

Welcome

What does it look like to be people of hope in a world that is groaning? To be people who don't shy away from the realities of the world, yet at the same time remain free and hopeful? Hopeful in a world groaning as a billion people remain trapped in poverty? Hopeful at a time when it seems as if everywhere we look, the whole of creation is groaning, where the very life-support systems of the earth have been stretched to breaking point. What does it look like to be people of hope in a society of fear and anxiety?

This year, though TEAR's Lent Series – Becoming People of Hope Today – we'll explore these questions together through the lens of Romans 8:18-25. We'll make space to reflect on God's Word and what it can teach us about being people of hope in a world that is crying out for God's Kingdom to be revealed.

What Paul makes clear in his teaching is that as "children of God", we have a crucial role to play in the outworking of this hope. That in relationship with Jesus Christ, we receive the Holy Spirit and we are liberated by Jesus' death and resurrection, an event that becomes the foundation of our hope for the future.

This four-part Bible study resource accompanies TEAR's 2020 Lent Series artwork, reflections and prayers in enabling us to dig deeper into the theme of Becoming People of Hope Today. With reflections and prayers from friends around Australia and the world, we turn

our attention to the groaning of humanity and creation – and to the Word of God that speaks of glory, freedom and hope. We invite you to use these resources in your own reflection time, with your church community, or gather a group of friends to explore these questions together.

Today, TEAR and our global partners are working together to address the groaning of creation and humanity with eager hope, working as agents of God's Kingdom to bring life-giving opportunities where there is bondage and decay. It is our belief that as we both draw nearer to Christ and to the realities of our broken world, that hope becomes real, that the "Word" does indeed become flesh.

As you work through the Becoming a People of Hope Today studies may they inspire you to reflect in new ways about your faith and what it means to the world. We encourage you to pray for our partners as we acknowledge the injustice and brokenness of our world, and yet the hopeful restoration through Christ that we celebrate at Easter.

Thank you for your partnership

Matthew Maury
CFO TFAR Australia

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About TEAR Australia

We're a Christian international relief and development agency working for a just and compassionate world. We're focused in places of great need, partnering with local Christian agencies to end poverty, challenge inequality and build sustainable communities. Together, we act with courage, tackling injustice in order that all may experience fullness of life.



Getting Started

Becoming People of Hope Today is designed around four sessions, each containing a reflection from one of the contributors to our Lent series. To complement these personal reflections, we've added some background commentary on the passage as well as a series of discussion questions to help guide your thinking. The studies themselves should take between 60 and 90 minutes, depending on whether you are using these personally or with a group.

Study 1. Now | "In bondage to decay; groaning in labour pains" – Paul's description of creation in its current state is bleak. We don't have to look far to see evidence of the broken state of our world. A billion people are trapped in poverty, families are torn apart by war, communities are divided by hatred, and the earth's life-support systems are being stretched to breaking point. Our world is crying out for God's Kingdom to be made real, now.

Latin American theologian Ruth Padilla DeBorst reflects on the unique challenges faced by communities in Latin America today as well as how her own family's experience shaped their perspective on "living in the moment".

Study 2. Between | As we prepare for Easter, we recommit ourselves to being people who live between. Between Good Friday and Easter Sunday, between death and life, between reality and hope, between brokenness and wholeness, between now and eternity? As we do we embrace the question "How do you live now with eternity in mind?"

Enelesi Chipandwe is Project Manager for TEAR's partner Reformed Open Community Schools (ROCS in Zambia. ROCS, working in rural areas of Zambia). **Study 3. All Creation Groans** | The creation is indeed groaning. Bushfires, drought, plastic pollution, coral bleaching and climate change. The interconnection between humanity, creation and creator is at the forefront of Paul's reflections here and what is starkly clear is his understanding of their intertwined liberation.

Mick Pope is a lecturer in meteorology, and has a PhD in climate science from Monash University. He is currently completing a Masters degree at the University of Divinity. Mick is the author of A Climate of Hope, A Climate of Justice, and All Things New: God's Plan to Renew our World.

Study 4. Hope | What is it that we long for? What do we hope for? Paul speaks of being "saved" by hope. A hope that we cannot yet see, a hope that we are called to wait for, with patience? This future hope is at the heart of the Easter Sunday message, of life overcoming death. This Easter Sunday morning everything will again appear unchanged, normal, the same! Yet in faith we hope and in faith we believe that everything has changed.

Sono Leone, a Garrawa and Butchulla woman, is the founder and CEO of Strong Women Talking (a TEAR Australia partner), delivering culturally sensitive Domestic Violence workshops to First Nations women in communities.

