



REACH OUT

easter@christchurch.come



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.

See page 3 for service times....

A MONTHLY NEWSLETTER FROM THE ANGLICAN PARISH OF CHRIST CHURCH ESSENDON
MARCH 2011

Vicar: Fr John Mathes

Telephone: 0417 407 768 or 9379 2770



FJ's reflection

DEAR PARISHIONERS,

NEW YEAR

We are well into the new year and many of our church groups are up and running again. Carolyn and Chris Angus are organizing 'ladies@leisure' - a group for women of the church and their friends to do things together. The Men's dinner group has a program for 2011. We are starting a monthly film night on the first Friday of the month in the Parish Centre. Please feel free to join these groups and to bring friends along with you...

OP SHOP

What a wonderful service the ladies of the OP Shop do? A lot of money is raised for the community and church organisations plus the OP Shop assists financially in the Parish. With Sue Mac away in England, Margaret Broughton and Megan Rankin and others are doing a wonderful job. Well done...

LENTEN STUDIES

There are 2 programs going at the moment. Fr Kenneth from Aberfeldie has organised an opportunity for people to experience each other's worship by attending a "regular Sunday Service" in each other's styles on the five Wednesday evenings during Lent commencing at 7.30 pm.

Gail Paxman and the Vicar are running a Lenten programme in the Parish Centre called **Searching for Jesus**. These studies will be different as we will be using power point presentations and discussion.

See further in Reach Out for more details on these programs...

LENT, HOLY WEEK & EASTER

Lent, Holy Week and Easter are important events on the Church's calendar and it should be a priority for all Christians to attend these services. Can I encourage all to come and worship God during this festival...

The Lord be with you...

Your Vicar

Fr John

LENT, HOLY WEEK & EASTER 2011

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.

There are three special services over Easter called the Triduum. Maundy Thursday, Good Friday and the Saturday Easter Vigil are in fact one service separated in time and tell the story of our salvation.

Can I encourage all to attend these three services.

TUESDAY 8th MARCH 2011:

SHROVE TUESDAY

6.30 pm Pancakes in the Parish Centre

ASH WEDNESDAY 9th MARCH 2011:

10 am Eucharist & imposition of ashes

7.30 pm Eucharist & imposition of ashes

SUNDAY 13th MARCH : LENT 1

8 am Eucharist

9.30 am Sung Eucharist

SUNDAY 20th MARCH : LENT 2

8 am Eucharist

9.30 am Sung Eucharist

SUNDAY 27th MARCH: LENT 3

8 am Eucharist

9.30 am Sung Eucharist

SUNDAY 3rd APRIL : LENT 4 /

MOTHERING SUNDAY

8 am Eucharist

9.30 am Sung Eucharist

SUNDAY 10th APRIL : LENT 5

8 am Eucharist

9.30 am Sung Eucharist

SUNDAY 17th APRIL 2011:

PASSION / PALM SUNDAY

& Beginning of Holy Week

8 am Eucharist & Blessing of Palm Crosses

9.30 am Sung Eucharist & Blessing of Palm Crosses

7.00 pm STATIONS OF THE CROSS

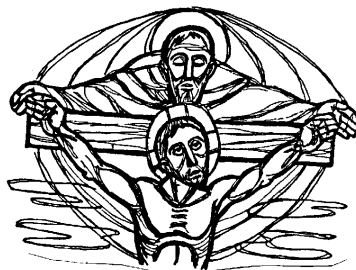
WEDNESDAY 20th APRIL :

10 am Requiem Mass in the Memorial Garden

THURSDAY 21st APRIL :

MAUNDY THURSDAY

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



FRIDAY 22nd APRIL :

GOOD FRIDAY

9.30 am Liturgy of the Passion & Proclamation of the Cross

SATURDAY 23rd APRIL :

EASTER VIGIL

8 pm Eucharist of the Resurrection

SUNDAY 24th APRIL 2011:

EASTER SUNDAY

8 am Eucharist

9.30 am Sung Eucharist

The Sacraments – Part 3 - Confirmation.



In the early church, once baptised, one was a fully fledged Christian and entitled to receive communion. People were baptised at Easter time, and this was the standard practice of the church for many centuries. There was of course a drawback with this, because the very young could not be expected to comprehend the solemnity, nor fully understand the meaning of the Eucharist, nor their obligations.

