

ANGLICAN PARISH OF ALTONA/LAVERTON



St Eanswythe's Altona
St Clement's Altona Meadows
O Te Wairua Tapu Ki Poipiripi



*To proclaim God's love and life in Christ:
growing in faith † serving others † nurturing a common life*

28th February 2021 SECOND SUNDAY IN LENT

7:45am Holy Eucharist, St Eanswythe's
8:45am Holy Eucharist, St Clement's
10:30am Holy Eucharist, St Eanswythe's

*Wominjeka :: Haere mai
Welcome*



A warm welcome to our worship today, especially if you are with us for the first time or visiting from elsewhere.

This booklet contains the full order of service: please join in the parts printed in bold type.

During these times we are all asked to take responsibility for COVID-safe precautions:

- ♦ If you have any symptoms of illness, now is the time to return home.
- ♦ Masks must be worn indoors.
- ♦ Please use hand sanitiser on arriving and leaving, refrain from physical contact with others, and maintain physical distancing where possible.

Our parish lies on the traditional country of the Yaluk-ut Weelam people within the Boonwurrung clan, part of the greater Kulin nation. We recognise and honour the Indigenous custodians of this land over countless generations, and we pay our respects to their elders, past and present. We commit ourselves to the path of reconciliation, justice and healing (including to Pay The Rent to local First Nations people).

LENT

The season of Lent covers the forty days (not including Sundays) from Ash Wednesday to Easter Eve. It recalls the forty days spent by Jesus in the desert, fasting and praying. For us too it is a time of preparation, prayer and fasting: a wilderness time.

From early in the Church's history, Lent was principally viewed as a period of preparation for those to be baptised at Easter. As candidates for baptism were instructed in the Christian faith, the whole community was invited to join them in the process of study and repentance. So too for us, Lent leads towards the renewal of our baptism at Easter.

Our worship has a different, more subdued character during these weeks: we omit the *Gloria in excelsis* (Glory to God in the highest), and there is a greater emphasis on penitence and renewal, experienced at its starkest in the Ash Wednesday liturgy. The liturgical colour is purple, symbolizing penitence and humility.

Our confession of sin moves to a later position in the service, as a response to the Ministry of the Word, allowing God to reveal where our lives need to be opened up again to God's work in us. It is immediately followed by the Greeting of Peace, as we turn to our neighbours and recognise an amazing gift: that because we have been reconciled to God, renewal and reconciliation and peace have also become possible in our human relationships.

As Lent progresses we are drawn inexorably towards the mystery of Jesus' passion, death and resurrection. The dramatic and distinctive liturgies of Holy Week—Palm Sunday, Maundy Thursday and Good Friday—lead us to a place of emptiness and desolation, into which the exultant alleluias of Easter burst with new life and hope.

God of all seasons,
in your pattern of things
there is a time for keeping
and a time for losing,
a time for building up
and a time for pulling down.
In this holy season of Lent
as we journey with our Lord to the Cross,
help us to discern in our lives
what we must lay down
and what we must take up,
what we must end
and what we must begin.

Prayer from the Church of Scotland

THE GATHERING OF GOD'S PEOPLE

HYMN (*at 8:45 & 10:30*)

1. How good, Lord to be here!
your glory fills the night;
your face and garments, like the sun,
shine with unborrowed light.

2. How good, Lord to be here,
your beauty to behold,
where Moses and Elijah stand,
your messengers of old.

3. Fulfiller of the past,
promise of things to be;
we hail your body glorified,
and our redemption see.

4. Before we taste of death,
we see your Kingdom come;
we still would hold the vision bright,
and make this hill our home.

5. How good, Lord, to be here!
yet we may not remain;
but since you bid us leave the mount
come with us to the plain.

Words: Joseph Armitage Robinson (1858-1933) alt.

Bless the Lord who forgives all our sins,
whose mercy endures for ever.

The Lord be with you.
And also with you.

