



REACH OUT



BacktoChurchSunday



BacktoChurchSunday

The Anglican Diocese of Melbourne is encouraging all Parishes to be involved in Back to Church Sunday on Sunday 12th September. The Anglican Parish of Christ Church Essendon is 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 12th September to the 8.00 am or 9.30 am Eucharist at Christ Church.

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

Vicar: Fr John Mathes

Telephone: 0417 407 768 or 9379 2770



FJ's reflection

DEAR PARISHIONERS,

ORGANIST

I am delighted to welcome Samuel McMahon as our new organist. He started on Sunday 5th September and he is a very competent and experienced organist and we look forward to getting to know him. Please make him feel very welcome.

BACK TO CHURCH SUNDAY

This can be a great way to build up our congregation if we take it seriously. Please get behind this international program.

MICHAELMASS at St AIDAN'S

On Sunday 26th September there will be an 8 am Eucharist at Christ Church but NO 9.30 am service. We will be joining with the Clergy and people at Aberfeldie and Strathmore for a combined Eucharist at 9.30 am at St Aidan's Strathmore. Please come and share in the worship. If you need a ride please see Fr John,

COMMITTEES

New committees have been formed in the parish including a Social Committee who will be organising social events each month and a Fresh Expressions Committee who are looking at how can we do church differently and reach the unchurched. A Pastoral Committee is also about to be formed. If you would like to join a committee please see me....

RICHARD GILES WORKSHOP

Richard Giles (from the UK) recently ran workshops in the Diocese and spoke about re-ordering our Churches. He suggested that many of our churches are designed for last century worship and need to become more flexible. He gave examples from England and America of how churches have changed the interior of their church to make them more practical and flexible. There are 2 books of Richard Giles in the Parish Centre which can be borrowed and reflected on.....

PAKISTAN FLOODS

Thank you to all who donated money for the Pakistan Floods. The money has been sent to the Diocese to be sent on to Pakistan. Thank you

TRUDY in ADELAIDE

Thank you to all who wished Trudy well in her shift to Adelaide. She is settling in well and enjoying playing with chocolate at Haigh's.

The Lord be with you...

Your Vicar

Fr John.

PILGRIMAGE TO BENEDICTINE ABBEY OF ST MARK CAMPERDOWN Saturday 30th October

8 am	Meet at Christ Church Essendon —drive to Camperdown Leaving at 8 am sharp
10.30 am	arrive in Camperdown for a cuppa chat by the Abbot on the Abbey
11 am	
11.45 am	Sext in Chapel
12.30 pm	Lunch in Guest house – Shared lunch
1 pm	Reflection, Prayer and Quiet time
2.10 pm	None in Chapel
2.30 pm	chat on spirituality / prayer by the Abbot
3 pm	cuppa
3.30 pm	leave Camperdown to drive to Essendon
6 pm	Arrive back in Essendon

BRING:

BYO lunch to share — plus extra food for members of the Abbey

Small Donation for the Abbey

There is at the Abbey a small gift shop of religious items which you can purchase.

More details in next edition of Reach Out and on notice board in Parish Office



MICHAELMASS at St AIDAN'S STRATHMORE

EssACC service.
Sunday 26th September

8 am Eucharist at Christ Church
NO 9.30 am service at Christ
Church

9.30 am combined Eucharist
at St Aidan's Strathmore.

Come and worship God with the
clergy and people at Aberfeldie
and Strathmore

FORGIVENESS

Letting go of grudges and bitterness
By Mayo Clinic staff, Katherine Piderman, Ph.D.

Nearly everyone has been hurt by the actions or words of another. Perhaps your mother criticized your parenting skills or your partner had an affair. These wounds can leave you with lasting feelings of anger, bitterness and even vengeance — but if you don't practice forgiveness, you may be the one who pays most dearly. By embracing forgiveness, you embrace peace, hope, gratitude and joy.

What is forgiveness?

Generally, forgiveness is a decision to let go of resentment and thoughts of revenge. The act that hurt or offended you may always remain a part of your life, but forgiveness can lessen its grip on you and help you focus on other, positive parts of your life. Forgiveness can even lead to feelings of understanding, empathy and compassion for the one who hurt you.

Forgiveness doesn't mean that you deny the other person's responsibility for hurting you, and it doesn't minimize or justify the wrong. You can forgive the person without excusing the act. Forgiveness brings a kind of peace that helps you go on with life.

