

ANGLICAN CHURCH OF AUSTRALIA
CHRIST CHURCH  SOUTH YARRA
Worship, Ministry, Mission

CONTACT

Quarterly Parish Journal

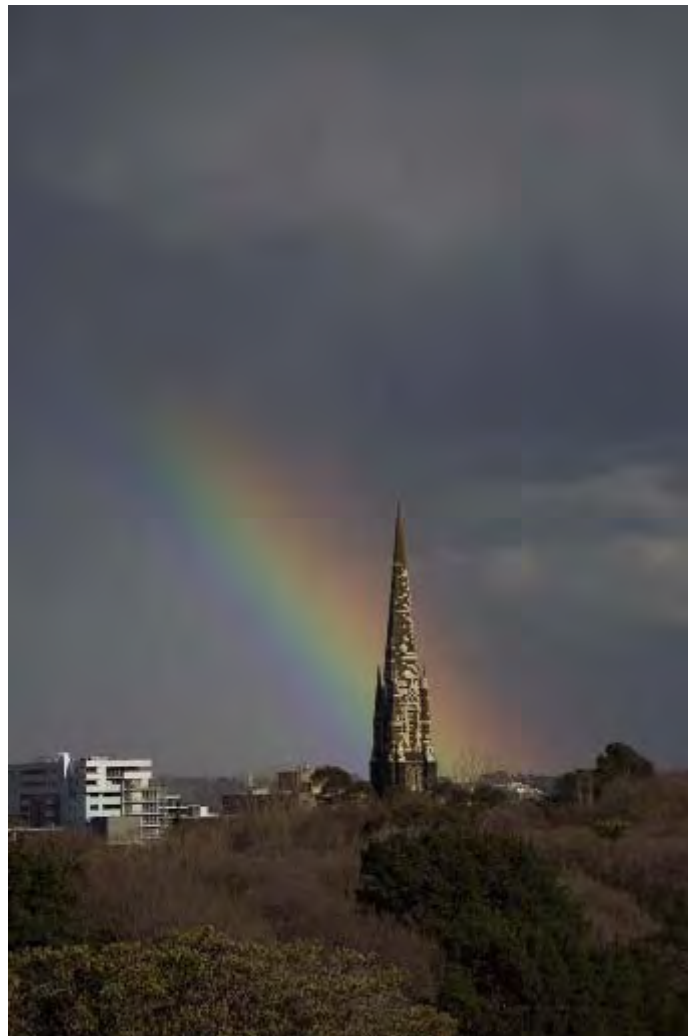


Photo by Melinda Andreas

Vol 16 No 4 Summer 2007

**FROM THE REGISTERS
(SINCE LAST "CONTACT")**

Baptisms

5 August	Sophie Isobel McIntosh
12 August	Anais Olivia Clorley
12 August	Madeleine Rose Vlahiotis
19 August	Chloe Layne Holt
9 September	Archie James Barrett Clarebrough
23 September	Catherine May Cavanaugh
23 September	Nicholas Euan Daniels Phimister
14 October	William Bailey Magnussen
21 October	Julian Ardavast Paul Korte-Artinian
4 November	Xavjer Dudley Nelson

Weddings

25 August	Darren Ford & Jennifer Cassar
31 August	Duncan Buckley & Kate Hall
1 September	Alex Paredes & Jennifer Llanos
22 September	Jeremy Gadd & Victoria Manifold
6 October	Francis Ma & Katherine Chen
27 October	Jason Segedinski & Morgan Jolly

Funerals

19 July	Nina Alison Crone
14 August	Eaton Stannard Purcell Clark
31 August	Helen Paxton Robinson
5 September	Reginald Surtees Geary
12 October	Richard John Gell
31 October	Beatrice McDermott

Interments in the Garden of Remembrance

24 June	Lorna Mary Maltravers Mitchell
8 September	Paul William Stephens
8 September	Winifred Agnes Mather
23 September	Elizabeth (Nan) Blythman
30 September	Kay (Kathleen Emma) Frost
3 October	Dagrunn Cox

Continued on page 13 ...



