



St Paul's Cathedral, Sale / Wayput

St Alban's Kilmany, St Anne's Golden Beach & St Mark's Loch Sport

We acknowledge the Gunaikurnai people as the original custodians of this region.

All churches of the parish stand on the lands of the Gunaikurnai people.

Dean: The Very Reverend Keren Terpstra 0438 220 878

KerenT@gippslandanglicans.org.au

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YouTube: St Paul's Cathedral Sale

Cathedral Parish Vision: *To lead the Cathedral*

10th May 2026

Parish in being God's beating heart for our communities.

Easter 6

Sentence from Scripture

'Those who love me will keep my word,' Jesus promises, 'and my Father will love them, and we will come to them and make our home with them.' *John 14.23*

Prayer of the Day

O God,

you have prepared for those who love you
joys beyond our understanding:
pour into our hearts such love for you,
that, loving you above all else,
we may obtain your promises
that exceed all we can desire;
through Jesus Christ our Lord,
who is alive and reigns with you
and the Holy Spirit,
one God, for ever and ever. **Amen.**

Year of Prayer 2026

Lord, teach us to pray.

Teach us to listen to your voice
and to hear your word.

Teach us to offer our hearts to
you in love and to know your
love. Teach us to forgive and be
forgiven. Teach us to give our
lives in your service and to do
your will. Teach us to pray, and
pray in us, Lord Jesus. Amen.

Holy Communion Services at St Paul's:

Sundays - 8.00am and 10.00am Wednesdays - 10.00am in the Lady Chapel

Sunday Evenings 3rd Sunday of the month @ 5pm **Contemplative Service**

Morning Prayer 9am on Fridays

Outcentre Services:

St Anne's Golden Beach 10.30am 1st Sunday & 3rd Sunday of the month

St Alban's Kilmany 2.00pm 3rd Sunday of the month (Not in December or January)

St Mark's Loch Sport *No Services*

Zoom Links: Evening Prayer: **Daily at 5.30pm - 6.00pm**

Meeting ID: 879 3927 8803 Passcode: Prayer

Meditation:

Weekdays: silent Christian Meditation, 8.15am-8.45am

Meeting ID: 809 497 711 Passcode: 600361

Associate Priest/Hospital Chaplain: Rev'd Heather Toms 0400 512 217

mhtoms@westnet.com.au

Honorary Deacon Rev'd Kate Campbell 0402514829 khcampbell55@gmail.com

Our parish is committed to ensuring our centres of worship and outreach are safe places for all, especially children and vulnerable people.

We have a duty of care to protect all who participate in the life of the church from abuse. We have zero tolerance for abuse of any kind.

If you are concerned about your own or somebody else's safety, or have witnessed behaviour that makes you feel uncomfortable you can contact the Deputy Director of Professional Standards in the Gippsland Diocese, Julie Reilly Mobile: 0456 572 589 Email: julie@kooyoora.org.au You may also like to talk to the Dean or the Lay Canons, or if this is a really serious matter, go directly to the police, and then to the above.

Cathedral Prayer Chain Requests

Please contact Trish Broadbear 0418 104 840

The prayer chain is for anyone in need of prayer

A Reading from The Acts of the Apostles

Then Paul stood in front of the Areopagus and said, 'Athenians, I see how extremely religious you are in every way.

For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, "To an unknown god." What therefore you worship as unknown, this I proclaim to you.

The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things.

From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us.

For "In him we live and move and have our being"; as even some of your own poets have said,

"For we too are his offspring."

Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals.

While God has overlooked the times of human ignorance, now he commands all people everywhere to repent,

because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.' *Acts 17.22-31*

Hear the word of the Lord. **Thanks be to God.**

Psalm 66.7-19

O bless our God, you peoples:

and cause his praises to resound,

Who has held our souls in life:

who has not suffered our feet to slip.

For you have proved us, O God:

you have tried us as silver is tried.

You brought us into the net:

you laid sharp torment on our loins.

You let our enemies ride over our heads,

we went through fire and water:

but you brought us out into a place of liberty.

I will come into your house with burnt-offerings:

and I will pay you my vows,

The vows that opened my lips:

that my mouth uttered when I was in trouble.

I will offer you burnt-offerings of fattened beasts,

with the sweet smoke of rams:

I will sacrifice a bull and the flesh of goats.

Come then and hear, all you that fear God:

and I will tell what he has done for me.

I called to him with my mouth:

and his praise was on my tongue.

If I had cherished wickedness in my heart:

the Lord would not have heard me.

But God has heard me:

he has heeded the voice of my prayer.

Praise be to God:

who has not turned back my prayer,

or his steadfast love from me.

A Reading from The First Letter of Peter

Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind.

Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called—that you might inherit a blessing.

For

‘Those who desire life

and desire to see good days,

let them keep their tongues from evil

and their lips from speaking deceit;

let them turn away from evil and do good;

let them seek peace and pursue it.