Extra Resources – Find a list of steps you and your group can take in deepening your faith and your commitment to justice.

Note to Group Leaders – Please read through the material carefully before your group meeting, and ensure that the discussion questions are appropriate and feel free to adjust accordingly. Also please note that each of these reflections is paired with a beautiful piece of artwork and so we would encourage you to have on hand enough copies of the cards.

Romans 8:18-25 | Background

It is not for nothing that Paul's letter to the churches in Rome is the most studied letter in human history. In Romans we see the Apostle in the midst of working out an entirely new framework for religion and ethics, one that was strange to both Jew and Gentile, which encompasses all of humanity (indeed, all of creation) and all of life. At the centre of it all is the person of Jesus, whom Paul proclaims ("Christ").

Salvation is at the heart of Paul's letter to the Romans and what is critical to stress is that his understanding and teaching of salvation is far bigger than the idea of "getting to heaven". In Romans, Paul articulates a picture of salvation that is written across a cosmic canvas. This understanding is at once rooted in Paul's consciousness of the profound brokenness of humanity ("sin") and at the same time the groaning of the earth itself. In Jesus, Paul sees God acting to put everything right.

The letter is written to the persecuted Christian communities in Rome, the centre of the imperial power that itself claims to be the bringer of peace, justice and salvation for the earth. The Roman Christians were made up of Jewish Christians who still followed Jewish laws and eating practices, Gentile Christians who did not, and probably a few Jews and Gentiles who weren't sure what to do.

One of the central concepts that Paul frames his letter around is "faith". "Faith" for Paul does not mean simply "belief", or even "believing a lot"!; faith includes belief but refers more to the trust and loyalty that is required of a soldier following a general, carrying out their direction and standing with them to the last (this in fact was how the term was used in the Roman world).

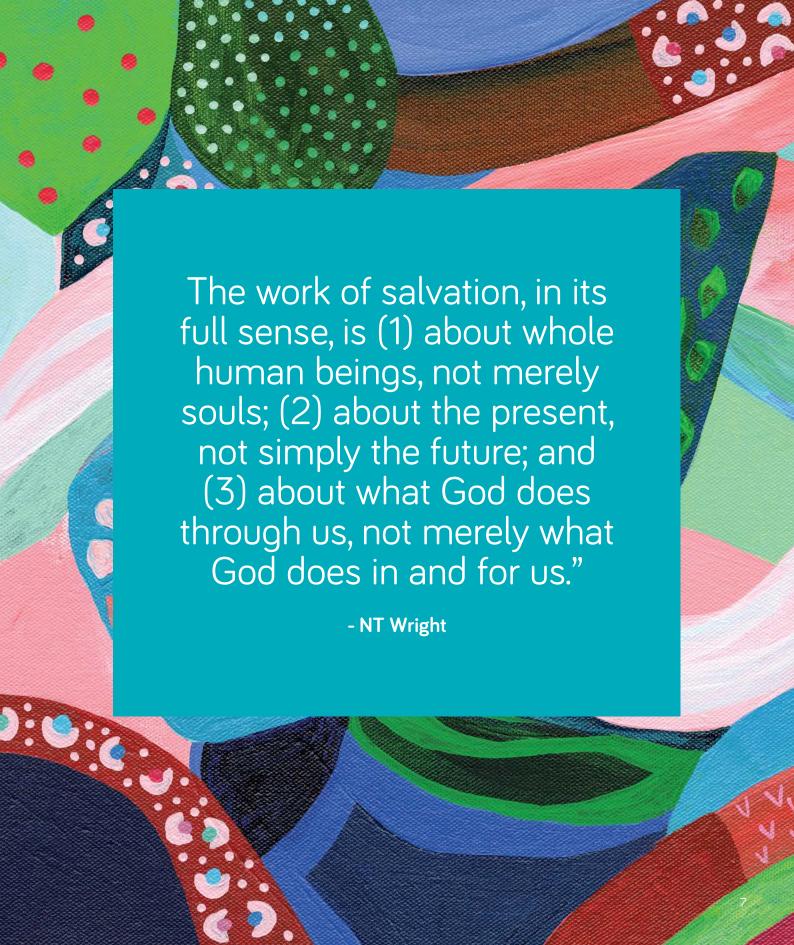
In Romans 8:18-25, Paul explores what it means for humans to be saved and set free in Christ. As NT Wright describes in his commentary on Romans, encountering Romans 8:18-25 is akin to emerging through the bush to a grand lookout, "from this point we can see, in astonishing clarity, the whole plan of salvation for all of God's creation. Once you have glimpsed this view you will never forget it."

