



REACH OUT

Christ is Risen



Jesus was crucified.
He died. He was buried.
And he rose again.
The resurrection is an essential
part of Christianity.
There is no Christianity without
the resurrection.

Resurrection appearances

The resurrection of Jesus Christ was the beginning of Christianity. If Christ had not been resurrected and seen by many people (more than 500), Christianity would not exist today.

1. His first appearance was to Mary Magdalene, on that early Sunday morning. (Mark 16:9; John 20:10-18).
2. Jesus appeared to the women returning from the tomb. (Matthew 28:9-10).
3. Jesus appeared to two disciples on the road to Emmaus. (Luke 24:13-32; Mark 16:12-13).
4. He appeared to Peter in Jerusalem. (Luke 24:34; 1 Corinthians 15:5).
5. He appeared to his disciples and other followers, and also a second time to the two men from Emmaus, in a locked room in Jerusalem. The apostle Thomas wasn't there at that time. (Luke 24:36-43; John 20:19-23).

(Continued on page 3)

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

Vicar: Fr John Mathes

Telephone: 0417 407 768 or 9379 2770



FJ's reflection

DEAR PARISHIONERS,

Thank you to all who have faithfully attended the Easter liturgies especially Palm Sunday, Maundy Thursday, Good Friday and the Easter Vigil on the Saturday night. These services are important services in the life of the Church and in them we see our salvation.

VISITING

Thank you to all who have welcomed me into their homes. I am still visiting and have many more still to visit. If I have not caught up with you and you would like me to visit, please ring me (0417 407768) and I will make a time and come.

PLANNING FOR OUR FUTURE

SATURDAY 8th MAY is our planning day in the Parish Centre when we will dream about the church we want in the future. ALL PARISHIONERS are encouraged to come and share their ideas. These ideas and dreams will be documented and given to the Wardens and Vestry and from them goals and directions as well as priorities will be set for the next few years. Please come and dream with us of the ideal church. BYO lunch to share and we will start at 10 am to 4 pm . We need your ideas and comments.

PENTECOST SUNDAY

SUNDAY 23rd MAY there is a combined EssACC service at Christ Church Essendon at 9.30 am. On this Sunday Abbott Michael King from the Camperdown Anglican Benedictine Abbey will be preaching. Abbott Michael is a dear friend and it will be a joy to have him with us on this Sunday. Please make an effort to come and meet Abbott Michael.

BIBLE STUDY

A new group is starting on the second and fourth Tuesdays in the month to explore the bible. We will be meeting in the Parish Centre from 7.30 pm to 8.30 pm. We will be reflecting on LUKE'S Gospel to start with. All are welcome to join us. You don't have to commit to every session. Come and share and reflect....

EASTER SEASON

Now that Lent is over, we can now reflect on the Easter Season and the resurrection of Jesus.

Cardinal Basil Hume once wrote: "The great gift of Easter is hope – Christian hope which makes us have that confidence in God, in his ultimate triumph, and in his goodness and love, which nothing can shake."

Blessed are those to whom
Easter is not a hunt...
but a find;
not a greeting...
but a proclamation;
not an outward fashion...
but inward grace;
not a day...
but an eternity.

The Lord be with you...

Fr John.

The Butterfly is a symbol
of the resurrection



(Continued from page 1)

Resurrection appearances

6. A week later, Jesus again appeared to his disciples behind locked doors, and this time Thomas was present. (John 20:24-29).
7. Jesus appeared to seven of his disciples on the shore of the Sea of Galilee. (John 21:1-24).
8. Jesus was seen by 500 believers at one time. (1 Corinthians 15:6).
9. He appeared to James. (1 Corinthians 15:7).
10. He appeared to eleven disciples on a mountain in Galilee. (Matt. 28:18-20).
11. He walked with his disciples along the road to Bethany, on the Mount of Olives, and then ascended into Heaven. (Luke 24:50-53).
12. He was seen by Paul on the road to Damascus. (Acts 9:3-6; 1 Corinthians 15:8).



The Age of Miracles!

Now that man is the master of things
miracles don't happen
naturally,
but they do happen artificially.
We can walk on water at will
by ski or hovercraft,
and give the blind their sight
by corneal graft.
The neuro-surgeon's knife
can cure paralysis,
and devils fly in fear
from psycho-analysis.
For man is the mater of things
and miracles happen
by appointment.
Even virgin births are conceived
by test tube insemination,
while death is dispersed with a kiss,
or transplantations;
so when in rockets
men reach for the skies,
in parachutes not angels
their earthbound safety lies.
For man is the master of things
and miracles happen
mechanically.
Why then,
proud miracle worker,
why then cannot you find
sufficient sliced loaves
and fish fingers
to feed the multitudes?