For the eyes of the Lord are on the righteous,
and his ears are open to their prayer.

But the face of the Lord is against those who do evil.'

Now who will harm you if you are eager to do what is good?

But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated,

but in your hearts sanctify Christ as Lord. Always be ready to make your defence to anyone who demands from you an account of the hope that is in you;

yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame.

For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil.

For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit,

in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water.

And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,

who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him. *1 Peter 3.8-22*

Hear the word of the Lord. **Thanks be to God.**

The Gospel of our Lord Jesus Christ according to John

Glory to you Lord Jesus Christ.

'If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you for ever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. 'I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.'

John 14.15-21

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

Reflection

I recently went down a Youtube rabbit hole (where you start with one video about, say, a dam in West Africa, and end up watching a string of tangentially related videos, ending with one about cats). One of the videos that the algorithm threw up was a chap lauding the virtues of the Protestant Reformation's catch cries of "sola fide, sola scriptura, sola gratia": "by faith alone, by the authority of scripture alone, by grace alone". He was giving an account of why the Eastern Orthodox churches have never experienced a reformation in the way the Western Church did. One of the key questions was about how salvation comes about, and who it saves and what from. This chappie was arguing that the churches coming out of the Reformation had it right: salvation from our sins is by faith in Jesus Christ, in the power of his death and resurrection. He contrasted this with the Orthodox position that baptism is the saving event in a person's life, through the washing away of sins.

Coming to today's second reading from 1 Peter 3 I thought of this video, because here Peter says directly: "...and baptism... now saves you - not as a removal of dirt from the body, but as an appeal to God for a clean conscience" through Jesus' resurrection, ascension into heaven, and his place at the right hand of the Father.

I am not going to attempt to reconcile the two positions in a short pew sheet reflection: whether salvation is by faith alone, or through the waters of baptism. But the Anglican way of looking at this suggests that perhaps the two positions are not as polarised as they at first appear. The Anglican middle way (via media) might ask: why not both? Isn't the act of coming to baptism a manifestation of saving faith? The washing of water in baptism, the anointing with oil, the symbolism of being united with Jesus - these are the sacramental signs that suggest that grace embraces the whole of our being - inward and spiritual, but oh, so much more than just inward. Real and material mystical union with the Saviour. That which our regular participation in holy communion renews and feeds.

So what do we do with this? (And I'm aware that I've just offered a densely theological meditation...) It's worth remembering that the writer of this letter was not seeking to define a theoretical truth, but rather to give solid practical advice to a bunch of Christians who were puzzling over how they should live in the world in which they found themselves. Always be ready, the letter-writer says, to offer an account of the hope that is in you. If challenged by hostile people, how are you going to respond? With gentleness and respect, with confidence in the God-given identity of oneness with Jesus that faith affirms and baptism confers.

We're not so different from those early followers of the Way. Our society is deeply suspicious of hypocritical Christianity - and rightly so. But where followers of Jesus are getting on and living the way he did, and finding the realm of God on the fringes among the people Jesus cared about - that's winsome. What are you, what am I,

what are we doing collectively to follow where Jesus has led the way, ready to give an account of our faith in the midst of Jesus-like actions?

Dean's Desk

Happy Mothers' Day to all those who celebrate it. If you are a mother, thank you for your mothering. I hope we can take time to remember our mothers and pray for them today.

From our Chapter meeting on 26th April:

- The new Livestream Cameras are now in use and look great.
- A reminder: If you've noticed a friend missing from church, check in with them.
- And a report from St Anne's Golden Beach: Doing well. Lovely Easter service with 25 people. Regular attendance of 8-10. Entry, steps painted and renovated. Garden has been tidied up with thanks to Bev.

Names of our Chapter members are on the pew sheet; if you have anything you'd like to raise for Chapter, please speak to them (or to me).

A reminder that the Synod service will be on Friday night at 7:30pm. It'd be great for as many St Paul's folk to be here as able to welcome our diocesan friends to their cathedral, and to welcome our new Archbishop Ric Thorpe.

On Saturday 23rd I'll be hosting a Synod helpers' afternoon tea at the Deanery at 2:30pm. Thank you in advance to those who will be helping at synod this year with catering and in other ways.

And make sure you've put the 31st May in your diary, for the Parish Lunch we'll be holding after the 10am service! Put your name down on the list in the foyer, and/or let Kaye know you're intending to come. The Care and Culture team will be serving a range of lovely warming soups and bread rolls.

Lastly, please continue to pray for the 13 folk who are doing Alpha, for their faith to be deepened and renewed.

Keren

Join us for St Paul's Parish Lunch Sunday 31st May at 11.30am

Soup, bread and fellowship

RSVP to Kaye or sign sheet in the Foyer

Synod 15th-17th May We are catering for Morning and afternoon tea and lunch on the Saturday and morning tea on the Sunday. See Nancy if you can help.