Some of the key points Paul explores in this passage include:

Present suffering vs. future glory – Paul begins where the previous paragraph left off, with the promise that the present suffering, though often intense, will be far outweighed by the glory that is going to be unveiled for us. The point of "glory" is that it means sovereign rule, sharing the Messiah's saving authority over the whole world which is what the whole of creation is waiting for. It is waiting for us, for you and me. For all of God's children to be revealed.

God's **covenant faithfulness** was always about his commitment that, through the promises to Abraham, God would one day put the whole world to rights. Now at last in Romans 8:18-25, Paul paints this grand view and we begin to see more clearly what is meant. "The plan had called for human beings to take their place under God and over the whole world, worshipping the creator and exercising glorious stewardship over the world."

The role of the church – The church is called to share that pain and that hope. The church is not to be apart from the pain of the world; it is to be a prayer at precisely the place where the world is in pain.²





Study 1. Now

"In bondage to decay; groaning in labour pains" – the Bible's description of creation in its current state is bleak. We don't have to look far to see evidence of the broken state of our world. A billion people are trapped in poverty, families are torn apart by war, communities are divided by hatred, and the earth's life-support systems are being stretched to breaking point. Our world is crying out for God's Kingdom to be made real. now.

As we begin our journey through this study series, we must begin by truthfully and honestly acknowledging the truth about our present condition; within ourselves and the world around us. In this session, theologian, missiologist, educator and story-teller Ruth Padilla DeBorst, who currently lives in an intentional Christian community in Costa Rica, reflects personally on both the challenges facing the communities she lives amongst as well as a time when God drew near to her family during a season of immense personal suffering.

Romans 8:18-25 – Read together, if possible read a few different versions.

Discussion starter

- When do you first remember engaging with this passage?
- How does it speak to you?
- Take some time to share, and reflect too, on what aspects of the passage most resonate with you.

Chris De Hoog's reflection – To capture this feeling of suffering, I have painted a harsh, barren landscape that is devoid of life. The trees are thin and stretched, and figures are depicted as individuals wandering around, trapped in a kind of no man's land, lost and without community.

Discuss

- What do you make of Chris's depiction of Now?
- What images, colours, words would you use to describe the times we are in now? Take time to reflect and then share together.

Ruth's reflection on the "now" in her world

I live in Central America where one of the huge challenges today is that there are so many refugees, because of either: climate change, which has taken away their livelihood; or violence, which is taking away their children, or their possibility of ongoing life.

The reality of Central America is we're so close to the border of the US and it's seen. as a place where "they" (Central Americans) might have some possibility of escaping violence or escaping hunger but then they get detained and their children have been separated at the border, children put in cages and families separated and such. And so then I see the Kingdom showing itself, making itself evident, among people who are resisting that oppression of others by being out in the desert, bringing water to the people that are escaping, caring for them at the detention centres. These are expressions of God's care for people today. It's actually illegal right now to undertake some of these acts of care for refugees, but there's a higher law that some people are responding to.

Discuss

 Where do you witness or experience today similar signs of God's care?

Ruth shares her experience of "now"

Obviously we read the gospel from where we live, from our own experience and such. And so that passage and the urgency, the immediacy, the now of the Kingdom of God's rule breaking into history I experience a lot.

My family went through this intense experience a few years ago when my husband was murdered... My children and I really had this sense that we had been given a second life. we were granted an extension on what might have ended. And that obviously brought a keen awareness to the importance of every moment you live. We have now, we don't know if we have tomorrow. He wasn't even 40 years old. And we were given the opportunity to keep going. My little son, he was 4 years old at the time, said, "Mum, why didn't they kill us?" And that was a very real question. The premature death of my husband and the experience of going through that just really gave me the sense that we only have the moment we have and God calls us to be faithful in that moment.

