



# REACH OUT

## NEW PRIEST ARRIVES



**Trudy, Carolyn, Fr John and Jillian Mathes**

Fr John and his family have arrived in the vicarage at Christ Church Essendon and been inducted recently by Bishop Philip Huggins.

Fr John has been for the last 5 years the Parish Priest at Holy Trinity Ararat. The Parish had three other centres at Willaura, Great Western and Moyston.

Carolyn has been a medical receptionist in Stawell and is enjoying being unemployed for a while but hopes to obtain a similar position in the near future.

Jillian is a Music Therapist working in two Special Developmental Schools at

Brunswick and Yarraville.

Trudy is a qualified chef and is back at school at William Angliss doing a Diploma in Food Science and Technology. She will complete her course in July.

Jillian and Trudy have been living in Flemington for the past 4 years and attending St Thomas'. They have now moved into the vicarage and reunited the family.

The Mathes family are looking forward to working with the people of the parish and the Essendon community.

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**A MONTHLY NEWSLETTER FROM THE ANGLICAN PARISH OF CHRIST CHURCH ESSENDON  
FEBRUARY 2010**

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**Vicar: Fr John Mathes**

**Telephone: 0417 407 768 or 9379 2770**

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# FJ's reflection

## **DEAR PARISHIONERS,**

Can I say firstly, what a joy it is to be in Essendon and at Christ Church. Thank you to all who have welcome my family and I into the parish.

Thank you also the Wardens and vestry who have worked hard to bring the Vicarage up to scratch. Margaret E and Bill H have in particular worked very hard to improve the

Vicarage.

## **CHANGE**

Change is always difficult to deal with and no one likes change. However every priest makes small changes and brings a new experiences with them. Often change is for the good. There will be some small changes in liturgy and Eucharist cards made available. You can still follow the liturgy in the prayer book or use the Eucharist cards. These new cards are simpler to use and have few options so as to confuse people, The Eucharist cards are very helpful to new people who are not familiar with the prayer book. Please use the Eucharist Cards and I always welcome constructive feedback.

## **VISITING**

I am hoping to visit as many people as possible. Please do not too surprised if I knock on your door. I would like to be invited in for a chat. I would like to get to know my people and for them to be comfortable with me. Feel free to feedback your ideas on the ideal church and the things you would like to see happen at Christ Church.

## **CONTACT**

One of the problems of being a priest is that I cannot read minds. If you are sick or going into hospital, or would like a visit because you have a concern, please contact me and I am happy to respond. Please feel free to ring me or pop into the vicarage.

## **LENT & EASTER IS COMING**

Lent and Easter is an important time in the life of the church. I have printed in this edition of ReachOut (page 6 & 7) some reflections on Lent which I encourage you to read and take on board. I will in the next edition reflect on Easter and in particular the three special services of Maundy Thursday, Good Friday and the Easter Vigil on the Saturday night which are in fact one service separated in time and tell the drama of our salvation. These are special services that I encourage you to make a priority to attend.

### SOME WISDOM

In the third century, a monk called Antony lived a lifetime all alone in the endless desert of Egypt. Despite his isolation, he kept up a lively correspondence with many of the prominent personalities of the day. Emperor Constantine would write to ask for his advice. Other hermits would write asking for his prayers.

One day one of Antony's pupils expressed surprise that even kings and emperors wrote to him. The saintly hermit answered, "Think nothing of it. What the emperor writes is nothing special. And what the other famous people write about is not even worth mentioning. As a matter of fact, I know of only one letter which is really worth reading, and re-reading, and thinking about."

The pupil, of course, wanted to know who could have written such a special kind of letter. So Antony told him, "The letter that I am talking about was written for us humans by God himself. We call it the Bible."

God be with you...

Your Vicar

*Fr John.*



Choosing the right Lent course was a matter for careful consideration and prayer

## SHROVE TUESDAY - 16th FEBRUARY - 6.30 PM PANCAKE NIGHT IN THE PARISH CENTRE



The night of Shrove Tuesday is the last day before Lent. It is traditional at this time to use up foods that would not be eaten during Lent, hence the tradition of having pancakes on this night.