What are the benefits of forgiving someone?

Letting go of grudges and bitterness makes way for compassion, kindness and peace. Forgiveness can lead to:

- Healthier relationships
- Greater spiritual and psychological well-being
- Less stress and hostility
- Lower blood pressure
- Fewer symptoms of depression, anxiety and chronic pain
- Lower risk of alcohol and substance abuse

Why is it so easy to hold a grudge?

When you're hurt by someone you love and trust, you may become angry, sad or confused. If you dwell on hurtful events or situations, grudges filled with resentment, vengeance and hostility may take root. If you allow negative feelings to crowd out positive feelings, you may find yourself swallowed up by your own bitterness or sense of injustice.



What are the effects of holding a grudge?

If you're unforgiving, you may pay the price repeatedly by bringing anger and bitterness into every relationship and new experience. Your life may become so wrapped up in the wrong that you can't enjoy the present. You may become depressed or anxious. You may feel that your life lacks meaning or purpose, or that you're at odds with your spiritual beliefs. You may lose valuable and enriching connectedness with others.

How do I reach a state of forgiveness?

Forgiveness is a commitment to a process of change. A way to begin is by recognizing the value of forgiveness and its importance in your life at a given time. Then reflect on the facts of the situation, how you've reacted, and how this combination has affected your life, health and well-being. When you're ready, actively choose to forgive the person who's

offended you. Move away from your role as victim and release the control and power the offending person and situation have had in your life. As you let go of grudges, you'll no longer define your life by how you've been hurt. You may even find compassion and understanding.

What happens if I can't forgive someone?

Forgiveness can be challenging. It may be particularly hard to forgive someone who doesn't admit wrong or doesn't speak of his or her sorrow. If you find yourself stuck, it may help to write in a journal, pray or use guided meditation. You may want to talk with a person you've found to be wise and compassionate, such as a spiritual leader, a mental health provider, or an unbiased family member or friend. You may also want to reflect on times you've hurt others and on those who've forgiven you. Keep in mind that forgiveness has the potential to increase your sense of integrity, peace and overall well-being.



Does forgiveness guarantee reconciliation?

If the hurtful event involved someone whose relationship you otherwise value, forgiveness may lead to reconciliation. This isn't always the case, however. Reconciliation may be impossible if the offender has died or is unwilling to

communicate with you. In other cases, reconciliation may not be appropriate, especially if you were attacked or assaulted. But even in those cases, forgiveness is still possible — even if reconciliation isn't.

What if I have to interact with the person who hurt me but I don't want to?

If you haven't reached a state of forgiveness, being near the person who hurt you may be tense and stressful. To handle these situations, remember that you have a choice whether or not to attend specific functions and gatherings. Respect yourself and do what seems best. If you choose to attend, don't be surprised by a certain amount of awkwardness and perhaps even more intense feelings. Do your best to keep an open heart and mind. You may find that the gathering helps you to move forward with forgiveness.

What if the person I'm forgiving doesn't change?

Getting another person to change his or her actions, behaviour or words isn't the point of forgiveness. Think of forgiveness more about how it can change your life — by bringing you more peace, happiness, and emotional and spiritual healing. Forgiveness takes away the power the other person continues to wield in your life.

What if I'm the one who needs forgiveness?

Consider admitting the wrong you've done to those you've harmed, speaking of your sincere sorrow or regret, and specifically asking for forgiveness — without making excuses. Remember, however, you can't force someone to forgive you. Others need to move to forgiveness in their own time. Simply acknowledge your faults and admit your mistakes. Then commit to treating others with compassion, empathy and respect

September Saint - St Michael and all Angels



St. Michael, who ranks among the seven archangels, is also one of the three angels mentioned by name in the Scriptures, the others being St. Raphael and St. Gabriel.

St. Michael is spoken of twice in the Old Testament, and twice in the New. The first reference occurs in the Book of Daniel, where Michael comes to comfort Daniel after he has had a vision, and promises to be his helper in all things. Also in Daniel, Michael is called "the great prince who standeth for the children of Thy people." In these references Michael is represented as Israel's great support during the seventy years of the Babylonian captivity. Daniel, wise and holy leader that he was, wanted his people to understand that God had not forgotten them, and that, even though enslaved, they had a royal champion. In the New Testament (Jude ix), we are told that Michael disputed with the devil over the body of Moses; this episode is not mentioned elsewhere in the Bible.