From the Vicar: “The holiness of beauty”

‘Beauty is truth, truth beauty,’ John Keats penned famously in his *Ode on a Grecian Urn*. At the Parish Eucharist on Michaelmas, 30 September, Dean Emeritus and former Curate of Christ Church, Stuart Blackler spoke from the pulpit of ‘the holiness of beauty’, reworking the first line of that celebrated hymn. This issue of *Contact* focuses on the role of aesthetics in the life of faith, discipleship, and worship: the place that art and music, the written and spoken word, play in our spiritual formation and reformation.

With help from Philip Nicholls and Paul Bower, Jenny Nelson has written (pp.5-7) about the ongoing responsibility of the Church generally, and of particular churches, to patronise the arts. Jenny’s own work with Christ Church Art Search group, which regularly exhibits pieces reflecting on major Christian festivals, and in developing her Stations of the Cross series (see p.15), contributes to this on our behalf (and watch out for Jenny’s own exhibition in the Parish Centre, 23 November – 2 December). The growing musical tradition at Christ Church, including the reintroduction of Choral Evensong, and the existence of the Music Foundation is another important aspect of this part of our mission and ministry.

Christ Church Grammar School has had its own impressive art show, music concert, and talent quest since the last issue of *Contact*. The Choir’s Suzanne Shakespeare is here pictured performing at Christ Church in an Oz Opera Schools Touring Production of Rossini’s *The Barber of Seville* to captivated students from CCGS and Morris Hall.



My office wall sports a striking crayon impression of the church building and grounds by a pupil in Prep B after a class visit to these spaces, and I am increasingly conscious of the children’s instinctive response to and engagement with the iconography, stained glass, architecture, hymn-singing and organ, sculpture and other media which stir the senses, as a means of exploring scripture, tradition, and belief. Pages 8-11 carry some reproductions of drawings by other children from “Kids’ Church”, Prep B, and Grade 5 CRE classes at CCGS, interspersed with some of the prayers drafted and offered for recent Chapel services and other occasions. We hope you enjoy these as much as we have.

Our care of the immediate and broader environment – preserving and enhancing in responsible and sustainable ways the physical beauty of our surroundings both for its own sake and for the benefit and wellbeing of the many hundreds of people who pass through Christ Church each week – is of a piece with this broader awareness. Work taking place in the Garden of Remembrance and other gardens around the church and old vicarage, together with Vestry's initiative to address issues of water capture and storage on-site, reflect an ongoing commitment to steward the physical plant we are so fortunate to be able to share. As catholic Christians in the Anglican tradition, our sacramental world-view teaches us to value that which we can see, touch, hear, taste, and smell – those outward and visible signs of inward and invisible graces. Our incarnational spirituality, gathered around the mystery that the very Word of God became flesh in the dying and living of Jesus of Nazareth, discourages us from driving a wedge between the 'body' and the 'spirit', and reminds us that the 'stuff' of creation matters.

With the great feast of the Incarnation fast approaching, in this issue you will also find details of services for the season of Advent and for Christmas (p.7), among other coming events and celebrations (p.14), all of which we commend to you. Our theological student, Matthew Smedley, writes of his intensive parish placement in London during our winter. Matthew has spent twelve hours of each week during the teaching semesters of this year undertaking supervised theological field education at Christ Church as part of his Diploma of Ministry, working with the Ministry Team and a Field Committee. Preaching to adults and children, pastoral visiting, a raft of liturgical ministries, team meetings, CRE classes at CCGS, weekly theological reflection, and much else besides has occupied Matthew since coming to us in February, and we will acknowledge his contribution and farewell him during a Parish Eucharist in Advent.

With the Parish's AGM to take place on 18 November at 11.30am, I would take this opportunity to express, on behalf of the entire Christ Church community, sincere thanks to all those honorary lay officers who have served so ably and graciously as Churchwardens and Vestry Members, on the Incumbency and other Committees, or as Synod representatives. A word of thanks also to Lucy Loiacono in the Parish Office, without whose unstinting efforts and limitless patience you would not be reading this, as but one example of the numberless things she administers faithfully and well for us.

We look forward to all that the coming months promise at Christ Church, and hope that you will continue to feel connected with the life of this household of faith, as we seek to worship God in the holiness of beauty, ministering to one another and to the wider Church and community.