Let us pray.
**Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name,
through Christ our Lord. Amen.**

silence

Holy God,
**holy and mighty, holy and immortal,
have mercy on us.**

THE COLLECT

Almighty God,
whose Son was revealed in majesty
before he suffered death upon the cross:
give us faith to perceive his glory,
that being strengthened by his grace
we may be changed into his likeness, from glory to glory;
through the same Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

PARISH PRAYER

**Creator Spirit, God beyond our knowing,
your love has been poured into our hearts.
Renew our trust in you,
and shape our lives to the call of Jesus,
our crucified and risen Lord.
Make us a people of blessing and hope,
so that neighbours and strangers may be drawn
to the compassion of Christ. Amen.**

THE MINISTRY OF THE WORD

A reading from the book Genesis

(17.1-7, 15-16)

When Abram was 99 years old, the LORD appeared to Abram and said to him, "I am El Shaddai. Walk with me and be trustworthy. I will make a covenant between us and I will give you many, many descendants." Abram fell on his face, and God said to him, "But me, my covenant is with you; you will be the ancestor of many nations. And because I have made you the ancestor of many nations, your name will no longer be Abram but Abraham. I will make you very fertile. I will produce nations from you, and kings will come from you. I will set up my covenant with you and your descendants after you in every generation as an enduring covenant. I will be your God and your descendants' God after you.

...

God said to Abraham, "As for your wife Sarai, you will no longer call her Sarai. Her name will now be Sarah. I will bless her and even give you a son from her. I will bless her so that she will become nations, and kings of peoples will come from her."

(CEB)

Hear the word of the Lord.
Thanks be to God.

O praise the Lord, all you that fear him: hold him in honour, O seed of Jacob, and let the seed of Israel stand in awe of him.

For he has not despised nor abhorred the poor man in his misery: nor did he hide his face from him, but heard him when he cried.

From you springs my praise in the great congregation: I will pay my vows in the sight of all that fear you;

The meek shall eat of the sacrifice and be satisfied: and those who seek the Lord shall praise him—may their hearts rejoice for ever!

Let all the ends of the earth remember and turn to the Lord: and let all the families of the nations worship before him.

For the kingdom is the Lord's: and he shall be ruler over the nations.

How can those who sleep in the earth do him homage: or those that descend to the dust bow down before him?

But he has saved my life for himself: and my posterity shall serve him.

This shall be told of my Lord to a future generation: and his righteousness declared to a people yet unborn, that he has done it.

A reading from the letter of Paul to the Romans

(4.13-25)

The promise to Abraham and to his descendants, that he would inherit the world, didn't come through the Law but through the righteousness that comes from faith. If they inherit because of the Law, then faith has no effect and the promise has been cancelled. The Law brings about wrath. But when there isn't any law, there isn't any violation of the law. That's why the inheritance comes through faith, so that it will be on the basis of God's grace. In that way, the promise is secure for all of Abraham's descendants, not just for those who are related by Law but also for those who are related by the faith of Abraham, who is the father of all of us. As it is written: *I have appointed you to be the father of many nations*. So Abraham is our father in the eyes of God in whom he had faith, the God who gives life to the dead and calls things that don't exist into existence. When it was beyond hope, he had faith in the hope that he would become the father of many nations, in keeping with the promise God spoke to him: *That's how many descendants you will have*. Without losing faith, Abraham, who was nearly 100 years old, took into account his own body, which was as good as dead, and Sarah's womb, which was dead. He didn't hesitate with a lack of faith in God's promise, but he grew strong in faith and gave glory to God. He was fully convinced that God was able to do what he promised. Therefore, it was credited to him as righteousness.

But the scripture that says *it was credited to him* wasn't written only for Abraham's sake. It was written also for our sake, because it is going to be credited to us too. It will be credited to those of us who have faith in the one who raised Jesus our Lord from the dead. He was handed over because of our mistakes, and he was raised to meet the requirements of righteousness for us.

(CEB)

Hear the word of the Lord.

Thanks be to God.

THE GOSPEL

Praise to you, O Christ, King of eternal glory.

Praise to you, O Christ, King of eternal glory.

From the shining cloud the Father's voice is heard: this is my beloved Son, hear him.

Praise to you, O Christ, King of eternal glory.

