



# REACH OUT



## Back to Church Sunday

On September 12<sup>th</sup> 2010 thousands of people across Australia will be inviting someone special back to church with them. People lose touch with church for all sorts of reasons but millions would come back with an invitation.

Back to Church Sunday began in one Anglican diocese in the United Kingdom in 2005 and since then has spread to all 44 dioceses and also across denominations. On Back to Church Sunday in the UK in 2008, people in 3,000 churches invited and welcomed back 37,000 friends.

Back to Church Sunday was trialled in Australia 2008 in the Diocese of Sydney.

It is hoped that many people will be welcomed back to church on 12<sup>th</sup> September and in the process encouraging church members to become more invitational and assisting churches to become more welcoming.

**come as you are**

The Anglican Diocese of Melbourne is encouraging all Parishes to be involved in Back to Church Sunday.

The Anglican Parish of Christ Church Essendon will be involved....

'Come as you are' is the theme for Back to Church Sunday. We will be encouraging all parishioners to bring a person/couple/family to church on Sunday 12<sup>th</sup> September to the 8.00 am or 9.30 am Eucharists at Christ Church. We will also be writing to people encouraging them to come back to church.

Information on Back to Church Sunday will be shared during August.....



"People who haven't been involved in churches for a very long time have trusted their friends, they have responded to the invitations and they have joined in the celebrations, it has gone brilliantly."

Bishop Stuart Robinson,  
Bishop of Canberra Goulburn  
(and who trialled Back to Church in Sydney in 2008)

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

Vicar: Fr John Mathes

Telephone: 0417 407 768 or 9379 2770



# FJ's reflection

**DEAR PARISHIONERS,**

**ORGANIST**

It is with great sadness that I inform you that Margaret Treadwell, who has been our organist for the last 20 years, has decided to resign as our organist. She has been a very faithful and dedicated organist and we will miss her greatly.

A thank you and farewell morning tea is being organised for Sunday 29<sup>th</sup> August after our 9.30 am service.

I am delighted to announce that I have appointed a new organist who will start on Sunday 5<sup>th</sup> September. His name is Samuel McMahon and he is a very competent and experienced organist and we look forward to welcoming him into the Parish in September.

**BACK TO CHURCH SUNDAY**

This can be a great way to build up our congregation if we take it seriously. I am hoping some resources will be produced and distributed in August to help us do a good job at bringing new people into our church. Please get behind this international program.

**RE-DEVELOPMENT**

A proposal that was acceptable to the Wardens and Vestry was recently promoted. Having since spoken to a senior Diocese official it was noted that although the proposal would be good for Essendon, it will not tick the boxes for the Diocese. The proposal has been withdrawn and the Wardens are back investigating other options that will tick the Diocese boxes as well as ours. Please be patient as we work hard to do the right thing by the parish and the Diocese. We will consult with the Parish as new proposals appear.

**MISSION ACTION PLAN (MAP)**

The Parish Action Mission Plan was adopted recently by the Vestry. This is an important document which spells out the direction we will be taking in the next three years. Please read this document carefully. See me for a copy or download one from our web page ([www.essendonanglican.org.au](http://www.essendonanglican.org.au)).

**COMMITTEES**

Following on from our Mission Action Plan several committees will be formed soon to

work on different aspects of the plan. I am looking for volunteers to join the Social Committee, the Pastoral Care Committee and the Fresh Expressions Committee. Please see me if interested.

#### **RICHARD GILES WORKSHOP**

I am looking forward to the Richard Giles Workshops on "Re-ordered spaces, Renewed worship, Re-invigorated communities". It is on **Sunday 8<sup>th</sup> August at 2.00 pm—5.00 pm at St Aidan's Strathmore**. Donation is \$10. I am going and I would love to see a number of our people in attendance. (see more info in this Reach Out)