Thomas Cranmer was born in 1488, and became Archbishop of Canterbury in 1532. He was a great theologian, scholar, and thinker. He decided to make confirmation a separate sacrament from baptism, in order to allow young people to grow in their faith, and become mature enough to understand what they were undertaking, and to publicly affirm for themselves the promises made on their behalf at baptism for themselves.

Mary First, infamously known as “Bloody Mary” ascended the throne and became queen in 1553. Hers was a reign of terror until her death in 1558. She was Roman Catholic and sought to restore Roman Catholicism in England by force. All who

opposed this were burnt as “heretics”, and many of these were bishops. Sadly, Archbishop Cranmer was burnt at St Mary’s Church in 1556 at 67 years. His only crime was to refuse the Latin Mass, insisting it be conducted in the common tongue understood by the people.

Confirmation then, is the second half of baptism. This is the time when the candidate publicly proclaims to the congregation that they are mature enough to take upon themselves all the obligations and responsibilities required of a Christian. In other words, the Christian child comes of age. This is normally between 10 and 15 years of age although some are confirmed later in life, such as those converting from other denominations. The Roman Catholic Church will confirm those much younger, whilst some of the Protestant and Free churches only confirm those over 18 years.

Confirmation is a serious business, and candidates receive instruction from their parish priest in the form of weekly classes, where they are invited to discuss issues and ask questions. It is very important that each candidate has a sponsor, who acts as a tutor by discussing the things the candidate has learned in class, ensuring that the candidate understands them. It is also the sponsors job to present the candidate to the bishop at the confirmation service. The sponsor can be one of the godparents, and must be confirmed themselves. It goes without saying that the parents of an infant presented for baptism ought to choose the godparents wisely, not merely because they are a close friend or relative.

Having already discussed baptism, there is no need to elaborate further, suffice to say that baptism is our birth into Christ’s church and eternal life. Confirmation is

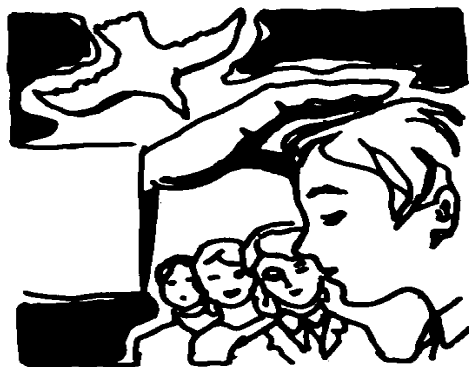
our coming of age in Christ's church and in our spiritual life. Each candidate is presented to the bishop who lays hands upon them, confirming them in the name of the Father, and of the Son, and of the Holy Spirit. The Holy Spirit is also present at every confirmation, strengthening the confirmees' faith. Although it is normally the province of bishops to administer the sacrament of confirmation, priests have the power to confirm people in an emergency. This is especially true in the Roman Catholic Church, for example, when a mature Christian has converted, and has no need to wait for a bishop. Once confirmed, one normally takes one's first communion, at which time one is a fully fledged Christian and takes on all the responsibilities of an adult Christian, and is accountable for their own words and deeds. As confirmed Christians we have an obligation to "let our light so shine before men and women, that they may see our good works and glorify our Father who is in heaven." (Matthew 5:16).

What does this mean then? It is rather straightforward really. That great priest Fr Ian Herring said it best when he preached his series of sermons on how people are like onions in that we have outer skins, inner layers, and core. Many people live in their outer skins, which can take many forms, such as money, social status, occupation, uniform, national pride, etc. Of course when we live in our outer skins, we lose sight of our living core, that is the "I am" inside every one of us. When God was asked his name, he replied to the Israelites "Ehyeh Asher Ehyeh", which is Hebrew for "I am that I am". We were created in the image of God, and are indeed a "chip off the old block". Indeed, when we lose sight of the "I am", and live entirely in our outer skins, we become spiritual seashells, like the ones we find washed up on the

beach. That is, empty without life inside. However, when we are in touch with the "I am" inside, it glows through our outer skin for all to see. Then our light really does shine out to all the world, each in our own small way. In my day, confirmation candidates were given a little book entitled "In His Presence" by the Bishop of St Andrews (UK). We were required to study and understand it. It invited us to examine ourselves regularly by asking ourselves such questions as: "Have I loved God with my whole heart, and have I loved my neighbour as myself?"