God and Art people

The Church and Patronage of the Arts

‘In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims... [it] is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows’.¹ If this be true the question arises – ‘What part do the arts play in this earthly liturgy today?’

For much of European history the Western Church has been the biggest patron of the arts, from the simplest carving of a fish used in the early Christian world to the cathedrals of northern Europe, from Gregorian chant to polyphony and beyond, the Church has embraced and been the patron of every art form, in whatever style, encouraging beauty as well as godliness.² For centuries, Christians offered gifts of imagination in the form of music, poetry, church furnishings, pageant props, sculptures, paintings, textiles, illustrated Bibles, and icons, which Orthodox Christians describe as “windows to heaven”. Lamentably, despite an increasing awareness within the general community of the spiritual dimension of the arts, today the Church has largely abandoned this role. The Church seems to have forgotten that visual artists, composers, poets and dramatists can, like the prophets of old, be catalysts for change and new expressions of worship – of earthly liturgy if you will.

Now it is impossible to say when an idea is conceived, for its source is often hidden in darkness, awaiting a moment of illumination. But for me, when I heard the Arvo Pärt Berliner Messe sung at Christ Church South Yarra for the first time (Pentecost 2005), there sounded in my soul a note of ecstatic joy. I had one of those ‘Gates of Heaven’ experiences one is lucky enough to encounter from time to time. From then on, the idea that somehow the modern Church was recalcitrant in its attitude to the arts began buzzing around in my mind. I began to ponder the paradox of a church that has forgotten the arts while seemingly striving to convey the beauty of Christ’s gift of salvation.

Why is it that in the modern era the Church has largely left living visual artists, poets, musicians and dramatists, to find patronage outside its walls? Why has the modern Church lost sight of the connection between creation and creativity? After all, we cannot continually rely on past perceptions of our faith and past commitment to the arts to sustain us into the future. We cannot continually use idioms of the past to express our inmost thoughts and reflections. The Arvo Pärt Berliner Messe that began this train of thought only emphasises the importance of the contemporary voice. Faith, if it is faith at all, is living, changing within the bounds of its tradition and growing in depth and breadth. It is at the same time past-, present- and future-oriented.

¹ Sacrosanctum Concilium, Vatican II, para. 8 & 10.

² Richard Harries, ‘Art And The Beauty Of God: A Christian Understanding’.

Thus, to counter what often seems to be a story of disenchantment in our postmodern world, we urgently need contemporary voices to speak our faith in postmodern metre, to visualize our faith in postmodern symbols, and to sing our faith in current cadences.

To answer that first question – ‘Why has the modern Church left living visual artists, poets, musicians and dramatists, to find patronage outside its walls?’ – we need to embrace a conception of creativity that sees no boundary between life and religion; and we need to grasp the fact that, despite scientific arguments to the contrary, everything has a unity, a rhythm of the sacred. These conceptions have been, to a greater or lesser degree, contested from the ‘Age of the Enlightenment’ onward in the West, and have led to the divorce of creativity from religious expression; a situation that needs urgent attention. Although the trouble began during the 18th century, it continues to this day, for visual art and music academies, critics, journals, and museums persist in narrowly defining the arts as a special process of individual expression meant for aesthetic contemplation rather than in terms of spiritual rhythms.

To answer the second question – ‘Why has the modern Church lost sight of the connection between creation and creativity?’ – we need to rescue notions of creation and creativity from their degraded, unthinking current use. Religion, like art, must continually find ways that speak out of everyday life experience. Otherwise it dies of irrelevance and boredom.³ On the other hand, if a religious perspective on life is to carry conviction it has to account for the powerful spiritual impact which the arts, in all forms, have on people. It is not for nothing that profoundly spiritual Australian Aboriginal paintings have become so sought after throughout the world. Taking this spiritual impact into consideration I believe that it is essential for Christianity to have a proper place both for the arts and for beauty. The Church needs once more to become a major patron of the arts if it is to counter what often seems to be a modern story of disenchantment. We need to transcend the idea that the Church’s role is only about evangelism and maintaining orthodox faith and has nothing to do with fostering a sense of the beauty and mystery of God.