And following tradition, we at Christ Church will be celebrating as we have in the past.

Please bring a savoury or sweet filling to go with the pancakes, and/or some cooked pancakes.

The cost will be a \$2 gold coin per person.

Please let Sue Roosa know if you can help on 9749 7646

### ONE DAY AT A TIME

“Cast your cares on the Lord, and He will sustain thee” Psalm 55.22

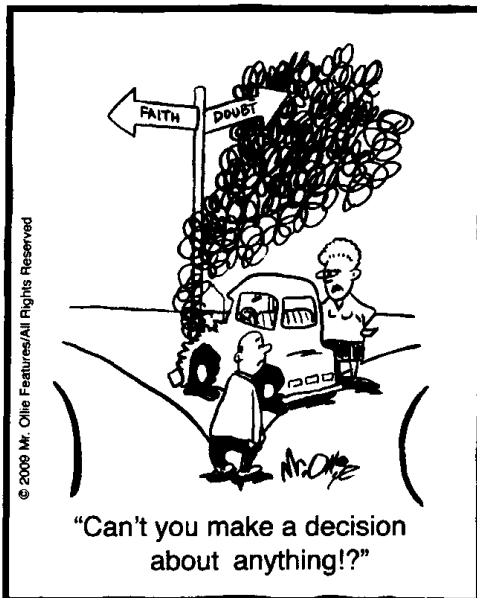
Today is ours, tomorrow may never come. If it does come ... God will still be there ... God has promised to sustain us. He will keep his promises. .... The day may bring bitter tears, our Heavenly Father turns them into diamonds.

Each day our seat of trouble or bed of sickness can become a ‘pulpit’, from which our witness can be a ‘living sermon of faith—trust—hope—love—joy and peace”

“Now the God of hope fill you with all joy” Romans 15:13

*Neliya Don Leonard*

### Book of Timothy



## Lent Begins ... Holy Week & Easter 2010

TUESDAY 16th FEBRUARY: SHROVE TUESDAY

6.30 pm Pancakes in the Parish Centre

WEDNESDAY 17th FEBRUARY: ASH WEDNESDAY

10 am Eucharist & imposition of ashes

7.30 pm Eucharist & imposition of ashes

SUNDAY 21st FEBRUARY: LENT 1

8 am Eucharist

9.30 am Sung Eucharist

SUNDAY 28th FEBRUARY: LENT 2

8 am Eucharist

9.30 am Sung Eucharist

SUNDAY 7th MARCH: LENT 3

8 am Eucharist

9.30 am Sung Eucharist

SUNDAY 14th MARCH: LENT 4

Mothering Sunday

8 am Eucharist

9.30 am Sung Eucharist

SUNDAY 21st MARCH: LENT 5

8 am Eucharist

9.30 am Sung Eucharist



SUNDAY 28th MARCH: PALM SUNDAY & Beginning of Holy Week

8 am Eucharist & Blessing of Palm Crosses

9.30 am Sung Eucharist & Blessing of Palm Crosses

7 pm STATIONS OF THE CROSS

WEDNESDAY 31st MARCH:

10 am Requiem Mass in the Memorial Garden

THURSDAY 1st APRIL: MAUNDY THURSDAY

8 pm Sung Eucharist of the Lord's Supper, foot washing & striping of the Altar. Prayer Vigil until 11.00 pm - the Watch of the Passion

FRIDAY 2nd APRIL GOOD FRIDAY

9.30 am Liturgy of the Passion & Proclamation of the Cross

SATURDAY 3rd APRIL EASTER VIGIL

8 pm Eucharist of the Resurrection

SUNDAY 4th APRIL EASTER SUNDAY

8 am Eucharist

9.30 am Sung Eucharist

## LENT

Lent is forty days, excluding Sundays, before Easter. It is a time when Christians prepare themselves spiritually for the celebration of the resurrection.