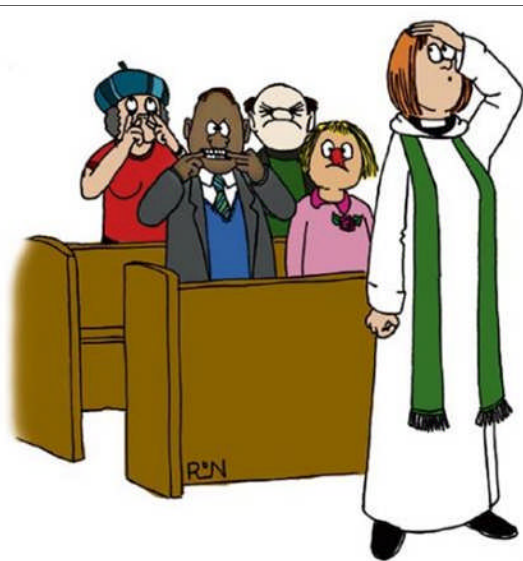
#### **MEN'S & WOMEN'S FJ ROAST NIGHTS**

Thank you to all the men and ladies of the Church who attended the FJ roasts. They were both great nights. It is hoped that a separate men's and women's group will evolve from these nights. Please watch out for information.

The Lord be with you ...

Your Vicar

*Fr John.*



Mary wished she'd never mentioned  
fresh expressions of church

**HAVE YOU SEEN THE  
LATEST ON OUR  
WEB PAGE?**

**— CHECK OUT**

[www.essendonanglican.org.au](http://www.essendonanglican.org.au)

**INTERESTING WEB PAGES**

[www.melbourne.anglican.com.au](http://www.melbourne.anglican.com.au)

The Anglican diocese website for Melbourne and Geelong has resources, support and inspiration to help you with your faith journey.

**Richard Giles  
Melbourne Workshops**

**Re-ordered spaces  
Renewed worship  
Re-invigorated communities**

**Sunday 8th August  
2.00 pm—5.00 pm St Aidan's  
Strathmore.  
Donation \$10**

**See Fr John if interested in attending  
or sign this sheet in Parish Centre**

RICHARD GILES is an Anglican priest who grew up in Birmingham and gained degrees in town planning and theology at Newcastle University. After training at Cuddesdon, he served in parishes in the Midlands and the North of England before becoming parish development officer and canon theologian for the Diocese of Wakefield, working with parishes to rethink and redesign their buildings as part of mission strategy. His particular expertise in the design of liturgical space bore fruit in the publication of *Re-Pitching the Tent*, now in its third edition, *Creating Uncommon Worship* (2004) and *Times and Seasons* (2008). Other titles include *Mark my Word*, daily meditations on Marks' Gospel, *How to be an Anglican*, a light-hearted introduction to Anglican belief and practice, and *Here I Am*, reflections on the ordained life, all from Canterbury Press. From 1999 to 2008 he was Dean of Philadelphia Cathedral in the Diocese of Pennsylvania, USA, where he oversaw the radical renovation of the cathedral to become a place of transformative worship. In 2008 he became a Visiting Fellow of St John's College, Durham. He continues to work as a consultant in liturgical design, and lives in Tynemouth.

**WHAT WAS THAT ALL ABOUT?**

A man walked home from work one day when he saw a snail on his porch and said, "Oooh, a snail." So he kicked it as hard as he could, sending the snail to his neighbour's yard.

Two years later, the man was sitting in his front room watching television, when he heard a knock at the door. He answered the door finding no one there. As he was about to close the door, he looked down and saw a snail. The snail looked up and said, "So .... what was that all about?"

My first reaction to this story was to think, "Two years is a mighty long time to hold a grudge (well, maybe not long for a snail!)." But, wait a minute! The snail doesn't hold a grudge. There's no anger, no resentment in his voice. It merely takes him two years to be able to say what most of us have the opportunity to say within hours, if we choose: "You hurt me. Maybe it was unintentional, but you hurt me."

That's tough to do. A lot tougher than the option we often choose -- telling everyone else we know about what that "terrible person" did to us. Yes, it's tougher, but it's crucial if we want to preserve a good relationship.

Jesus said, "Moreover if your brother sins against you, go and tell him his fault between you and him alone...." (Matthew 18:15)

Has someone done something to hurt you lately? Why not summon up the courage to say (without anger or resentment), "You hurt me. What was that all about?" Oh yes, and be prepared to forgive!