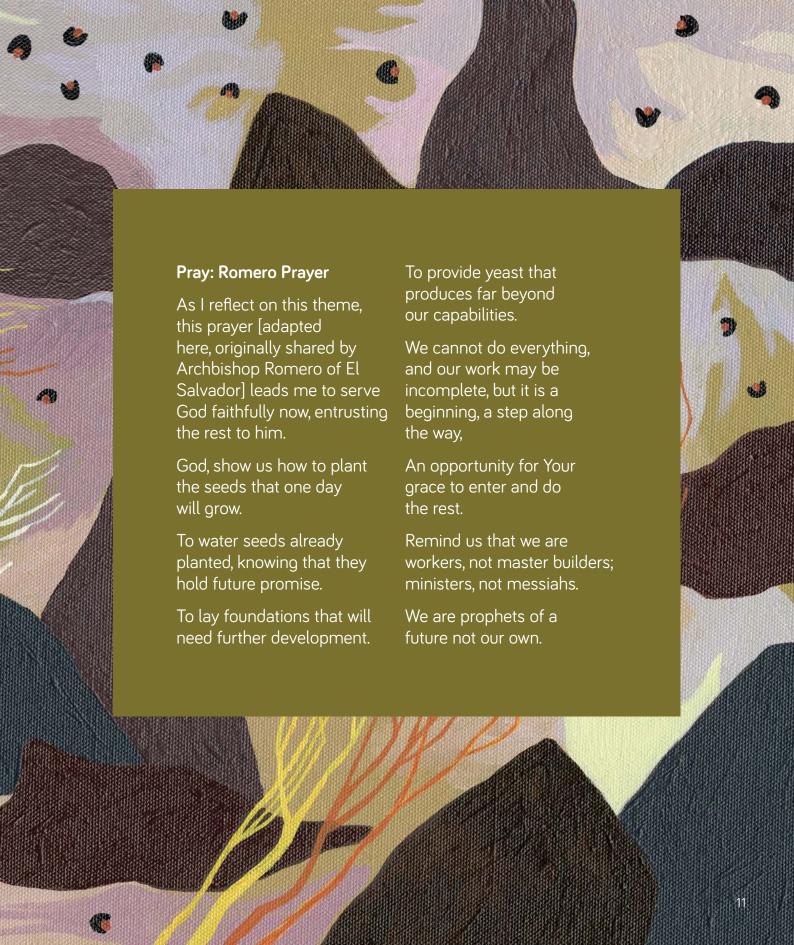
So much of Christian thinking is concerned about what will happen in the future. Yet the call of Jesus is a call that is immediate, contextual. in the midst of the messiness of life. It's about embodying the presence of the Kingdom in the midst of those uncertainties. People talk about "carpe diem" and "grab the moment" to justify doing what they want without much thought for the future. But our call is to grab the moment and live fully into God's purposes for the world.

Discuss

- Can you think of any examples in the gospels where we see Jesus "living in the moment"?
- Think of a time where you missed an opportunity to respond in the moment. On reflection, what was God's invitation to you?
- Ruth suggests that much Christian thinking is concerned about what will happen in the future. Do you agree? What is one example where this type of thinking could be shifted to a more active or immediate perspective?
- Finally, as we look at the world around us today; what is it time for?



Ruth Padilla DeBorst is a wife, mother, theologian, missiologist, educator and story-teller living in an intentional Christian community in Costa Rica.





Study 2. **Between**

We are living in a state of "now, but not yet". By putting our trust in Jesus, we are assured of salvation and have hope for eternity, but we still live in the reality of our world. Our world is full of beauty, but it is often tainted by brokenness and pain.

"... left to ourselves we lapse into a kind of collusion with entropy, acquiescing in the general belief that things may be getting worse but that there's nothing much we can do about them. And we are wrong. Our task in the present...is to live as resurrection people in between Easter and the final day, with our Christian life, corporate and individual, in both worship and mission, as a sign of the first and a foretaste of the second."3

Chris de Hoog's reflection - In this painting, I have expressed the feeling of living "between" by contrasting a harsh, jagged scene with a bright, lush landscape. Disconnected figures contrast with connected, thriving figures.

Discuss

- What's your experience of living in this "now but not yet" time?
- NT Wright, in the above quote, uses the term "resurrection people", what do you believe he is describing here?
- Chris' painting depicts a contrast between the pain and suffering of today and the glory of God's Kingdom come. Are there images that come to mind that reveal a similar contrast?

Enelesi Chipandwe is Project Manager for Reformed Open Community Schools (ROCS), working in rural areas of Zambia. ROCS is a Christian organisation operating in Zambia under the Reformed Church in Zambia. ROCS' work focuses on education, integrated school programs and community water, sanitation and hygiene (WASH) and advocacy projects. TEAR

Australia has partnered with ROCS for more than two decades.

Enelesi on renewing hope despite present realities in Zambia

There is much suffering here in Zambia: poverty, disease, social and economic inequalities, corruption. It can't be ignored. But if we just dwell on the human suffering in this present world, it can sway us away from the future hope that we have. Just as we cannot and should not ignore suffering, we cannot ignore the reality of eternity that Christ has won for us.

In our work, we have hope which is renewed when people start changing; when they start responding to our message. We feel Jesus is breaking in. For instance, when people become aware about their rights, and then they begin to claim what is theirs, we feel Jesus' Kingdom is breaking in now. Or when we see the government start to respond to the needs of the people, to the crying of the people, then we feel like our message has reached out there and Jesus' love is actually breaking in - the Kingdom is breaking in - we see God at work.

