

riverlinks



Anglican Church

Newsletter

May 2013

Her children respect and bless her;
her husband joins in with words of praise;

Many women have done wonderful things,
but you're Outclassed them all!"

Charm can mislead and beauty soon fades.

The woman to be admired and praised
is the woman who lives in the Fear of God.

Give her everything she deserves!

Proverbs 31:28-31a ^{MSG}

Our vision: **“Growing a community of faith
committed to Christ and making him known”**

Linking ministering communities in East Launceston, George Town,
Hillwood, Low Head, Pipers River, Riverside & Trevallyn



A Christian guide to thinking ethically

The Western world seems to be moving ever further away from its Judeo-Christian heritage. We are facing significant challenges to long-accepted values (such as the sanctity of life), beliefs, and institutions (such as marriage and family); things that Christians believe help safeguard our very existence as a civilised human society. We believers are challenged to re-examine our views on a range of moral issues and know what we believe and why.

That's not a bad thing.

Is there a way for the Christian to assess most, if not every, moral issue, or must we rely on a synthesis of secular ethics, Biblical proof-texts and personal intuition? I believe there is a way: constructing a Christian ethic that is firmly grounded in a Biblical / Christian worldview – a framework that speaks directly to some moral issues, such as human sexuality, and provides us with signposts for other issues that the Bible does not speak directly to, such as euthanasia.

Let me define my terms. An **'ethic'** is a system or theory of underlying principles that determines the good and the right. **'Morality'** concerns a moral code of beliefs, values and actions that may or may not be underpinned by an ethic (system of principles). Can you see why it would be foolish to have a morality that has no foundation (ethic)? Can you see why it would be important for our underlying ethic to be sound?

The elements of a Christian ethic

A Christian ethic will be founded on our knowledge of God revealed in the Bible, specifically:



1. God as Creator and Redeemer, forming the basis for moral obligation
2. The moral law of God that reflects and expresses the moral character of God – love for God and love for neighbour
3. **God's original purpose for his creation, fulfilled in Christ and his people**

“Who has known the mind of the Lord?
Or who has been his counselor?”
“Who has ever given to God, that God should repay them?”

I will briefly expand on each of these elements. I believe they are essential for constructing a Christian ethic that in turn informs our thinking and acting.

God *is...therefore we ought*

Ultimate reality is God and God has revealed that he alone is God (Isa 44:6-8; Jas 2:19), one God eternally existing in three persons – Father, Son and Holy Spirit (Matt 28:19; Jn 1:1-14; 15:26). God brought everything into existence from nothing (Gen 1; Heb 11:3). Therefore everything is not only dependent upon God but exists for his pleasure and glory (Rom 11:34-36; 1 Jn 3:22). God uniquely created humanity in his image and likeness, to represent God in the world and to rule the world under God (Gen 1:26-30; Ps 8).

Therefore Man is not an autonomous, free agent, but a morally responsible and divinely accountable creature (Ezek 18:1-32; Rom 1:32; 2:6-11). Absolute human freedom or autonomy is an ethic that underlies destructive practices such as abortion and euthanasia. But we do not live in a universe like that. We are the creature and God is the Creator. This divine obligation is heightened by God in Christ becoming our Redeemer. Our morality must therefore

correspond to this reality. We must submit our moral values, beliefs and behaviour to this basic test: does it please and glorify God?

This most basic foundation for our ethic speaks to the practice of euthanasia. If everything depends on God for its existence and continuation, then it follows that any form of euthanasia (voluntary / involuntary) is wrong.

God is *love...therefore love*

The primacy of love in a Christian ethic arises from the **very being of God who 'is love' (1 Jn 4:16)**. The triune God consists in persons in other-person-centred relationship. The Father loves the Son (Jn 3:35). The Son loves the Father and expresses this love by obeying the Father (Jn 14:31). The Spirit is self-effacing and glorifies the Son (Jn 16:13-14). Further, love is defined by the cross of **Christ: 'In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another' (1 Jn 4:10-11)**.

It follows that ultimate meaning consists in other-person-centred relationships of mutual love.

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For from
him and
through him
and for
him are
all things.
To him
be the glory
forever!
Amen.
Romans
11:34-36 ^{NIV}

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You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love.

