



Newsletter

November

2013

All things look to you, O Lord,
to give them their food in due season:
look in mercy on your people,
and hear our prayer for those whose lives and
possessions are threatened by fire.
Give protection and wisdom to fire fighters and
other emergency service personnel.
Encourage our generosity to those who suffer loss.
In your mercy restore your creation and heal our land.
So guide and bless your people,
that we may enjoy the fruits of the earth
and give you thanks with grateful hearts,
through our Lord Jesus Christ. Amen.

A Prayer Book for Australia, 1999, page 205



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

Beatitudes



Have you seen this clever ad for Harley-Davidson bikes on the back of buses around the city?



misunderstand or misapply **Jesus' meaning**. So we'll have a quick look at a couple of things that the beatitudes **aren't**, before we get to what they are.

The beatitudes are not commands. They cannot be interpreted as a New Testament version of the Ten Commandments. Have a **close look, and you'll see that**

Jesus never tells us to do anything in these verses. (There are many commands in the rest of the Sermon on the Mount, from Matt 5:11-7:27, but none here!) Jesus is **not saying 'be poor in spirit', or 'be meek', or 'start mourning'**. How could such commands really be carried out? He is not saying 'be persecuted because of righteousness.' Such a command would clearly be nonsense!

They are also not motherhood statements. (A motherhood statement is a trite statement that is impossible to disagree with, **but which doesn't really mean much**). The beatitudes

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

The first thought that sprang into my mind was how accurately the advertiser had captured one of the key values in our culture. Gentle people, humble people, *meek* people do not get ahead. If you want something, you have to go out and take it. Look after yourself. Put yourself forward. Blow your own trumpet.

The ad plays on Jesus' words in Matthew 5:5 – 'Blessed are the meek, for they will inherit the earth.' These words, and the whole of the beatitudes from Matthew 5:1-10, are familiar to those of us who have been in church for a while. But it is easy to

are profound statements that are either a true indication of **the values of God's Kingdom**, or are complete nonsense.

So what are these statements all about then? I want to suggest that there are four aspects, that will help us to **understand Jesus' words**, and to rest in love and awe of Him.

Firstly, the beatitudes stand **our world's value system** on its head. The bus ad highlighted the dramatic contrast between our western cultural values and the values of the kingdom of God. And the contrast between ancient values and the Kingdom of God is just as great. The world does not respect the meek or the poor in spirit – it respects the wealthy, confident and powerful. The world shuns mourning and sorrow – it chases after rejoicing and celebration. It does not value righteousness, purity of heart, or mercy – it blesses results, control, and a hard-nosed attitude.

In contrast to this, Jesus declares those people who are poor, sorrowful, meek,

pure, merciful and hungry for righteousness to be the ones who are blessed.

Secondly, then, Jesus is describing what it is to be a disciple – to have been transformed by His glorious gospel. Remember, there are no commands here. Instead, Jesus is looking out on his disciples, and describing what he sees. He sees people who **know that they need God's** mercy (poor in spirit), because they are inherently sinful. He sees people who are convicted of their sin by the gospel, and who mourn for their wrongdoing and the brokenness it causes. He sees people who are humble before their God, who long for the righteousness of the gospel (in their own lives and on the earth). He sees those who are learning to forgive as they have been forgiven; who seek purity and godliness as they imitate their God and saviour; who make peace as they enjoy the peace that the gospel brings. He sees those who will be persecuted because their light shows the **world's darkness**.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

Matthew 5:3-12^{NIV}

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page*

Grieving isn't
evidence of
weakness;
it's evidence
of love:
"Jesus wept"
John 11:35

Don't panic,
pray!
Don't worry,
worship!
Don't give up,
grow up!

Rick Warren

Thirdly, Jesus offers both comfort and hope to his disciples. It costs everything to follow Jesus. Some of the implications of that decision are clear from these verses – poverty, mourning, persecutions, sorrow over sin and a longing to see righteousness. It would be easy to look at the cost and **to simply say: 'it's not worth it!' It would be easy to let with world's measure of success** tell us that following Jesus is pointless. It would be easy to agree with that bus ad, and to go out and get what I want, right now.