The origins of the observance of Lent lie in the practice of the early church involved in the baptism of new members. After a lengthy period of instruction and works of charity, an individual who sought to become a Christian (called a catechumen) was subjected to a final, intensive period of preparation prior to the rites of initiation, which took place at the Easter Vigil. Often those individuals who had become separated from the community through serious sin now sought to be reconciled joined the catechumens in this period of fasting, prayer and examination of life.

LENT is described in a pre-twelfth century hymn as the HEALING TIME of the Church's year. What a wonderfully positive way of looking at the season during which we have a spiritual 'check-up' and search our hearts to see where we really are in our relationship with God.

LENT is a time for making conscious sacrifices in order to grow nearer to our Blessed Lord in love, penitence and self denial. We ought to slow down a little, open ourselves afresh to the Holy Spirit, and in so doing prepare ourselves for the reaffirmation of our Baptismal Promises at Easter. None of us will come to know the joy and wonder of the Resurrection at Easter without making some effort to be close to our Lord in the holy season of Lent.

LENT begins on ASH WEDNESDAY, a day on which every Christian should be in Church. During the Eucharist on that day, the priest marks our foreheads with blessed ashes, saying:

*Remember that you  
are dust,  
and to dust you will  
return.*

*Turn away from sin  
and be faithful to Christ.*



These words are taken from the old Genesis story of the creation and fall of man. The ceremony reminds us of the mortality and frailty of human life.

## LENT

On Ash Wednesday the Church forces us to face the fact of our mortality. But she also points to what God has done. Through the sin and the gloom a light shines - the light of Christ, and the Church points to that light. The very ashes placed on our foreheads, a symbol of the dissolution and decay of our material bodies, are imposed in the form of the life-giving Cross where life conquered death. There IS a way out of the shadows - the way of the Cross and Resurrection, to which we journey throughout Lent.

That is why it is helpful to observe Lent by both cutting down on things that we really like as part of the process of self-discipline, and by taking positive steps to do 'extra' things, like attending special Lenten services or study groups, or a weekday Eucharist in addition to Sundays; spending more time in silence and prayer before God; and being more loving towards others.

As a liturgical season, Lent has several distinctive characteristics. Generally, scripture readings on Sundays in Lent follow the course of the saving dialogue between God and humanity, from the creation and fall of Adam and Eve to the journey of Jesus to Calvary. The penitential character of the Lenten liturgy is reinforced by confessional elements, penitential psalms and hymns and the use of somber colours (purple) and the omitted "Gloria"

## My Lenten Rule

It has been suggested that during Lent that we should adopt a special "Rule of Life". Without such a rule our observance of Lent can become haphazard and undisciplined. Below is a list of suggestions for your Lenten Rule. Don't make it too hard...or too easy! And if you break your rule, don't give up, just start again and give thanks to God for his love and patience.

- I will attend the Eucharist each Sunday
- I will set aside time each day for prayer and bible reading
- I will attend the Holy week and Easter services
- I will abstain from meat on Fridays of Lent in memory of Our Lord's crucifixion
- I will give up .....
- I will try to be reconciled with .....
- (someone from whom you are estranged)*
- I will give \$ ..... more each week to the mission of the church
- I will examine my conscience each night and go to confession before Easter
- I will visit a sick person or a lonely person each week
- I will.....
- I will.....

## Lenten Studies

During Holy Week there will be Lenten Bible studies based on the Diocesan "Walking with Jesus" material. It will be on Tuesday nights starting on Tuesday 23rd February at 7.30 pm in the Parish Centre. All are welcome—bring a bible.

## New this Easter

### STATIONS OF THE CROSS

Sunday 28th MARCH (Palm Sunday night) in the Church. This hopefully will be a different experience of the traditional Stations.

### EASTER VIGIL

Saturday 3rd April at 8 pm

There is a tradition that the Maundy Thursday service, Good Friday Service and the Easter Vigil are in fact one service separated in time that proclaim our salvation. These three services are the most important services in the life of the Church.