Here we have an ethical principle that is universally applicable, everywhere, all of the time, without exception – total devotion to God that shows itself in selfless service of others for their highest good. It is therefore unsurprising that the Bible **summarises God’s moral law** for humanity as love for God and love for neighbour (Dt 6:4-5; Lev 19:18; Matt 22:34-40; Rom 13:10; Gal 5:14; Jas 2:8; cf. Gal 5:6; 6:2, 10; Matt 25:31-46). The chief fruit of the Spirit **is love (Gal 5:22)**. As God’s representatives in the world, humans must treat all people equitably and do by them what is the most just and loving thing to do. This foundation of our ethic speaks to contemporary challenges such as the practice of abortion – taking the life of an unborn person – and the treatment of asylum seekers.

We must submit our moral values, beliefs and behaviour to this basic test: does it please and glorify God?

The Kingdom of God
The Kingdom of God is the theme that structures, **develops and unifies the Bible’s** message. It therefore reflects the Biblical worldview that informs our Christian ethic and moral decisions. This world-

view may be represented in this way:

Creation established	God’s Kingdom
Fall rejected	God’s Kingdom
Israel/Law foreshadowed	God’s Kingdom
Jesus Christ inaugurated	God’s Kingdom
New Creation consummated	God’s Kingdom

Because of space constraints, I will only consider briefly the first and third stage and their relevance to a Christian ethic. The creation account in Genesis stresses, among other things, that God built into his creation order, purpose and harmony. Things are ordered **‘according to their kinds’ (Gen 1:11, 12, 21, 24, 25)** and their purpose. In fact there is a close link between design and purpose. For example, **human-kind was created as God’s image bearer on the earth, to fill and rule it (1:26-28)**. Humanity was created in two kinds or sexual natures – male and female – who would join **together in a ‘one flesh’ union** for the purpose of intimate relationship and procreation (1:27-28; 2:24). Here the link between design and purpose is most evident and is foundational to our thinking about human sexuality and **relationships**. **Humanity’s** ultimate purpose was to be in

intimate friendship with God (3:8), a profound union that the marriage relationship expresses and points to (Eph 5:31-32; Ezek 16; Hos 2; Song of Solomon; Rev 19:6-10).

This is why the Bible can speak of certain actions as either being consistent with or contrary to the nature of the person or thing doing the action. For example, divorce is prohibited on the grounds of **God's creation design for the marriage relationship being permanent** (Matt 19:3-6). Any sexual relations outside of the marriage union between a man and a woman are contrary to **God's purpose for sex**. Homosexual behaviour is **'contrary to nature'** (Rom 1:26).

Upon the completion of the creation, God decreed that it was **'very good'** (Gen 1:31) and rested from his creative work (Gen 2:2). Here we see **God's Kingdom established**. His people are living in his place under his rule, rightly relating to God, each other and the creation. Therefore the original Creation order and purpose are a vital element of our Christian ethic for determining what is good and right.

At the heart of the Fall of humanity is the rejection of **God's Kingdom and reversal of God's good purposes for his**

creation that results in disharmony, disorder and death (Gen 3; cf. chs 4-11). It is very important to understand that this rebellion comes from a desire to **'be like God', to be the arbiter of what is right and wrong** (Gen 3:5); in other words, to live outside of God's Kingdom rule. This same desire for autonomy and the rights of individuals to choose their own values and morality independent of God drives much of the contemporary ethical arguments and debates.

We want to 'be like God,' even be as God, ruling our lives and our society as we determine.

In the person and ministry of Jesus Christ the Kingdom of God was wonderfully and powerfully present (Mt 12:28). His life and teaching, his death, resurrection and ascension all demonstrate that he is God's King and Son, the GodMan who fulfils God's purposes, not just for humanity but for the whole creation, to the glory of God (Rom 5:12-21; Heb 2:5-10; 5:8-9). In and through Jesus, God's creation order and purpose are being restored. The people of God experience this order and reconciliation within a world that continues to be disordered and alienated (Eph 2:1-3:12; 2 Cor 4:7-18).



For the entire law is fulfilled in keeping this one command: **“Love your neighbor as yourself.”**

Galatians
5: 13,14 ^{NIV}

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from
previous
page*

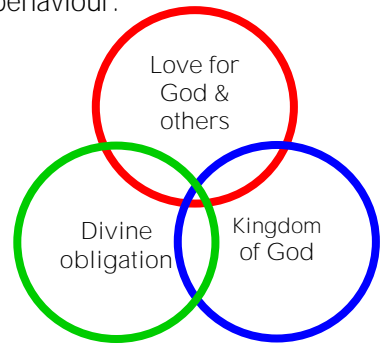
Jesus' death not only reconciles people with God but also with one another (Eph 2:13-14). By his death Jesus has created in himself one new man in place of the two (Eph 2:15); in other **words, Jesus' death has created** and cleansed a new humanity at peace with God and with one another.

