

St Mary's  *Parish news*

The logo is circular with the text 'ST MARY'S CHURCH NORTH MELBOURNE' around the perimeter. In the center is a crown above the letters 'SM'.

Spring Edition 2015



The St Mary's Organ – to feature in our upcoming concert

From the Vicar



I've never enjoyed the sound of my own voice. On the rare occasions in the past where I have been recorded singing, I have cringed at the result, and on the equally rare occasions where I have been recorded speaking my first response has always been, "My God, do I really sound like that?!"

So it's taken a bit of getting used to that we now record the sermons at St Mary's and post them on the public platform of YouTube. In editing the recordings I need, of course, to listen to them. The first time I did so, my reaction was as above. I was cringing at my accent and some aspects of my rhetorical style. But mainly, it was just an odd, almost "out of body" experience. I'm getting used to it now, and have found that, actually, revisiting not simply a text, but the actual sound, of my preaching has enabled me to think much more deeply about what it is that I do when I preach. Bizarrely, it might even be that putting sermons up on the web might eventually improve my preaching style!

However making the vicar a better preacher was not the aim of the YouTube exercise. Rather, there are two goals in this undertaking, both of which seem to be being achieved already. The first is that sermons should be available for St Mary's parishioners to listen to when they have not been able to get to church that day, or to review if there is something they want to listen to again. The second is that others beyond our present congregations should have the opportunity, through social media links and in other ways, to get a taste of the style and the theology of what we do at St Mary's. The web traffic on our YouTube channel suggests that both these things are happening, which means that it is right to refer to this as a missional venture. So, if you miss church one Sunday – log on and listen. And if you have a friend who you think might be interested in church, but who you can't quite work out how to invite on a Sunday – direct them not only to our website, but also to YouTube.

- Fr Craig.

Snippets from the St Mary's Fair

Bric a Brac Stall - Christine Storey

For a number of years now Susan Gribben and I with our faithful band of helpers have run the Bric a Brac/ White Elephant Stall at St Mary's Fair. A number of parishioners have actually voiced their bewilderment about why we all do this stall year after year, selling other people's unwanted and surplus things. We often don't know the stories behind items donated, but some years we are aware that someone's beloved family member has died and they have donated items once treasured, but really not needed by those remaining. It is a delight to see these items purchased with joy, often by young people setting up home or by others as a high quality, albeit recycled, item for a gift, and then there are the collectors of all manner of things from every variety of salt and pepper shakers to milk jugs. This year, my 92 year old mother, who taught me all I know about preserving, jam making and doing roast dinners, decided that she would never be using all her cake tins, baking trays and patty cake trays again, so she completely emptied out this cupboard and gave me its contents for the fair. They were all decades old and very well used, yet it was a poignant moment as we both realised that this important phase of her life was now over. On the day of our stall an older middle aged woman bought item after item that my mother had donated, and I asked her why she was buying so many. She then told me that her mother had died earlier in the year, and she had started volunteer work in a nursing home in New Zealand from where she was visiting. She said that the residents had a weekly baking day, which they all loved, but they had hardly any baking tins! So she was enthusiastically buying up all those on our stall to take back with her. It was lovely to be able to later share this story with my mother. This is just one example of the many happy moments we share on our Bric a Brac stall, and why we still do it, year after year!

The Raffle - Nancy Langham Hooper

Though we all had a splendid time at the St Mary's Church Fete, no one enjoyed it more than a gang of three boys. I was helping with the raffle, selling tickets and tempting passersby with the

fantastic prizes. Over the hours, many people bought tickets, and the box was quickly filling up. Three young boys, about 8 years old, were checking out the table. They asked me what was in a particular bag. 'Oh, that's chocolate!' I answered. Their eyes lit up. 'We're having THAT one', I heard one of them say under his breath. They asked how much a ticket was. I told them two dollars, or three for five dollars. The boys carefully counted their money. Between the three of them, they had just two dollars. They carefully wrote each of their names onto the ticket and proudly put it into the bin.