However, Jesus declares that those people who are transformed by the gospel, **who are saved by Jesus' power**, are blessed. The reason that they are blessed is because God has brought them into his Kingdom, and promises them comfort, satisfaction, mercy, a place in his family, and an inheritance with Him. In these words, Jesus offers a *present comfort* to his followers, and a *future hope*.

There is comfort now, because we know that the

Kingdom of God is ours now. It is not yet realised in all its perfection, but the Kingdom is presently among us, the Holy Spirit currently in us, and Jesus interceding for us *now*. We do not need to grit our teeth and wait alone – there is comfort now.

There is hope for the future, as we know and trust that tears will be wiped away, that justice will be done, that we will be shown mercy at the judgment seat, that we will see God, and that we will inherit, with Jesus, the new creation. We do not need to take the small consolation of present comforts, for we know that when the future hope is fulfilled it will be all comfort, and joy, and glory, and light!

Finally, Jesus words here provoke two questions – am I blessed? And how can I live in this way?

When I use the beatitudes as a diagnostic tool, I see pretty **quickly that I don't measure up**. There are many areas in which I fall short, or barely even try. And if I look back on my history in light of these verses, I can see that all my

trying doesn't amount to much. So what am I to do, if my efforts don't bring me to a point where I can live according to the values of God's Kingdom?

In such times, I am driven back to the one man who ever did measure up to these statements – Jesus. He is the truly poor in spirit – wholly relying on God. He is the one who truly mourned for the lost world, and hungered for

righteousness. He is the truly meek and merciful, the true peacemaker, the *only* one really pure in heart. And of course, he suffered the ultimate persecution for **righteousness' sake. When I see my own shortcomings, I am drawn to the one who is both the perfect example of a Godly life, and the source of power to live in this way.**

James

Mission Giving
July to
September
\$4663
(Budget \$4800)

CMS General
\$250

CMS Link
Missionaries
\$750

ABM \$450

BCA \$450

Barnabas Fund
\$250

Bible Society
\$734

Scripture Union
GT Chaplaincy
\$200
RHS Chaplaincy
\$500

Staff Support
\$200

World Vision
\$129

Youth Intern
\$750

Financial Report July – September

		<i>Budget</i>
<i>Income</i>	\$66,244	\$67,620
<i>Expenditure</i>	<u>\$76,614</u>	<u>\$78,586</u>
<i>Operating loss</i>	\$10,369	\$10,966

The operating Quarter from July to September has met the budget forecast.

The offertory was \$1200 below budget, and October is Stewardship month for us to recommit our offertory for the coming year.

Normally the first quarter struggles to receive the budget income with people away.

Expenditure has been kept within the projected level and I thank everyone for keeping power use under control during the winter.

Ken Pedley
Treasurer



A linguistics professor was lecturing to his English class one day. "In English," he said, "A double negative forms a positive. In some languages, though, such as Russian, a double negative is still a negative. However, there is no language wherein a double positive can form a negative." A voice from the back of the room piped up, "Yeah, right."

Happy Day



Jo Tevelein, Kaye Gregory and Alister Stott are all within a unit or two of finishing the course. Anne Neale has just started. Trish and James strongly encouraged others in the parish to take up the course. Might God be prompting you to do something like this? Why not take a look at the study units that are available? The exams are optional. The first unit is a terrifically helpful overview of the whole Bible (Intro to the Bible) and is heavily subsidised at just \$50. You can take a look at all the information on the Riverlinks website: www.riverlinks.net.au and of course speak to me with any questions you might have.

David Rogers-Smith

Trish Anderson and James Oakley have every reason to be smiling in this photo. After a number of years of focused study and reflection they have successfully completed the diocesan Certificate in Theology & Ministry. Bishop Ross Nicholson presented Trish and James with their Certificate during our Riverlinks Together Service in October. Both Trish and James told the congregation that God has revealed a great deal to them in the Bible through their studies and that they are much better equipped to read and teach the Bible properly. James spoke of having laid a solid foundation that he is now building on with further theological study through Ridley College, Melbourne.



