 2pm

**Check out our Facebook Page *Moe & Newborough Anglican Op Shops.***

Our thanks to our wonderful volunteers and there is always room for more if you would like to join us. Support of our Food relief program is much appreciated. Contact Stephen

### Get out for Good—restorative justice for the Kingdom of God.



Every Tuesday in the Madge Vinnell Centre, 10am—2pm.

A program in partnership with the Anglican Criminal Justice Ministry established by Anglicare Victoria. An Anglican Church Welfare Agency.

The “Get out for Good” program, provides social and emotional support for people who have been released from prison to find social and emotional support. It provides a safe space to talk about what they are going through and encouragement to reconnect with family, friends and community. The program acts to strengthen people’s ability to identify and develop their own resources and build capacity while making the adjustment from prison to the “outside”



### Prayer and Meditation Group.

The group meets every Wednesday, 7.00pm in the Madge Vinnell Centre.

Our current focus is ‘Reflecting on how we experience God in our time together’, particularly in a time of Silence and how our practice could help people to have a deeper experience of our Worship. Contact 0429 045 132



### The Listening Post

Every Friday from 10am to 12 pm in the Madge Vinnell Centre, at the back of 7 Anzac St, Moe.

The Listening Post provides an opportunity for anyone in the community who would like to come and share in an enjoyable social morning and chat about their lives, if they feel the need. It also provides an opportunity to discuss a variety of social and life issues including discussing matters of faith. Tea, Coffee and a scrumptious morning tea are provided. The Listening Post also has a food bank that provides some essential food items for anyone in need. The food is free as is attendance. Contact 5127 1119



Similarities in furnishings and symbols exist in churches. If there is sustained interest in this potential series, it may serve to clarify the distinct features present within worshipping communities, enabling us to effectively explain their context to visitors, children, and newcomers. Symbolism features greatly and like art can speak and embellish, feelings and understanding for individuals in varied ways, but the intention is always to point worshippers' attention to God

## THE BAPTISMAL FONT

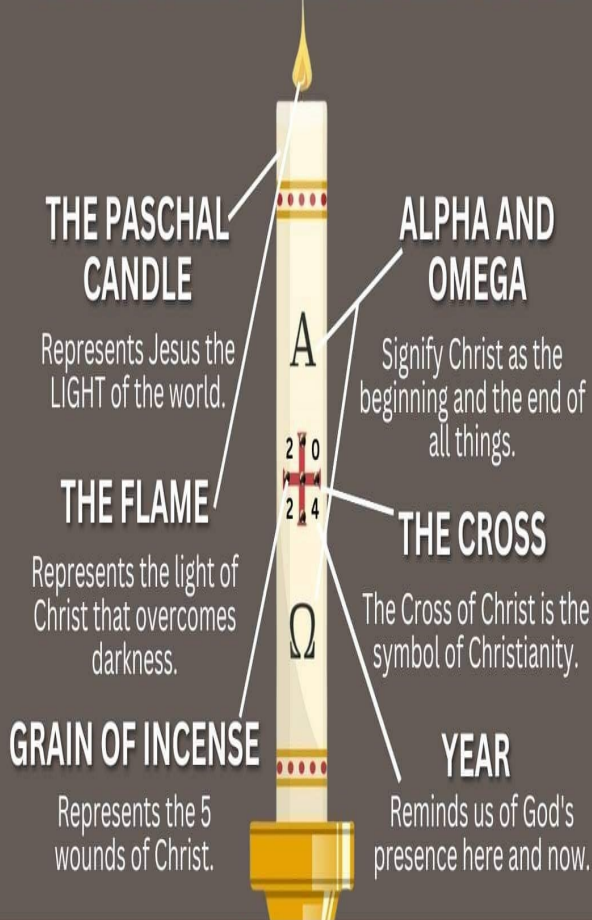
Come in . Welcome



Traditionally located as close as possible to entrances of Churches, Symbolising the Sacrament of Baptism as being the welcoming of a person into the family of the Church, when that commitment is made by an individual adult or sponsoring parent in case of child.

**Local Interest: St Aidan's Font was donated by the local Ukrainian Church congregation who had used the church for their worship over some period. Take a closer look at the fitting inscription next time you come in.**

## DO YOU KNOW? THE SIGNIFICANCE OF THE PASCHAL CANDLE?



**THE PASCHAL (EASTER) CANDLE** is customarily placed next to the font throughout the Church year, except during the Easter Season—from Easter Day until Pentecost—when it is positioned more prominently. This placement serves as a reminder of the Light of Christ and commemorates the Resurrection celebrated on Easter Day. Baptismal, Confirmation and other sacramental candles are always lit from this Candle

**Local interest: Currently the disused paschal candles decorated by past CEBS/GFS youth and young adults are being used in Meditation or bible study groups. Some current parishioners may recognise their artwork!**

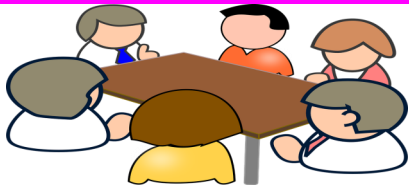
Please share your knowledge of local historical interest information about any of our fur-

Ask your questions . Someone else probably also wants to know "WHY?" too

More information coming soon!