Discuss

- Enelesi here points to visible signs of God's Kingdom breaking into the pain of the world. What, if any, signs do you see in your community?
- What gives you hope in the midst of the "realities" of life today?

Enelesi reflects on the character for between times

Living "between" is about expecting this future glory, without forgetting that we are in a world that suffers. I take it as my duty, as my mandate, to show the most vulnerable people that we work with that the present-day suffering cannot

be compared with the future glory that God has prepared for all those who believe in Jesus Christ.

Because we live "between", we don't need to be made weak by what we are going through. Just like it says elsewhere in Romans, suffering brings about character, and character brings about hope. And those who suffer with - and for - Christ's sake, shall be glorified with Him. In a suffering world, our call is to show people the way to eternity, and help them believe that God is here, and there, and lasting.

"Every day, I try to remind myself that I'm responsible: ... I'm responsible for me, to find eternity (for my own eternity), the future hope that we talk about. I'm responsible through the things that I do - through my actions and then I'm also responsible for my actions towards my work, because my work should reflect Christ living in me."

Read Romans 5:1-5

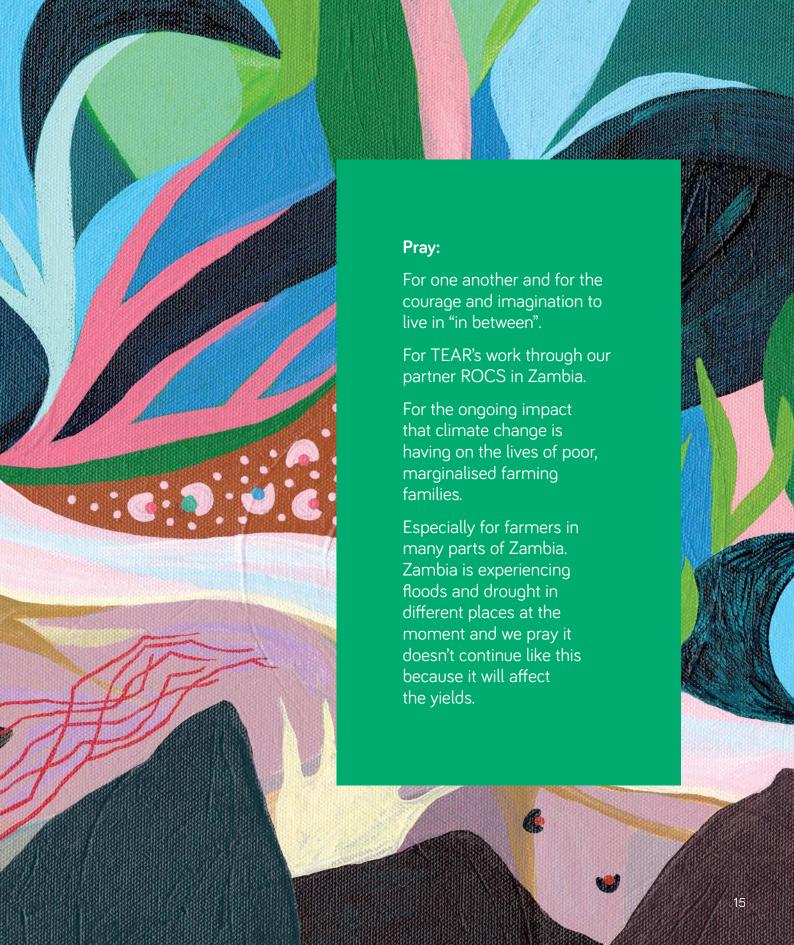
- What parallels do you see between this passage and Romans 8:18-25?
- Where have you experienced the impacts of suffering on your perseverance, character or hope?
- How can living "between" bear witness to the good news of the Kingdom, beyond just being an individual experience?

Extra reflection – here is a great little video from the mob at the Bible Project called New Humanity. It does a great job of picking up these big ideas of living in the "in between".

www.thebibleproject.com/videos/new-humanity



Enelesi Chipandwe is Project Manager for Reformed Open Community Schools (ROCS), working in rural areas of 7ambia.





Study 3. Creation Groans

The creation is indeed groaning. In Australia, we have been reminded of this in drastic fashion by the ongoing drought and recent bushfires that have torn through our country, leaving a trail of destruction behind. Onto this sit issues including plastic pollution, coral bleaching, and of course climate change, all visible signs of a creation that is longing for liberation.

