

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*

23rd January 2022 THIRD SUNDAY AFTER EPIPHANY

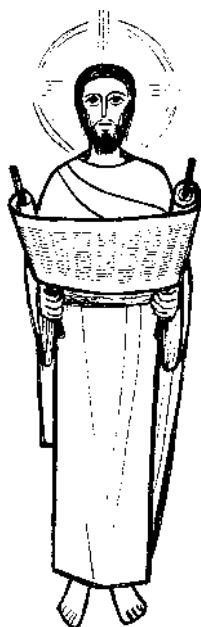
7:45am Holy Eucharist, St Eanswythe's

9:30am Combined Parish Eucharist, St Eanswythe's

1pm Te Hakari Tapu, St Eanswythe's

5pm All-age Eucharist, St Clement'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, you should be remaining at home.
- ◆ Please use hand sanitiser on arriving and leaving, check in by the QR system, and maintain physical distancing where possible.
- ◆ Masks need to be worn while indoors.
- ◆ All are encouraged to share refreshments outdoors, and only those who have been vaccinated may do so indoors.

Our parish lies on the country of the 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).

Gathering in God's name

We meet in God's name, as God's people – children of God in all our rich diversity, with all that we carry from the complexity of our lives.

We turn to God in praise and prayer; this includes recalling all that has separated us from God, and claiming the love and forgiveness that is always held out to us.

The Collect then 'collects' these prayers and turns our attention towards the Bible readings which will follow.

HYMN 179 Praise with joy the world's Creator
(at 9:30, found in the red hymn book *Together in Song*)

Blessed be God: Father, Son and Holy Spirit.
Blessed be God's kingdom, now and for ever.

The Lord be with you.
And also with you.

PRAYER OF PREPARATION

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.**

CONFESSION AND ABSOLUTION

‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ Jesus said: ‘This is the great and first commandment. And a second is like it: You shall love your neighbour as yourself.’

Let us confess our sins in penitence and faith, confident in God's forgiveness.
**Merciful God,
our maker and our judge,
we have sinned against you
in thought, word, and deed,
and in what we have failed to do:**

**we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you
in newness of life;
through Jesus Christ our Lord. Amen.**

Almighty God, who has promised forgiveness to all who turn to him in faith: pardon you and set you free from all your sins, strengthen you in all goodness and keep you in eternal life, through Jesus Christ our Lord. **Amen.**

GLORIA

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

THE COLLECT (PRAYER OF THE DAY)

Life-giving God,
who sent your Son Jesus to proclaim your kingdom
and to teach with authority:
anoint us with your Spirit,
that we too may bring good news to the poor,
bind up the broken-hearted,
and proclaim liberty to the captive;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

Opening the Scriptures

The readings come from different parts of the Bible: different perspectives on the great story of God's presence and purpose among us. In the psalm we respond with the ancient words of prayer of God's people.

The sermon adds to our own reflections on the readings, and then we respond by affirming the faith as handed to us from previous generations.

We bring our prayers for the world and the Church, trusting that all things and all people are in God's hands.

At the greeting of peace, we recognise that God's gift of peace constantly renews our human relationships and forms us as the Body of Christ.

FIRST READING

A reading from the book of Nehemiah.

All the people gathered together in the area in front of the Water Gate. They asked Ezra the scribe to bring out the Instruction scroll from Moses, according to which the LORD had instructed Israel.

So on the first day of the seventh month, Ezra the priest brought the Instruction before the assembly. This assembly was made up of both men and women and anyone who could understand what they heard. Facing the area in front of the Water Gate, he read it aloud, from early morning until the middle of the day. He read it in the presence of the men and the women and those who could understand, and everyone listened attentively to the Instruction scroll. [...]

Standing above all of the people, Ezra the scribe opened the scroll in the sight of all of the people. And as he opened it, all of the people stood up. Then Ezra blessed the LORD, the great God, and all of the people answered, "Amen! Amen!" while raising their hands. Then they bowed down and worshipped the LORD with their faces to the ground.