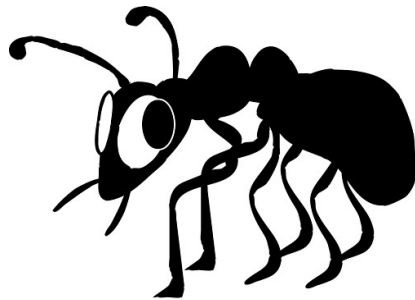
- Peter Dainty.

Kid Puzzle Answers: joy, garden,
morning, heart, sun, friend, cross, stone.
Jesus rose from the dead!

ANT

O Lord who out of nothing formed
the Sun,
dazzling, burning,
lighting the world,
your power is fit to sear through me,
with one fiery touch
changing my self, my life, my world,
my heart beyond recognition -
you also out of nothing formed the
ant,
the dragonfly,
and even things invisible to my eye.
You fashioned wings translucent fine
and legs more fragile than any thread,
yet each with muscle, nerve and sense
like mine.
O Lord how delicate your touch,
by whose word a universe exploded
into life,
how tiny your fingers,
how gently you mould my self, my
life,
my world.
O Lord who out of nothing formed
the Sun,
what fragile pain can sear me,
that your subtle fingers cannot tend.

Mike Hollow
Contributed by Gail Paxman



CHRIST CHURCH ESSENDON HISTORY

The Argus
Wednesday 14 July 1920
CHRIST CHURCH, ESSENDON.
The Prince's Tower.

As a tribute to the soldiers who enlisted from the city, the adherents of Christ Church, Essendon, decided to erect a war memorial church. The building will cost £4,000, and in addition, two members have subscribed funds for other memorials, including a stained glass window, emblematical of those who died on the fields of Gallipoli, Egypt, and France. In order to complete the church the vicar (the Rev Edward Schwieger) decided that a tower with a carillon was necessary, not only as a fitting completion to the memorial church, but also as a memento of the visit of the Prince of Wales to Victoria. He therefore personally sought and obtained the consent of the Prince to name the tower "The Prince's Tower."

The erection of the tower and carillon (which will be the first erected in the southern hemisphere) will mean an extra expenditure of £8,000. To provide for its immediate completion a public meeting to arrange for donations was held in the Essendon Town Hall last night. The mayor (Councillor Kinnear) presided, and addresses were delivered by Mr Jowett, M.H.R., and Mr. Ryan, M.L.A. A committee was formed to collect funds to cover the cost, and several substantial donations were promised.



The Argus,
Tuesday 17 August 1920
THE PRINCE'S TOWER.
TO THE EDITOR OF THE ARGUS.

Sir, - May I express a hope that the scheme for installing a carillon in the Prince's tower at Christ Church, Essendon will be successful. If there is a country where open-air music is specially suitable and desirable, then surely that country is Australia and a carillon provides a particularly delightful kind of open air music. Moreover, the possession of a carillon would make Melbourne unique among the cities of the Southern Hemisphere.

-Yours, &c, A. E. FLOYD.
St. Paul's Cathedral, Aug. 16.

Researched by Gail Paxman (This was almost 90 years ago)
(Note A. E. Floyd was organist at St Paul's for many years and a hymn writer)

April Saint - St Mark



Most of what we know about Mark comes directly from the New Testament. He is usually identified with the Mark of Acts 12:12. (When Peter escaped from prison, he went to the home of Mark's mother.)

Paul and Barnabas took him along on the first missionary journey, but for some reason Mark returned alone to Jerusalem. It is evident, from Paul's refusal to let Mark accompany him on the second journey despite Barnabas's insistence, that Mark had displeased Paul. Later, Paul asks Mark to visit him in prison so we may assume the trouble did not last long.

The oldest and the shortest of the four Gospels, the Gospel of Mark emphasizes Jesus' rejection by humanity while being God's triumphant envoy.

St. Mark wrote the second Gospel, probably in Rome sometime before the year 60 A.D.; he wrote it in Greek for the Gentile converts to Christianity. Tradition tells us that St Mark was requested by the Romans to set down the teachings of St.