So how do we remedy this situation? How do we reclaim the role of Christianity as a great patron of all the arts? How do we liberate modern artists so that they in turn can enrich our faith? The dialogue about the aesthetic and the arts must, I believe, be rekindled in the postmodern church; but to have a deep impact, it will have to be sustained by that begun in the premodern church, the Nicene Church, the one Holy, Catholic, and Apostolic Church, not only as a spiritual, but also as an earthly reality.

The reclamation of the role of patron, has already begun here at Christ Church South Yarra with the commissioning of the *Missa Aedes Christi* by Fr Christopher Willcock SJ for the ‘150th Celebrations’. However that cannot be the end of our endeavours if we are committed to a forward-looking faith. We will need to continue wrestling to discern the truth of God and the direction of God’s will for the living of our lives⁴ and for the way forward for our faith community. And we will need to continue what we have begun: commissioning practising visual artists, poets, dramatists, and composers to undertake the creation of new works that proclaim our faith in contemporary voices;

³ Rosemary Crumlin, ‘Images of Religion in Australian Art’.

⁴ Peter Carnley, ‘Reflections In Glass’, p.21.

that speak our faith in postmodern metre, that visualize our faith in contemporary symbols, and sing our faith in current cadences. Then faith the size of a mustard seed will be sufficient to transform the modern Church (and the world for that matter) and restore the connection between creation and creativity.

And so, I wonder, should we ask ourselves here in this place – a prayer-shaped space of air and light between folded hands of blue stone – what can we do individually and collectively to restore the role of patron to our community and to the wider Church? Commissioning sacred works of art is not, I believe, merely a peripheral, add-on activity; it is an imperative for a living and growing Church. It is part of the work of the people, part of the earthly liturgy that is the foretaste of that heavenly liturgy. When the connection between creation and creativity is restored; and the connection between artist and patron has also been restored, I believe we will once again shout in the words of one artist, *“Hail Son of the Most High, heir of both worlds, queller of Satan! On Thy glorious work, now enter, and begin to save Mankind.”*⁵

Jenny Nelson, in collaboration with Philip Nicholls and Paul Bower

ADVENT & CHRISTMAS SERVICES AT CCSY

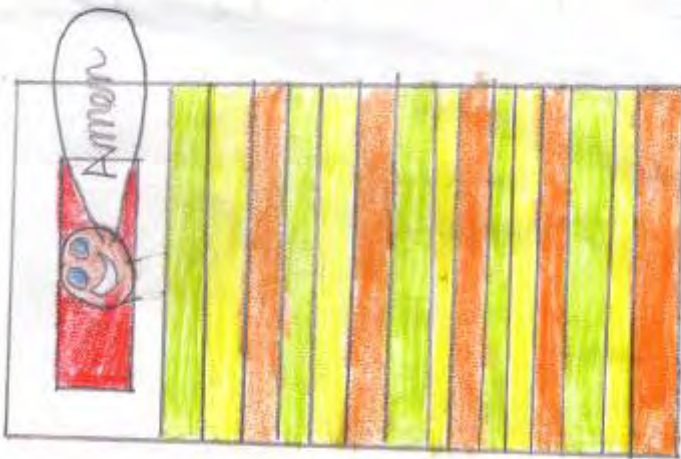
SUNDAY, 2 DECEMBER	ADVENT SUNDAY	8.00AM BCP EUCHARIST 10.00AM PARISH EUCHARIST & CCGS ADVENT PAGEANT 6.00PM EUCHARIST
SUNDAY, 9 DECEMBER	ADVENT 2	8.00AM BCP EUCHARIST 10.00AM PARISH EUCHARIST 12.00NOON “KIDS’ CHURCH” 6.00PM EVENING PRAYER
SUNDAY, 16 DECEMBER	ADVENT 3	8.00AM BCP EUCHARIST 10.00AM PARISH EUCHARIST 7.00PM CAROLS SERVICE
SUNDAY, 23 DECEMBER	ADVENT 4	8.00AM BCP EUCHARIST 10.00AM PARISH EUCHARIST 6.00PM EVENING PRAYER
MONDAY, 24 DECEMBER	CHRISTMAS EVE	11.30PM MIDNIGHT MASS & BLESSING OF THE CRIB
TUESDAY, 25 DECEMBER	CHRISTMAS DAY	8.00AM EUCHARIST WITH CAROLS 10.00AM CHORAL EUCHARIST
SUNDAY, 30 DECEMBER	SUNDAY AFTER CHRISTMAS	8.00AM BCP EUCHARIST 10.00AM PARISH EUCHARIST & HOLY BAPTISM

PLEASE NOTE: NO 6.00PM SUNDAY SERVICES DURING THE MONTH OF JANUARY

⁵ John Milton, ‘Paradise Regained’, Book IV.