They read aloud from the scroll, the Instruction from God, explaining and interpreting it so the people could understand what they heard. [...]

Then Nehemiah the governor, Ezra the priest and scribe, and the Levites who taught the people said to all of the people, "This day is holy to the LORD your God. Don't mourn or weep." They said this because all the people wept when they heard the words of the Instruction.

"Go, eat rich food, and drink something sweet," he said to them, "and send portions of this to any who have nothing ready! This day is holy to our LORD. Don't be sad, because the joy from the LORD is your strength!"

(8.1-3, 5-6, 8-10; CEB)

Hear the word of the Lord.

Thanks be to God.

PSALM

The heavens declare the glory of God: and the firmament proclaims his handiwork;

One day tells it to another: and night to night communicates knowledge.

There is no speech or language: nor are their voices heard;
Yet their sound has gone out through all the world: and their words to the ends of the earth.

There he has pitched a tent for the sun: which comes out as a bridegroom from his chamber, and rejoices like a strong man to run his course.

Its rising is at one end of the heavens, and its circuit to their farthest bound: and nothing is hidden from its heat.

The law of the Lord is perfect, reviving the soul: the command of the Lord is true, and makes wise the simple.

The precepts of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and gives light to the eyes.

The fear of the Lord is clean, and endures for ever: the judgements of the Lord are unchanging, and righteous every one.

More to be desired are they than gold, even much fine gold: sweeter also than honey, than the honey that drips from the comb.

Moreover, by them is your servant taught: and in keeping them there is great reward.

Who can know their own unwitting sins?: O cleanse me from my secret faults.

Keep your servant also from presumptuous sins, lest they get the mastery over me: so I shall be clean, and innocent of great offence.

May the words of my mouth and the meditation of my heart be acceptable in your sight: O Lord, my strength and my redeemer.

(19)

SECOND READING

A reading from the first letter of St Paul to the Corinthians.

Christ is just like the human body—a body is a unit and has many parts; and all the parts of the body are one body, even though there are many. We were all baptized by one Spirit into one body, whether Jew or Greek, or slave or free, and we all were given one Spirit to drink. Certainly the body isn't one part but many. If the foot says, "I'm not part of the body because I'm not a hand," does that mean it's not part of the body? If the ear says, "I'm not part of the body because I'm not an eye," does that mean it's not part of the body? If the whole body were an eye, what would happen to the hearing? And if the whole body were an ear, what would happen to the sense of smell? But as it is, God has placed each one of the parts in the body just like he wanted.

If all were one and the same body part, what would happen to the body? But as it is, there are many parts but one body. So the eye can't say to the hand, "I don't need you," or in turn, the head can't say to the feet, "I don't need you." Instead, the parts of the body that people think are the weakest are the most necessary. The parts of the body that we think are less honourable are the ones we honour the most. The private parts of our body that aren't presentable are the ones that are given the most dignity. The parts of our body that are presentable don't need this. But God has put the body together, giving greater honour to the part with less honour so that there won't be division in the body and so the parts might have mutual concern for each other. If one

part suffers, all the parts suffer with it; if one part gets the glory, all the parts celebrate with it. You are the body of Christ and parts of each other.

In the church, God has appointed first apostles, second prophets, third teachers, then miracles, then gifts of healing, the ability to help others, leadership skills, different kinds of tongues. All aren't apostles, are they? All aren't prophets, are they? All aren't teachers, are they? All don't perform miracles, do they? All don't have gifts of healing, do they? All don't speak in different tongues, do they? All don't interpret, do they? Use your ambition to try to get the greater gifts. And I'm going to show you an even better way.

(12.12-31; CEB)

Hear the word of the Lord.

Thanks be to God.

HYMN 282 The voice of God goes out to all the world
(at 9:30, found in the red hymn book Together in Song)

THE GOSPEL

Alleluia. **Alleluia.**

The Lord sent me to bring good news to the poor, and freedom to prisoners.

