



HOLY TRINITY ANGLICAN CHURCH  
WILLIAMSTOWN

**GOOD FRIDAY**  
**10 April 2020**

**SOLEMN LITURGY  
OF THE PASSION AND  
DEATH OF THE LORD**



*Holy Trinity has been a faithful Christian presence in Williamstown since 1854. Holy Trinity welcomes everyone regardless of age, gender, sexual orientation, race or background. Thank you for being part of our faith community.*

## **ABOUT HOLY WEEK**

It is still uncertain when Christians first began to make an annual memorial of the death and resurrection of Christ. This *Pascha* (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the Pascha developed into the articulated structure of Holy Week and Easter with which we are familiar. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms was already observed in Jerusalem in the fourth century. Maundy Thursday (from *mandatum*, 'commandment', because of the use of John 13:34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist (Holy Communion), and the Christ's loving obedience through the agony of Gethsemane.

After keeping vigil ('Could you not watch with me one hour?') Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday. The church remains stripped of all decoration. It continues bare and empty through the following day, Holy Saturday, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as Easter Day draws near.

## **AN INVITATION TO WORSHIP AND REFLECTION**

If safe to do so, you are invited to light a candle as you enter into this time of prayer and reflection that you have set aside as sacred.

## **JOIN US ON YOUTUBE**

There will be a Good Friday Reflection livestream on our parish YouTube channel 9.30am Friday 10 April

<https://www.youtube.com/channel/UCILrivDqkG0qLgmVHCNsklg>

*Holy Trinity Anglican Church is on the sovereign lands of the Yalukit Willum of the Kulin Nation. We pay respect to Elders past, present and emerging.*

## **THE SENTENCE**

All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. *Philippians 2.8-9*

*A time of silence is observed*

## **COLLECT OF THE DAY**

Almighty God, look with mercy on us your family, for whom our Lord Jesus Christ was willing to be betrayed and to be given into the hands of sinners and to suffer death on a cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## **THE MINISTRY OF THE WORD**

**The First Reading:** Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him —so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.

By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

For the Word of the Lord **Thanks be to God**

### **Psalm 22**

- <sup>1</sup> My God, my God, why have you forsaken me?
- <sup>2</sup> Why are you so far from helping me, from the words of my groaning?
- <sup>2</sup> O my God, I cry by day, but you do not answer;  
and by night, but find no rest.
- <sup>3</sup> Yet you are holy, enthroned on the praises of Israel.
- <sup>4</sup> In you our ancestors trusted; they trusted, and you delivered them.
- <sup>5</sup> To you they cried, and were saved;  
in you they trusted, and were not put to shame.
- <sup>6</sup> But I am a worm, and not human;  
scorned by others, and despised by the people.
- <sup>7</sup> All who see me mock at me;  
they make mouths at me, they shake their heads;
- <sup>8</sup> 'Commit your cause to the LORD; let him deliver—  
let him rescue the one in whom he delights!'
- <sup>9</sup> Yet it was you who took me from the womb;  
you kept me safe on my mother's breast.
- <sup>10</sup> On you I was cast from my birth,  
and since my mother bore me you have been my God.
- <sup>11</sup> Do not be far from me, for trouble is near and there is no one to help.
- <sup>12</sup> Many bulls encircle me, strong bulls of Bashan surround me;
- <sup>13</sup> they open wide their mouths at me, like a ravening and roaring lion.
- <sup>14</sup> I am poured out like water, and all my bones are out of joint;  
my heart is like wax; it is melted within my breast;
- <sup>15</sup> my mouth is dried up like a potsherd, and my tongue sticks to my jaws;  
you lay me in the dust of death.
- <sup>16</sup> For dogs are all around me; a company of evildoers encircles me.  
My hands and feet have shrivelled;
- <sup>17</sup> I can count all my bones. They stare and gloat over me;
- <sup>18</sup> they divide my clothes among themselves,  
and for my clothing they cast lots.
- <sup>19</sup> But you, O LORD, do not be far away!  
O my help, come quickly to my aid!
- <sup>20</sup> Deliver my soul from the sword, my life from the power of the dog!