Craft Group is whatever people who come want it to be. 10am Thursdays.
Come for a cuppa and a chat, stitch, knit, crochet, colour.
Beanie knitting has started ready to donate to the Mission to Seafarers in July.

Mission of the Month: Gippsland Aboriginal Ministry

Our two Aboriginal priests, the Rev'd Canon Auntie Phyllis Andy and the Rev'd Kathy Dalton, minister to Aboriginal people across Gippsland, and sometimes interstate.

Please pray for their ministry and its continuation. If you wish to make a donation, please put in an envelope marked Aboriginal Ministry and place in the offertory bag at church. For more information or to donate online, go to:

<https://www.gippslandanglicans.org.au/aboriginalministry>

Save the date!

Dr Zachary Dunbar is returning for another **Piano Concert** on Sunday August 30th.

ALPHA

*Sessions will be from 6:45pm to 8:30pm,
and will include a provided dinner as follows:*

Friday May 22nd in Sale: Why and how do I Pray?

Sunday May 24th in Stratford: Why and How should I read the Bible?

Friday May 29th in Sale: What does the Holy Spirit do?

Friday June 5th in Stratford: How can I make the most of the rest of my life?



Internet Bank Transfer: Cathedral's ministry and mission

BSB 013-795 Account no: 4962-98866 Ref: Offering etc.

PARISH CONTACTS

Lay Canons: (*Their Portfolio*)

Dr Iain Nicolson (Processes) 0407447250 Dr Kevin Cameron OAM (Music)
kevincameron560@gmail.com Christine Morris OAM (Property) 0438595056

Chapter St Paul's reps: Nancy Schmack, Steph Broughton, Kathy Jackiw, Kylie Mannix,
St Alban Kilmany rep Merryn Stevenson **St Anne Golden Beach rep** Val Kilner

Synod Reps: Jan & Michael Down **Mission Rep:** TBA

Music: Dean Keren **Sacristan:** Jan Blake **Catering:** Nancy Schmack

Flowers: Julie Mielke/Lyn Ruff **Craft group:** Jenny Wilson

Opening church / lunches: Kathy Jackiw

Rosters, Hall hire, Book Fair, PA/AV, Emergency food Sunday Bulletin

Web, Facebook: Christine Morris OAM 0438 595 056 cmorris@wideband.net.au

Acting for Creation Bulletin #20 (23/04/2026)

Acting for Creation Together in Gippsland ACTinG seeks to encourage and equip Gippsland Anglicans to study the theology of creation; and to pray and act to safeguard, sustain and renew the life of the Earth.

Email us: acting@gippslandanglicans.org.au We would love to hear from you.

This month's bulletin from Dennis focuses on one of the aims of ACTinG: **to learn about God's creation and what is happening to it** (in summary).

'We do not study a silent world. We study a spoken one.

A family of magpies has gathered at the church entrance in recent weeks. One mature female, Mayson or Maisie, is bold and insistent. With the doors open each day, even the birds sometimes cross the threshold, as if joining the praise.

To live within creation is to observe with more than just our eyes. A kind of word is given, sometimes in our language and sometimes in the calls of birds. The world is not empty. It is expressive.

At the end of April, the Church remembers Anselm of Canterbury. His work is often seen as an argument, but his deeper insight is more important: understanding begins not with detachment, but with relationship. We are not outside, neutral observers.

We belong in the world, addressed by God.

For Anselm, faith does not end thought; it invites it. Faith seeks understanding.

Reason becomes a way to pay attention to what is given. Observation is not cold, but relational. It draws us deeper into creation and calls the Church to active care.

Today, Rowan Williams continues this idea differently. Scientific observation does not oppose faith; it is one way to pay careful attention. Science looks for patterns.

Theology asks why those patterns exist. Science asks how things behave. Theology asks why we can trust the world to make sense at all.

John's Gospel makes a clear claim: "All things came into being through him."

Creation is made and held together in the Word. The Logos is not absent. The word is spoken, and it continues to be spoken.

This means that listening matters.

If frogs fall silent in a wetland, something is wrong. Science makes this clear.

Absence is not neutral; it signals that something is out of order. Our task is to observe what is present, notice what is missing, and respond.

Here, the Fifth Mark of Mission becomes clear: to protect creation's integrity and renew the earth. This begins not with activism, but with attention. It is not about saving a silent object, but about hearing and responding to creation that already speaks. When we lose the ability to listen, it becomes easy to overlook the harm we cause. To care is to return to the right relationship by paying attention to the Word that gives life. Science and faith do not need to stand apart. Both are attentive. Both invite dialogue with the world and with God, who speaks through it.

Perhaps it begins with a desire to listen again, whether in Scripture, in silence, or in the magpie's call at the church door. Because the Word is given.

We do not study a silent world. We study a spoken one.'