In the Apocalypse (chapter xii) we find the most dramatic reference to St. Michael. Here John recounts the great battle in Heaven, when the wicked angels under Lucifer revolt against God, and how Michael, leading the faithful angels, defeats the hosts of evil and drives them out.

In this role he has been painted by many artists, and the poet Milton, in book vi of 'Paradise Lost', recounts the famous struggle. Because of this victory, St. Michael is revered in Christian tradition and liturgy as the protector of the Church, as once he was regarded as the protector of the Israelites.

In the Eastern Church, as well as among many theologians in the West, St Michael is placed over all the angels, as prince of the Seraphim. He is the special patron of the Police.

In Asia Minor many curative springs were dedicated to him. His cult has also been popular in Egypt, Rome, France, and Germany. His emblems are a banner, a sword, a dragon, and scales. The name Michael is a variation of Micah, meaning in Hebrew, "Who is like God?"

Saint
Michael's
feast Day is
September
29.



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.

LITURGY OF THE WORD continues...

PART 9 GOSPEL ACCLAMATION

For many music lovers, the high point in Handel's 'Messiah' is the magnificent 'Alleluia Chorus'. The audience stands to hear it, as King George II did when the 'Messiah' was first performed in London.

We, too, stand for the hymn or gospel acclamation 'alleluia' (or similar acclamation of praise in Lent) at the end of the second reading. This is our 'greeting of welcome to the Lord who is about to speak to us.

PART 10 THE GOSPEL READING

The reading of the Gospel is the climax of the liturgy of the word. The reading of the gospel is reserved for an ordained minister (deacon or priest). The people respectfully stand for the good news and often the congregation cross themselves with three small crosses at the beginning of the reading.

Often the Gospel Book is carried in procession from the altar (or lectern) to the centre of the church. Lighted candles can be carried and the Book incensed to honour Christ.

The deacon or priest reads the gospel, although it can also be chanted.

When we listen to the gospel being read, we hear the words of Christ speaking to us. Christ is present and teaches us.

At the end of the reading, the reader kisses the book just as he had earlier kissed the altar.

A note on the Lectionary.

A Lectionary is a book or listing that contains a collection of scripture readings appointed for Christian worship on a given day or occasion.

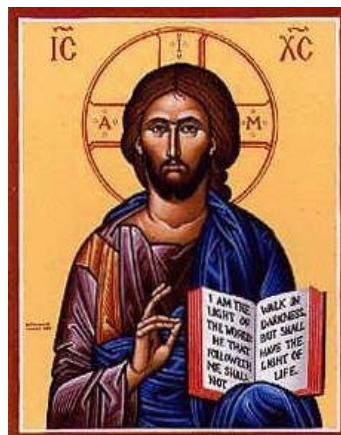
The lectionaries are organized into three-year cycles of readings. The years are designated A, B, or C. Each yearly cycle begins on the first Sunday of Advent (the last Sunday of November or first Sunday of December). Year B follows year A, year C follows year B, then back again to A. We are currently (September 2010) in Year C (The Gospel of St. Luke).

Year A: Gospel of Matthew
(November 2010 through 2011)

Year B: Gospel of Mark
(December 2011 through 2012)

Year C: Gospel of Luke
(December 2012 through 2013)

The Gospel of John is read throughout Easter, and is used for other liturgical seasons including Advent, Christmas, and Lent where appropriate.



“God, Don’t You Care?”

Teacher, don’t you care if we [die]? Mark 4:38

Such an honest cry, a doggedly painful cry. I’ve asked that one before, haven’t you? It’s been screamed countless times....

A mother weeps over a stillborn child. A husband is torn from his wife by a tragic accident. The tears of an eight-year-old fall on a daddy’s casket. And the question wails.

“God, don’t you care?” “Why me?” “Why my friend?” “Why my business?”

It’s the timeless question. The question asked by literally every person that has stalked this globe. There has never been a president, a worker, or a businessman who hasn’t asked it. There has never been a soul who hasn’t wrestled with this aching question. Does my God care? Or is my pain God’s great goof?

As the winds howled and the sea raged, the impatient and frightened disciples screamed their fear at the sleeping Jesus. “Teacher, don’t you care that we are about to die?” He could have kept on sleeping. He could have told them to shut up. He could have impatiently jumped up and angrily dismissed the storm. He could have pointed out their immaturity.... But he didn’t.