*Alan Smith*

# WHO I AM IN CHRIST

## *I Am Significant in Christ*

Matthew 5:13,14	I am the salt and light of the earth
John 15:1,5	I am a branch of the true vine, a channel of His life
John 15:16	I have been chosen and appointed to bear fruit
Acts 1:8	I am a personal witness of Christ's
1 Corinthians 3:16	I am God's temple
2 Corinthians 5:17-20	I am a minister of reconciliation
2 Corinthians 6:1	I am God's co-worker
Ephesians 2:6	I am seated with Christ in the heavenly realm
Ephesians 2:10	I am God's workmanship
Ephesians 3:12	I may approach God with freedom and confidence
Philippians 4:13	I can do all things through Christ who strengthens me



His busy time over, FJ was able to sit down for a bit

### **Glacier Work**

A lady on her first visit to Yellowstone National Park said to her guide, "Look at all those big rocks. Wherever did they come from?"

"The glaciers brought them down," said the guide.

"But where are the glaciers?" The lady asked.

"The glaciers," said the guide in a weary voice, "have gone back for more rocks."

## Some thoughts and facts from the Parish's Luke Bible Studies

by Gail Paxman

An angel promises the birth of John to Zechariah Luke 1:5-25

A Jewish priest was a minister of God who worked in the temple managing its upkeep, teaching the people about the Scriptures, and directing the worship services. At this time there were about 20,000 priests throughout the country, far too many to minister in the temple at one time. Zechariah was a member of the Abijah division who were on duty that week. He was chosen by lot to go into the temple of the Lord and burn incense. While studying this passage the week after Pentecost and as there was incense used during that service we had an interesting diversion into looking at some scriptures about why we burn incense.

Incense is a combination of sweet smelling spices placed on burning coals in a shallow dish or bowl called a censer. It is used to show honour and reverence to God. Israelites often burned incense, in Exodus 30:34-38 God gave the Israelites a recipe for holy incense which could only be burned in the tabernacle. It was a vital part of the sacred ceremony on the Day of Atonement when the high priest carried his smoking censer into the Most Holy Place. The smoke shielded him from the ark of the covenant and the presence of God, otherwise he would die. It may have had a very practical purpose, the sweet smell drew the people's attention to the morning and evening sacrifices and helped cover the sometimes foul smell. In Psalm 141 David prays "Let my prayer be counted as incense before you, and the lifting up of my hands as an evening sacrifice."

How does what the angel Gabriel said to Mary about Jesus (Luke 1:30-33) compare to what he said to Zechariah about John (Luke 1:13-17)?

13 But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John.

14 You will have joy and gladness, and many will rejoice at his birth,

15 for he will be great in the sight of the Lord. He must never drink wine or strong drink; even before his birth he will be filled with the Holy Spirit.

16 He will turn many of the people of Israel to the Lord their God.

17 With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord."

30 The angel said to her, "Do not be afraid, Mary, for you have found favour with God.

31 And now, you will conceive in your womb and bear a son, and you will name him Jesus.

32 He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David.

33 He will reign over the house of Jacob forever, and of his kingdom there will be no end."

As we were comparing these passages we thought about what it might have been like nurturing, preparing and parenting these special children. We talked about how both these boys would give up their lives and what that would mean for their parents. What does it mean for you today?

# EssACC Dinner



**DATE:** Friday 13<sup>th</sup> August 2010

**TIME:** 7:00 p.m.

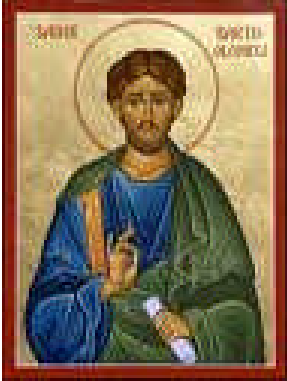
**VENUE:** Note new restaurant  
**Noble Greek Tavern**  
(Greek Cuisine)  
**328 Keilor Road, Niddrie**  
(Almost Opposite 711 petrol station)

**COST:** \$30 p.p. – Set Menu  
***B.Y.O. Wine only***

Please RSVP if you are  
coming to Sue Mac by  
Sun 8th August



# August Saint - St Bartholomew



Though Bartholomew was listed among the Twelve Apostles in the three Synoptic gospels: Matthew, Mark, and Luke, and also appears as one of the witnesses of the Ascension, [Acts 1:4,12,13] each time named in the company of Philip, he is one of the apostles of whom no word is reported nor any individual action recorded in the New Testament.