You are invited to participate in the observance of the last events of Jesus' life. It is the story of our salvation. By participating in this liturgical drama - your life can be changed and Easter can have new meaning.



## Our Crazy Language

Eye halve a spelling chequer  
It came with my pea sea  
It plainly marques four my revue  
Miss steaks eye kin not sea

Eye strike a key and type a word  
and weight four it two say  
weather eye am wrong oar I yam  
write  
it shows me strait a weigh

As soon as a mist ache is maid  
it nose bee fore two long  
and eye can put the err or rite  
its rare lea ever wrong

Eye have run this pome threw it  
I am shore your pleased two no  
its letter perfect awl the weigh  
my chequer tolled me sew.

*- submitted by Gwen Forsyth  
from a book of word puzzles*

Remember this. When people choose to withdraw far from a fire, the fire continues to give warmth, but they grow cold. When people choose to withdraw far from light, the light continues to be bright in itself but they are in darkness. This is also the case when people withdraw from God.

*-St Augustine*

I believe in Christianity as I believe that the Sun has risen: not only because I see it, but because by it I see everything else.

*-C. S. Lewis*

## HAPPY NEW YEAR 2010

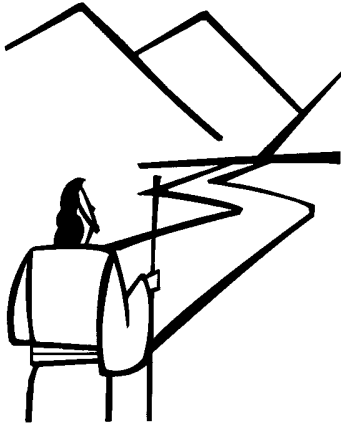
In the New Year, your every thought, word and deed will be recorded. God's book keeper makes no mistakes.

- H** Help when ever, however, and who ever I can
- A** Admit when I am wrong, but when I am right make me easier to live with
- P** Promote Christ when ever an opportunity presents its self
- P** Present my self in the best way possible so that I may be an example for others
- Y** Yield not to the many temptations that are daily in my path
- N** Never think an unkind thought of anyone
- E** Endeavour to work harder for the Lord—my family—Church and others with love than ever before
- W** Weed out all my bad habits to the best of my ability
- Y** Yearn and pray for peace through out the world
- E** Earnestly desire a stronger relationship with Christ my Saviour
- A** Attend Church regularly and give my wholehearted support
- R** Resolve to give my all for Christ and His Word for he gave His all for me

"Come to our help, O Lord our God, for our hope is in you" 2 Chronicles 14:11

With prayerful love - *Neliya*

## Tempted?



Every year the season of Lent begins with the story of Jesus being tempted in the wilderness, or desert, as it reads in some translations. The temptations are powerful and remind us of Jesus' determination not to give in to worldly things but to stay true to his calling.

It can be very disconcerting, however, when we try to adapt these temptations to our own lives. After all, how many of us are led to the top of a building and invited to jump off? Or who has ever been tempted to turn stones into bread – literally?

Maybe there are other ways, though, that we can relate to these temptations. Maybe they are not trapped in history after all.

Turning stones into bread for Jesus seems like copping out, like taking the easier way rather than fasting. How often are we tempted to take the easier way; to look over our shoulders and to see if we can get away with something? It's not really the way to live, is it? God asks us for integrity and accountability, not sneakiness.

Devil worship? How often have you wanted things at the expense of others? When have you wanted to ignore your values and your principles just to have or do what you want?

When it comes to testing God, how often have you asked God for things that really were not in the best interests of everyone concerned? What about times when you tried to make deals such as, "God, if you want me to love you, you'd better do such and so." When we want to take over and tell God what to do, we're testing God.

And so we pray, "Lead us not into temptation."

That God once loved a garden we  
learn in Holy writ.  
And seeing gardens in the Spring I  
well can credit it.  
*- Winifred Mary Letts*

Some people are kind, polite, and  
sweet-spirited until you try to sit  
in their pews.