INCLUDING: The focal point for our Anglican Church

## TABLE TALK



Moshe was a French born Jew. Through his childhood he had been taken to the synagogue, weekly, where he heard the Old Testament read. His father was an orthodox faithful Jew and strictly raised his family to adhere to the scripture and await the coming of the promised Messiah. He had never read of Jesus of the New Testament, who fulfilled all that had been written, about the one who should come. Moshe loved, respected and honoured his father, they spoke of many things, religion included. One day Moshe spoke of a classmate he particularly admired. "He is the kindest, best boy I know," said Moshe, "but he reads the New Testament and often talks about it. Dad, why is it so wrong to read the New Testament?" "His father instantly became agitated. "My son" he said, "keep away from that book, for it tells lies, it tells you that our Messiah has already come, and our nation failed to recognise Him but crucified Him. Moshe, I want you to promise me that you will never read that book." Never is a long-time dad, but I promise you I will not open the New Testament until I am 21 and old enough to judge for myself." With that the father was content. Years passed and the obedient son entered his father's business partnership. One day business sent him to



England as firms' representative. Accommodated in a hotel, he settled down to sort out papers and prepare for interview. He opened his bedside cupboard, and to his surprise he finds a copy of the New Testament. (many of the readers to-

day recognise these as bibles left from the Gideon Bible Society, for travellers in hotels, as comfort and spread of the Gospel Story). Moshe struggled within himself, what was so dangerous and mysterious about this forbidden book? He longed to look but his 21<sup>st</sup> Birthday was a couple of months away. He felt promise-bound, with profound respect for his father, it was so alluring, could his father really prevent him, a grown twenty-year-old -a man? On the last night of his trip, he could stand it no longer! I will read the first chapter only, then I will sleep. Trembling a little he began to read. What? It was only a geological tree of Jewish names he already knew from the Old Testament. "No harm here, try Chapter Two, he thought here there is a short account of the birth of **CHRIST**. He read more slowly.

## THE BOOK IN THE BEDSIDE CUPBOARD

Has anyone in your group found one of these in the cupboard of motel? How may they help people? What hope may you have for the end of this story. Have you ever helped your parents learn something new?

Adapted from "Would You Believe" by Patricia St John.



At verse 21 he stopped with a shock. **"You must name Him, Jesus-because He will save his people from their sins."** He read it again, nothing in his Jewish religion had told him that a man could be saved, forgiven for their sins! He longed to do right and to keep God's Law, but he knew from childhood he had broken it again and again Was there really someone who could free him from that guilt and free him to be what he wanted to be? If so, had he found an answer to the biggest question of life? On return home his father congratulated him on the business well done. Feeling uncomfortable, he blurted out, "Father, I have broken my promise, I read the Book".

Moshe then had to face a difficult time. His Father did not understand and gave him a choice. If He decided to become a Christian, he could no longer remain as partner in the firm. Moshe waited until he was 21, then, with clear conscience he began to study the book, hour on end. Through it God spoke to him and he recognised Christ as the Messiah of the Old Testament, the Son of God, his Saviour and the one to whom he owed everything. Moshe felt at home and started to preach the Gospel to his own people, the Jews. *"Your word is a lamp to my feet and a light to my path (Psalm 119: 105)*

**OT PLUS NT = The FULL BIBLE**  
KEEP READING DON'T MISS THE FULL PLAN



## **Priest in Charge**

Fr. Giles Motisi

0432 681 778 Email: fr.gmotisi@gmail.com

For Pastoral Care if Fr Giles not available

- Rev'd Bruce Charles 0429 045 132

### **If undeliverable return to:**

P O Box 224

MOE VIC 3825

### **Moe—Newborough Parish:**

03 5127 1119

#### **Email**

moenewboroughanglican@gmail.com

**Website** -moenewboroughanglican.org.au

**Secretary:** Julie Bruce 0407 073 148

**Wardens** Susan Lendon, Marizel Gatica-Charles, (Peoples')

Jan Misiurka (Priest's)

**For information about sacraments of the church: baptism, reconciliation, first communion, marriage or to speak to someone concerning your faith or life, please contact Fr Giles or call the Parish .**

**St Luke's Moe: 49 South Street Moe;**

**Eucharist: Wednesday 10am**

**St Aidan's: 111 Torres St, Newborough;**

**Eucharist Sundays 10am**

**Family Service, 4th Sunday of the month, 5pm.**

**St. James Yallourn North: Reserve Road Yallourn North**

**Services as advertised.**

### **ORGANISATIONS AND CONTACTS**

For information see page 6, the website or call the Parish

Get Out for Good,

Silent Prayer and Meditation Group,

Listening Post A Drop in Centre. A place to drop in for a chat over Morning Tea.

Mothers Union

Men's Breakfast

Op Shops: Moe, Newborough and Yallourn North

### **THE PARISH OF MOE-NEWBOROUGH BANK ACCOUNT**

The Parish Account is titled "MOE-NEWBOROUGH PARISH COUNCIL".

The account is held with the National Australia Bank BSB 083 773 Account Number 915154737.

### **Newsletter Content**

Unless Acknowledged otherwise, all material contributed by the editor—Rev'd Bruce Charles and the editorial committee