Alleluia.

The Lord be with you.

And also with you.

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

Glory to you, Lord Jesus Christ.

Jesus returned in the power of the Spirit to Galilee, and news about him spread throughout the whole countryside. He taught in their synagogues and was praised by everyone.

Jesus went to Nazareth, where he had been raised. On the Sabbath he went to the synagogue as he normally did and stood up to read. The synagogue assistant gave him the scroll from the prophet Isaiah. He unrolled the scroll and found the place where it was written:

*The Spirit of the Lord is upon me,
because the Lord has anointed me.
He has sent me to preach good news to the poor,
to proclaim release to the prisoners
and recovery of sight to the blind,
to liberate the oppressed,
and to proclaim the year of the Lord's favour.*

He rolled up the scroll, gave it back to the synagogue assistant, and sat down. Every eye in the synagogue was fixed on him. He began to explain to them, "Today, this scripture has been fulfilled just as you heard it."

(4.14-21; CEB)

For the Gospel of the Lord:

Praise to you, Lord Jesus Christ.

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 with our Parish Prayer

**God of this ancient land, holy beyond time and place,
you search us out and name us your beloved children.
Work in us to fulfil your longing and compassion for every person.
Send your Spirit to renew our life,
and give us courage to rise and follow where Jesus calls.
Amen.**

THE GREETING OF PEACE

We are the body of Christ.
His Spirit is with us.

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.

Celebrating at the Lord's table

Our offerings of money and groceries remind us that we are called to participate with our lives and livelihoods in the coming of God's kingdom of justice, healing and peace.

In the Great Thanksgiving, the priest voices the prayer of the whole assembly, recalling the mighty acts of God, Jesus' saving death and resurrection, and his last meal with his friends. The prayer calls on the Holy Spirit to make Christ present in our sharing of bread and wine, and to remake us as Christ's body in the world. We respond with the Lord's Prayer, as the crucified and risen Jesus prays anew through us.

Our sharing is a gift of grace, a communion with Jesus and with each other. There is a place here for each and every person.

HYMN

When will it be that the sorrow will end?
When will the stranger be found as a friend?
When will the stories of grief be embraced,
told by the stolen, the lost, the displaced?

When will the languages flourish again,
cultures be treasured and pride shine through pain?
When will new hearts know that love has drawn near,
banishing deafness and blindness and fear?

When will it be that the wounds will be healed,
new ways of walking together revealed?
When will the land and its peoples be one,
truth fully told and deep justice be done?

Now, as the First Peoples' voices are heard,
now, as each listener's conscience is stirred,
Christ in our midst, keep us turning to you
and to each other, this long journey through.

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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 recalled, including Jesus' command to continue sharing bread and wine: in memory of him, and proclaiming his death and resurrection. All respond:

Christ has died.

Christ is risen.

Christ will come again.

The prayer calls on God's blessing and looks to the fulfilling of all things within the goodness of God. All join in affirming:

**Blessing and honour and glory and power
are yours for ever and 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

The priest breaks the bread and says

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.

**Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, redeemer of the world, grant us your peace.**

The gifts of God for the people of God.
Come let us take this holy sacrament of the body and blood of Christ in remembrance that he died for us, and feed on him in our hearts by faith with thanksgiving.

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 baptised are welcome to share communion. If you would prefer not to share communion, please indicate when the minister comes to you.

While communion is being shared, we sing:

**God is forgiveness.
Dare to forgive and God will be with you.
God is forgiveness. Trust and do not fear.**

Words: Words: Taizé Community

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Going into the world

The Eucharist is food for the journey of faith, whatever awaits us as we go out to the rest of our lives. We have been renewed, transformed, and blessed: now we take that blessing to share with others, in our words and actions, our hearts and lives.

'The Eucharist never ends – it must be lived.'

NOTICES

POST-COMMUNION PRAYER

God of the nations,
we thank you for nourishing us with this holy sacrament.
Guide us by your presence,
that we may bring your light to those who dwell in darkness,
and establish your justice in the earth.