In the East, where Bartholomew's evangelical labours were expended, he was identified with Nathanael, in works by Ebedjesu, the fourteenth century Nestorian metropolitan of Soba, and Elias, the bishop of Damascus. In the Synoptic gospels, Philip and Bartholomew are always mentioned together, while Nathanael is never mentioned; in John's gospel, on the other hand, Philip and Nathanael are similarly mentioned together, but nothing is said of Bartholomew.

Eusebius of Caesarea's *Ecclesiastical History* states that after the Ascension, Bartholomew went on a missionary

tour to India, where he left behind a copy of the Gospel of Matthew. Other traditions record him as serving as a missionary in Ethiopia, Mesopotamia, Parthia, and Lycaonia. Along with his fellow apostle Jude, Bartholomew is reputed to have brought Christianity to Armenia in the 1st century. Thus both saints are considered the patron saints of the Armenian Apostolic Church. He is said to have been martyred in Albanopolis in Armenia. According to one account, he was beheaded, but a more popular tradition holds that he was flayed alive and crucified, head downward. He is said to have converted Polymius, the king of Armenia, to Christianity. Astyages, Polybius' brother, consequently ordered Bartholomew's execution.

The 13th century Saint Bartholomew Monastery was a prominent Armenian monastery constructed at the site of the martyrdom of Apostle Bartholomew in the Vaspurakan Province of Greater Armenia (now in south eastern Turkey).



St. Bartholomew's Cathedral, Armenia. His Feast Day is August 24.

# Reflections on the Anglican 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 7 THE PSALM**

Following the pattern of the morning prayer service in the Jewish synagogue, we respond to the first reading by reciting or singing a psalm.

The Psalms are the prayers which Jesus himself sung and which the resurrected Christ interpreted anew for his disciples. The Psalms were dear to the early Christian communities as well as to the Jews.

St Athanasius suggests that the scripture readings speak to us where as the psalms speak for us.

The Psalm is an integral part of the liturgy of the word which is designed to help us to reflect on the reading. For this reason it will often have some thematic connection to the readings of the day and/or the liturgical season.

The Psalms were originally sung but are often said by alternative verses by the reader and the congregation or by the reader reading the verse and the congregation responding with a set response for the psalm.

As we sing or say the psalm in the name of the Church, it does not matter if the sentiments expressed are at variance with our own mood at a given time.

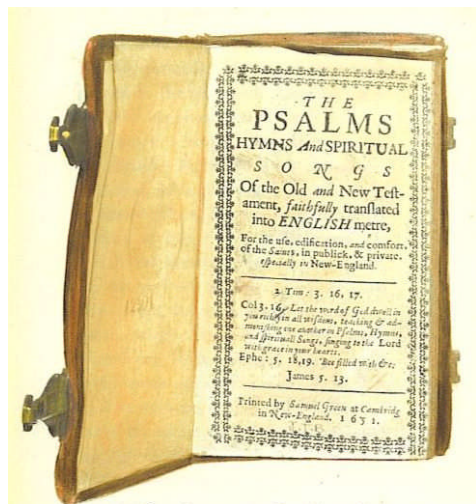
## **PART 8 THE SECOND READING**

As a result of the Council Father's wish that 'the treasures of the bible should be opened up more...' we have an expanded lectionary on Sundays and feast days.

Though there is usually a clear relationship between the first and gospel reading, it is often difficult (especially in many Sundays in Ordinary Time) to harmonize the second reading with either of the others.

The reason for the second reading to tend to stand alone is so that there can be a more or less continuous reading of the New Testament epistles (the letters of Paul and the other letters in the New Testament)

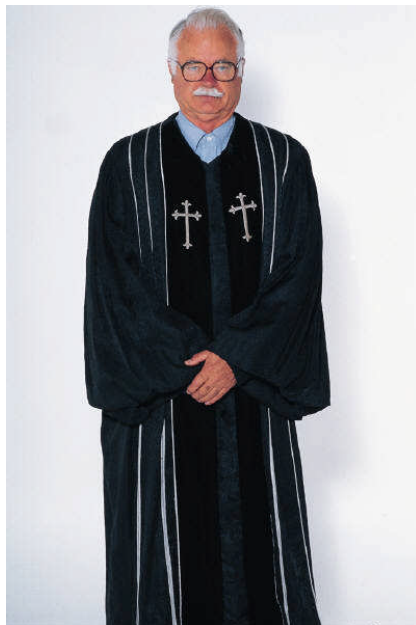
This reflects the practice of the early church, as St Justin recorded in 150ad, the reader would simply take up where the previous week's reader left off and would read for as long as time allowed.