## Why Should We Smoke in Church?



A fair question; and indeed, one that many people ponder when they see incense being used. There is a very good reason for using it however; so let us discuss incense then, shall we? The use of incense dates back to ancient times; and because of its pleasant fragrance, it was seen as a good wholesome offering to kings, and the deities worshipped by ancient religions. Being made from natural things such as fragrant plants and resins, it represented the good things of the earth being offered to one's king; or one's deity, as a burnt offering. Indeed, to wave burning incense in a king's face was considered a sign of great respect in ancient times.

Unsanitary conditions prevailed in days gone by, with foul odours given off by rotting refuse; cesspools; dung heaps; and the like permeating the air. Indeed, it was not too pleasant to breathe such foul smelling air; and because incense covered up these smells, it was thought to purify the air. Although today we know that foul odours are caused by bacteria; the ancients didn't, they believed evil spirits were involved, and incense kept them at bay.

Incense comes in many forms; one type used by eastern religions is made by grinding sandalwood into a fine powdered dust, mixed into a paste, and either coated on thin sticks, or pressed into cones, which makes it easier to light. Many types of fragrant oils can be added during manufacture, to produce different aromas as desired.

Another type, which is used by Christians and Jews, is made of dried resin obtained from the fragrant sap of certain trees. Again, fragrant oils may be added if desired. Frankincense is the purest form of this, it is made from one single type of resin; however, a blend of three resins is more commonly used in church. This type of incense cannot be set alight, because when it reaches ignition temperature, it gives off horrid black smoke; much like burning petrol. Instead, it is roasted by placing it on a block of glowing charcoal; the granules then melt, and produce the fragrant white smoke during the process. This is done in a special burner called a Thurible; which some people call a censer, which is suspended on chains, because the

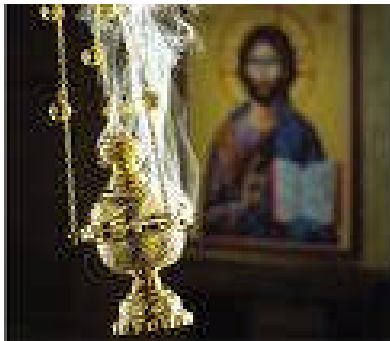


thurible needs to be constantly swung in order to allow currents of air to fan the charcoal to keep it alight. Also thuribles do become very hot, so the chains allow it to be used without burning the user's hand.

Incense is offered to God in the temple in Jerusalem; it was thought to be pleasing to God, and offered as a gift of the people. The wise men recognised that Christ is a great king; the King of kings no less! They brought him gifts fit for a king; gold and frankincense were traditionally offered to kings; and myrrh, which is used to prepare a noble body for burial. Christ was indeed born in the shadow of the cross! As a point of interest; the Marsh Arabs are direct descendants of those three wise men; and although they're not Christians, they worship and revere Christ in the same way their forefathers did in Bethlehem some 2,000 years ago.

Sadly, the despotic dictator of Iraq, Saddam Hussein, sought to eliminate them, and a great many were killed.

In Christian worship, incense is used in the Roman Catholic; Anglican; and Eastern Orthodox traditions. Whilst it does



represent the gifts of the wise men; and is a gift of the people by the people to God, just like the bread and wine, and the collection, it symbolises so much more. A fundamentalist would believe that God's word is static, and confined to the pages of a book; the Bible. Nothing could be further from the truth! God's word is alive and well; it comes to us in two parts, the written word, which is scripture, and the living word where God speaks to us in

our hearts. The liturgy is a very important part of the living word, where God's word is demonstrated by symbols to emphasize their importance.

As the incense smoke rises, it demonstrates our prayers and gifts going up to Heaven to be received by God. At funerals it demonstrates the souls of the faithful departed ascending into Heaven, as Christ ascended into Heaven; so do we. As the smoke fills the church, and we breathe it in, it teaches us that there are no Holy Spirit free zones. It demonstrates to us that the Holy Spirit is everywhere; no matter where we go; working in our hearts, and in the world at large. It is indeed comforting to know the Holy Spirit is with us all the time, and incense helps to remind us of this. Burning incense is not just confined to church, and indeed, many Christians, including myself, use it at home when

praying for the faithful departed; the gravely ill; or giving profound thanks to God.