I was a bit worried by their enthusiasm. Some people had purchased whole books of tickets- there must have been hundreds in the box. Their chances weren't great, but they seemed so sure they were going to win. I told myself it would be a useful lesson for them on the perils of gambling. When the time came for the draw, Dorothy Lee chose the tickets, and I handed out the prizes. We got to the chocolate. Dorothy chose the ticket and started reading out three first names. The boys had won! I heard high-pitched screams as they ran from the back of the crowd. They were so excited they could only squeak! They grabbed the chocolate out of my hands and ran away again, as if fearful someone might fight them for it.

So much for the perils of gambling- but it was a great day for them!

A Postcard from Oxford

Christine Storey

Before Elsdon joined me for our Balkan holiday, and to enable me to recover from jetlag before my conference in Salzburg, I stayed with an old Oxford friend. We attended both Matins and Sung Eucharist at Christchurch Cathedral. We arrived a little early, allowing this photograph to be taken. The rounded arches seen in the lower tower reminded me how ancient this Cathedral was. It was originally built as the priory church of St Frideswide's, and completed in the 1180's. Inside this beautiful, intimate cathedral, in fact the smallest of England's cathedrals, and once entered through the priory cloister, the choir, nave and

north and south isles, also retain the original Norman (Romanesque) architectural features.



As we sat, almost adjacent to the choir, there was a transcending sense of communal worship, with choir, clergy and congregation all seated facing each other, within a relatively small space, with the glorious sounds of the choir. The Reverend Dr. Amanda Bloor, Area Director for Ordinands preached a most thought provoking sermon at the Sung Eucharist, exploring the concepts of gender imagery within ordained ministry, raising questions about maleness traditionally being associated with authority and fatherhood, femaleness with nurturing and motherhood. As a paediatric and adolescent endocrinologist, I spend a great deal of time with children and adolescents and their families, discussing

the importance of effective parenting. Her questions led me to think that perhaps we should be exploring the role of parenting rather than outdated stereotypic gender roles within the ordained ministry. Biblical family imagery abounds. Effective parenting above all involves unconditional love, and demands guidance, patience, kindness, acceptance, setting appropriate boundaries, forgiveness and the list could go on. Worshipping within those walls built nearly a thousand years ago, gave me a great sense of calm, as I reflected on all the crises the Christian church has faced over that time and here we are still loved by the same eternal God, and still able to gather together week by week to celebrate as one, as family in Christ.

A Voyage to the Crimea

Greg Reinhardt – August 2015

I was asked to prepare something in relation to my recent voyage around the Baltic but thought that, before my memory faded anymore, I should in fact prepare a piece on a voyage which I took in June 2011 to the Black Sea and the Crimea.

My voyage was preceded by a few days in Kyiv in the Ukraine, where I spoke at a conference for judges on the International Framework for Court Excellence with which I have been involved for some time. The Framework is designed to enable judges and others involved in judicial administration to measure the quality of their work against certain criteria and it is something which I am anxious to promote in developing countries. The visit provided an opportunity to attend the opera which, as in most parts of Eastern Europe is quite cheap and of quite good quality.

Kyiv itself was badly damaged in the Second World War. The Nazis and their Romanian allies attacked in 1941 and occupied Kyiv. It was retaken by the Red Army in 1943. Nazi prisoners of war were conscripted to rebuild the city. Central to the city is the Maydan (Maidan), a square the focus of Ukraine's Orange Revolution in 2004. The graffiti from the revolution was still in evidence. The revolution represented the exercise of 'people power' against the election of a Kremlin nominee. This ultimately

led to another poll which saw the election of the people's choice, Viktor Yushchenko, the pro-European and reformist candidate. Significantly, though, the pro-Russian supporters during my visit to Kyiv were actively ensuring the survival of the statue of Lenin near the Opera House with armed guards! Sadly, as we know, the new regime was relatively short-lived with the replacement of Yushchenko and the reformists by a Kremlin-backed president and then further unrest in the square in early 2014, the fall of the pro-Russian President and the formation of the current pro-European Government. The Ukraine is divided basically on a west/east basis with Ukrainian spoken in the western part and Russian in the east. Both languages are similar but the use of language generally determines politics.