With all the patience that only one who cares can have, he answered the question. He hushed the storm so the shivering disciples wouldn’t miss his response. Jesus answered once and for all the aching dilemma of man, Where is God when I hurt?

Listening and healing. That’s where he is. He cares.

Max Lucado, On the anvil, stories of being shaped into God’s image, 1985

JAZZ & BLUES NIGHT

FRIDAY 22nd OCTOBER

Christ Church Essendon

7.30 pm

with Greg Jones & Bob Sedergreen

\$20 each

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

Something to reflect on...

A survey conducted by the Centre for Public Christianity in 2009 came up with some interesting statics to consider...

68% of Australians say they are CHRISTIAN.

49% of Australians think that Jesus was the most important figure in history.

72% of Australians that that Jesus is a 'good influence in the world' even among non-Christians.

22% consider that Jesus was the most important figure in history.

32% consider Jesus to be the 'Son of God'



The Vestments – Part 2 ~ Choir Dress.

Hood – was once a medieval head-dress as the name implies. It is now worn hanging down the back. It denotes a university degree, or a diploma from a theological college; each has a distinctive colour. For example, a Bachelor of Theology is pink, a Bachelor of Social Work is yellow, and so on. It is worn by clergy at choir offices, matins, and evensong, and at all times by non-ordained persons who have a degree in theology or divinity.

Tippet – also called a preaching scarf, is a long black scarf roughly the same length as a stole and worn by clergy at choir offices, matins and evensong. It is not a stole, and must never be used as a substitute for a stole. It denotes the authority to preach only. Indeed, in the 1960s Bishop Felix Arnott banned a visiting priest from the Sydney diocese from celebrating the eucharist in our diocese, because he refused to wear a stole and insisted upon wearing his preaching scarf as they do in Sydney. Some people just have to be different!

Chimere – this is a sleeveless, open-fronted gown reaching to the ankles, and is worn by bishops. It is either red or black. Judges also wear these in court, hence it is a symbol of a bishop's authority.

Choir dress is so named because it is worn at choir offices, matins, and evensong, and indeed at all services where the sacraments are not present. Choir dress for priests and deacons is cassock, girdle, (sincture or belt), surplice (or cotta), tippet, and hood. Choir dress for bishops is rochet, chimere, tippet and hood. Because bishops do the work of the apostles, they always wear an Episcopal ring and pectoral cross, and carry a crozier, (also called a pastoral staff), which is symbolic of their duty and office.

Chaplains for the armed forces fall into a unique category in that they are priests of the church, and also soldiers of the Queen. Their job is a complicated and difficult one, as well as being dangerous. Although non combatants, their ministry takes them into the theatre of war where they have to minister and give comfort to injured and dying soldiers. They also have to act as social workers and counsellors for battle-weary soldiers. Many have been killed doing their duty, and it's a good deed to remember them in our prayers, because it is a most selfless and Christ-like thing that they do. They wear a military uniform and are commissioned officers. An Army Chaplain has the rank of Captain, an Air Force Chaplain has the rank of Flight Lieutenant, and a Navy Chaplain has the rank of Lieutenant Commander. Note that the word lieutenant is pronounced "leftenant".

Although they have their specific ranks and are paid accordingly, a chaplain is a rank in itself. They're addressed as "padre", Spanish for father, and are equal to

whatever rank they encounter. That is, they're not required to salute to a superior rank nor are they required to address them as Sir, etc. Because they are in uniform, choir dress is the standard uniform for military chaplains; they are not allowed to wear full eucharistic vestments.

A military chaplain's tippet bears the insignia of the armed force to which they belong. All bear the crown of the Queen or King, as the case may be, and the cross of Christ. For the Army, it's a wreath with a cross at the centre, bearing the words "in this sign conquer". For the Air Force it's a pair of wings with a cross and initials R.A.A.F. at the centre. For the Navy it's a cross superimposed by an anchor. If decorated, a chaplain's tippet displays the medal ribbons awarded to them. A chaplain's stole bears the same insignia as the tippet, however being a sacred vestment it is not adorned with medal ribbons, and can only be worn whilst actually celebrating the eucharist and administering the sacraments. At all other times, including the trouping of the colours, a tippet must be worn.