Seniors Week



Three separate activities were held as part of the 2013 Seniors Week program in Riverlinks.

important it is to tell your ophthalmologist your medical history including prescribed medications.

A special Healing Service was well attended, 18 in all, about half being visitors and several of those from George Town. Kaye stepped in at short notice with her usual good teaching after our chosen speaker was unable to be there. Kaye also prepared some very good and sensitive material for people to take home to encourage and inform them on the nature of Christian healing. Thank you Kaye.

After a healthy lunch praised by many, Dr Andrew Patrick spoke, giving more technical information in a very interesting and informative way. We are indebted to him for giving his time. Thank you Ian for suggesting this great topic & arranging with Dr Andrew to come and talk to us.

Sincere thanks to everyone who helped make Seniors Week a great success in our Parish once again.

Jenny Pedley

The Crafty Circle were delighted by the skills they learned making two special Christmas cards with expert help from Karen Murgatroyd sharing her skills and new ideas.

On Friday's morning session Leanne Coleman, the "scrub nurse" at the Launceston Eye Hospital, imparted lots of necessary information for general eye health and the **eye's construction**, as well as what happens when you come for an eye examination or surgery, reiterating how



Riverlinks

November 2013	
1st Fri	<i>(each Friday)</i> KYB Study Group – 10:00am at Baptist Church George Town Youth Group – 6:00 to 7:45pm at St John's Seeing in the Future: all about eye health – 10:30am to 3:00pm at St David's
2nd Sat	Garage Sale Fundraiser for Children, Youth & Young Families Ministry – 8:00am to 12:00 noon
3rd Sun	Kids' Church – 10:30am at St Oswald's Messy Church – 4:30pm at St Aidan's
4th Mon	*** Recreation Day Public Holiday***
5th 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
6th 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
7th Thur	<i>(each Thursday)</i> mainly music – 10:00am at St Aidan's Confirmation of May Smith – 6:00pm at St Mary Magdalene's George Town & followed by a shared meal
8th Fri	

November 2013	
9th Sat	Global Insight – 6:15pm at Bible House
10th Sun	
11th Mon	*** Remembrance Day *** Cadorna – 2:00pm
12th Tue	
13th Wed	
14th Thur	Crafty Circle – 10:00am at St David's Parish Council meeting – 7:30pm Bible Storytelling Workshop – 6:00 to 9:00pm
15th Fri	Bible Storytelling Workshop – 8:30 to 5:30pm
16th Sat	Bible Storytelling Workshop – 8:30 to 5:30pm
17th Sun	Bible Storytelling Workshop – 2:00 to 8:00pm
18th Mon	
19th Tue	
20th Wed	St Oswald's Fellowship Group – 2:00pm Ainslie Service – 2:15pm

The deadline for the December Newsletter edition is 24th November

Calendar

November 2013	
21 st Thur	Prescare Legana – 10:45am
22 nd Fri	
23 rd Sat	
24 th Sun	
25 th Mon	
26 th Tue	
27 th Wed	CCCCGT Service – 6:00pm
28 th Thur	Crafty Circle – 10:00am at St David's Tamar Park – 1:45pm
29 th Fri	
30 th Sat	
1 st Dec Sun	*** First Sunday in Advent *** Kids' Church Christmas – 10:30am Messy Christmas – 4:30pm

Riverlinks Anglican Parish Newsletter is published monthly.
Opinions expressed in this publication do not necessarily
reflect those of the clergy or the Anglican Church.
Newsletter deadline for photos, articles, etc. is 20th of each month
unless otherwise stated