Kyiv is often seen as a centre for Orthodox Christianity. In 989 the Kyiv Prince Volodymyr married the Emperor's daughter and adopted Orthodox Christianity. It is said that Kyiv's people were driven into the Dnieper River for a mass baptism. Under Volodymyr's son, Yaroslav the Wise, Kyiv became a centre of Byzantine Christianity. The Cathedral of St Sofia (named for its counterpart in Constantinople) dates back to the 11th century and is a magnificent building. Indeed, the city contains a number of very fine churches.

I moved on from Kyiv to Budapest for a few days again to enjoy some opera, then Bratislava in Slovakia. It was my first time in Bratislava and it is a truly lovely city with the old city set on a hill with a delightful square dominated by the Opera House.

To Athens to join my cruise in Piraeus and to be directly confronted by mass demonstrations in Syntagma Square in front of the Parliament. A tent city had been established to demonstrate against the austerity imposed by the Greek Government- very noisy and messy. It had all gone when I returned last year, although as subsequent events have shown, not the angst!

From Mykonos with its wonderful windmills to Ephesus which I had visited in 1989 then through the Dardanelles with views at dawn of the sun rising over the Australian War Memorial at Gallipoli, then to Sinup and Trabzon on the southern shore of the Black Sea in Turkey. Trabzon (or Trebizond) is a city surrendered to the Ottomans in 1461 with a strong Orthodox tradition. High

above the city is the Sumela Monastery dedicated to the Blessed Virgin Mary and given protection by the Ottomans. It was abandoned in 1923 after the Civil War between Greece and Turkey. It contains some Icons sadly badly defaced consistently with Islamic views of iconography. In August 2010 (and so as to coincide with the Dormition of the Virgin), the Orthodox liturgy was permitted to be celebrated in the Monastery. Indeed, throughout Turkey there has been limited official permission given for Christian worship in traditional Christian places of worship. There are numerous small Christian communities throughout Turkey. I recall visiting a Syrian Orthodox community in south-east Turkey near Diyarbakir in 1989 with Father Albert McPherson where we attended Mass. The community had kept the Faith over nearly 2,000 years.



Livadiya Palace

To Sochi in Russia and then to Yalta in the Ukraine (now basically controlled by Russia since the “referendum” of March 2014) and a visit to the Livadiya (Livadia) Palace, which overlooks the Black Sea, the summer retreat of Nicholas II and his family (and earlier Romanoffs) and the scene of the Yalta conference in February 1945 where Europe was basically divided between the Soviets and the western powers. Many will have seen the photos of Churchill, Roosevelt and Stalin at the conference. Churchill is reported to have asked Stalin whether he

could have one of the lions which adorn the balcony of the Palace. Stalin said that he could if he agreed to make Britain a Communist state. Needless to say all lions are still there!

It was from Yalta that some members of the Russian Royal Family escaped the Bolsheviks on a warship sent by George V. The King was determined to save "Auntie Dagmar", Queen Mary's sister and the wife of Alexander III of Russia. A visit also to the Yusupov Palace built for Prince Felix Yusupov-Soumorokov-Elston and which was Stalin's favourite dacha. Stalin stayed here during the Yalta conference. I believe it is possible to stay in Stalin's bedroom. I'm not sure that I'd want to! Stalin came a long way from the village outside Tbilisi in Georgia where he was born in a one room railwayman's cottage which I saw a few years ago on a visit to the Caucasus.

Then on to Sevastopol, the centre of the hostilities known as the Crimean conflict between Britain, France and Turkey on the one hand and Russia (and other Orthodox countries) on the other from 1853-1856 (the definitive text on the war seems to be Orlando Figes' *Crimea* published in 2010, not without some controversy). I wanted particularly to see the field outside the city the scene of the Charge of the Light Brigade and here it was! Fascinating! The whole debacle really resulted from a concern by Lord Raglan that guns captured by the Russians from the British would be paraded by the Russians through the streets of Sevastopol. The Duke of Wellington had never lost a gun in all of his campaign. Raglan wanted to ensure that British guns were not lost on this occasion. The order from Raglan on the Sapoune Heights above the valley, given to an aide-de-camp, Captain Nolan, was to capture the guns. Nolan carried the order to Lord Lucan who led the Light Brigade. The order caused confusion. Lucan asked Nolan where he should attack. Nolan pointed not to the captured British guns, but to the Russian cannon and Cossacks at the end of the valley, saying: "There, my lord, is your enemy; there are your guns". The fatal charge into the valley of death was ordered. It was captured for immortality by Alfred Lord Tennyson in his great poem written two months after the event:

*Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volleyed and thundered;
Stormed at with shot and shell,
Boldly they rode and well,
Into the jaws of Death,
Into the mouth of hell
Rode the six hundred.*

The whole scene of the battle could be seen from the position taken by the guide and it was all very impressive.

Odessa and a walk up the Potemkin steps which lead from the harbour to the old town of Odessa and which will be familiar to those who have seen the Eisenstein film made in 1925 about the mutiny of Russian sailors against the Tsarist regime in 1905, *Battleship Potemkin*. A wonderful city with one of the most magnificent opera houses I have ever seen. Odessa was a great trading port in the 19th century and a city of some wealth. The Ephrussi family, a family of Jewish grain sellers, had their principal business here (see *The Hare with the Amber Eyes* by Edmond de Waal for an interesting story of the family) with its connections in Paris, Vienna and London.

Two more ports of call in Romania (Constanta) and Bulgaria, then Istanbul. A great voyage! Sea travel does permit visits to more obscure places and is to be thoroughly recommended. I've already booked the next two!

On university chapels

The Revd Emily Payne

I recently took a quiet day; a day set aside from all of the usual demands of work to spend in focussed prayer and reflection. My choice of venue was rather unusual; I went back to the university campus I studied at as an undergraduate, and spent my time in and around the religious centre there. (It's a particularly good set up, with Muslim prayer rooms, and a Christian chapel as well as a large non-faith specific space and other smaller rooms which

can be used as needed for meditation, discussion or whatever). It was a space I spent a lot of time in during those years, and is deeply significant in my own personal geography of faith.

While I was there on my recent quiet day I spoke to one of the chaplains, who asked me whether I would mind putting into words something of what having a space like that had meant to me as a student. Here is what I wrote to her:

The religious centre was an important part of the fabric of my university experience. Lectures, tutorials, labs, libraries were all part of the learning I was doing for my Bachelor of Science; the campus centre and other social spaces gave me an opportunity to connect with the diversity of the university community and have my understanding of the world broadened. But it was in returning again and again to the chapel that I was able to integrate these important areas of learning with my faith as well.

I had relatively little opportunity to worship off-campus (needing to work crowded out going to church) but each day I could come to the chapel and find time for quiet, for prayer and reflection and opportunity to share and grow with other young people exploring faith.

Spaces and times like these ensure that the academic and social aspects of university are not separated from faith (a recipe for fundamentalism and immaturity) but that the teachings and practices of a religion challenge and are challenged by their social context, and ultimately that the student emerges a more mature, well-rounded person.

I came to university unsure of who I was or what I wanted to do with my life, and it was in a time of prayer in the chapel that I put it to God; "You made me, you know my strengths and my weaknesses, even better than I do; you know what I'm fit for; I offer it all to you, only tell me what I'm supposed to do!" In response, I understood that God was calling me to serve Him, the most profound experience of total acceptance I have ever known; and as a result today I am a priest in the Anglican church. I carry into that priesthood the experience of that time as a student, an understanding of the world shaped not just by the seminary but also by the secular university and all that I learned there. It is a very profound gift.

Today, even though I am no longer formally affiliated with the university I return regularly to this chapel as a place of quiet prayer when I wish to be away from my usual responsibilities and distractions, and I am grateful for this place of sanctuary in the midst of a busy life. I would want to encourage all members of the university community to recognize the potential of this small space in their midst, to explore it for themselves and to see it as a treasure held in keeping for those who come after them.

Light Up!