Chris De Hoog reflection - My painting shows cracked earth, a dry riverbed, white plastic shapes, a lack of life and the red glow of fire. The figures are separated, lacking any real connection

Reflect + discuss

- What is your response to Chris's depiction of the Groaning creation?
- What has been your experience or response to the drought or bushfires?
- Where do you see signs of the earth groaning near you?
- Have you seen this change over time? How does it change the way you engage with those places?

Mick Pope has written several books on climate justice, holds a PhD in climate science and is a lecturer in meteorology at Monash University.

Mick's Reflection - As I write, our continent is in flames, as climate change has produced hotter and drier conditions. Meanwhile land clearing continues unabated, our Great Barrier Reef is dying, coal is still king, and hope is in short supply. This land, which Aboriginal people have lived in harmony with for time immemorial, is groaning.

Paul tells us that creation groans. In his time, he could see the polluted air over cities like Rome, see the filth in the rivers. Paul saw that God has

given creation over to human folly. Human sin and lack of wisdom are producing suffering and enslavement, and we groan together with the rest of creation.

But if we groan together, we will be liberated together. Paul looks forward to a time when the resurrection renews us, and our relationship with the creation. And because we have the first fruits of the Spirit, not only should we look for signs of hope, we are to be signs of hope and agents of healing. Wherever people groan, wherever creation groans, there the church is meant to be with a message and a ministry of liberation.

If there's one thing that I have identified affects some parts of the church, it is dualism. Many Christians think that the spiritual is more valuable than the physical, the soul is more important than the body, and that heaven is our destination rather than a renewed earth. Paul smashes this sort of thinking by reminding us that the destiny of Christians is resurrection, and that means renewed bodies. More than that, the destiny of the whole creation is liberation and renewal, although it is a hard lesson to hear that its liberation is from us and the violence that we have filled the earth with (Gen 6:11-12). So. the hope Paul offers us is a real, fleshy kind of hope. It is hope for the future, but such a hope for the future calls us to act in the present.

Discuss

- Why do you think that Christians are more easily able to think about human suffering than that of creation?
- How do you think hope for a future resurrection rather than "going to heaven when you die" gives us inspiration and motivation to act in the present?

Discuss

- What would you say to someone who said that the suffering of creation is part of God's plan for saving creation, therefore we shouldn't do anything about it?
- How do you maintain hope in the face of the groaning of creation?
- What is one practical thing you are already doing to respond to the groaning of creation? What is one new thing you could do?

Take Action - Help Stop the Rubbish

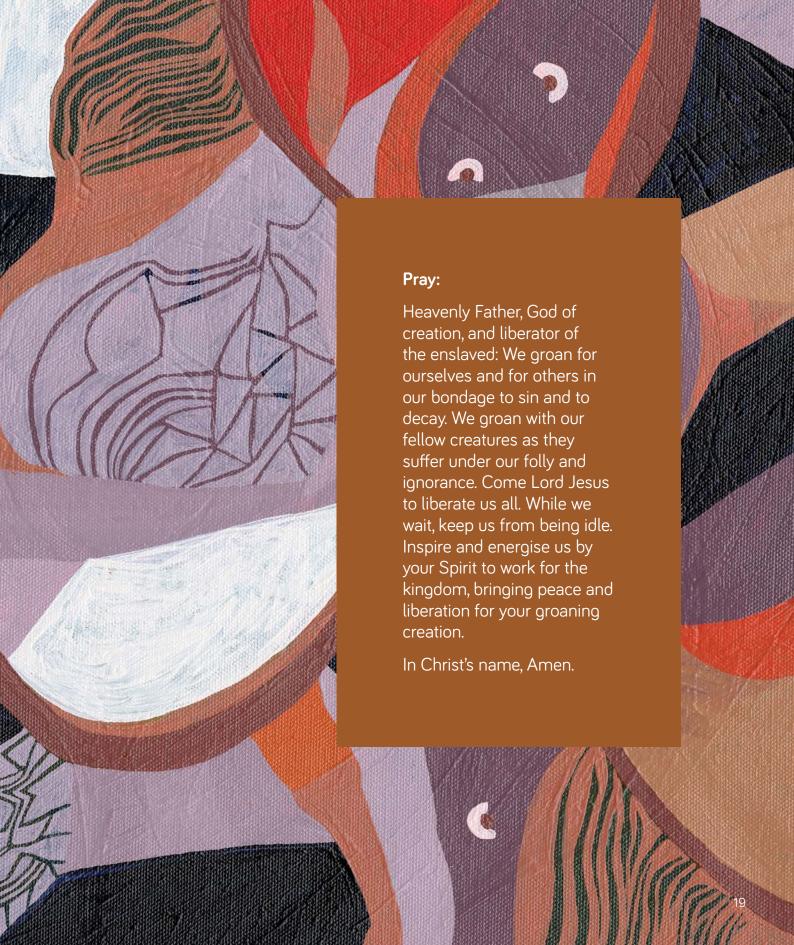
Our world has a rubbish problem, and it's hitting people living in poverty the hardest. Multinational companies could make a big difference to this rubbish situation by taking responsibility for the plastic waste their products are creating.