Kerosene lamps require maintenance, wicks need attention, and soot needs to be cleaned off the glass to keep it shining brightly. Self examination is really spiritual maintenance to keep the light of the "I am" shining through.

Christine L. Robins B.Theol.



CONFIRMATION CLASSES

Fr John is planning to run confirmation classes straight after Easter. If you would like to be confirmed or know some who would, please contact him.



Meditation for Lent

The strength of temptation generally lies in the element of surprise. We frequently claim to be “overtaken” by temptation, as though we were peacefully journeying along life’s way only to be stabbed in the back. There is much in Christian theology to suggest that temptation has a mind of its own and lies in wait for the unwary soul.

Jesus was not so overtaken. He charged into the midst of it. And the irony is that He was not inadvertently tempted but “let by the Spirit” into the wilderness to meet the temptation in a front-on collision, with human reserves at their lowest – a forty day fast, hunger, thirst and extreme desolation.

These are the resources for which we pray on Ash Wednesday and during the Lenten season, divinely revealed and divinely given in the One who beat evil at its own game. The ashes on our foreheads are a sign of our creatureliness, our poverty of spirit and our vulnerability – a condition that Jesus shared with us and redeemed by His obedience to the Father’s will.

Roger Sharr

CHRIST CHURCH LENTEN STUDIES 2011

Theme: Searching for Jesus

Parish Centre at Christ Church Essendon
Studies led by Fr John & Gail Paxman.

These studies will be different as we will be using power point presentations and discussion.

Please note we start the first week in March which is the week before Lent starts.

Week 1 Wed 2nd March

11 am - 12.30 pm & 7.30 - 9 pm
Searching for the coming Messiah & the nature of Christ

Week 2 Wed 9th March
Ash Wednesday
10 am & 7.30 pm Eucharist
(no studies)

Week 3 Wed 16th March

11 am - 12.30 pm & 7.30 - 9 pm
Did Jesus exist? Birth & childhood of Jesus

Week 4 Wed 23rd March

11 am - 12.30 pm & 7.30 - 9 pm
Ministry of Jesus & Kingdom of God

Week 5 Wed 30th March

11 am - 12.30 pm & 7.30 - 9 pm
Crucifixion of Jesus

Week 6 Wed 6th April

11 am - 12.30 pm & 7.30 - 9 pm
Resurrection & Ascension of Jesus

Week 7 Wed 13th April

11 am - 12.30 pm & 7.30 - 9 pm
Jesus in the Church & the second coming

Lenten Studies 2011 Know Your Neighbour

Fr Kenneth from Aberfeldie has organised an opportunity for people to experience each other's worship by attending a "regular Sunday Service" in each other's styles on the five Wednesday evenings during Lent commencing at 7.30 pm

Week 1 Wednesday 16th March
Our Lady of Nativity Catholic Church
33 Fawkner Street, Aberfeldie

Week 2 Wednesday 23rd March
Essendon Baptist Church
138 Buckley Street Essendon

Week 3 Wednesday 30th March
St John's Uniting Church Essendon
Cnr Mt Alexander Rd & Buckley St Ess

Week 4 Wednesday 6th April
Moonee Ponds Salvation Army
Cnr Mt Alexander Rd & Buckley St Ess.

Week 5 Wednesday 13th April
St Andrew's Anglican Church
27 St Kinnord Street Aberfeldie

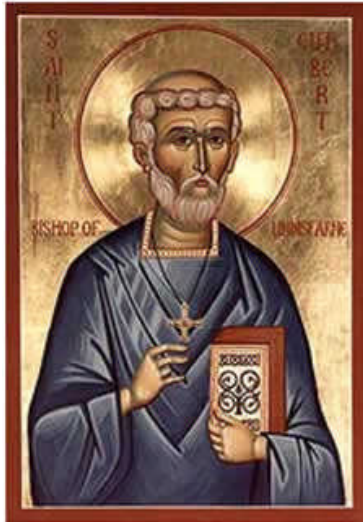
Each evening will last approximately one hour, and will be followed by a "bring and share" supper. **ALL WELCOME**

CHRIST CHURCH OP SHOP

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

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

March Saint: St Cuthbert



St Cuthbert

ST CUTHBERT is one of the great saints of England.. Born in 634 he entered the monastic life in 651 after a vision of the falling asleep of St Aidan, Bishop of Lindisfarne.