Josephine Snowdon - HLM

Introduction

Light Up! Is a monthly one hour worship service held at St Mary's Anglican Church in the church, for children with different abilities or special needs, and their families.

Light Up! was created as a worship service in response to a perceived and documented need for there to be an intentional liturgical approach for worship in order that it could be accessible to children with disabilities' spiritual needs.

Background

It is commonly thought that the special needs of children with different abilities can be met by slightly modifying the approach or delivery of a parish's children's ministry program, often centered out of the church building. However difficulties may be experienced with regards to the children's participation in the church building, in the community worship time because of what perceived unacceptable behaviour, especially activity and sound level.

Allowing children with special needs to fully engage in a worship program in God's House, the church, and delivery of a worship service designed especially with their needs first in mind is less often undertaken. I know of three occasions when this has been attempted in Melbourne within the Anglican Communion this century- *Cross Purposes* at St Jude's, *Light Up!* at St Mary's and *In Touch* at St John 's, Bairnsdale.

The significance of being able to fully participate in worship within the church building cannot be overemphasized, especially in churches that are designed to embrace the theological significance of different liturgies: and the stained glass windows or other art works.

The key factors for engaging the children spiritually are: firstly maintaining of attention, secondly being able to understand the meaning of the service and thirdly, being allowed to respond spontaneously, openly and meaningfully.

Children, faith development, learning style, sensory processing and those with different abilities

James Fowler has outlined the phases of development for spiritual understanding that are of significance for every child. This theory, based on four precepts or categories, focuses on how the developing person thinks about faith, and that the conceptualization and understandings will emerge at fairly predictable ages.

This theory however is based on a perceived normalcy, which is a contradiction in terms when dealing with children or people with different neurological developmental conditions, especially Learning Disorders, Intellectual Disability, those with mental health disorders or those with Autism or ADHD etc.

There are other approaches to how learning is understood in the “normal “ world. Theory of different learning styles bears upon the understanding of meeting the needs of children with special needs in worship also. There are people who relate to the world best visually through the eyes, kinesthetically or the physical feeling, experientially through process and auditorily through language or music/sound. This is true of children with special needs.

Indeed learning gained through physical and sensory experience allows for an experiential embodiment of the worship. This assists children with special needs to understand and embrace an understanding of God, indeed develop a relationship with God, where verbal argument cannot, purely verbal information, spoken in abstract terms, may be hard to process or conceptualize. In this case complex theological notions are avoided and simple ideas and concrete terms preferred.

In addition to these concepts, however, it must be understood that a child with different abilities, in most cases is not developing typically: responses, especially to the sensory world—touch, sound, visual intensity, movement, taste and smell can be idiosyncratic. Children may be delayed in development and some may omit achieving some milestones in development altogether in some facets e.g. cognitive, physical, emotion or language.

An example of how differences can affect learning and how a sensory approach to learning can assist might be that a child with auditory processing difficulty, e.g., Autism and Learning Difficulties might have difficulty processing verbal information and might only take in every few words. Given a simple picture however, children with different abilities will comprehend and recall the information more readily and be more able to take on the abstract meaning and recall information.

In designing *Light Up!*, we considered the target group of different abilities children, such as those with sensory processing difficulties, children with some level of autism or learning disability in particular who attended the therapy programs run in the St Mary's hall and others within our contact network.

Multi sensory learning is a concept that is employed in the education of children with different abilities. Basically this means that, when trying to reach children with different abilities, it is best to provide more than one sensory mode of learning in order to engage their attention and understanding. But indiscriminate sensory experience will lead to the opposite of engagement and understanding for children with special needs. For example, a cluttered and noisy environment will lead to either such a child switching off or running away or acting out in reaction to being overwhelmed: having to sit or stand close up to another will be threatening for some children and lead to them hitting out; others may hide under the pew or move away from the group!

Attention, and sustaining attention, for children with special needs is often a challenge. Some will be best reached by having strong clear contrasts and rhythms of sound, therefore intonation of voice and the type of music used is significant. Contrasting bold colours, tactile stimulation to the hands, face or feet, smell and temperature, things to experience orally and opportunities

for a variety of sitting and standing - positions when body tone and endurance is an issue - are best to be allowed for.