## The Vestments – Part 1 ~ The Basics.

As confirmation candidates, we were given a book entitled “In His Presence” which was written by the Bishop of St Andrews (UK) and which we were required to read and understand. It also taught us about the vestments and what they were used for. As this discussion is about vestments, I shall quote the Bishop’s introduction. “Distinctive dress for various functions is worn in many callings. Not many have as long a history as church vestments, which are adaptations of the classical costumes of the Roman Empire. As styles went out of fashion for everyday wear they were retained in church use, and with modifications have come down to us today”.

Vestments are not merely robes or regalia, they each have something to symbolically teach. In other words, they are scripture in symbolic form, which teach both the congregation and the wearer the importance of what is taking place during the service. Vestments can be classified as sacred, or non-sacred vestments. The black clerical cloak is not a vestment at all, nor does it symbolically teach anything. It’s just a warm roomy garment which is far more practical and comfortable than a bulky overcoat. In Europe, they’re worn by people from all walks of life, not just the clergy.



Cassock – this is a long black gown reaching to the ankles, and worn under the other vestments. Black symbolises humility and teaches the wearer to walk humbly before God. The double breasted style is called a Sarum cassock, whilst the single breasted style is called a Soutane. These often have 39 buttons down the front, which stand for the 39 articles of religion. In days gone by, in doing up each button, one had to contemplate each article of religion. This was a real pain! These days the 39 buttons are ornamental and one has only nine to do up. Cassocks are worn by choir and servers as well as clergy. A bishop’s cassock is purple, symbolic of rank. It is traditional to wear a cassock under an alb, this symbolises being brought from a state of darkness into the light of God’s salvation. In Australia, many people have discontinued this practice because of the hot summers, whilst some of us continue it because of the symbolism.

Girdle – a cord with tassels on the ends is used to secure the cassock or alb around the waist. It's colour matches the cassock or alb. Cincture – a flat band 5" wide ending in falls with fringed ends, some are decorated with a crucifix. They are used to secure the cassock around the waist and are the same colour as the cassock. Some people secure their cassock with a leather belt. Irrespective of whether it's a girdle, cincture or a belt, it teaches us to separate our higher nature represented by Eve from our lower base nature represented by Adam. This dates back to the Jewish priests in the temple, and was well established by Christ's time. Cape – this is worn over the cassock, and are the same colour as the cassock. The Roman style finishes halfway down the upper arm, whilst the English style finishes at the elbows. It represents the mantle of righteousness, and teaches us to walk in the paths of righteousness. Doctors of theology or divinity have red piping on the edges of their capes and cinctures. Capes and cinctures are not a badge of office, nor do they denote rank.

A recent innovation is the cassalb, so called because it can be used in place of a cassock or an alb, and serves both purposes. It reaches to the ankles, and is double breasted, white or cream in colour, and worn without an amice or girdle. For many people, it has become the standard. Although it's a practical, sensible vestment ideally suited to Australian conditions, many of us who are of the old school cannot accept them because the theology just isn't there for us. They are however, perfectly legitimate in the church, and in God's sight.

Surplice – made of white linen and reaching to the knees, with long pointed sleeves to represent angel's wings. It is worn over the cassock. This symbolises the washing away of our sins, and being brought from a state of darkness into the light of salvation. Cotta – this is worn instead of a surplice. It has a square yoke and is like a surplice only shorter, especially in the sleeves. Some have plain hems, and because of their shortness, can make the wearer look like they're wearing their baby brother's surplice. Some have lace trimmed hems decorated with crosses, HIS, or Chi-Rho motifs, which gives the cotta a fuller more finished appearance. Surplices and cottas are worn by choir and serves as well as clergy.