December & 2014	
1 st December	Kids' Church Christmas 10:30am & Messy Christmas 4:30pm
8 th December	Christmas Carol Service at Riverside
17 th December	Usual Unusual Christmas Service at Hillwood
22 nd December	9 Lessons & Carols at George Town
9 th - 12 th January 2014	CMS Summerview at Camp Banksia Port Sorell
3 rd - 25 th January 2014	Anglican Camping Tasmania Summer Camps, Grade 3 to 12

Service Times For Worship Centres

East Launceston			
3 rd	10:00 am 4:30 pm	Morning Prayer Messy Church	
10 th	10:00 am	Communion	
17 th	10:00 am	Morning Prayer	
24 th	10:00 am	Communion	
George Town			
3 rd	9:00 am 9:00 am 10:30 am	Hillwood Pipers River George Town	Communion Morning Prayer Communion
10 th	9:00 am 10:30 am	Low Head George Town	Morning Prayer Together @ 10.30
17 th	9:00 am 10:30 am	Pipers River George Town	Communion Communion
24 th	9:00 am 10:30 am	Low Head George Town	Communion Communion
Riverside & Trevallyn			
3 rd	10:00 am 10:30 am	Riverside Trevallyn	Communion Kids' Church
10 th	10:00 am	Riverside	Praise & Worship
17 th	10:00 am	Riverside	Communion
24 th	10:00 am	Riverside	Communion
Each Wed	10:00am	Trevallyn	Healing Service
Peace Haven			
10 th	10:30 am	Holy Communion	
17 th	10:30 am	Morning Prayer	
24 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



Anglican Camping Tasmania Summer Camps 2014

*Camps for Grades 3-6, 4-6,
7-9, 9-12 & 10-12*

Early bird - pay before 15 November \$245
or \$265 after 15 November

Info available from James or Job, Parish office, or online
@ www.anglicancampingtasmania.org

SummerView2014

9-12 JANUARY | CAMP BANKS A, PORT SORELL



Registration forms available in centres or from the Parish office

SummerView is a conference and retreat for Christians who want to be inspired and challenged through good teaching, stimulating speakers and fellowship with others to learn more about God. It is the perfect opportunity to find out more about global mission and be encouraged to become more actively involved in God's work.

GUEST SPEAKERS: **Guy Mason**, founding pastor of City on a Hill in Melbourne

Dr Sylvia Collinson, a former lecturer at Morling College

Dr Kang-San Tan, Executive Director of AsiaCMS

GUEST MISSIONARIES: **Kate Dalitz, Ellie Firth, Tim and Emma**, and CMS-A Federal Secretary **Peter Rodgers**

Registration closes **Monday 9 December 2013**



Fundraiser for
Children's,

Youth &
Young Families
Ministry

Saturday 2nd November

8am to 12 noon

in St David's Hall,

399 West Tamar Rd, Riverside

Time to clean out the 'attic'? All items suitable for a garage sale very much appreciated & can be left at the Parish office. Contact Ian Morley for more info

Confirmation Service

May Smith will be confirmed at a service in St Mary Magdalene's Church George Town on Thursday 7th November. We will have a meal together after the service, so please bring a plate of food to share and celebrate this special occasion.

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01-25-2013

IF YOU ARE OUT THERE, SEND A SIGN. SOMETHING SIMPLE ... LIKE HAVE THIS LOTTERY TICKET I BOUGHT WIN ... OR MAYBE THAT GIRL SUE FALLS IN LOVE WITH ME ... OR I FIND A PILE OF CASH OR SOMETHING. PLEASE SOMETHING SIMPLE LIKE THAT TO LET ME KNOW YOU ARE THERE

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Riverlinks Together & CTM Graduation at St Aidan's





Archie Poulos is a lecturer in the Ministry

Department at Moore Theological College, and the director of Moore College's Centre for Ministry Development

You will be well rewarded for saying something kind, but all some people think about is how to be cruel and mean.

Proverbs 13:2 CEV

Arrogant know-it-alls stir up discord, but wise men and women listen to each other's counsel.

Proverbs 13:10 MSG

Unrelenting disappointment leaves you heartsick, but a sudden good break can turn life around.