CHRIST CHURCH GRAMMAR SCHOOL DRAWINGS AND PRAYERS

I pray to god in my bed
every night.



Dear God, Father
in heaven,

Thank you for
the life of St
Laurence and the
light he spread to
all people. Thank
you for the food
we share and help
those who do not
have food.

Help us remember
the devotion of all
saints especially
St Laurence and
his sacrifice.

And help us become more like St Laurence. Thank you for everything.
We pray in your name, Amen

Matthew

Dear God,

Thank you so much for all
the wonderful things I am
lucky enough to have. And
please help me to help
others in need just like
Saint Laurence did. And let
us be thankful for him and
what he did for the poor.
Thank you again, Amen

Rosie





Thank you for a loving family. Thank you God for my brother and sister who I love very much, and who love me. My family is somewhere I feel safe and where I can be my self. My family is very important to me because they're always there for me. I love my family very much. Thank you Lord. Amen.

Jack

Thank you that St Laurence did his best to open people's hearts to you for as long as he lived. Give us the courage as you gave St Laurence to help all men, women and children. Thank you that we have homes and thank you for giving us people to share your word with, and please help us to stand up for the poor and needy, through Jesus Christ our Lord, Amen.

Caroline



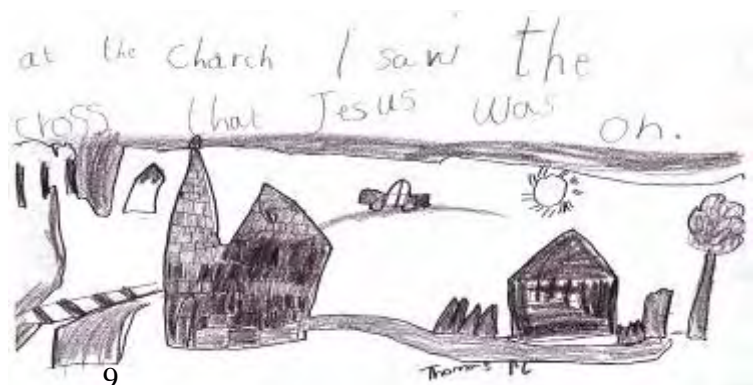
Dear God,
Thank you for St Laurence and all the good deeds he did for us. Thank you for the treasures of the Church who are the poor, sick, weak and homeless. Thank you God for sending us St Laurence, who sacrificed his life for us. May we remember St Laurence for his kindness to the poor.

Bianca

Thank you for the life of St Laurence. He looked after the poor.

He taught us to look after one another. Amen.

Charisa



Dear God, we are grateful for your love and forgiveness, and are sorry for what we have done wrong.

We thank you for the lives of our family and friends. Help those that are living in poverty and danger and we praise those who are helping them.

De Dear Georgey I miss you very
much you are very speshl to
me by amen.



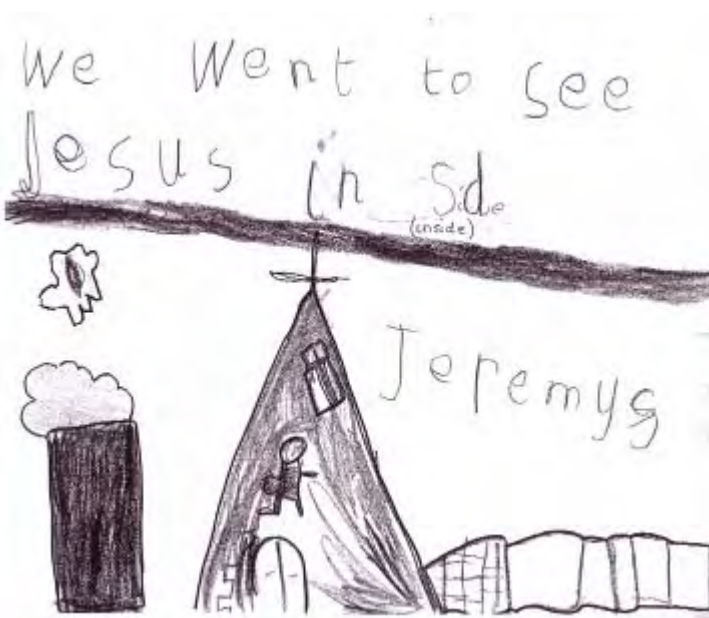
And we pray for those who have lost someone close.