Peter. This seems to be confirmed by the position which St Peter has in this Gospel. In this way the second Gospel is a record of the life of Jesus as seen through the eyes of Peter.

Like one other Gospel writer, Luke, Mark was not one of the 12 apostles. We cannot be certain whether he knew Jesus personally. Some scholars feel that the evangelist is speaking of himself when describing the arrest of Jesus in Gethsemane: "Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked" (Mark 14:51-52).

Others hold Mark to be the first bishop of Alexandria, Egypt. Venice, famous for the Piazza San Marco, claims Mark as its patron saint; the large basilica there is believed to contain his remains.

A winged lion is Mark's symbol. The lion derives from Mark's description of John the Baptist as a "voice of one crying out in the desert" (Mark 1:3), which artists compared to a roaring lion. The wings come from the application of Ezekiel's vision of four winged creatures (Ezekiel, chapter one) to the evangelists.

St Mark fulfilled in his life what every Christian is called to do: proclaim to all people the Good News that is the source of salvation. In particular, Mark's way was by writing. Others may proclaim the Good News by music, drama, poetry or by teaching children around a family table.

His feast day is April 25.
He is the patron saint of notaries.

THE SKY IS YOUR OYSTER

If we only see God in the storm, in the thunder and lightning, in the earthquake, we will be terrified of him. If we only see him as the vengeful judge bent on destruction, we will hide from him. If we see him as a tyrant, we will fear cruelty at his hands. He is frightening because he is powerful, unpredictable and, above all, beyond our control.

But the God of the Bible is also a Father. He's all-powerful but he's not a monster. He's awesome but he's full of love. He's a judge but he's full of mercy and compassion.

In Jesus he showed his extraordinarily specific care for a handful of frightened men in a boat by calming the storm. When it looked a though the untamed forces of nature would sweep them to destruction, he rebuked the wind and raging waters and they subsided.

God is still as powerful as when he created the universe, but we do not need to fear his grip. As David said in Psalm 63: "My soul clings to you; your right hand upholds me." God's hands are our place of refuge and safety.

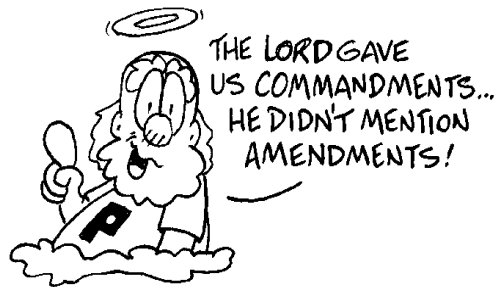
Mike Hollow,
The Sky Is Your Oyster,
Monarch Books, 2003
Contributed by Gail Paxman

WEB SITES

For those with computers and access to the internet—check out the following page

<http://www.bibleplaces.com/>

features photographs and descriptions of sites in Israel, Jordan, Egypt, Turkey and Greece with an emphasis on biblical archaeology, geography and history.



CHRIST CHURCH OP SHOP

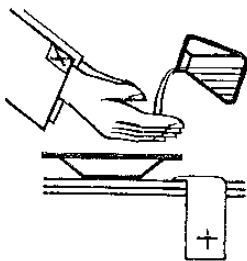
Come and check out the gold mine of items available in the CHRIST CHURCH OP SHOP

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

The Water of Life – Part 2

In his Gospel, John the evangelist goes a lot further than the synoptic Gospel of Matthew, Mark and Luke. In Judaism, wine is the symbol of joy, it is drunk both as a blessing and as a thanksgiving. In John's account of the miracle at the wedding in Cana; where Jesus turned water into wine, the symbolism is profound! John claims that this wine was of the very highest quality, and this takes on Eucharistic overtones. Indeed, Jesus didn't just turn water into wine; a miracle in itself, he turned it into blood; his own blood no less! The symbols of life, joy and power are greatest here, but there's more. Jesus in turning water into wine, turned what sustains life into the very life force itself, blood. Only God the Father has jurisdiction over blood, however Jesus Christ has been given power over it, thereby amplifying his divinity.

We cannot escape the shadow of the cross; and indeed John's Gospel is very much in the shadow of the cross. John sees Jesus as the Paschal Lamb slain for us upon the cross. This in itself is a very powerful symbol, because Christ was crucified during passover. The symbolism in John's passion narrative is very powerful indeed. Thales noted that when mammals, including humans give birth, water comes out along with blood and the baby. Indeed, when the soldier speared Christ's side upon the cross, blood and water came out of the wound. John sees this is Christ giving us birth into eternal life. Giving birth is indeed creating new life; and indeed this is exactly what Christ did for us. This is why water is mixed with the wine at the Eucharist. When we partake of it; we indeed partake of Christ's very life force; his blood, however, we also partake of the water of birth into eternal life.