Join with other Christians around the world in calling on Coca-Cola, Nestlé, PepsiCo and Unilever to take responsibility for their plastic waste in poorer countries.

Visit www.tear.org.au/rubbish to learn more and sign the petition today!



Mick Pope has written several books on climate justice, holds a PhD in climate science and is a lecturer in meteorology at Monash University.





Study 4. Hope

Everything changes when we meet Christ. In 2 Corinthians 5:17, Paul even describes the relationship with Christ as being like "a new creation", of having "cosmic" consequences! For the 'Early church', this hope was grounded in their connection with the resurrected Christ and the belief that Jesus' eventual return was imminent. It was this "palpable, tangible, physical" living hope that drove the early disciples to love their enemies, to eat and share with slaves, to see and treat women as equals and to rescue orphans and care for widows.

It is to this hope that Paul speaks here in Romans 8:25; a hope that is not seen, but vet is grounded in faith and the witness and testimony of the body of faith. As Paul so powerfully articulates at the end of this passage in Romans 8, ultimately this hope is founded in our experience of the relentless love of the resurrected Christ

For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8:38-39)

Discuss

- Chris De Hoog describes his painting of hope as "bright and lush, has hints of rainbows and new growth. The figures are living in communities that are open and full of life." Do these images and ideas resonate with your own experience?
- What is one of your favourite passages of scripture that talks about hope?
- What does it mean to you that hope and salvation are intertwined (v24)?

- Romans 5:5 says that "hope does not put us to shame". What does it look like to hope without shame or fear of disappointment?
- Waiting is often experienced as a passive, fruitless state. But Romans 8:18-25 repeatedly frames waiting as eager and expectant. As we wait for what is still unseen, how do we do this eagerly?

Sono's reflection - Sono Leone, a Garrawa and Butchulla woman, is the founder and CEO of Strong Women Talking, a TEAR Australia project partner, delivering culturally sensitive Domestic Violence workshops to First Nations women in communities.

So, with Strong Woman Talking we're working with women that have lived with a lot of trauma and in violent relationships, a lot of their lives. So, it's often clouded by hopelessness: their thinking and their mindset. With Strong Woman Talking we're able to bring hope to our First Nations women. It's like the hope of the Father's love, the Creator, showing how much she loved them. Through Psalm 139:13-16, we read there that we were "knitted together in our mothers' wombs" and that "we are fearfully and wonderfully made".

We often use the analogy to the women, when you hold a newborn baby, how do you hold it? Everyone always draws the newborn baby really close and holds them tight, but carefully. And it's the same with the Father. He loves us with that love. When it says "He made us fearfully and wonderfully", He didn't just slap us together, He actually took the time to really weave us together in our mothers' wombs, every hair on our head, he put there, our eyes, he has perfectly placed them where he wants them. And that intent when he made us, was out of love for us,

that we are his children, and we were his before the foundation of the earth, just as it says in Ephesians 1.

Even when that hope is yet to be seen, it is known and revealed in the heart of God through scripture. We're bringing hope by bringing a revelation of the Father's will: a plan and a purpose for every woman, beyond the violence and trauma. We see women experiencing this hope as they move from a victim mindset to a survivor mindset to an overcomer mindset. I have a testimony of how God brought me through: I am a survivor of violence, not just in my own life, but violence passed down through the generations. And now I'm on the other side, a person of hope able to give hope to other women.

Paul speaks of a hope that is yet to be seen, that we are called to wait for, with patience. This is a powerful part of the Easter message: that when everything seems to be at its darkest, the victory of life and light is just around the corner. This message is good news for everyone - but particularly those who are trapped in situations of violence or abuse

Discuss

- What is it that you hope for? How has this changed during your life?
- What would you say to your younger self about what is worth hoping for?