Cuthbert was a monk at Melrose Abbey under St. Eata from 651 to 661. He moved briefly to Ripon, and then back to Melrose. He fell ill with the plague, and he recovered his health but was permanently undermined. He was affable and pleasant in his character.

The Synod of Whitby in 664 saw the British Church harmonised with Rome and the rest of the Byzantine world, e.g. on the celebration of the date of Easter (all of this under the old Calendar, of course). While some monks refused to agree and departed for Ireland, Cuthbert remained in Britain, moving with St. Eata to

Lindisfarne, where Cuthbert became prior and later abbot.

Lindisfarne is among a collection of small islands called the Farne Islands, and as St Cuthbert was more and more strongly drawn to the ascetic life, he moved to the isolation of Inner Farne in 676. It was here that he drew close to nature, befriending birds and wild animals, and standing in the sea to pray.

As others have found since, such was his fame that despite his desire for solitude, he was still constantly sought after. Great pressure was put on him by the King Ecgrith of the Northumbrians to accept the See of Hexham. His tears of protest were unavailing, and he was elected in 684.

Happily, it was later agreed that St Eata would move to Hexham, and Cuthbert would take his mentor's place on Lindisfarne instead. Cuthbert was consecrated Bishop on Easter Day (March 26) in 685 by the Greek St. Theodore, Archbishop of Canterbury and six other bishops, in York.

For two years, the much-travelled Cuthbert served his diocese with energy and great spiritual power, combining generosity to the poor with a special ministry to the sick. His kindly character simply deepened.

So devout and zealous was he in his desire after heavenly things, that, whilst officiating in the solemnity of the mass, he never could come to the conclusion thereof without a plentiful shedding of tears.

In his zeal for righteousness he was fervid to correct sinners, he was gentle in the spirit of mildness to forgive the penitent, so that he would often shed tears over those who confessed their sins, pitying their weaknesses, and would himself point out by his own righteous example what course the sinner should pursue.

Over time, he was able to become more reclusive in his hermitage among the Farne Islands in Northumbria.

St Cuthbert came to be known as the Wonder-worker of Britain, and in later centuries, he was probably the country's most beloved saint.

During the Christmas season of 686, declining health led him to resign his See, and Cuthbert withdrew to his quiet cell on Inner Farne, where he reposed on March 20, 687. His shrine is to be found today in Durham Cathedral, which was built in his honour.

Reflections on the Eucharist

This is a series of reflections on what we do each Sunday at the Eucharist so as to help us understand more what we do and why.

PART 19 WASHING THE PRIEST'S HANDS

Having praised the Creator God for the gifts of bread and wine that will become our spiritual food and drink, the priest then has his hands washed.

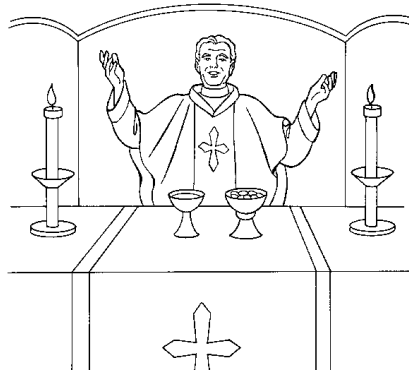
As the priest's hands are washed, he says a verse from the psalms we call the *Miserere*: 'Lord, wash away my iniquity, cleanse me from my sin' (Psalm 51:2)

These prayers are said quietly because they form part of the priest's own personal preparation for the sacred mysteries.

Centuries ago, when the faithful brought a variety of gifts to the altar, the washing of the celebrant's hands may have served a practical purpose. Today, however, unless the priest has just incensed the altar, it is essentially a symbolic gesture signifying one's need for inner cleansing and purity of heart.

Sometimes the priest sprinkles the people with holy water and this is different and its reference is more specifically baptismal, but it is also has a similar symbolic gesture.