Like the seasons of the year, the church also has its seasons. These are marked by different coloured altar frontals, pulpit falls, bookmarks and vestments. White, cream or gold represents the joyful occasions of the church. This is used in the Christmas and Easter seasons, the Epiphany, saint's days (not martyrs), baptism, confirmation and weddings, etc. Red is the colour of fire and blood, and is used on Whitsunday which is also called Pentecost, and for saint's days where the saint is a martyr. It is sometimes used on Good Friday instead of black. Purple speaks of penitence and preparation. It's also a royal colour. It is used during Lent and Advent, and at funerals instead of black. Green is the colour of nature, and reminds us of God's provision for our needs. It is used on Sundays in ordinary time when there's no festival going on, such as the Trinity season. Rose pink is used only twice a year. That is on the 4th Sunday in Lent, called Mothering Sunday, and the 3rd Sunday in Advent, when the pink Advent candle is lit. Blue is the royal colour in the Jewish faith, and is the Virgin Mary's colour in the Christian church. She is a great queen, and is the highest ranking saint. Blue is worn on all feast days of the Blessed Virgin Mary. In churches where blue vestments are unavailable, white is used instead. Black speaks of humility and darkness. It reminds us of the humility of death and the darkness of the grave, and is used on Good Friday and for funerals.

Cope – was a common outdoor cloak in Roman times, but has now become an expensive embroidered vestment with an ornamental hood hanging down the back. It is worn by bishops over an alb, and by priests and deacons on special feast days. It is however, not a sacred vestment, and can be worn by servers during festivals, and the like. Indeed, there's nothing to stop the whole

congregation from wearing them! Because a cope is a festive vestment, it would lose its impact if worn all the time.

Tunicle – this is a non-sacred vestment worn at high masses. It looks like a chasuble with sleeves and has a single pillar down the centre in the front. It is worn by lay ministers, sometimes called sub deacons.

Dalmatic – so called because it is thought to have originated at the church in Dalmatia. It is the same as a tunicle except it has two pillars down the front, and is worn by deacons with the stole and maniple at high masses. Because it is a sacred vestment, it is only allowed to be worn by deacons, and lay people cannot wear them. Tunics and dalmatics are adoptions of the tunics worn by Roman soldiers.

Christine L. Robins B.Theol.

BEATITUDES FOR FRIENDS OF THE AGED

Psalm 37: 25

Blessed are they that understand my faltering step and palsied hand.

Blessed are they that know my ears today must strain to catch the things they say.

Blessed are they who seem to know that my eyes are dim and, my wits are slow.

Blessed are they that look away when the coffee spilled at the table today.

Blessed are they with a cheery smile who never say ... “You’ve told that story twice today”.

Blessed are they who find the way to bring back memories of yesterday.

Blessed are they who make it known that I’m loved and not alone.

Blessed are they who ease the days on my journey home in a caring, loving, prayerful way.

~ Neliya

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

Escorted into a courtroom for trial, a handcuffed prisoner asked his guard, “Is this a tough judge?”

“The toughest judge since Pontius Pilate,” the bailiff replied.

“I don’t know him,” the prisoner replied. “I’m not from around here.”



They hadn't been to church for a while, and they
noticed the difference

INTERESTING WEB PAGES

<http://sacredspace.ie/>

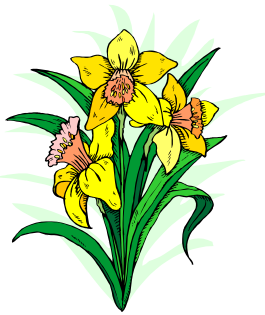
invites you to make a 'Sacred Space' in your day, and spend ten minutes, praying as you sit at your computer. It guides you through a session of prayer, in six stages, including preparing your body and mind, and culminating in reflection on a scripture passage chosen specially for the day.

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

BLOOM IN YOUR OWN SEASON



Once upon a time there was a spring season when the jonquils popped out of the ground and, as usual, bloomed before all of the other flowers. But this year they made fun of the other flowers which were just beginning to send their green shoots into the air.

“Look at us with our golden blooms!” yelled the jonquils. “You tulips and iris and chrysanthemums are nothing. We have beautiful blossoms and you are just some insignificant foliage!”

But one day the jonquils lost their blooms, just about the time the tulips were beginning to flower. The tulips, having had their fill of all the bragging done by the jonquils, had to have their say. So they did the same thing to the other flowers.

“Look at the glory of our colours,” they said to the other flowers. “You can’t do this. You are nothing.”