<sup>21</sup> Save me from the mouth of the lion!  
From the horns of the wild oxen you have rescued me.  
<sup>22</sup> I will tell of your name to my brothers and sisters;  
in the midst of the congregation I will praise you:  
<sup>23</sup> You who fear the LORD, praise him! All you offspring of Jacob, glorify him;  
stand in awe of him, all you offspring of Israel!  
<sup>24</sup> For he did not despise or abhor the affliction of the afflicted; he did not hide  
his face from me, but heard when I cried to him.  
<sup>25</sup> From you comes my praise in the great congregation;  
my vows I will pay before those who fear him.  
<sup>26</sup> The poor shall eat and be satisfied;  
those who seek him shall praise the LORD. May your hearts live for ever!  
<sup>27</sup> All the ends of the earth shall remember and turn to the LORD;  
and all the families of the nations shall worship before him.  
<sup>28</sup> For dominion belongs to the LORD, and he rules over the nations.  
<sup>29</sup> To him, indeed, shall all who sleep in the earth bow down;  
before him shall bow all who go down to the dust, and I shall live for him.  
<sup>30</sup> Posterity will serve him; future generations will be told about the Lord,  
<sup>31</sup> and proclaim his deliverance to a people yet unborn,  
saying that he has done it.

### **The Second Reading** Hebrews 10:16-25

'This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds', he also adds, 'I will remember their sins and their lawless deeds no more.' Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

For the Word of the Lord **Thanks be to God**

### **The Gospel** according to Saint John 18:1-19:42

This is the Gospel of the Lord. **Glory to you Lord Jesus Christ.**

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was

to happen to him, came forward and asked them, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.' When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, 'What accusation do you bring against this

man?’ They answered, ‘If this man were not a criminal, we would not have handed him over to you.’ Pilate said to them, ‘Take him yourselves and judge him according to your law.’ The Jews replied, ‘We are not permitted to put anyone to death.’ (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, ‘Are you the King of the Jews?’ Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’ Pilate replied, ‘I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?’ Jesus answered, ‘My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.’ Pilate asked him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.’ Pilate asked him, ‘What is truth?’

After he had said this, he went out to the Jews again and told them, ‘I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?’ They shouted in reply, ‘Not this man, but Barabbas!’ Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. Pilate went out again and said to them, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’ When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ The Jews answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, ‘Where are you from?’ But Jesus gave him no answer. Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’ Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.’ From then on Pilate tried to release him, but the Jews cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’

When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in

Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."' Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

**THE SERMON** Rev Elizabeth Murray

*A recording of the sermon will be available from Friday morning.*

### **THE CONFESSION**

God shows great love for us in that while we were still sinners Christ died for us. Let us confess our sins.

**O Christ, we are stripped bare by your suffering. You see our dreams, our demons, and the secrets we keep even from ourselves. Forgive all that needs to be forgiven, heal all that needs to be healed, awaken all the good that sleeps in us, banish all the fears that paralyse us. Put the power of your cross into our lives for ever, and clothe us with hope and love.**

### **ASSURANCE OF FORGIVENESS**

We have turned our hearts to God in repentance, and our sins are laid bare before the cross of Jesus Christ. God pardons those who humbly repent, and truly believe the gospel. Therefore we have peace with God, through Jesus Christ. **Amen.**

### **THE SOLEMN PRAYERS**

*God sent the Son into the world, not to condemn the world, but so that the world might be saved through him. So let us bring the needs of the whole world to the foot of the cross of Christ.*

*I ask you to pray for the Church of God throughout the world, that God the almighty, eternal One will guide it, and gather it in unity and peace.*

*(pause for silent prayer)* Lord, in your mercy **hear our prayer.**

Holy God, you have shown your glory to all nations in Christ your Son: guide the work of your Church, help it to keep the faith, proclaim your Name, and bring your salvation to all people.

*I ask you to pray for all God's people in their vocation and ministry, for all bishops, priests and deacons, for Kate our bishop, Philip our Archbishop, and Philip our Acting Primate, and for all who are preparing for baptism and confirmation. (pause for silent prayer)* Lord, in your mercy **hear our prayer.**

Holy God, by your Spirit you teach your Church and make us holy: help each of us to do your work more faithfully.

*I ask you to pray for all who confess Christ crucified, that God will heal our divisions.*

*(pause for silent prayer)* Lord, in your mercy **hear our prayer.**

Holy God, in baptism you make us one in Christ: help us to persevere in faith, and make us one in love and service.

*I ask you to pray for the peace of Jerusalem, and for the Jewish people, the first to hear the word of God.*

*(pause for silent prayer)* Lord, in your mercy **hear our prayer.**

Holy God, long ago you gave your promise to Abraham and Sarah. Bless the people you first made your own: keep them in the love of your Name, and in faithfulness to your covenant.

*I ask you to pray for all who do not look to Christ as Saviour, and all who do not believe in God.*

*(pause for silent prayer)* Lord, in your mercy **hear our prayer.**

Holy God, you created man and woman in your image: draw all people to yourself, that they may acknowledge you as the maker and redeemer of all, and know Christ's mercy and grace.