May the hurt be healed and the lost be found. We thank you for the food on our table that we are lucky enough to have and we pray for those that do not have the same. Our thoughts are with those at war and those that are experiencing violence around them. Amen.

Bella, Lily, and friends

Dear God,

Thank you for Saint Laurence, and for the happiness he brought. He was always faithful, and stood up for the Church. Thank you for food and drink that we enjoy. Thank you for our family and friends that we



cherish. Please help us to help others and to be patient.

Saint Laurence helped the poor as much as he could, and help us to be like him. Thank you for the happiness, excitement and amazement you bring us. Thank you so, so much for everything you kindly give us. Please forgive our sins and help us to repent of them. Thank you God, Amen.

Sophie



In this world where there is war and violence, we pray for peace.

We pray that enemies will shake hands and that we will reach out to help others. Amen.

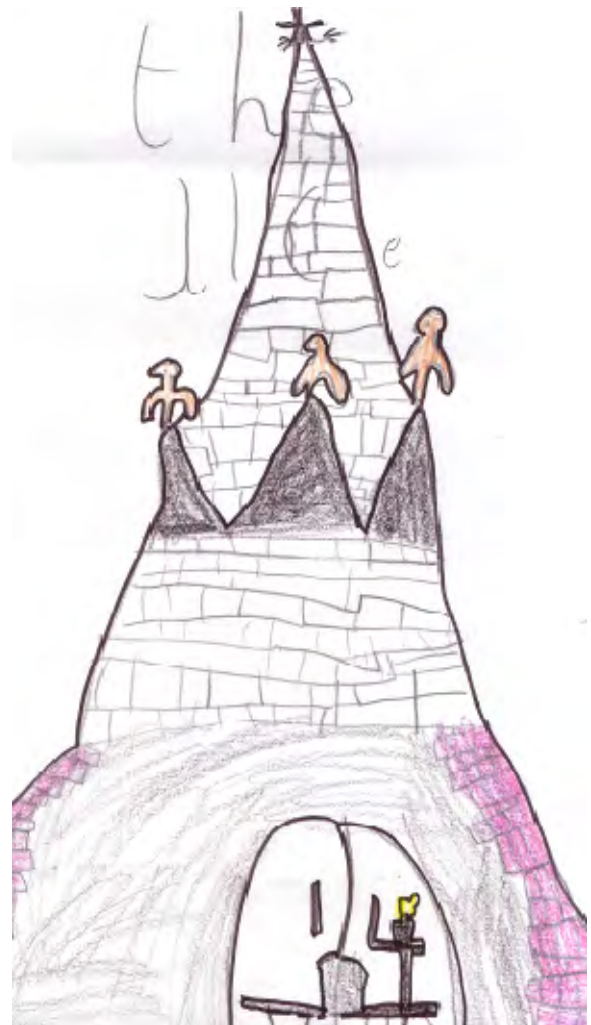
Dana

More from Prep B...

Today we went to the church to pray.
We went to the altar there.
There were windows that had pictures.

I lit a candle when we finished
the teddy-bear counting,
and I saw the picture of Jesus,
and I saw the cross on top
of the church...

And I saw the organ, and I saw the altar, and I saw God, and I went throo the isle.