Summing up, the good and right thing to do will be that which is **in accordance with God's** creation design and purpose; and with the heart of our ethic being love, the good and right decision or action involving other people will be that which **will promote God's purpose** and so be good for them.

Anyone can
love you when
the sun is
shining
- in the storms
is where
you learn who
truly cares
for you

The relevance for ethics of **Jesus' accomplishment is clear.** The cross creates communities of faith characterized by mutual love (Jn 13:34-35). **Jesus' death on the cross** becomes the paradigm for our relationships: a selfless devotion to God (Mt 16:24-28; Phil 3:10) that is expressed by sacrificial service of others, especially other believers (1 Jn 4:7-21; Jas 2:14-26). This means that the gospel is not only the key to a right understanding of the Bible but also to a Christian ethic. In the Kingdom of God the basis for our ethic is the cross of Christ and the heart of our ethic is love. Therefore the goodness or otherwise of any motivation, intention, action or behaviour is measured against the gospel.

I have proposed a Christian (Biblical) ethic that is founded on three inter-locking elements or principles: divine moral obligation, love for God and others, and the Kingdom purposes of God. This ethic provides an objective Biblical basis and guide for our values, motivations, beliefs and behaviour.



We can do no
great things;
only small
things with
great love
Mother Teresa

Warmly,
David

Church Mice

Copyright Karl A. Zorowski



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Introducing Job

Hi, my name is Job Edmunds and I am 19.

I was born into a Christian family of 6 kids and I am the third eldest. I have lived in Launceston all my life and have been blessed to be educated and complete year 12 at Launceston Christian School.

Having been raised in a Christian family I have been involved in church since I was born. I was taught and encouraged to read the Bible and to pray to Jesus every day. As the case is with all kids born and raised in a good stable Christian family there comes a time when you have to make that decision to follow Christ for yourself and not through your parents anymore. My time came when I was 13yrs old at a youth alive conference in **Hobart where I felt Jesus' love** cover and consume me. Since then God has revealed Himself many times to me and taken me on an amazing spiritual journey to date, which has seen Him work through me in starting Bible study and prayer groups at and through school. Also in starting and leading youth services at Newnham Baptist Church once a month with two of my good friends.

From a young age I have had strong burning desire to serve our Lord Jesus on the mission field and to preach the Gospel where I could. I am honoured and excited to see what the Lord will do for us as I join in partnering with you in serving our Lord Jesus.

Yours in Christ,

Job Edmunds

Job began work with Riverlinks as a Youth Trainee on 15th April. Please pray for Job as he begins this exciting new ministry position with us.



Your
beginnings
will seem
humble,
so
prosperous
will your
future be.

Job 8:7 NIV

Riverlinks

May 2013	
1 st Wed	<i>(each Wednesday)</i> Healing Service – 10:00am at St Oswald's Home & Study Groups – 7:30pm at Stott's home – 7:30pm St Oswald's
2 nd Thur	
3 rd Fri	<i>(each Friday)</i> KYB Study Group – 10:00am at Baptist Church George Town
4 th Sat	Women's Breakfast – 8:00am at St John's Launceston
5 th Sun	Kids' Church – 10:30am at St Oswald's Messy Church – 4:30pm at St Aidan's
6 th Mon	
7 th Tue	<i>(each Tuesday)</i> Prayer Group – 1:00pm at St MM G/Town Home & Study Groups – 1:45pm at Igglesden's home – 7:30pm at Booth's home – 7:30pm at Pedley's home – 7:30pm Stanford's group at St Aidan's AWF Annual Conference at St Helens
8 th Wed	AWF Annual Conference at St Helens
9 th Thur	<i>(each Thursday)</i> mainly music – 10:00am at St Aidan's Crafty Circle – 10:00am at St David's Parish Council meeting – 7:30pm