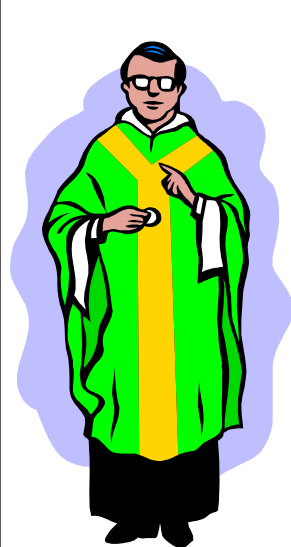


Amice – was once a neckcloth which could be pulled up over the head and used as a hood. It is a square linen cloth 38" x 24" with tapes for securing it to the body, indeed, it looks just like an apron. This is the first Eucharistic vestment to

be put on. It is placed over the head, tied into place, and once the alb is put on, it is pulled back to form a collar. This represents the helmet of righteousness, and teaches us to concentrate on Godly thoughts. Some are plain, whilst others are decorated with apparels, which are ornamental panels roughly 3” wide, and attached to the amice with press studs, velcro, etc. They are in the seasonal colours. Amices are worn by servers, and in some churches by choir as well as the clergy.

Alb – derived from the word albino meaning white, it is made of white linen and resembles cassock in shape and appearance, and reaches the ankles. This is the second Eucharistic vestment to be put on. It is worn over the cassock and has the same symbolic meaning as the surplice or cotta, however in Australia, some people put it on over their street clobber. It is secured at the waist with a white girdle and is worn by servers, and in some churches choir as well as clergy. Jewish priests in the temple in Jerusalem also wore albs. Because God said Israel is a nation of priests, Jews are buried in an alb when they die. The alb is called a kittel and has blue cuffs on the sleeves for men, and pink cuffs for women. How typical!

Biretta – a stiff square black hat (purple for bishops), with three fins and a pom-pom or tassel on the top. It is worn by priests and bishops and denotes learning and teaching. Those with doctorates in theology or divinity have a red pom-pom or tassel. As a sign of respect, they are raised every time Christ’s name is mentioned during the service. Canterbury cap – a soft square black hat resembling a biretta (purple for bishops), but without fins or pom-poms.



Zuchetto – a skull cap called a kippa in Hebrew and yarmulke in Yiddish. They are black, but purple for bishops. Neither Canterbury caps or skull caps symbolise rank, and both were worn by female choristers in the days when women’s heads were required to be covered in church. At Christ Church mortar boards were used instead.

Rocket – a white linen vestment reaching the ankles and worn by bishops. It looks like an alb, but without a collar, the neck being more like a surplices. It has ruffled cuffs on the sleeves, and is worn with either red or black wrist bands. It is worn over the cassock without an amice or girdle. Judges also wear the same wrist bands.

*Christine L. Robins B.Theol.*



Hubert's dalmatic was saucily split to mid-thigh

### **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

### **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**

## PLANNING AHEAD

The story is told of Morris, a Russian man, who saved his roubles for twenty years to buy a new car. After choosing the model and options he wants, he's not the least bit surprised or even concerned to learn that it will take two years for the new car to be delivered. He thanks the salesman and starts to leave, but as he reaches the door he pauses and turns back to the salesman. "Do you know which week two years from now the new car will arrive?"

The salesman checks his notes and tells the man that it will be two years to the exact week. The man thanks the salesman and starts out again, but upon reaching the door, he turns back again.

"Could you possibly tell me what day of the week two years from now the car will arrive?"

The salesman, mildly annoyed, checks his notes again and says that it will be exactly two years from this week, on Thursday.

Morris thanks the salesman and once again starts to leave. Halfway through the door, he hesitates, turns back, and walks up to the salesman.

"I'm sorry to be so much trouble, but do you know if that will be two years from now on Thursday in the morning, or in the afternoon?"

Visibly irritated, the salesman flips through his papers yet another time and says sharply that it will be in the afternoon, two years from now on Thursday.

"That's a relief!" says Morris. "The plumber is coming that morning!"

We often have to make plans far in advance so as to avoid any conflicts. Before making any commitments -- you know the routine -- we have to pull out the date book (or the iPhone). "The kids have got a soccer game that night at 7:00, but the next night is free." Planning ahead isn't wrong; in fact, it's a scriptural principle. What makes it wrong, though, is planning ahead without any thought of God.