At the end of the summer the chrysanthemums made their fantastic appearance with amazing colours. They screamed at what was left of the other plants. “You are nothing but has-beens. We are the greatest.”

Of course, flowers do not do this, but we as human beings do it all the time. People are like flowers. Some bloom early and some bloom late, yet our culture wants everyone to bloom at the same time. It expects that at a certain age all must think and act like a given norm. All five-year-olds or all seventy-five-year-olds must conform to the same textbook image. We have not learned the lesson of the flowers.

It’s not very appropriate for those who are in bloom to criticise those who are not. Nor does it do any good to scoff at those who no longer can show the talent and the beauty of another time. The greenery of the plants has its own majestic beauty even when there is no flower.

God gives individual gifts, and at different times, to each of us. This is the way we see His creation. If all of the flowers were identical and they bloomed at the same time it would be a dull world.

So it is with people.

*The Rev’d Hill riddle in “Tidings”,
Trinity Church, New Orleans.
The Anglican Digest. Used by permission*

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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.

FILM NIGHT IN PARISH CENTRE LARGE SCREEN

FRIDAY 17th SEPTEMBER

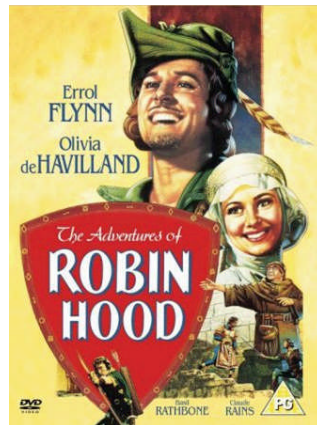
7.30 pm

ROBIN HOOD (1936)

with Errol Flynn (1938 version)

\$5 each Ladies a plate

Funds raised to help restore the
Kindergarten Hall



Dear People of Christ Church

I want to express my thanks to the Parishioners for the morning tea and the special cake Chrisanthi made and the kind words spoken of me. Thank you also for the cards, letters, the book voucher, certificate and the Bromeliad plant that is living in my lounge room under filtered light. I will nurture it with care.

May I wish the Parish well for the future and hope that it may grow in number so it may be able to maintain a viable worshipping Christian Community.

Yours in Christian Fellowship,
Margaret Treadwell. B. Music.

PARISH DIARY



September 2010

SUNDAY 5th – Martyrs of PNG

8.00 am Eucharist
9.30 am Sung Eucharist

Monday 6th

Vicar's day off

Tuesday 7th

9.30 am Craft

Wednesday 8th

10.00 am Eucharist
7.30 pm Bible Study
7.30 pm Wedding Preparation

SUNDAY 12th – OS 24/Back to Church Sunday

8.00 am Eucharist
9.30 am Sung Eucharist
11.30 am Vestry meeting

Monday 13th - Cyprian of Carthage Vicar's day off

Tuesday 14th - Holy Cross 9.30 am Craft

Wednesday 15th

10.00 am Eucharist
11.00 am Bible Study

Thursday 16th – St Ninian of Galloway 12 Noon EssACC Clergy meeting 7.30 pm Fresh Expressions Cmttee

Friday 17th

3.00 pm Lionsville Service
7.30 pm Film Night in Parish Centre

Saturday 18th

General Synod starts in Melbourne

SUNDAY 19th OS 25

8.00 am Eucharist
9.30 am Sung Eucharist

Monday 20th

Vicar's day off
9.30 am OpShop Committee Meeting

Tuesday 21st - St Matthew

Wednesday 22nd

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

Thursday 23rd

1.00 pm Home Communion
General Synod Concludes

SUNDAY 26th – Michaelmass

8.00 am Eucharist at Christ Church
9.30 am Combined Sung Eucharist at St Aidan's Strathmore

Monday 27th - St Vincent de Paul Vicar's day off

Tuesday 28th

11.00 am Deanery Chapter at Essendon

Wednesday 29th – St Michael & All Angels

10.00 am Eucharist

Thursday 30th

1.30 pm Home Communion

SUNDAY 3rd October – OS 27

8.00 am Eucharist
9.30 am Sung Eucharist

Monday 4th – St Francis of Assisi Vicar's day off

Tuesday 5th

9.30 am Craft

Wednesday 6th

10.00 am Eucharist
11.00 am Bible Study
Melbourne Diocese Synod starts