May 2013	
10 th Fri	
11 th Sat	
12 th Sun	
13 th Mon	Cadorna – 2:00pm
14 th Tue	
15 th Wed	St Oswald's Fellowship Group – 2:00pm Ainslie Service – 2:15pm
16 th Thur	Prescare Legana – 10:45am Grief & Loss Seminar – 7:00pm to 9:00pm at Newstead Baptist Church
17 th Fri	
18 th Sat	
19 th Sun	Preaching Workshop – 2:00pm in the Parish Office
20 th Mon	
21 st Tue	

The deadline for the March Newsletter edition is 24th May

Calendar

May 2013	
22 nd Wed	Shared Lunch – 12:00noon at St Oswald's
23 rd Thur	Crafty Circle – 10:00am at St David's Cancer Council Biggest Morning Tea – 10:00am to 11:00am in the Parish Office
24 th Fri	Youth Group – 7:30 to 9:30pm at St Aidan's
25 th Sat	National Day of Thanksgiving
26 th Sun	CCCGT Service – 6:00pm
27 th Mon	
28 th Tue	
29 th Wed	
30 th Thur	Tamar Park – 1:45pm
31 st Fri	SYNOD
1 st June Sat	SYNOD
2 nd June Sun	Kids' Church – 10:30am at St Oswald's Messy Church – 4:30pm at St Aidan's

June and other dates 2013	
3 rd June	MST meeting
30 th June	Riverlinks Together at George Town
12 th - 14 th July	Ministry Conference
17 th August	Tasmanian Bible Forum at St Aidan's
11 th - 13 th September	Clergy Conference
13 th October	Riverlinks Together with Bishop John

Service Times For Worship Centres

East Launceston			
5 th	10:00 am	Morning Prayer	
12 th	10:00 am	Communion	
19 th	10:00 am	Café Church	
26 th	10:00 am	Communion	
George Town			
5 th	9:00 am	Hillwood	Communion
	9:00 am	Pipers River	Morning Prayer
	10:30 am	George Town	Communion
12 th	9:00 am	Low Head	Communion
	10:30 am	George Town	Together @ 10.30
19 th	9:00 am	Pipers River	Communion
	10:30 am	George Town	Communion
26 th	9:00 am	Low Head	Communion
	10:30 am	George Town	Communion
Riverside & Trevallyn			
5 th	10:00 am	Riverside	Communion
12 th	10:00 am	Riverside	Praise & worship
	5:00 pm	Trevallyn	Communion
19 th	10:00 am	Riverside	Communion
26 th	10:00 am	Riverside	Communion
	5:00 pm	Trevallyn	Evening Prayer
Each Wed	10:00am	Trevallyn	Healing Service
Peace Haven			
12 th	10:30 am	Morning Prayer	
19 th	10:30 am	Holy Communion	
26 th	10:30 am	Holy Communion	

Please send articles, comments, information & photos to the Parish Office
399 West Tamar, Riverside - 6327 4742 office@riverlinks.net.au



CELEBRATING
20 YEARS OF
AUSTRALIA'S
BIGGEST
MORNING TEA

YOUR CUP COUNTS



YOUR CUP COUNTS

Biggest Morning Tea

Thursday 23rd May

10am to 11am in the Parish Office

\$5 per person

all proceeds to the Cancer Council

Grief & Loss Seminar

If you have experienced grief and loss in any of its many forms, please come along to this free seminar.

Grief and Loss Seminar
Thursday 16th May
Newstead Baptist Church
from 7pm—9pm

To register contact the office:
6331 6891
or info@newsteadbaptist.org.au



AWF
Annual
Conference

7th & 8th May
at St Helens

Registration \$50 (*includes dinner
Tues & lunch Tues/Wed*)

Registration forms are available
from the Parish office and must be
returned to Judith Moxon,
PO Box 703 Riverside by 30th April

Women's Breakfast



Join us
for an early
Mother's Day
breakfast,
and be inspired by

Claire Corban-Banks

wife of Longford's new Rector,
mother of 6 children,

"Do you need glasses?"



Saturday, 4 May at 8am

at the Parish Centre,
157 St John St, Launceston

All Welcome

Cost: Faith donation

RSVP: by Thurs 2 May

Office 6331 4896, Stephanie

0416 289 275 or Jenny 0437 697 746



Tasmanian Bible Forums



Three meaty parables for the slack, cosy & frightened
with Revd Adrian Lane

Saturday 17th August
10.00am – 3.00pm

@ St Aidan's

East Launceston

\$15 (includes morning tea & lunch)

RSVP to the Parish office
by 14th August

Chaplaincy Week 19th to 26th May

Lindy Bailey, Riverside Primary School Chaplain, will be speaking at **St Oswald's healing service on 22nd May**. She will also be available to answer questions over lunch to follow. \$7 per person for lunch, raising funds to support RPS Chaplaincy.