For children with special needs, there are three things which are important and helpful in moving from one activity or task to another: vestibular stimulation, to arouse attention; visual or object related cues; the ability to cool down or check out from the environment freely, being able to come and go and find ones own level of comfortable fit in relationship to the group. To use another sense such as touch, vision, sound, taste to calm and self regulate in the session, is very useful.

Summary Description

The primary objective of *Light Up!* is to provide an opportunity to engage all the senses. *Light Up!* provides an introduction to worship for children with different abilities, and those who have attended have been as young as 18 months and as old as 12 years. The children who attend may have different cultural and denominational backgrounds as well as different abilities, though it is primarily designed for those with sensory processing and related difficulties, which covers a broad array of children with neurodevelopmental difficulties.

All children, and families can attend *Light Up!* as it is a public worship service and therefore does not discriminate- however its design has in mind primarily meeting the needs of the target group, as described previously.

At *Light Up!* the children are able to interact freely and the numbers are small so that individual need and safety both physical and emotional can be secured during the session.

Physical safety factors might relate to allergies, sensitivities e.g. sound pitch and level, as well as difficulty with spatially and due to balance negotiating steps.

Emotional safety may relate to difficulties with interpersonal relationships and understanding verbal and non-verbal cues, or sound that is disturbing.

We use selected recorded sacred music rather than instrumental accompaniment, on account of resources and the desire to have varied styles of music and volume.

The worship liturgy is one of prayer, praise and proclamation.

It engages with the architecture of the church throughout the service. Entry is through the open church door into the baptistery and children are welcomed with tactile objects from the font edge or opportunity to engage with music (colourful bell wheel).

Welcoming at this stage of the *Light Up!* service involves using a visual liturgy board and then progressing to the altar with a lighted candle. The light of the candle placed on the altar is the announcement of being in God's presence.

The praise and prayer session uses body gestures and music with psalms and prayers. A variety of focused sensory approaches are engaged with: Children are given the opportunity to take off shoes and socks for the washing of feet with warm water, scented creams can be applied by parents/ carers to the feet or hands. People can lie on yoga mats, sit on cushions or pews, look up at the ceiling, the windows and the service leader, or close their eyes during the contemplation session. Children's specific prayers are offered through blowing bubbles up to God.

Hearing the Word is done in the body of the church with the children engaged in participating in the Gospel story telling through placing the visual story cards up on the pews as we walk along a colourful tactile path / carpet.

The children can respond in prayer and contemplation verbally, or kinesthetically and proprioceptively through dance and music, or visually through art, and through the tactile sense (wheat, sand, clay or labyrinths for meditation). The candle is brought back out to the font area.

The service finishes with a sending out with a sung blessing and a community time of sharing something to eat and drink. The worship service is a totally experiential event, as it grows it will be built upon by a deeper participation in design by the children and families involved.

In homage to the indefatigable Marion,
from the 1995 archive of John Poynter

Where the bee sucks

The worker bees are buzzing
No drones they,
Summoned to their duty
Every single day.

In the Vicar's garden
Digging up the bed
Pulling down the remnants
Of the old chook shed.

Trenching round the Moreton Bay
Giving it a drip.
Parish trailer's not enough
Have to get a skip.

Festival for Harvest?
Organise a hook-up
Call the jam and pickle crew
To yet another cook-up.

The Parish has a deficit?
Accelerate the bakings
Sell cakes in the Baptistry
But do not eat the takings.

Because the sin of idleness
Makes children play the fool
We've organised a labour class
And called it Sunday School.

The Bible says that labourers
Are worthy of their hire
But does it say that it's enough
To serve, or join the Choir?

And who does what on Sundays
Is only the beginning
Idleness on weekdays is
A special form of sinning.

If you ignore the summons
Or fail to catch its drift
You'll find that as a penance
You'll get an extra shift.

Cleaning out the shrubbery
Chopping down the trees
When the temperature is forty
And there isn't any breeze.

Watch out! She's coming!
Threading through the pews
Wachet auf! Au secours!
Read the 'Parish News'.