The ceremonial washing of one kind or another is common in many religious traditions. They were practiced by the early church as the scriptures attest, in Jesus' own day. You might remember the criticism that the scribes and Pharisees levelled at Jesus for allowing his disciples to eat with unwashed hands (Mark 7:1-5)



PART 20 INVITATION TO PRAYER & THE PRAYER OVER THE GIFTS

With arms extended, the priest now invites us to pray that the sacrifice we are about to offer 'may be acceptable to God, the almighty Father.' Our response (once entrusted to the altar servers) indicates our desire to participate in the sacred action, to praise and glorify God and to enjoy the fruits of the Eucharist both as local faith community and also as universal Church.

The prayer over the gifts which follows brings to a close the preparation section of the liturgy of the Eucharist.

Prior to many liturgical reforms, it was customary for the celebrant to pray several prayers at this point. They were said silently and were sometimes called by the laity the 'secret prayers.'

In praying but one prayer over the gifts on the altar, we have reverted to the ancient Roman liturgical practice.

The structure of the prayer is simple: (i) we invoke God; (ii) we make an appropriate petition; (iii) we conclude with a short formula. The prayer is predictable and so is the content and it leads us smoothly into the Eucharistic Prayer to which we now turn our attention.

CONTEMPLATION

by Fr Bill Modystack

Lord, you speak to me of love.
You said when questioned which is
the greatest commandment;
“This is the first: ... You must love
the Lord your God with all your
heart, with all your soul, with all
your mind and with all your
strength.

The second is this: You must love
your neighbour as yourself.”
Then you added a most important
reminder:
“There is no commandment
greater than these.”

I have heard your words so many
times and believe them.
But do my actions reflect my
belief?

Forgive my failings.
Support me in my weakness.
Encourage me in my efforts.
I am weak.
You alone are my strength.
Please help me!

Simon of Cyrene: Carrying the Cross

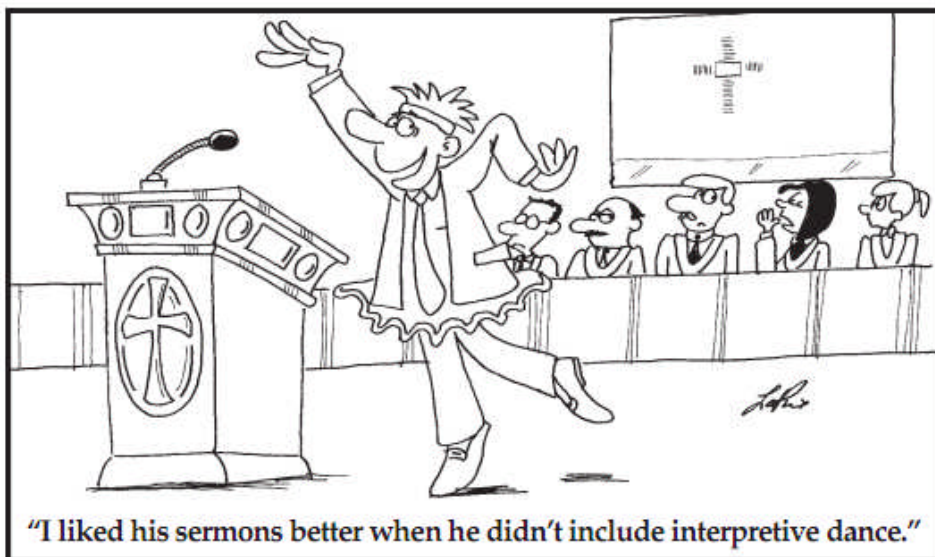
With Simon of Cyrene,
pressed by Roman brutality,
witness of Roman oppression,
we recognize the unjust structures of
our world:
the tyranny of the powerful over the
weak,
the exploitation of the poor by the
affluent,
the domination of greed
and the destruction of the earth.
And we recognize you,
Lord Jesus,
as a victim among the victims,
but also more:
as the one who chose the fate of the
victimized.

In the brutality of your death
we see the love
that will heal the world.

Help us to see the world
from your place among the victims.
Enable us, with Simon,
To take our share in carrying
Your cross, which is also their cross.