The Combined Christian Churches of George Town will also have a focus on school chaplaincy at the next combined service, 6pm on Sunday 26th May at the Catholic Church.



Pupil Free Day Time Travelers **@ St Oswald's**



Goldilocks'

Mother:

"I've got a bill here for a busted chair from the Bear family. Do you know anything about this, Goldie?"

Little Miss

Muffet's

Mother:

"Well, all I've got to say is if you don't get off your tuffet and start cleaning your room, there'll be a lot more spiders around here!"

Humpty

Dumpty's

Mother:

"Humpty, if I've told you once, I've told you a hundred times not to sit on that wall. But would you listen to me? Noooo!"

Butterfly hands

A useful little game that's helped Jim French's young children learn self-control

One of the prayers my wife and I have for our children is that they learn, develop and exercise self awareness and control. Our desire has come from a few sources:

The Bible - we want our children to keep in step with the Holy Spirit (Gal 5:16) and to display **the fruit of the Spirit's work** in their lives. An important aspect of this is self control (Gal 5:23)

- Neurology - we are aware of the importance of developing **our children's brains to enable** them to control our more primal instincts like anger, by exercising control over these strong emotions

- Psychology - being mindful (a focus on the present) is a useful discipline to develop self awareness and good mental health.

One practical way we have tried to teach and develop this in our children who are 2 and 4 years **old is what we call "butterfly hands"**. This is getting our children to interweave their fingers and clasp their hands together.

How we play 'butterfly hands'
When our children get angry



and frustrated we ask them to do their butterfly hands, to put them in their laps and to breathe deeply, first letting out and then drawing a deep breath in, and then regulating their breathing. This may sound like **we're hippies, but it works!**

We have taught our children how to do butterfly hands by making a game of it. There are three simple steps:

1. We first ask them to make a butterfly with their hands (interweave their fingers).
2. Next, we ask them to make the butterfly fly up into the air (move their fingers up and down like a butterfly flying).
3. Lastly, we say to bring the butterfly down to rest in the flowers (they bring their hands to rest in their laps).

This is a fun game, and now our kids know what to do each time we ask them to make butterfly hands.

How we use 'butterfly hands'

We use 'butterfly hands' in a number of ways. Here's a couple of them:

- At the dinner table, when there is an angry outburst, butterfly hands work well to diffuse those meal time situations. They make their butterfly hands and place them on the table in front of them giving a mindful focus. And once calm and in control of their emotions we are able to talk with them and give instructions about eating certain vegetables, or finishing their meal etc. This technique works in lots of situations when they are angry, upset and out of control (tantrums), helping them to calm down and take control of their emotions.

- We also use it when we go shopping. This aspect of butterfly hands has proven to be the most successful. Every time we walk into a shop we tell our children to make their butterfly hands. This stops them touching and picking up things that may get damaged. A number of shopkeepers have commented about this and its effectiveness. One owner of a tea shop was fascinated with how well it worked. She commented that what usually happens in her shop is parents tell their children not to touch, then ask again a number of times, threaten them, and then eventually leave - which is not what the shopkeeper or the parents want.

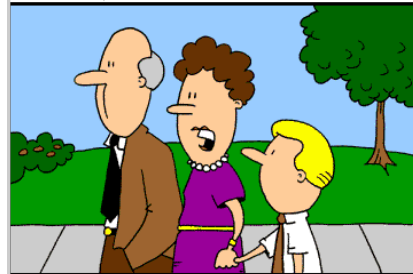
We are not wanting our children to be unemotional or to totally suppress their emotions, but butterfly hands help our children to exercise self control over their emotions. It also enables them to develop focus and concentration that brings them to an awareness of the present. It teaches them to **show respect for other people's property**, which is an expression of love. In this way, we are prayerfully and practically **attempting to work with God's Spirit in our children's lives** in developing the fruit of the Spirit, of which love and self control significantly "bookend" the platter in Galatians 5:22-23.

Jim French

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05-07-1995
YOUR FATHER HAS AGREED TO STAY AWAKE IN CHURCH TODAY SINCE IT IS MOTHER'S DAY ... IT WOULD BE NICE IF YOU WOULD DO THE OPPOSITE FOR ONCE



A tourist was being led through some mangrove swamps in the Northern Territory.