All the hive is humming
The news is very stark
The Vestry's signed a contract
To clean up Royal Park!

Marion, Queen of the Working Bees,
Not another one! Please!

Mission House Charity

Tom Shearer

There has been a commitment of St Mary's since the early 1960s, first introduced and undertaken by Fr Peter Hollingsworth, and subsequently by Frs Barry Martin and Jim Brady, to visit Victoria Market and buy fresh fruit and vegetables, and then to deliver them to an agency, generally in Fitzroy, which distributes them to the needy and poor. Recently, the task has been done by parishioners.

The practice is an important one for St Marys, as it recognises our proximity to the market and willingness to provide as a parish

for the needy, and recognises our duty as Christians and Anglicans.

For the past few years, parishioners have bought boxes of fruit and vegetables from the market, and with groceries donated by parishioners, taken these to Mission House, in Napier Street, Fitzroy, opposite the large Ministry of Housing complex. Mission House is an Anglicare agency, which collects food and groceries from a wide range of donors, including Food Share, Second Bite, and other Anglican parishes. Three weeks ago, Mission House closed, as the result of a Diocesan decision to sell the property, and at the moment, Mission House is looking for a new home.

Last week the Parish council decided to maintain, and increase to \$80.00 each week, its' direct charitable commitment, and from this week as an interim measure, meat is being purchased and taken to St Marks Community Centre, Fitzroy. The Centre is also run by Anglicare, and provides a nourishing and enjoyable setting and meal for about forty people to meet, talk and dine at lunchtime.

I welcome interest by parishioners in the practice, and that if they might be interested in volunteering, to contact me. The work needs about one hour, a car, a good heart, and a sense of humour. I encourage you to continue, or begin to bring, food related groceries.

*You're invited to a concert
at St Mary's*

Sunday 4 October, 5pm



Organ Plus!

featuring

Rhys Arvidson Beverley Phillips

Concert Programme

6th Concerto in D for organ and harpsichord
P. Antonio Soler

Toccata per Cembalo D'Ottava Stesa
A. Scarlatti

Divertimento Il maestro e lo scolare for keyboard 4
hands
J. Haydn

2e Fantaisie for organ
Jean Alain

Sonata Opus 30 in d minor for organ vierhandig
Gustav Merkel

Noel 'Ou s'en vont ces gais Bergers
organ & harpsichord
Jean-Francois Dandrieu

Admission \$25
Concession \$15 Family \$50

Next Concert
Sunday 6 December, 5pm
Emily Blanch, vocalist

St Mary's Anglican Church
428 Queensberry Street
North Melbourne
www.stmarys.org.au

Regular Services & Upcoming Events

Sundays

8am Eucharist

10am Sung Eucharist

2nd Sunday of each month 3pm Light Up!

During the week

Morning Prayer is at 8.30am Tuesday to Friday. All are welcome, and for coffee afterwards.

Thursday Eucharist is celebrated at 12.30pm in the Mary Chapel.

Events

Sunday 4 October, 10am – Blessing of Pets

Sunday 4 October, 5pm – Organ Plus! Concert

Sunday 6 December, 5pm – Emily Blanch Concert

Making Contact with St Mary's

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The vicar's day off is Monday

Curate: The Revd Emily Payne 0408 666 119

curate@stmarys.org.au

<http://paidiske.wordpress.com>

(Tuesday, Thursday, Sunday)

Assoc Pr: The Revd Canon Dorothy Lee

dlee@trinity.edu.au

Hon. Lay Minister (Light Up!) Ms Josephine Snowdon

Parish Administrator: Elizabeth Murray

The parish office is open
Wednesday 9am-4pm & Thursday 9am-1pm

The church is open during the day.

The clergy are happy to be contacted to discuss matters of faith with anyone, and to prepare people for the church's sacraments.

Any views and opinions expressed in this edition of the parish news are those of the individuals writing them and do not necessarily reflect parish policy or the views of the parish clergy.

This Edition of the Parish News has been printed in black & white to help save money. If you would like to view this edition of the Parish News in colour, please go to our website www.stmarys.org.au