I liked the Church

An Intensive Parish Placement, June/July 2007

The five weeks I spent in London at All Saints', Blackheath, Diocese of Southwark, in the Church of England, was immensely fulfilling and strengthened my sense of vocation to the priesthood. I organised this placement myself after enquiring about the possibilities of an intensive placement with Fr Nicholas Cranfield, who I had met when he had been in Sydney on a number of occasions. I arrived at the Vicarage in Blackheath on Sunday 17 June at 09:45am in time for the Parish Eucharist at 10:30 where the parish cross, the Franciscan tau cross I wear, was hung around my neck. I was warmly welcomed to a parish not dissimilar to Christ Church: around 90 people were at the service, with lots of children and a diverse age range. Thankfully Fr Nicholas had not organised too much for my first day, and instead we went for a walk around Blackheath, to the adjoining suburb Greenwich, and to the River Thames. On Monday morning we organised our diaries and then I quickly learned what a full experience I was in for!

In the five weeks I was at All Saints' I had one day off per week. The other days of my placement had at least one engagement, in addition to the daily offices of Morning and Evening Prayer and daily Eucharist. Fr Nicholas had organised a series of lunch and dinner engagements with members of the parish who opened their homes to me. This was a great way to get to know the parishioners, for them to get to know me, and for me to gain some valuable experience in pastoral visiting. I visited a total of 16 families on such occasions. With Morning and Evening Prayer said according to the Book of Common Prayer and the Eucharist said according to Common Worship, I began to feel comfortable with the English liturgies and now find it difficult not to revert to the BCP practices I learned whilst I was with Fr Nicholas!

I have learnt much about the Church of England and how it operates. In Blackheath, there are some five Anglican churches with three being 'catholic' and two more 'evangelical'. I attended a meeting of Churches Together in Blackheath, which includes all churches represented by both priests and the laity. I also attended Blackheath Siblingery (what used to be known as the 'Ministers' Fraternal') and two Deanery meetings, one with the regional bishop. Fr Nicholas celebrated 20 years as a priest whilst I was in London and we also went to two 25th anniversaries of priesthood of friends of his. I was fortunate to organise a couple of meetings with the regional bishop and visited the Diocesan offices and Cathedral in Southwark on a number of occasions. I spent a day with the Diocesan Advisory Committee for the Care of Churches on an outing visiting churches that had renovations/alterations to their interiors, which was very enlightening, particularly with respect to the introduction of the 'screen' to the sanctuary and in one case, a baptismal pool in the sanctuary as well. I attended a meeting of the Church Historical Society at Lambeth Palace and surprisingly met a priest from Perth! I was privileged to visit Lambeth Palace again when the Children's Choir of All Saints' sang Evensong in the Archbishop's Chapel. I certainly met a wide range of English priests and was greatly encouraged by their collegiality, despite the differences in their traditions.

All Saints' also have their own parish primary school but as the education system is very different in England, their school whilst being 'private' in our understanding is actually 'public' as it is funded by the government and attendance at the school depends on living within the parish boundaries. I taught a couple of times at the school and was impressed by the students' religious understanding – the school is rated in the top 20 of London religious schools so it is held in high regard. I also attended the Parish Church Council meeting, a Music and Liturgy meeting, baptism preparation and wedding rehearsals, home communions, spoke at the Women's Theological Group and at the Senior Youth Group, and preached.

Being in London enabled me to make some of my own expeditions and I travelled to Chichester, Cambridge, Oxford, Rochester, and Canterbury to catch up with some of my friends and to visit those holy and historical places important to our Anglican heritage. Other social events included the play *The Last Priest*, the operetta *Noye's Fludde*, the play *Saint Joan*, a night at The Proms at Royal Albert Hall, and a Covent Garden Opera Singers Concert. It was a very full and tiring five weeks but very worthwhile!

Matthew Smedley

FROM THE REGISTERS CONTINUED...
(from p.2)

<i>Admission to Holy Communion</i>	
21 October	Tom Hamer Marnie Hehir
<i>Reception into Communicant Membership of the Anglican Church of Australia</i>	
1 November	Robbie Bates Xavier George Leanne Habeeb Dorothy Lee Ron Temminghoff

FOR YOUR DIARY ...