"Is it true," he asked, "that a crocodile won't attack you if you carry a torch?"

"That depends," replied the guide, "on how fast you carry the torch."

The Salamanca Declaration

Living in the New Millennium

Technology is only technology to those who were born before it

Learning is what most adults will do for a living in the 21st century

S.J. Perelman

The trouble with our times is that the future is not what it used to be

Paul Valery

A document representing **Tasmania's Christian** community will be tabled in parliament as a unified response to the social issues currently dividing public opinion. Every major head of church in Tasmania has come on board to sign The Salamanca Declaration, meaning more than 170,000 people are represented in its signatories (according to latest census data on faith affiliation).

The Salamanca Declaration is an affirmation of classical Christian values and the need to uphold them despite unprecedented attack. Seeking the common good of all Tasmanians, it puts forward three points of agreement summed up in the words life, liberty and legacy.

{Life}

All human life is precious and the sanctity of life should be upheld regardless of race, gender, age, religion or stage of development because every human being is endowed by our Creator with equal and inherent dignity.

{Liberty}

Every person has the right to worship God individually and in a faith community. The worshipper has this liberty as a God-given freedom. It entails freedom of conscience, and freedom to speak, gather, worship and generally act in accordance with the beliefs of their faith community. Those with religious convictions share the common democratic liberties which guarantee the freedom to publish, express or proclaim their views in order to help shape our democracy

{Legacy}

A family is a God-given privilege which establishes an invaluable legacy for those involved and for the benefit of society generally. It is best embodied in the birth and development of children within a stable, loving home built around the marriage of a mother and father, and supported by the wider community.

The Salamanca Declaration was conceived when five

church leaders representing **the state's major** denominations met in Salamanca in October 2012 to discuss the social issues eroding sanctity of life, freedom of faith and the family unit. Over the course of six months these men, with input from leading constitutional law expert and former Federal Justice Minister, Professor Michael Tate, penned the document. Key author Dr Andrew Corbett (Pentecostal) drew on the Manhattan Declaration while ensuring a uniquely Tasmanian aspect by liaising with Rev. Will Briggs (Anglican Church), Mr Adrian Lacey (Catholic Church), Rt. Reverend David Jones (Presbyterian Church) and Mr Eric Locket (Baptist Church) in the document's creation.

Salamanca Declaration spokeswoman Claire van Ryn said the document identified the common ground for Christians, whatever their denomination, and encouraged a united stand.

“The Church has been stirred to become cohesive, united. We feel that our key values are under attack and we

need to make clear what we know to be best for the common good of Tasmanians.

“We are upholding classical Christian values that affirm the sanctity of life, that enable people of faith to quietly continue following their religious convictions and that identify family as a privilege and a responsibility that establishes a legacy for those involved and the **greater community,”** Mrs van Ryn said.

The tabling of the Salamanca Declaration today coincides with the launch of the Believe in Tasmania website where individuals can sign up as a further show of support www.believeintasmania.com

Bishop John Harrower, Salamanca Declaration spokeswoman Claire van Ryn and Catholic Archbishop Adrian Doyle. Photo: Ben McKay - Examiner Newspaper



Never judge a book by its movie

J.W. Eagan

Every tomorrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith

Henry Ward Beecher

East Launceston
21-23 Arthur St
East Launceston
0438 378 233

George Town
3 Anne St
George Town
0439 821 038

Hillwood
Hall - Jetty Rd
Hillwood

Low Head
Low Head Rd
Low Head

Peacehaven
185 Penquite Rd
Norwood

Pipers River
School Rd
Pipers River

Riverside
399 West Tamar Hwy
Riverside

Trevallyn
34 Bain Tce
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Opinions expressed in this
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necessarily reflect those of
the clergy or the Anglican
Church.

Newsletter deadline for
photos, articles, etc. is 20th
of each month unless
otherwise stated



Above: Crafty Circle, 2nd & 4th Thursdays at St David's Riverside



Above & right:
Pupil Free Day
Time Travelers



Contact us:

Parish Office (Monday to Friday 9am to 5pm)

6327 4742 office@riverlinks.net.au

Children & Young Families Ministry

6327 3482 kids_families@riverlinks.net.au

Website

www.riverlinks.net.au