The Lord be with you.

And also with you.

A reading from the Gospel of our Lord Jesus Christ according to Mark.

Glory to you, Lord Jesus Christ.

(9.2-9)

Six days later Jesus took Peter, James, and John, and brought them to the top of a very high mountain where they were alone. He was transformed in front of them, and his clothes were amazingly bright, brighter than if they had been bleached white. Elijah and Moses appeared and were talking with Jesus. Peter reacted to all of this by saying to Jesus, "Rabbi, it's good that we're here. Let's make three shrines—one for you, one for Moses, and one for Elijah." He said this because he didn't know how to respond, for the three of them were terrified.

Then a cloud overshadowed them, and a voice spoke from the cloud, "This is my Son, whom I dearly love. Listen to him!" Suddenly, looking around, they no longer saw anyone with them except Jesus.

As they were coming down the mountain, he ordered them not to tell anyone what they had seen until after the Human One had risen from the dead.

(CEB)

For the Gospel of the Lord,

Praise to you, Lord Jesus Christ.

SERMON

NICENE CREED

Let us together affirm the faith of the Church:

**We believe in one God,
the Father, the almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one being with the Father;
through him all things were made.**

**For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge
the living and the dead
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son
is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the
forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE

Let us pray for all people and for the church throughout the world.

The response to the prayers is

Lord, in your mercy,
hear our prayer.

The prayers conclude

Almighty God, you have promised to hear our prayers.
**Grant that what we have asked in faith
we may by your grace receive,
through Jesus Christ our Lord. Amen.**

CONFESSION AND ABSOLUTION

The sacrifice of God is a broken spirit;
a broken and contrite heart God will not despise.

Silence

Let us come to the Lord, who is full of compassion,
and acknowledge our transgressions in penitence and faith.

**Father eternal, giver of light and grace,
we have sinned against you and against our neighbour,
in what we have thought,
in what we have said and done,
through ignorance, through weakness,
through our own deliberate fault.
We have wounded your love,
and marred your image in us.
We are sorry and ashamed,
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past;
and lead us out from darkness
to walk as children of light. Amen.**

With our hearts turned to God in repentance,
with the knowledge of our sins laid bare before the cross of Jesus Christ,
in the name of the living God, your sins are forgiven.
Receive God's mercy, take hold of your forgiveness,
and, in the power of the Holy Spirit, walk in the light of Christ.
Amen.

THE GREETING OF PEACE

Christ has reconciled us to God in one body by the cross.
We meet in his name and share his peace.

The peace of the Lord be always with you
And also with you.

Everyone is invited to turn to those around, and offer a greeting of peace from where you stand. Offerings of money or groceries can be placed in the basket/box provided.

HYMN (at 8:45 & 10:30)

Immortal, invisible, God only wise,
in light inaccessible hid from our eyes,
most blessed, most glorious, the Ancient of Days,
almighty, victorious, your great name we praise.

Unresting, unhasting, and silent as light,
nor wanting, nor wasting, but ruling in might;
your justice like mountains high soaring above,
your clouds which are fountains of goodness and love.

Great Father of glory, pure Father of light,
your angels adore you, all veiling their sight;
of all your rich graces this grace, Lord, impart—
take the veil from our faces, the veil from our heart.

All praise we would render: reveal to our sight
what hides you is only the splendour of light;
and so let your glory, Almighty, impart,
through Christ in the story, your Christ to the heart.

Words: Walter Chalmers Smith (1824-1908) alt

PRAYER OVER THE GIFTS

Yours, Lord, is the greatness, the power,
the glory, the splendour, and the majesty;
for everything in heaven and on earth is yours.

**All things come from you,
and of your own do we give you.**

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The priest prays on behalf of all, praising God for God's mighty acts. All respond:

Holy, holy, holy, Lord,

God of power and might,

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The Last Supper is then recalled, including Jesus' command to continue sharing bread and wine: in memory of him, and proclaiming his death and resurrection.

The prayer then calls on God's blessing and looks to the fulfilling of all things within the goodness of God, and concludes:

...All glory and honour are yours,
Father and Son, with the Holy Spirit
in the holy Church, now and for ever.