At the Eucharist, the priest's hands are washed with unconsecrated water, using a lavabo bowl and towel. This goes back to the Jewish custom of ritually washing the hands before meals, which is what Christ did at the last supper. Bishop John Bayton once pointed out that some people erroneously believed this represents Pontius Pilate washing his hands of the matter. Indeed it does not! Bishop Bayton also pointed out that the priest does not sacrifice Christ: Christ sacrifices himself for us. All sacraments have two parts; that is what we offer to God as our earthly gifts, and what God gives back to us as Heavenly gifts; ever so perfect in every way.

Prior to discussing baptism and holy water; it becomes necessary to clarify the fact that the Bible is not talking about chronological (tick-tock) time, when

describing creation taking seven days. God works in his own time, which is called kuriological time. This is derived from the Greek word Kurios, which means Lord, hence the Lord's time. This is outside of our own time, and is indeed beyond human comprehension.

John baptised with water; however Christ perfected this, and taught his disciples to baptise with water and the Holy Spirit; which is the way we do it today. As disciples of Christ, any confirmed Christian of good standing is entitled to administer valid baptism in an emergency situation, such as the impending death of an infant. Of course this must be done according to scriptural requirements; the Bible tells us so. The two methods of baptism used are immersion, which symbolises death by drowning, and being reborn into a new life; and effusion where water is poured over the head; this reminds us of the Holy Spirit alighting on Christ when he was baptised by John. It also reminds us of being under a waterfall, which is like being under water anyway.

The method itself is symbolic only; and indeed one method is neither superior, nor more holy than the other. They both work just as well! Those ultra evangelical American style right wing Christian groups will only accept immersion, and insist on re-baptising people. This is blatantly wrong! The Holy Spirit is present at every baptism; irregardless of the age of the candidate, or the method used. The Holy Spirit's power is forever; it never wears off! To re-baptise someone who is already baptised is to commit blasphemy against the Holy Spirit. Notwithstanding this, such people ignore the fact that the early Christian communities lived in a desert environment, where water was scarce. There were no rivers or lakes handy, so effusion was the only method available for baptism.



To become a Christian, one must be baptised. I'm in no way suggesting that only baptised Christians go to Heaven; others go there too; and indeed, the Old Testament says so. Baptism is however a prerequisite for being a Christian. In order to satisfy scriptural requirements; one must be baptised with water in the name of the Father; and of the Son; and of the Holy Spirit. The water is consecrated, then several things happen at once. Of course there is the ritual cleansing of original sin; however the candidate is baptised into God's grace; Christ's death and resurrection, thereby sharing in Christ's death and resurrection. The Holy Spirit is present, and works in the heart of the

candidate, helping to strengthen their faith throughout their life. In the early church, once baptised, a person was a fully fledged Christian, and able to take communion. Those who weren't baptised had to go outside when communion was being given; and when the Gospel was being read. As practically all baptismal candidates were infants; Bishop Cranmer made confirmation a separate sacrament. This was to enable them to publicly affirm their faith when they reached an age of understanding; and to publicly affirm their promises made on their behalf by their godparents; and that they would live by them. Confirmation is really the second half of baptism.

In order to stress the importance of baptism, the font itself is rich in symbolism. Fonts are octagonal to represent the number eight: seven days of creation; and the eighth day being the day of redemption. Some medieval fonts had demons; serpents; and other nasties carved into their bases. This served as a warning to those who were not baptised the fate that would befall them, unless they accepted baptism. Thank goodness we don't have such a harsh narrow minded theology today. In early eastern churches, the font was housed in a separate building called a baptistery. This was to demonstrate the fact that one is not a Christian until baptised. In places where land was in short supply, this was impractical. It then became the norm to place the font inside the church, as close as practicable to the porch way or entrance. This symbolised taking ones first step into the Christian community. There was also a practical reason for this. Fonts were always open, and were kept filled with holy water. This was to enable people to use the holy water to make the sign of the cross upon entering and leaving church.