"Come now, you who say, 'Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit'; whereas you do not know what will happen tomorrow. For what is your life? It is even a vapour that appears for a little time and then vanishes away. Instead you ought to say, 'If the Lord wills, we shall live and do this or that.'" (James 4:13-15)

Go ahead! Make your plans! Fill in that date book! Just make sure that God hasn't been left out.

*Alan Smith*

## Parish Information:

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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.

## Children's Letters to God

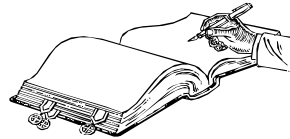
Dear God,

I didn't think orange went  
with purple until I  
saw the sunset you  
made on Tuesday.  
That was cool!

Eugene



## From the Registers



### Funerals:

Maxwell Keith Dawson  
Aged 59 years  
30<sup>th</sup> July 2010



## Signs and Wonders

- “Honk if you love Jesus - Text while driving if you’d like to meet Him!”
- “In labours of love, every day is pay day.”
- “Are you wrinkled with burdens? Come on into the church for a facelift.”
- A church put up a huge banner above the front door to celebrate Christianity. The banner read, “Open wide the doors to Christ.” Directly below, taped to the door, a smaller sign was posted: “Please help us conserve energy. Use the other doors.”
- Sign in front of a Veterinary Clinic: “1000’s of years ago cats were worshipped as gods. Cats will never forget.”

# PARISH DIARY



# August 2010

## **SUNDAY 1<sup>st</sup> – OS 18**

8.00 am Eucharist  
9.30 am Sung Eucharist

## **Monday 2<sup>nd</sup>**

Vicar's day off & returning from leave

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

9.30 am Craft

## **Wednesday 4<sup>th</sup>**

10.00 am Eucharist  
11.00 am Bible Study  
1.30 pm Essendon Nursing Home  
2.00 pm Trevi Court Mass  
7.30 pm EssACC meeting at CCE

## **Thursday 5<sup>th</sup>**

1.30 pm Home Communion

## **SUNDAY 8<sup>th</sup> – OS 19**

8.00 am Eucharist  
9.30 am Sung Eucharist  
2.00 pm Richard Giles Conference

## **Monday 9<sup>th</sup> - Mary Sumner**

Vicar's day off

## **Tuesday 10<sup>th</sup> - Laurence**

9.30 am Craft

## **Wednesday 11<sup>th</sup> – Clare of Assisi**

10.00 am Eucharist  
7.30 pm Bible Study

## **Friday 13<sup>th</sup>**

7.00 pm EssACC Dinner at Nobel  
Greek Tavern

## **SUNDAY 15<sup>th</sup> OS 20**

8.00 am Eucharist  
9.30 am Sung Eucharist  
11.30 am Vestry meeting

## **Monday 16<sup>th</sup>**

Vicar's day off

## **Tuesday 17<sup>th</sup>**

9.30 am Craft

## **Wednesday 18<sup>th</sup>**

10.00 am Eucharist  
11.00 am Bible Study

## **SUNDAY 22<sup>nd</sup> – OS 21**

8.00 am Eucharist  
9.30 am Sung Eucharist

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

Vicar's day off

## **Tuesday 24<sup>th</sup> – Bartholomew**

9.30 am Craft

## **Wednesday 25<sup>th</sup>**

10.00 am Eucharist  
1.30 pm Essendon Nursing Home  
2.00 pm Trevi Court Mass  
7.30 pm Bible Study

## **Thursday 26<sup>th</sup>**

1.30 pm Home Communion

## **SUNDAY 29<sup>th</sup> – OS 22**

8.00 am Eucharist  
9.30 am Sung Eucharist

## **Monday 30<sup>th</sup>**

Vicar's day off

## **Tuesday 31<sup>st</sup>**

9.30 am Craft

## **Wednesday 1<sup>st</sup> September**

10.00 am Eucharist  
11.00 am Bible Study

## **SUNDAY 5<sup>th</sup> – OS 23/Martyrs of PNG**

8.00 am Eucharist  
9.30 am Sung Eucharist