Amen.

THE LORD'S PRAYER

As our Saviour Christ has taught us, we are confident to pray,

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those who sin against us.

Save us from the time of trial

and deliver us from evil.

For the kingdom, the power, and the glory are yours

now and for ever. Amen.

THE BREAKING OF THE BREAD AND THE COMMUNION

We break this bread to share in the body of Christ.
We who are many are one body,
for we all share in the one bread.

**Most merciful Lord,
your love compels us to come in.
Our hands were unclean,
our hearts were unprepared;
we were not fit
even to eat the crumbs from under your table.
But you, Lord, are the God of our salvation,
and share your bread with sinners.
So cleanse and feed us
with the precious body and blood of your Son,
that he may live in us and we in him;
and that we, with the whole company of Christ,
may sit and eat in your kingdom.
Amen.**

The gifts of God for the people of God.
This is the Lord's table. All who seek God's mercy are welcome.

Everyone is invited to share communion or receive a blessing: please come forward as indicated and stand at one of the places marked in white. Children who have been baptized are welcome to share communion. If you would prefer not to share communion, please indicate when the priest comes to you.

During this time of coronavirus restrictions, only the communion bread will be shared; the communion wine will be received by one on behalf of all.

Prayer candles can be lit at the conclusion of the service.

NOTICES

THE SENDING OUT OF GOD'S PEOPLE

POST-COMMUNION PRAYER

God of mercy, may we who have shared in this holy meal know your forgiveness in our lives, bring your reconciliation to others, and be a sign of your wholeness in this broken world.

**Most loving God,
you send us into the world you love.
Give us grace to go thankfully and with courage
in the power of your Spirit.**

HYMN (at 8:45 & 10:30)

Love will be our Lenten calling,
love to shake and shatter sin,
waking every closed, cold spirit,
stirring new life deep within,
till the quickened heart remembers
what our Easter birth can mean.

Peace will be our Lenten living
as we turn for home again,
longing for the words of pardon,
stripping off old grief and pain,
till we stand, restored and joyful,
with the Church on Easter day.

Truth will be our Lenten learning:
hear the Crucified One call!
Shadowed by the Saviour's passion,
images and idols fall,
and, in Easter's holy splendour,
God alone is all in all.

Words: Elizabeth J Smith (1956-)
© 1997 All rights reserved. Reprinted under One License A-728557.

BLESSING AND DISMISSAL

Christ our Saviour draw you to himself, that you may find in him crucified
a sure ground for faith, a firm support for hope, and the assurance of sin
forgiven;
and the blessing of God almighty, the Father, the Son and the Holy Spirit,
be upon you and remain with you always. **Amen.**

Go in peace to love and serve the Lord.
In the name of Christ. Amen.

The service contains material from *A Prayer Book for Australia* (Broughton Publishing, 1995); *Common Worship: Services and Prayers for the Church of England* (2000). Unauthorised copying prohibited.

From your priest...

Dear friends,

Each Sunday as we gather to worship God, we use words which have been known, said, sung, and prayed by Christians for many centuries before us. At the centre is the Bible itself, texts known deeply by countless people of faith for the last 2000 years (and in the case of the Old Testament for even longer). Then there are other prayers which each have a particular story, joining us to a strand of the history of Christian worship.

During Lent we use a prayer called the *Trisagion* (Greek for “three times holy”):

Holy God, holy and mighty, holy and immortal, have mercy on us.

This prayer, included in our current prayer book and the 1978 *Australian Prayer Book*, is drawn from the Eastern Orthodox churches, where it is used at the Eucharist and at many other services too. In the Roman Catholic Church it forms part of the Good Friday liturgy. The words are ancient: they are known to have been used in the fifth century AD, and possibly date from much earlier.

Another ancient text which we use in Lent is the Great Thanksgiving Prayer. This is the oldest full text of a thanksgiving prayer yet known, and is attributed to Hippolytus of Rome (AD 170-235), one of the most important theologians of the third century. It includes some rich imagery of the saving work of Christ:

In fulfilment of your will he stretched out his hands in suffering, to bring release to those who place their hope in you; and so he won for you a holy people.