Such practice is very common amongst those of the Greek and Russian Orthodox traditions. In short, incense is a gift; a sacrifice; and a symbol.

Many people have expressed concern about the effect of incense on people with asthma. I, along with some other members of the congregation have asthma. From my own experience, I've never found incense to cause an attack, especially as I use the same type at home quite often. When I've had to use ventolin in church, I can invariably attribute it to atmospheric conditions, such as cold or damp air; wind; smog; dust and pollens, etc. A few other asthmatics I've spoken to agree that it's not the incense, but other factors which come into play. I suppose it could be said that incense is helpful; not hurtful!

*Christine L. Robins B.Theol.*

## **CHRIST CHURCH OP SHOP**

Come and check out the gold mine of items available in the CHRIST CHURCH OP SHOP

Tuesday to Friday 10am-4pm  
Saturday 9.30am to 12.30pm

## **VOLUNTEERS NEEDED**

Christ Church Op Shop is looking for volunteers to assist in its program. If you have time available and are interested, please contact Barbara Szczurko  
Ph 9379 8965

## **IS THERE A FUTURE FOR EssACC?**

St Andrew's will be hosting an "Eat-Chat-Pray" evening on Sunday 14th February commencing at 5pm where all three congregations are asked to come along and be part of the discussion about EssACC's future.

This will be an important evening, please plan to be part of it.

This is an opportunity to revisit the original concept and to look at future directions.

## SING WITH THE UNDERSTANDING

I heard once about a woman who spent some months serving as a missionary in South Africa. On her final visit to a remote township she attended a medical clinic. As the Zulu women there began to sing together, she found herself deeply moved by their hauntingly beautiful harmonies. She wanted to always remember this moment and try to share it with friends when she arrived home. With tears flowing down her cheeks, she turned to her friend and asked, "Can you please tell me the translation of the words to this song?"

Her friend looked at her and solemnly replied . . . "If you boil the water, you won't get dysentery."

How many times have we been guilty of the same thing in our worship to God? Not of singing that particular song, but of singing without being aware of the meaning of the words we were singing.

It seems to me that singing songs of praise is like driving a car. If you drive, you've learned that if you follow the same route day after day, it is possible for you to make the trip without even thinking about what you're doing. We've all had the scary feeling of arriving at a location realizing that we "zoned out" en route and made the trip while our mind was on "autopilot."

Many of us have had the same experience in our worship. We sing all the songs (like we've done countless times before) but our mind is on "autopilot" and after we've finished, we don't have a clue what we just sang about.

Paul said, "I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding." (I Cor. 14:15)

For those of us who are easily distracted, it requires a bit more effort, but may we resolve to strive to pay attention to the words that we are singing. May the songs of praise we sing truly come from a heart that exalts God!

*Alan Smith*



# Requiem Mass

Wednesday in Holy Week - 31st March

10.00 am held in the Memorial Garden  
(weather permitting)

We will remember the recently departed,  
and those from our remembrance list  
(January-April)  
whose years mind occurs during this time

## The Call

The telephone rings and it seems that no matter what is going on in our lives we answer it. With mobile phones becoming a major appendage (or so it seems) of people around the world, we have a tendency to drop everything in response to a ringing phone.

We even get dependent on them: if we are not able to answer a call, or perhaps shift out of range and lose contact, we panic. Who was it? What did they want? Will they call back? Can I reach them?

We have become obsessed with answering "calls." But what about *the* call? You know, the kind that God makes.

Isaiah was pretty nervous. "Oh no, God," Isaiah answered when called.

"I'm a man of unclean lips, and I come from a people of unclean lips." Some have suggested he means, "I'm not the best person, and I come from a community that is not so hot, either."

Jeremiah claimed to be too young. Amos said later in life, "Hey, this wasn't *my* idea." Even Moses was uncertain.