Proverbs 13:12 MSG

Building church with Lego blocks

Paul Borden, a church growth consultant from the United States, spends his time helping to turn around struggling churches to become healthy churches. Earlier this year we had Paul to teach in our **Master's program at Moore College** and along with his main material he made lots of wise and helpful suggestions about how to conduct ministry.

One really helpful suggestion is to think of building the church out of Lego blocks!

Let me explain:

WHAT GUESTS ARE LOOKING FOR

Every church I know thinks that they are really friendly. In fact most say they are the friendliest church they know. This thinking makes it hard for congregation members to see **why guests don't return** given that they have been given such a friendly reception.

The reason that guests don't return is that they are not looking for a friendly church but for friends!

Borden argues that people are looking for a third place to be anchored where they are valued for who they are and what they do. He explains that

this happens in the first place in our families, and in the second place at work, but we need another place where this happens. This is why we have experienced such a rise in phenomena like personal training groups, evening college participation and dancing groups.

So visitors come to our churches seeking this third place. But what they find is friendly people who are too busy to become their friends, and value their involvement in a deep, ongoing way.

LEGO BLOCKS

Borden then helpfully diagnoses the problem with the image of Lego blocks.



Every person only has a limited capacity for the number of friends they can maintain - and it is different for different people. The number of friends a person can maintain is like the nodules on a Lego block. Some Lego blocks

have two nodules, and some ten, but each has only a limited number of them.

What our churches do well is enable us to build deep friendships, so much so that if you have been in church for any length of time, that no matter how many lego nodules you have; you have filled all of them with friends. That means that no one in church has any more capacity for making more friends. So we have a problem. Guests arrive wanting to fill their lego nodules, and members have no nodules left for them to attach to.

MAKING FRIENDS

Rather than berating congregation members for not making more friends, or feeling guilty about our inability to better relate to new members Borden has another solution.

The solution is to ask who has nodules available so that they can make real friends? The **answer is 'those who are fairly new themselves, as they have not yet filled their nodules'**.

The way to help newcomers find the third place and develop friends is to put them in contact with other newcomers. This is an obvious solution.

I have seen a few churches in Sydney do this over the years. One church, every four weeks **begins a 'Welcome Group'** where all guests are taken for Bible study together. They get to know each other and even begin to develop friendships. **These 'Welcome Groups' then become a new Bible study group of friends.**

The problem with this model is obvious. Becoming a Christian is a supernatural work of the Spirit of God effected through people hearing and responding to the Word. It is not achieved by merely having friends and hanging around together in church. If we team up guests into friendship groups, where is the opportunity to share the Word of God?

The solution? We need to ask a few mature Christian leaders to be willing to remove some friendship connections from their lego nodules in order to free them up to become members of new groups. This will enable deep relationships to develop with newcomers – relationships that enable the gospel to be proclaimed.

Lego church thinking has a lot going for it.

Archie Poulos

Very often, the thing the enemy uses to try to destroy your life is the very thing God uses to help others. God can heal every hurt and turn your scars into signs of strength for his glory. Your past mistakes, hurts, and pain can help give someone else a future. Whatever we have gone through enables us to help others. **God doesn't** waste one experience of our lives. He uses everything to help someone **else. He doesn't** want us to remain crippled, immobilised, or paralysed by the past. Instead, he sent us Jesus to show us how to step into the future.
Christinen Caine

Discipline: I don't think it means what you think it means

A father and his small son were standing in front

of the tigers cage at the zoo.

Father was explaining how ferocious and strong tigers are and junior was taking it all in with a serious expression.

Dad," the boy said finally, "if the tiger got out of his cage and ate you up ..."

"Yes, son?" the father said expectantly.

"What bus should I take home?" the boy finished.



What does Paul mean when he says "bring them up in the discipline and instruction of the Lord"?