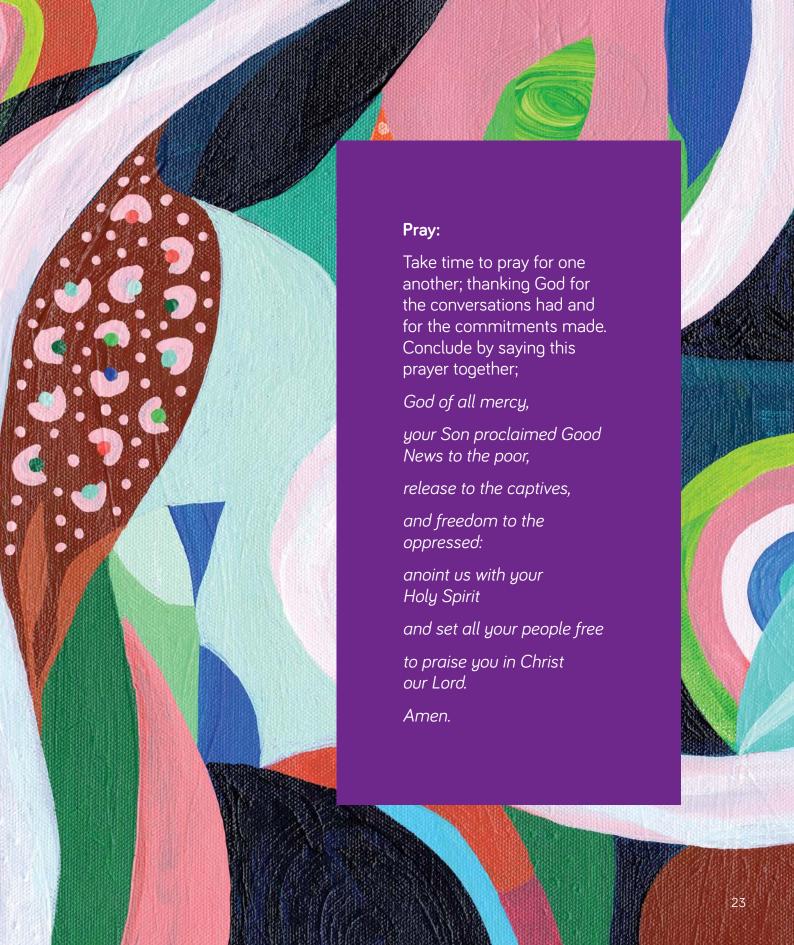
Take Action

Take some time now to discuss with one another how you might each take one tangible step in Becoming people of Hope today.

Be creative and prayerful; maybe it is about being more intentional in visiting lonely people in your neighbourhood; maybe it is about supporting TEAR's Rubbish Campaign, or maybe it is about learning more about a particular country or global issue.



Sono Leone is the founder and CEO of Strong Women Talking, delivering culturally sensitive Domestic Violence workshops to First Nations women in communities.



Additional Resources

TEAR produces a range of material for individuals and groups to help in nurturing faith and in deepening commitment to the needs of our world. Below are some of our recent resources:

Other TEAR Bible Study Resources

- He Restores My Soul www.tear.org.au/resources/he-restores-my-soul-group-study-guide
- · Renewed Way of Living www.tear.org.au/resources/renewed-way-of-living-discipleship-group-guide
- Let Justice Roll Amos Study Guide www.tear.org.au/resources/let-justice-roll-amos-bible-study

Devotional Resources

- · Peace on Earth www.tear.org.au/resources/advent-devotional-peace-on-earth
- Less Plastic, More Life | A seven day guide www.tear.org.au/resources/rubbish-campaign-less-plastic-more-life-a-seven-day-guide

About TEAR's work

Release

(TEAR documentary and study resources) www.tear.org.au/release

As it is in Heaven

(TEAR video and study resources) www.tear.org.au/resources/as-it-is-in-heaven

Prayer Resource

Daily prayer prompts to join in prayer for TEAR's partners around the world. These will be sent to you with each weekly email, and are also available as a downloadable PDF at tear.link/L2CL.

Check out the full collection www.tear.org.au/resources



Become a Monthly Giver today

Now is the Time

By making a monthly donation to TEAR, you are responding to the urgent cries of our world by choosing to act now. We invite you to deepen your partnership with TEAR and our Christian partners, so that the "needs of the hungry and oppressed can be satisfied".

Together you will join with our partners to be the light to communities facing poverty, so that they can experience the richness and fullness of life, as God intended for them.

A monthly donation to TEAR will help communities facing poverty.



\$40

a month can help remove barriers for people living with disabilities so that they can enjoy meaningful opportunities.



\$60

a month can help fund maternal and child health education in communities where giving birth is risky for mothers and babies.



\$80

a month can help build toilets and provide hygiene education so that communities are healthier.

Give monthly to TEAR visit www.tear.org.au/monthly

TEAR Australia

We're focused in places of great need, partnering with local Christian agencies to end poverty, challenge inequality and build sustainable communities. Together, we act with courage, tackling injustice in order that all may experience fullness of life



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