He chose to bear our griefs and sorrows, and to give up his life on the cross, that he might break the chains of evil and death, and banish the darkness of sin and despair.

This is surely part of the significance and wonder of our worship week by week: that here in suburban Melbourne we join with, and continue, the prayer and praise of saints down the ages—even using the very words that they too have known.

With my grateful prayers for the privilege of worshipping together,
Chris

Readings for next Sunday: 7 March (Third Sunday in Lent)

Exodus 20.1-17; Psalm 19; 1 Corinthians 1.18-25; John 2.13-22

Readings for midweek Eucharists and for reflection during the week:

Jeremiah 11.9-20; Psalm 119.49-56; Mark 14.27-52

For our prayers:

The world and nation: For decisive action in Yemen, to make peace and alleviate desperate food shortages.

The Church:

World Council of Churches: For the Church in Belgium, Luxembourg, and The Netherlands. For Christians who are persecuted and martyred today, and for those who pray and grieve for them.

Anglican Church of Australia: Diocese of Bathurst.

Diocese of Melbourne: Archbishop Philip and Bishop Kate; St Paul's, Geelong.

Our parish & community:

For Mei, Rachel and Emily as they prepare to be baptised. For those struggling to live on JobSeeker payments.

Those for whom prayers have been asked:

Particular current prayers: Hannah, Jeremy, Nancy.

The communion of saints:

Year's mind: Mary Little (1), Harold Petersen (2), Noel Richardson (3), Soraya Christie (6), Lorraine Doull (7).

Ongoing prayers (*remembered at Morning Prayer through the week*): Sharilyn, Ruby, Paul, Mavis, Belinda, Joseph, Daniel, Stuart, Nick, Vahid, Malek, Jimmy, Jayden, Ashlee, Tanatha, Elly, Patricia M, Tim, Faye, Gustavo, Peter, Olivia, Patricia.

To add names to the prayer list, either those needing prayers now (with their agreement) or those to be remembered on the anniversary of their death, please send details to parish@anglicanaltlv.org.au or give to the Vicar.



Growing in faith during Lent

Lent studies have started this week—if you're unable to join a group but would like to work through the material in your own time, study books are available for \$5. Please talk to Rev'd Chris if you would like one.

Reading through the Passion: during each week you are invited to share in reading a portion of Mark's Gospel, telling of the events leading to Jesus' death. We explore this passage at the midweek Eucharists, and a video reflection is available online each Wednesday. This week's passage is Mark 14.27-52.

Other Lent resources are also listed on our website:

God was on both sides of the beach: a series of video studies prepared by the Anglican Board of Mission, marking the 150th anniversary of the arrival of Anglican missionaries in the Torres Strait.

Jesus + Justice: a series of reflections from Christian teachers, who show us what it looks like when justice overflows from following Jesus.

A river through the desert: reflections prepared by St George's College, Jerusalem, focusing on the physical features of the Holy Land to explore our faith.

Dates for your diaries

28 March

Palm Sunday: 9:30am combined service
at St Eanswythe's

1 April

Maundy Thursday

2 April

Good Friday

4 April

Easter Day

REFLECTIVE BIBLE STUDY All welcome as we spend time with a reading from the Gospels, looking at where it connects with our own lives. No prior knowledge required! 7:30-8:30pm this Tuesday, at the Vicarage.

SERVICE OF HEALING AND WHOLENESS All are welcome to this service on Friday: 1pm at St Eanswythe's. An opportunity to pray for God's healing for all people, and to receive prayer for ourselves or on behalf of someone else. Is there someone you could invite to this service?

WORLD DAY OF PRAYER This annual service will be on Friday 5 March, 10:30am at St Leo's Roman Catholic Church in Mason St, Altona North. All welcome.