**Father, we offer ourselves to you as a living sacrifice
through Jesus Christ our Lord.**

**Send us out in the power of your Spirit, to live and work to your praise
and glory.**

HYMN 210 O for a thousand tongues to sing
(at 9:30, found in the red hymn book *Together in Song*)

BLESSING AND SENDING OUT

May Christ the Son of God be manifest to you, that your lives may be a light
to the world;
and the blessing of God almighty, the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

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

WORSHIP THROUGH THE WEEK

Praying together and at home

READINGS

Take some time to prepare for worship together by exploring the readings beforehand. Some things to notice might be:

Is anything here particularly relevant to my situation at this time?

Is there anything here that doesn't immediately make sense to me?

What comes just before and just after this section of the Bible?

Does this remind me of something elsewhere in the Bible?

Readings for next Sunday: 30th January (Fourth Sunday after Epiphany)

Jeremiah 1.4-10; Psalm 71.1-61; Corinthians 13.1-13; Luke 4.21-30

DAILY PRAYER

Morning Prayer is shared at Eanswythe's during the week: see the back page for times this week.

For our prayers:

The world and nation: For the people of Tonga in the wake of this week's devastation, and for their loved ones far away while communication remains limited.

The Church:

World Council of Churches: For the Church in Cyprus, Greece and Turkey. For Christians who are facing persecution and martyrdom, and for those who pray and grieve for them.

Anglican Church of Australia: Ministry with the Torres Strait Islander people of Australia.

Diocese of Melbourne: Archbishop Philip and Bishop Kate; St John's Blackburn (Andrew Price, Mark Chew).

Agencies supported by our parish:

Welcome West Wagon – providing support to asylum seekers in the western suburbs.

Our parish & community: For all who are unable to work.

Preparing for baptism: Liam.

Those with particular needs at this time: Vivienne, Nalani, Lola, Thenjiwe, Susie.

The communion of saints:

Those who have died recently: Peter Mallitte.

Year's mind: Myra Muir (23), Judith Morgan (26), Lindsay Hansen (28), Kath Morris (29), Linda Court (29).

To add a name to the public pew sheet prayer list, for those needing prayers now or to be remembered on the anniversary of their death, please contact one of the clergy.

If you have a prayer request to be included as we gather for prayer throughout the week, please find the prayer box near the church entrance and fill out a card, or contact one of the clergy.



SHARING THE PATH OF FAITH

reflections from the clergy and our parish community

Dear friends,

Today, we join many churches around Australia in marking **Aboriginal Sunday**.

This day was first observed in 1940, on the Sunday prior to 26 January, after William Cooper and other Aboriginal leaders asked the Australian Church to set aside this day to stand in solidarity with Aboriginal peoples and the injustices being experienced. It emerged from a large gathering of Aboriginal people in Sydney on 26 January 1938, for a Day of Mourning: lamenting what had been lost over the previous 150 years, and seeking full equality and citizenship (a hope which would take another 30 years to be fulfilled).

From 1955, Aboriginal Sunday moved to July and eventually became what is now NAIDOC Week: a celebration of Indigenous identity and culture.

More recently, there has been a wider growing awareness of the pain which for many is associated with 26 January. Common Grace, a network of Australian Christians with a focus on justice for all, is inviting churches to reclaim William Cooper's original Aboriginal Sunday concept.

Our parish is now partnering with Common Grace (commongrace.org.au) through our mission giving. We welcome this and other opportunities which this partnership provides, to deepen our commitment to reconciliation and justice in this land.

In our country there is much truth about the past which has yet to be told and heard. Here in Victoria, the Yoo-rrook Justice Commission has recently begun its work of listening to the stories and the suffering of Indigenous people. But the significance of this week, in our nation and in our churches, is not just about history: it is about present realities which have emerged from that history.

The Uluru Statement from the Heart (see over the page) expresses starkly some of those realities: powerlessness, imprisonment, the loss of hope. That statement emerged from wide consultation across Indigenous peoples, and it remains an eloquent summary of grief, and hope, and invitation.