The practice of making the sign of the cross with holy water is to remind us of our baptism; the promises we made; and why we are coming to church. This is done by dipping the fingertips of the right hand in the holy water; tracing the sign of the cross on our bodies saying "in the name of the Father" upon touching the forehead; "and of the Son" upon touching just below the heart; "and of the Holy Spirit" when touching the shoulders. This reminds us of whose name we were baptised in. Upon leaving church, this is repeated to remind us to carry these promises with us; and to live by them during our everyday lives. At the service of the New Fire at Easter time; the Paschal candle is lit, and it is a time of renewal and resurrection, when we renew our baptismal vows. The priest then either flicks water from the font over the congregation; or uses an asparagus bowl and hand held sprinkler. For large churches with large congregations, the latter method is more suitable; however at Christ Church, both methods are equally as practical. This reminds us of our own baptism.

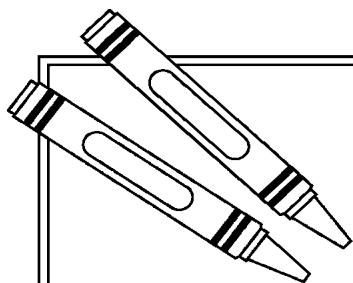
At funeral, the coffin is sprinkled with Holy water from the aspergus bowl. This

has a twofold purpose: it not only reminds us of our own baptism; but also the deceased person was baptised into Christ's death and resurrection, and as Christ promised, is now born into eternal life. They now belong to the Church Triumphant in Heaven. In no way should we ever view these practices as a booster; or as a top up for baptism. To do so would be both sacrilege and blasphemy; baptism is absolute; it never wears off! These practices are part of the living word of God; demonstrated by symbols in order to clarify the meaning of scripture; and to remind us of our obligations.

The baptismal water is consecrated, and therefore holy; it has a spiritual dimension that it didn't have when it was just tap water. In England, and indeed throughout the British Isles, witches used to steal into churches at night and interfere with the water in medieval times. We're not talking about Harry Potter and his chums here; these witches worshipped the devil; practised the dark arts; and made animal sacrifices where they drank the blood. They are the antithesis of Christianity; and indeed their black masses are intended to make a mockery of the Eucharist. Their purpose in interfering with holy water was to mock Christ; and also to disrupt services such as baptism, by desecrating the water, and indeed the font itself. They did this by using the font as a lavatory; emptying their bowels and bladder into it. To overcome this problem, fonts were fitted with hinged lids which could be locked, thereby rendering them witch proof. In very old churches in England, these lockable lids are still in use today. The lids on today's fonts are a legacy from those dark times in history. Whilst solving one problem, locked fonts created another. It was easy to unlock the font before a service for people to make the sign of the cross, however those who came into churches to pray quietly at other times could not avail themselves of the holy water. This was remedied by providing special containers called a stoup; they are really little mini fonts filled with holy water. Some are made of stone and recessed into the wall of the narthex; whilst others are made of metal or ceramics, and either screwed or nailed to the wall. These are also witch proof. Another type of stoup is made of either stone; glass; or ceramics, which are placed on a shelf or table in the narthex, and can be picked up and taken out into the sacristy to be filled, cleaned etc. These are not witch proof, however in areas where witch activity does not exist, they are both suitable and practical. This is the type we have at Christ Church.

What we have in use today; that is fonts with lids, and holy water stoups in narthexes, serve as a grim reminder that there are wicked people who are only too ready to attack our faith; and all we hold sacred.

Christine L. Robins B.Theol.



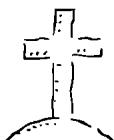
Just for **KIDS**

Easter

Easter is a special day for Christians. The days before are dark and sad, but on that special day – we celebrate! Why do we celebrate?

Write the word to fit each definition. Transfer the numbered letters to the corresponding boxes. Read the answer.

□	□	□	□	□	□	□	□	□	□	□	□	□	□
1	2	3	4	5	6	7	8	9		10	11	12	13



□	□	□
14	15	16

□	□	□	□
17	18	19	20

great happiness

1 12

a place where plants grow

11 20 16

opposite of evening

13 7 6

a shape that means love

15 9 19

it rises every morning

8 4



a close companion

10 18 17

Jesus was nailed to it

3 5

it blocked the door of Jesus' tomb

14 2



EssACC Events

St. Andrew's Aberfeldie Parish Luncheon

Wednesday 5th May - 12 noon

Entertainment by The 'Odd Bods'

Chance to win a Gourmet Hamper & a variety of prizes.