COLLECTIONS Thank you to all who have transferred their regular giving to online and other methods: it remains safer for all of us to minimise contact via the exchange of cash, as well as significantly reducing the tasks of counting and banking. Please let Pat Baines know if you would like to take up the electronic giving option via ADF. For those who need to continue paying by cash or cheque, please let Pat know if there is anything we can do to make it easier for you.

Deposits can be made to the parish Bendigo Bank account at any time (BSB 633 000, account number 157 594 722, account name "St Eanswythe's Altona with St Clement's Laverton Anglican Churches"). For further details see anglicanaltlav.org.au/giving

Keeping in touch...

- ⇒ Please take this pew sheet with you, for your reference and prayers during the week.
- ⇒ If you are or have been away for a Sunday, you can see recent pew sheets on our website at www.anglicanaltlav.org.au/pew-sheets
- ⇒ Visit www.facebook.com/anglicanaltlav for photos, links, news and other updates.
- ⇒ If you don't already receive occasional emails regarding news, changes of service times, and other updates, please send your email address to parish@anglicanaltlav.org.au

Please send all material for the pew sheet to parish@anglicanaltlav.org.au

The Anglican Parish of Altona/Laverton

www.anglicanaltlav.org.au

Tel: 9398 1005 parish@anglicanaltlav.org.au
PO Box 48, Altona VIC 3018

St Eanswythe's, cnr Bent and Queen Streets, Altona
St Clement's, 85-95 Central Ave, Altona Meadows
St Clement's telephone [when church is attended] - 7012 6800

Vicar:

The Rev'd Chris Lancaster
0423 199 850 chris.lancaster@anglicanaltlav.org.au

Assistant Curate:

The Rev'd Katie Bellhouse
katie.bellhouse@anglicanaltlav.org.au

Assistant Priest & Maori Minister:

The Rev'd Danny McRoberts
0448 841 196 dann.mcroberts@gmail.com

Churchwardens:

Lily Griffin
Anita McAnda
Scott Pitcher

Child Safe Officers:

Sandra Hansen (St Clement's)
Anita McAnda (St Eanswythe's)

This week in our parish:

Sunday 28th February

Second Sunday in Lent

7:45am Holy Eucharist, St Eanswythe's
8:45am Holy Eucharist, St Clement's
10:30am Holy Eucharist, St Eanswythe's

Tuesday 2nd March

9am Morning Prayer, St Eanswythe's
10am Tiddlers playgroup, St Eanswythe's
10:30am-2:30pm Op Shop open
7:30pm Reflective Bible study, vicarage

Wednesday 3rd

8am Morning Prayer, St Eanswythe's
9:30am Holy Eucharist, St Clement's
10am Lent study group
10:30am-2:30pm Op Shop open

Thursday 4th

9am Morning Prayer, St Eanswythe's
10am Holy Eucharist, St Eanswythe's

10:30am-2:30pm Op Shop open

1:15pm Nursing home ministry, Estia Altona Meadows

7pm Lent study group

Friday 5th

9am Morning Prayer, St Eanswythe's
9:30am Clementines playgroup, St Clement's
10:30am-2:30pm Op Shop open
10:30am World Day of Prayer service, St Leo's Altona North
1pm Service of healing and wholeness, St Eanswythe's
2pm Lent study group

Sunday 7th March

Third Sunday in Lent

7:45am Holy Eucharist, St Eanswythe's
8:45am Holy Eucharist, St Clement's
10:30am Holy Eucharist, St Eanswythe's

SUNDAY SCHOOL 8:45am St Clement's and 10:30am St Eanswythe's

Groups meeting regularly in the parish:

Altona Tiddlers Playgroup: Tuesdays in term time, 10am at St Eanswythe's. Contact Jan Lee (9398 2993)

Clementines Playgroup: Fridays in term time, 9:30am at St Clement's. Contact Louise (9395 5472)

Reflective Bible Study: monthly at the Vicarage, first Tuesday evening at 7:30pm.

Mothers' Union: monthly at St Eanswythe's, 2nd Thursday at 11am. Contact Sandra Hansen (0410 040 661)

Caritas: monthly at St Eanswythe's, 2nd Tuesday evening at 7:30pm. Contact Joan Meiers (9398 1906)