Yet God continues to call. God does not give up on us.

Do you dare to listen for God's call to you? And do you ponder not *if* you should answer but *how* you can do what God asks? remember, you never have to go it alone – God is always there working with you.

## Parish Information:

*Vicar* : Fr John Mathes  
Telephone: 9379 2770  
or 0417 407 768  
email: fjmvic@bigpond.com

*Churchwardens*:  
Margaret Elsey 9390-9234  
Bill Howard 9325-4070  
Alan Wilson 9326-4314

*ReachOut Publisher*:  
Margaret Elsey 9390 9234  
mobile: 0414 858549  
fax: 9390 7753  
Email: maggye@bigpond.net.au

*Distribution*:  
Joyce Tattam 9337-7086

Items for inclusion in Reach Out need to be with the Editor *no later* than last Sunday in the month.

Opinions expressed in the ReachOut belong entirely to the person writing the article, and not necessarily to the parish, vicar, editor or parish representatives.

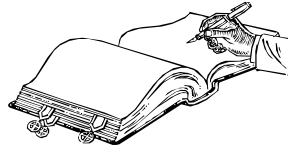
## Children's Letters to God

Dear God,  
Of all the people who  
work for You I like  
Noah and David the  
best.



When Jesus Christ asked little children to come to him, he didn't say only rich children, or white children, or children with two-parent families, or children who didn't have a mental or physical handicap. He said, "Let all children come unto me."

## From the Registers



### Holy Baptism:

Mitchell Thomas Cooke  
31<sup>st</sup> January 2010



### Funerals:

John Alexander Auld  
Aged 82 years  
23<sup>rd</sup> December 2009

### Internment in Memorial Garden:

John Alexander Auld  
3<sup>rd</sup> January 2010



The vicar came to call the other day. He said that at my age I should be thinking about the hereafter. I told him, Oh I do, all the time. No matter where I am, if I'm in the parlour, upstairs, in the kitchen or down in the basement, I ask myself: "Now what am I here after?"

- submitted by Ruth Tinney

# PARISH DIARY



# February 2010

## **SUNDAY 7<sup>th</sup> – Epiphany 5**

8.00 am Eucharist  
 9.30 am Sung Eucharist  
           followed by morning tea  
 11.30 am Warden's Meeting

## **Tuesday 9<sup>th</sup>**

9.30 am Craft

## **Wednesday 10<sup>th</sup>**

10.00 am Eucharist

## **SUNDAY 14<sup>th</sup> – Epiphany 6**

8.00 am Eucharist  
 9.30 am Sung Eucharist  
           followed by morning tea  
 11.30 am Vestry Meeting  
 5 pm EssACC Eat Chat Pray at  
       St Andrew's

## **Tuesday 16<sup>th</sup> - Shrove Tuesday**

9.30 am Craft  
 6.30 pm Pancakes in the  
       Parish Centre

## **Wednesday 17<sup>th</sup> – Ash Wednesday**

10 am Eucharist & Ashing  
 7.30 pm Eucharist & Ashing

## **SUNDAY 21<sup>st</sup> – Lent 1**

8.00 am Eucharist  
 9.30 am Sung Eucharist  
           followed by morning tea

## **Tuesday 23<sup>rd</sup>**

9.30 am Craft

## **Wednesday 24<sup>th</sup> - Matthias**

10.00 am Eucharist  
 1.30 pm Essendon Nursing Home  
 2.00 pm Trevi Court

## **SUNDAY 28<sup>th</sup> – Lent 2**

8.00 am Eucharist  
 9.30 am Sung Eucharist  
           followed by morning tea

## **Tuesday 2<sup>nd</sup> March**

9.30 am Craft

## **Wednesday 3<sup>rd</sup>**

10.00 am Eucharist

## **SUNDAY 7<sup>th</sup> – Lent 3**

8.00 am Eucharist  
 9.30 am Sung Eucharist  
           followed by morning tea

**Please see weekly pew sheet for  
 any changes in parish diary.**