Donation \$10.00

RSVP by 28th April to Kay 9337 5230 or Jan 9379 8413



St Aidan's Strathmore Ladies Guild Annual Corporate Communion & Luncheon

Wednesday 12th May, 11.00 am

Guest Speaker: AnneMarie Ferguson from the Women's Circus.

RSVP by 7th May to Carole 9379 3404





During court one day, the judge quietly passed the clerk a note reading: "Blind on right side, may be falling. Please call someone."

Understandably alarmed, the clerk called for help before whispering to the judge that paramedics were on their way.

Puzzled, the judge pointed to a sagging Venetian blind on the right side of the room and explained, "I was thinking maybe someone from maintenance!"

A boy asks his father to use the car and the father replies "No, not until you cut your hair!".

The boy replies "But father...Jesus had long hair!"

To which his father says, "Yeah, but Jesus walked everywhere."

A priest walked into a barber shop. After he got his haircut, he asked how much it would be. The barber said, "No charge. I consider it a service to the Lord."

The next morning, the barber came to work and there were 12 prayer books and a thank you note from the priest in front of the door.

Later that day, a police officer came in and got his hair cut. He then asked how much it was. The barber said, "No charge. I consider it a service to the community."

The next morning, he came to work and there were a dozen donuts and a thank you note from the police officer. Then, a Politician came in and got a haircut. When he was done he asked how much it was. The barber said, "No charge. I consider it a service to the country."

The next morning, the barber came to work and there were 12 Politicians in front of the door.

FOR YOUR DIARY



PARISH PLANNING DAY

'Dreaming of the Ideal Church'

SATURDAY 8th MAY 2010

10-4 pm

Parish Centre

Come with all your ideas and dreams

Bring lunch to share

See FJ for more info...

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

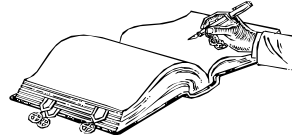
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Items for inclusion in Reach Out need to be with the Editor *no later* than last Sunday in the month.

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

From the Registers



Holy Baptism:

Will Glen Shumann
7th March 2010

Jorgina Maxine Wright Filla
21st March 2010



Children's Letters to God

Dear God,
If you watch me in
church Sunday, I'll
show you my new
shoes.



Mickey D.

Sign outside a church

You are not too good to come in.
You are not too bad to stay out.

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

Easter is not a time for groping through dusty, musty tomes or tombs to disprove spontaneous generation or even to prove life eternal. It is a day to fan the ashes of dead hope, a day to banish doubts and seek the slopes where the sun is rising, to revel in the faith which transports us out of ourselves and the dead past into the vast and inviting unknown.

PARISH DIARY



April 2010

SUNDAY 4th – EASTER SUNDAY

8.00 am Eucharist
9.30 am Sung Eucharist

Easter Tuesday 6th

9.30 am NO Craft

Easter Wednesday 7th

10.00 am Eucharist

Easter Friday 9th

3.00 pm Viva Care (Lionsville) Service

SUNDAY 11th – Easter 2

8.00 am Eucharist
9.30 am Sung Eucharist
followed by morning tea
11.30 am Vestry Meeting

Monday 12th

Vicar's day off

Tuesday 13th

9.30 am Craft
1.30 pm Tuesday Ladies Fellowship
7.30 pm Bible Study

Wednesday 14th

10.00 am Eucharist

SUNDAY 18th – Easter 3

8.00 am Eucharist
9.30 am Sung Eucharist
followed by morning tea

Monday 19th

Vicar's day off

Tuesday 20th

9.30 am Craft

Wednesday 21st

10.00 am Eucharist
7.30 pm EssACC meeting at Strathmore

SUNDAY 25th – Easter 4/Anzac Day

8.00 am Eucharist
9.30 am Sung Eucharist
followed by morning tea

Monday 26th

Vicar's day off

Tuesday - 27th

9.30 am Craft
7.30 pm Bible Study

Wednesday - 28th

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

SUNDAY 2nd May– Easter 5

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

Monday 2nd

10.00 am Op Shop Committee

Tuesday 3rd

9.30 am Craft
12 noon Tues Ladies Fellowship Lunch & Blooms fashion parade

Wednesday 4th

10.00 am Eucharist

Saturday 8th May

10-4 pm Parish Planning Day

SUNDAY 9th – Easter

8.00 am Eucharist
9.30 am Sung Eucharist
followed by morning tea
11.30 am Vestry meeting

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