Sunday 11 Nov – ***12noon Kids' Church***

Sunday 18 Nov – ***11.30am AGM***
6pm Choral Evensong

Sunday 25 Nov, ***Christ the King – 10am Choral Eucharist & Festal Morning Tea***
Preacher: Dr Maryanne Confoy, RSC

Sunday 2 Dec – ***10am Advent Sunday,***
Parish Eucharist and Advent Pageant with CCGS

Sunday 9 Dec – ***12noon Kids' Church***

Sunday 16 Dec – ***7pm Carol Service***

For details of other Advent and Christmas services, please see p.7

Parish Email Register

Would you like to receive *Contact*
and other CCSY information by email in the future?
If so, please send an email to: ccoffice@ccsy.org.au
with 'Parish Email Register' in the subject line.

Thank-you!

Feast of Title

All are warmly invited to help celebrate Christ Church's Feast of Title on Sunday, 25 November, at the 10.00am (Choral) Parish Eucharist.

Our guest preacher for this occasion will be Dr Maryanne Confoy, RSC, who teaches in the field of Practical Theology at the United Faculty of Theology.

A special Morning Tea will follow the service, and all are welcome as we keep high festival for Christ the King.

A Prototype –

The First Station of the Cross: Jesus is condemned to death

Artist: The Revd Jenny Nelson, August 2007, from her 2005 drawing, below

Material: Bronze (cast by Fundera Fine Arts Foundry), 230mm x 285mm



Inasmuch as *The Stations of the Cross* constitute a miniature pilgrimage to the holy places at Jerusalem – specifically the *Via Dolorosa* ('The Way of Sorrows' – traditionally the route taken by Jesus from his sentencing to his crucifixion) – their origins may be traced to the Holy Land. As a devotional practice, *The Stations* probably originated in medieval Europe when wars prevented Christian pilgrims from travelling. The earliest use of the word *Stations*, as applied to the accustomed halting-places on the *Via Dolorosa*, occurs in the narrative of an English pilgrim, William Wey, who visited Jerusalem in 1458 and again in 1462. Thus from earliest times the English Church recognised the importance of pilgrimage and of *The Stations*.

Original line drawing

In our fast-paced modern world we are tempted to rush through life, and in our haste we can easily miss the tremendous significance of the cross as something that speaks to all human dying and living. Entering the 'Way of the Cross', taking the time necessary for this 'liturgical pilgrimage' – especially (but by no means only) in a penitential season such as Lent – presents a valuable opportunity for individual or collective contemplation and renewal.

For the last two years at Christ Church we have been using temporary *Stations* as part of our Lenten devotions. This bronze tablet has sponsored by one of our parishioners – representing a significant commissioning of a local artist – in memory of Barbara Irons, and, with the support of the Churchwardens, is being displayed each Sunday as an example of how each drawing might eventually be rendered as a more permanent fixture, in keeping with Christ Church's long history of patronage of the arts, especially as they inform and enrich liberal catholic theology and Christian discipleship.



Bronze cast

Other members of the Parish have expressed interest in making a similar dedication, but it is important that all who worship here have the opportunity to engage with the concept of such a series before we seek a 'Faculty' from the Archbishop, and any further drawings are sculpted and cast. Your feedback would be welcomed by the Churchwardens and members of the Ministry Team. Our thanks go to Jenny for this offering towards our life together in Christ.

Richard Treloar

Christ Church
Cnr Punt & Toorak Roads

PARISH DIRECTORY

Vicar The Revd Dr Richard Treloar
Associate Clergy The Revd Jenny Nelson
The Revd Paul Bower
The Revd Marilyn Hope
The Revd Dr Stephen Miles
Pastoral Worker Mrs Deirdre Scott
Theological Student Mr Matthew Smedley
Director of Music Mr Philip Nicholls
Organist Mr Siegfried Franke
Parish Office Mrs Lucy Loiacono

ph 9866 4434 – fax 9820 9426

email ccoffice@ccsy.org.au

web www.ccsy.org.au

Postal Address

PO Box 8, South Yarra 3141

SERVICE TIMES

Sunday

8am Eucharist (BCP)

10am Sung Eucharist

6pm Evening Prayer

(Eucharist 1st Sunday of month)

*(Choral Evensong 3rd Sunday of month,
from August)*

Wednesday

10am Eucharist

Friday

12noon Eucharist

Saints' Days & Holy Days
as advertised

Morning & Evening Prayer

9am & 5pm weekdays