In *The Princess Bride*, Vizzini, the Sicilian, keeps using the word "inconceivable". He uses it again and again, like when the Dread Pirate Roberts avoids a major fall despite having his climbing rope cut. Inigo Montoya, the swordsman, voices what we have all been thinking: "You keep using that word; I do not think it means what you think it means."

The same can be true of a big issue in Christian parenting, and it comes from this verse:

Children, obey your parents in the Lord, for this is right.

"Honor your father and mother" (this is the first commandment with a promise) "that it may go well with you and that you may live long in the land." Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. (Ephesians 6:1)

There is not a great deal of teaching in the NT that is explicitly about the task of

parenting. What that means amongst other things, is that we must be all the more careful to understand properly what direction and guidance we have been offered. Ephesians 6:1-4 is one of the few passages that addresses the topic. But when we get to verse four, I wonder if Paul would say to us (but probably not in a Spanish accent) "*Discipline. I do not think it means what you think it means.*"

Three kinds of discipline

So what kind of discipline is Paul talking about?

Military Discipline. If it is military discipline, the word can sound to us as if childhood can and should be regimented. What we as parents are to do is to direct the troops under our command. Whether or not we require them to intone, "*Sir, yes sir!*" their role is to obey.

Schoolyard Discipline. Perhaps discipline is more of the schoolyard kind. Discipline is about maintaining control of the reins, **keeping the upper hand.** It's about making rules to keep ill-discipline in check, ensuring that the rules are kept and issuing appropriate punishments when they are not.

Technical Discipline. Or maybe discipline is essentially about making sure that there is a level of precision in all that is done. Discipline is about dotting each of the i's and crossing all the t's. **It's about doing things properly** because that is the best way to do them. And that is normally code for doing things how I like them to be done.

If Paul were to hear his passage explained in any of these ways he may just say, *"Discipline. I do not think it means what you think it means."*

Paul's meaning of discipline

The Greek word that he used has to do with an organised and coherent training package. This training had the aim of cultivating familiarity with the cultural markers and traditions of a community. The training would be offered in order to acquire an appreciation of the key elements of that culture. Even more, the hope and expectation is that through involvement in the program, participants will develop a sense of identity that is fully aligned with that culture and that tradition. They will tell its stories and sing its songs. They will take in its norms, and live out its values. Furthermore we see that for Paul, the implementation of the program is shaped by the caring and nurturing

command *"bring them up"*, the same word that was used in 5:29.

"Bring them up in the discipline ... of the Lord" envisages that parents will teach their children the broad contours of the story of salvation: call and obedience, anointing and service, justice and mercy. It supposes that we will discuss together why we say the things we do in the communion service, or what is it about baptism that ties in with the beginning of faith. It anticipates that our children will be told the stories about those heroes who have stood up for Jesus in the past, and about the role models whose examples shine out to the world today. It means that we will share with them the Psalms, and we will teach our children to pray. We will remember together our past, join them in asking for grace to handle the present, and look forward with them in the hope of the resurrection.

Andy Stirrup

Andy Stirrup teaches Children's ministry and family ministry at Youthworks College, Sydney.



Reproduced by permission from an article which first appeared at www.growingfaith.com.au

"What do you do?" a young man asked the beautiful girl he was dancing with.

"I'm a nurse."

"I wish I could be ill and let you nurse me," he whispered in her ear.

"That would be miraculous.

I work on the maternity ward."

A man walks into a doctors office. He has a cucumber up his nose, a carrot in his left ear and a banana in his right ear.

"What's the matter with me?" he asks the doctor.

The doctor replies, **"You're not eating properly."**

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Hillwood

Low Head
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Low Head

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Norwood

Pipers River
School Rd
Pipers River

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Riverside

Trevallyn
34 Bain Tce
Trevallyn
0409 799 419



ABOVE:
Riverlinks Together
at St Aidan's with
CTM Graduation
Certificates
presented to
Trish & James
by Bp Ross



Around 150 boxes have been filled for Operation Christmas Child from around the Parish this year.

BELOW: **East Launceston's** contribution & contributors