Today we respond to that invitation by marking Aboriginal Sunday. There is a further invitation on Tuesday evening, to join an online *Change the Heart* service (also organised by Common Grace).

Here is a further invitation: could we each take some time this week to read and pray through the Uluru Statement, asking the Holy Spirit to make us people who long for the justice which is God's purpose and promise for all people?

With my prayers for us all this week, Chris

ULURU STATEMENT FROM THE HEART

WE, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our

children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. *This is the torment of our powerlessness.*

We seek constitutional reforms to empower our people and take a *rightful place* in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution.

Makarrata is the culmination of our agenda: *the coming together after a struggle*. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.

ulurustatement.org

NOTES AND NEWS

for your information and prayers, from around and beyond the parish

Blessing of school bags

Bring your school bags! Next weekend all children are invited to bring school bags (or something else representing your studies) to our 9:30am and 5pm services: at the end of the service we will bless the bags and young students, praying for all that lies ahead in the school year! This is a good opportunity to bring a friend, neighbour or family along to church for the blessing.

Services in January

Our services each Sunday in January are:

7:45am Eucharist, St Eanswythe's

9:30am Eucharist (combined parish service), St Eanswythe's

5pm Eucharist (all age service), St Clement's

Midweek services resume this Thursday, with the 10am Eucharist at St Eanswythe's. The Wednesday Eucharist at St Clement's resumes next week.

Ordination of deacons

On Saturday 5 February, Dr Kathleen Alleaume-Ross (formerly on theological student placement in our parish) will be among those ordained as deacons at St Paul's Cathedral. All are welcome to the service, which starts at 10:30am; it will also be live streamed at www.youtube.com/c/StPaulsCathedralMelbourne

Change the Heart online service: this Tuesday

You are invited by one of Australia's most senior Aboriginal Christian Leaders, Auntie Jean Phillips, to gather together to pray in unison, at 7:30pm on the evening before January 26. For more details, and to join the service, visit www.commongrace.org.au/hearthecall

Keeping in touch...

- ⇒ Please take this pew sheet with you, for your reference and prayers during the week.
- ⇒ Visit www.facebook.com/anglicanaltlav for photos, links, news and updates.
- ⇒ If you don't already receive our weekly email including news, changes of service times, and other updates, please send your email address to parish@anglicanaltlav.org.au

Giving...

- ⇒ 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 pledge giving please include your name or envelope/reference number. For further details see anglicanaltlav.org.au/giving

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 Kathryn Bellhouse

0416 378 748 kathryn.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 Officer:

The Rev'd Kathryn Bellhouse

This week in our parish:

Sunday 23rd January

Third Sunday after Epiphany

7:45am Holy Eucharist, St Eanswythe's

9:30am Sung Eucharist, St Eanswythe's

1pm Te Hakari Tapu, St Eanswythe's

5pm All-age Eucharist, St Clement's

Thursday 27th

9am Morning Prayer, St Eanswythe's

10am Holy Eucharist, St Eanswythe's

Friday 28th

9am Morning Prayer, St Eanswythe's

Tuesday 25th

9am Morning Prayer, St Eanswythe's

Wednesday 26th

9am Morning Prayer, St Eanswythe's

Sunday 30th January

Fourth Sunday after Epiphany

7:45am Holy Eucharist, St Eanswythe's

9:30am Sung Eucharist, St Eanswythe's

with blessing of school bags

1pm Te Hakari Tapu, St Eanswythe's

5pm All-age Eucharist, St Clement's

with blessing of school bags

SUNDAY SCHOOL 8:45am St Clement's and 10:30am St Eanswythe's (in recess during January)

Groups meeting regularly in the parish:

Youth Group: Fridays fortnightly in term time, at St Clement's or online. Contact Rev'd Kathryn Bellhouse.

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 Wednesday 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 7pm. Contact Joan Meiers (9398 1906)