*I ask you to pray for the peace of the world, for those in authority, and for all who shape our common life.*

*(pause for silent prayer)* Lord, in your mercy **hear our prayer**

Holy God, you desire justice for all the earth: guide our leaders and guard all peoples in the way of righteousness, freedom and peace.

*I ask you to pray for the sick, the dying and all in need; for the homeless, the hungry and the oppressed; for those in darkness and despair.*

*(pause for silent prayer)* Lord, in your mercy **hear our prayer.**

Holy God, all tenderness and healing flow from you: give strength to the weary and courage to the downhearted, and show mercy to all who are in trouble.

Most merciful God, we commit ourselves to you and pray for the grace of a holy life, that, with all who have died and are alive in Christ, we may come to the fullness of eternal life, and the joy of the resurrection in Jesus Christ our Lord. **Amen.**

*A time of silent reflection on Jesus' crucifixion and burial in the tomb.*

As our Saviour Christ has taught us, we are confident to pray:

**Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen**

### **CONCLUDING RITE**

O Lord Jesus Christ, Son of the living God, set your passion, cross and death between your judgement and our souls, now and in the hour of our death. Grant mercy and grace to the living, rest to the departed, to your Church peace and concord and to us sinners forgiveness, and everlasting life and glory; for, with the Father and the Holy Spirit, you are alive and reign, God, now and for ever. **Amen.**

Lord Jesus Christ, **the story of your suffering is written in our hearts, and the salvation of the world is in your outstretched hands. Keep your victory always before our eyes, your praise on our lips, your peace in our lives. Amen.**

*There is no blessing.*

*We leave this sacred time in silence.*

## THE PARISH AT A GLANCE

Vicar: Rev Elizabeth Murray  
Email: vicar@htw.org.au Phone: 0419 106 457  
Day off: Friday

**PARISH OFFICE:** office@htw.org.au **POSTAL:** PO Box 515, Williamstown 3016  
**ADDRESS:** 255 Nelson Place Williamstown 3016 **WEBSITE:** [www.htw.org.au](http://www.htw.org.au)

**NOTE: The Parish Office will NOT be open until after Easter**

### Wardens:

Sally Burt ..... 0402 332 844  
Tom Verghese ..... 0419 999 292

### Honorary Lay Minister to Men:

Scott Phillips..... 0411 751 755

### Treasurer:

Laurence Gray ..... 0431 322 490

### Bookkeeper:

Ian Stewart ..... 0438 070 439

### Parish Council Secretary:

Judy White ..... 0434 250 411

### Administration:

Judy White ..... 0434 250 411

### Pastoral Care:

Janice Schmidt..... 0409 180 144

### Baptism Arrangements:

Parish Office, Wed & Fri 9 - 4 9397 5330

### Weddings:

Judy White, Parish Office  
Wed/Fri 9397 5330

### The Pilot - Parish Journal:

Judy White ..... 0434 250 411

### Community Lunch Programme : (Mon & Fri 10 - 1 pm):

Wilma Robarts:..... 0409 862 292

Christine Hurwood..... 0428 589 092

### HTW/Anglicare Emergency Relief Partnership:

Carol Willis ..... 0439 458 096

### Organists:

Craig Douglass..... 0425 774 307

John Rivers..... 0473 029 187

### Women of Holy Trinity:

Liz White ..... 0407 850 501

Neralie Hoadley

### Music Group:

Carol Huren..... 0410 476 607

### Ada Cambridge Book Group:

Wilma Robarts..... 0409 862 292

### Tapestry Group:

Joan Crook..... 9393 9478

### Interfaith Dialogue:

Scott Phillips..... 0411 751 755

### Synod representatives:

Val Dripps ..... 0412 372 52

Scott Phillips ..... 0411 751 755

## HOLY TRINITY PASTORAL CARE

The Parish is divided into zones to cover the wide areas of pastoral care.

For those living in the **Village**, your team representative is **Christa Fatouros. Nursing**

**Homes: Rev Elizabeth Murray, Williamstown Central: Valerie Dripps 0412 372 524,**

**Victoria St/Hannan St areas: Ann Hodges 0417 581 662 In Newport/The Strand:**

**Janice Schmidt 0409 180 144, Yarraville: Pamela McFadyen, Pt Cook/Altona**

**Meadows: the Rev'd Margaret Burt: 0432 711 336.** If you are in need or know of someone who does need help, please contact either the above person in your area or call Judy 0434 250 411.