*At the Cross: Meditations on people who were
there, Richard Bauckham and Trevor Hart,
InterVarsity Press, 1999*





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THE HANDS OF CHRIST

During World War II, a church building in Strasbourg was destroyed. After the bombing, the members surveyed the area to see what damage was done. They were pleased that a statue of Christ with outstretched hands was still standing. It had been sculpted centuries before by a great artist.

Taking a closer look, the people discovered both hands of Christ had been sheered off by a falling beam. Later, a sculptor in the town offered to replace the broken hands as a gift to the church. The church leaders met to consider the offer and decided not to accept it. They felt the statue without hands would be a great illustration that God's work is done through his people.

Truly, in the church, we are the "hands of Christ". If Christ is to minister to the poor, it must be through our hands. If he is to take care of the sick, it must be through our hands. If he is to reach out to those who are lonely, it must be through our hands.

"Together you are the body of Christ, and each one of you is a part of that body." (I Corinthians 12:27, NCV)

See something around you that Christ needs to take care of today? He has no hands.....but your hands!

Alan Smith

Gideons International in Australia



The Gideons is an International Ministry that is an extension of the missionary program of local Christian churches around the world, often reaching people who have no contact with churches and who otherwise might not be reach for the Lord Jesus Christ.

The one objective of the Ministry is to win others to Christ through personal witnessing and the distribution of The Word.

God's Word is basic to every human need:

- It is necessary to righteous living.
- It shows us God's plan of salvation.
- Imagine what it would be like if you didn't have God's Word.

Gideons are able to distribute Scripture where the Church as a whole cannot:

- We have been distributing Scripture for over 100 years.
- Ministry members are trained through their occupation with the skills to carry on public relations with Ministers & owners / Managers of Scripture distribution venues.
- Gideons where necessary, are able to organise their work schedules, funds and volunteer their time to fulfil God's call on their life.



The result of receiving a Gideon Testament:

"I was convinced that God did not exist. However, deep in my heart, I hoped there was life after death. Gideons came to my school distributing New Testaments. I had never seen one, so I took it and read it. I began attending church and praying. Finally, I bowed down on my knees and confessed my sins to the Lord. I gave Him my life. Now I am happily married with two children to lead to God."



“Forgiveness is the fragrance the violet sheds on the heel that has crushed it.”
-Mark Twain

All is perspective. To a worm, digging in the hard ground is more relaxing than going fishing.
- Clyde Abel.

“We can fall steadily behind if we do things just as well as we have always done them”
- T. Hartley Hall IV

Sometimes we treat problems and trials as if we were on a television commercial. We rush around thinking we have to solve everything in 30 seconds.
-Luis Palau

THE TANGLE OF TRAGEDY

One of the hardest questions of all to answer at a time of tragedy is: “Why does God let this happen?” A missionary once told a Chinese parable. In it, he said, life is likened to an intricate piece of embroidery. From the back it is a meaningless mass of tangled threads with no apparent design. But on the other side there is the perfect pattern of the embroidery with not a stitch out of place. So it is with life and death. Here we see just part of the pattern - the chaotic tangle. Only when we pass to the other side will it be revealed how all things work together in a flawless pattern.

- From the Magazine of the Lichfield branch of ‘CRUSE’
(the organisation for widows and their children).



**Vale
Rev'd David
Morrison
1922-2011**

The Rev'd David Noel Morrison died 3rd February 2011. He would have turned 89 on the Saturday after his death, the 58th anniversary of his ordination. A Requiem was held at Christ Church Brunswick on Thursday 10th February.

David Morrison studied at St Francis' College in Brisbane. He was deaconed and priested in 1953 in Brisbane. His ministry service included as: Assistant Curate of St Columba's Clayfield; Bush Brotherhood of St Paul Charleville 1954 -1955; Chaplain to Ivanhoe Grammar School 1956-1959; Incumbent of St Anselm's Middle Park 1959-1970; and Incumbent of St George with All Saints Footscray 1970-1978. In 1978 he was Incumbent of St Andrew's Aberfeldie where he served until his retirement in 1987. As well, the Rev'd David Morrison was Chaplain to the Royal Australian Naval Reserve from 1961 - 1977.

He had been living in Ascot Vale and attended regular worship at Christ Church Essendon and at Christ Church Brunswick.

We thank God for his faithful servant, the Rev'd David Morrison, for his life and ministry.

Bruce Gardner, David's dear friend, would like to thank all who attended the funeral and all who have prayed for the soul of David and given support. Thank you.

EssACC 2011 DATES

BBQ

Sun 6th March 11.30 am Aberfeldie
Bring salad & drink. Meat provided

COMBINED SERVICE

Easter 5 Sun 29th May
9.30 am at St Andrew's Aberfeldie

INDOOR BOWLS NIGHT

Date to be confirmed in June/July
Organised by Strathmore

EssACC DINNER

Date to be confirmed in August
Organised by Strathmore

COMBINED SERVICE

Michaelmass Sun 25th Sept
9.30 am at Christ Church Essendon

Other committee meeting dates to be determined at February meeting.
Chairman for 2011 Fr Kenneth Lay.
Secretary—to be appointed from Essendon

Let's Laugh!

DEVOTED HUSBAND....



"I figured you should have breakfast in bed on your birthday. Can you reach the stove okay?"

PARISH INFORMATION

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

INTERESTING WEB PAGES

<http://www.churchyear.net/>
explore every season of the Church Year along with various feasts, fasts, and holy days. Information includes history, general facts, scriptural references, traditions, symbols and links.

**HAVE YOU SEEN THE
LATEST ON OUR
WEB PAGE — CHECK OUT
www.essendonanglican.org.au**

From the Registers



Deaths:

Fr David Noel Morrison
Aged 89 years
3rd February 2011

Fr Edwin Knox Robins
Aged 96 years
3rd February 2011

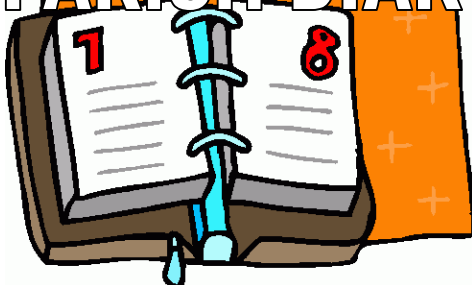


VOLUNTEERS NEEDED

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

A church congregation only grows if it wants to grow and believes that it can grow. Many churches do not grow because they do not want to grow. They are comfortable as they are and they prevent growth by resisting change and new ideas. Many churches have not grown because people no longer expect them to.

PARISH DIARY MARCH 2011



SUNDAY 6th March – OS 9

8.00 am Eucharist
9.30 am Sung Eucharist

Monday 7th – Vicar's day off

Tuesday 8th Feb – Shrove Tuesday

9.30 am Craft
6.30 pm Pancake Night in Parish Centre

Wednesday 9th – Ash Wednesday

10.00 am Eucharist & Ashing
7.00 pm Eucharist & Ashing

SUNDAY 13th – Lent 1

8.00 am Eucharist
9.30 am Sung Eucharist
followed by morning tea

Monday 14th – Vicar's day off

Tuesday 15th

9.30 am Craft

Wednesday 16th

10.00 am Eucharist
11.00 am Lenten Study
7.30 pm Lenten Study

SUNDAY 20th Lent 2

8.00 am Eucharist
9.30 am Sung Eucharist

Monday 21st – Vicar's day off

Tuesday 22nd

9.30 am Craft

Wednesday 23rd – Polycarp

10.00 am Eucharist
11.00 am Lenten Study
2.00 pm Trevi Court Mass
7.30 pm Lenten Study

Thursday 24th

1.00 pm Home Communion

SUNDAY 27th – Lent 3

8.00 am Eucharist
9.30 am Sung Eucharist

Monday 28th – Vicar's day off

Tuesday 29th – John Keble

9.30 am Craft

Wednesday 30th

10.00 am Eucharist
11.00 am Lenten Study
7.30 pm Lenten Study

Friday 1st APRIL

7.30 pm Film Night

SUNDAY 3rd – Lent 5 Mothering

Sunday

8.00 am Eucharist
9.30 am Sung Eucharist

Monday 4th – Vicar's day off

Tuesday 5th Feb

9.30 am Craft

Wednesday 6th

10.00 am Eucharist
11.00 am Lenten Study
7.30 pm Lenten Study

