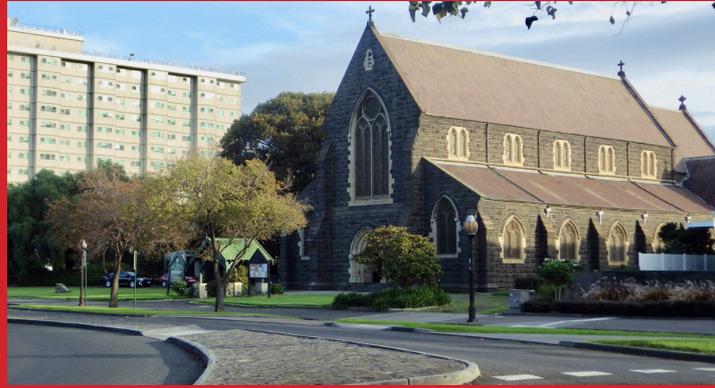




# THE PILOT

The Newsletter of Holy Trinity Anglican Church, Williamstown



April and May 2018

## From the Vicar

### CHOCOLATE HAS MEANING?

Easter seems so crammed full of symbols! Which is fine by me – I love symbols. They seem to often convey an idea or meaning or emotion so much more effectively and simply than words ever can. In art classes that I did many, many years ago, we were given sketching pens and paper, and had to draw something representing words that were thrown at us about every ten seconds, such as ‘time’, ‘danger’, ‘love’, ‘sickness’, ‘speed’, etc. It was a brilliant exercise, that showed us the visual capacity that art has to convey deep concepts, without the aid of spoken or written language.



So what are all these Easter symbols? Pass any supermarket checkout and you will notice eggs. Eggs are a vessel that brings life into the world. I find nothing wrong with that. Even if the egg is a fake one made of chocolate. Chocolate is one of the richest joys we can taste.

Rabbits seem to abound at Easter. Now, rabbits are an undoubted symbol of new life. Put two rabbits together in one place and in no time the surrounding fields are full of them! Also, rabbits are a life that comes up out of the dark earth. I can see something very Easter morning there as well.

Hot Cross Buns – they have been on the bakery shelves since about the day after Christmas. No doubting the symbol of the cross, telling us what our loving God was ready and willing to do for us. The cross sits at the centre of Christian imagery, representing how God could turn an instrument of torture and execution into a symbol of new life and salvation. Then all that rich fruit, herbs and even choc chips you find in the buns these days, also speaks to me of the rich gift of God that vests in the cross.

Some of the actual symbols that appear in the Passion narratives in our Gospels can tend to be overlooked. One that moves me greatly is the stone rolled away from the tomb. Mary Magdalene and the women with her knew they would be unable to move it, but it was already moved when they arrived. I see a symbol telling us that God has opened to us that which we could not ourselves have achieved. A similar symbol is the curtain of the Temple torn in two as Jesus died. This revealed the Holy of Holies, the place God dwelt in Jewish belief, as now open to all who approach, not just any chosen few.

The angelic characters who meet the women at the empty tomb symbolise to me that God is speaking to us through all these symbols. The Greek word 'angelos' means messenger. It is not angels who speak, they deliver God's words to those to whom they are sent.

The three crosses atop a hill is often depicted to express the crucifixion. To me, they tell of Jesus sharing our human experience – even the very worst part of it. Many thousands died on crosses during the Roman Empire, not just criminals but any that the Roman rulers felt the Empire was better off without. The four Gospels do not exactly agree on what the other two beside Jesus were being punished for, but Jesus' compassion for them, and absolution of the one who utters those words of supplication and praise – how wonderful a symbol of God's faith to us, all humanity, no matter how fallen, how outcast or lost.

My favourite service at Easter every year is the Celebration of the New Fire. Before the sun has risen, a fire is lit in front of the darkened church. From it we light the new Paschal Candle, itself covered with symbols that are each explained in the service. Then all present light their own candles and we process into the dark church, calling out 'The light of Christ!' three times as we process to the sanctuary. We then reaffirm our baptism vows, and with the flick of a switch, light floods the church that has lain unadorned since Thursday, representing Jesus' time in the tomb. This is a celebration so steeped in symbolic meaning – I struggle to hold back tears.



Yes, there are so many symbols woven into the Easter story. I suggest we do not try to evaluate which are valid or not, which are more valuable or deep. I think we should just let them all speak to us, enrich our thoughts, feelings and prayers over Easter, and even let them linger, like the rich feel of melting chocolate Easter Egg does on your tongue, for as long as we can after the season is finished.

The Venerable Bill Beagley  
Vicar

## Our Curates: Liturgical Tradition

The more I serve in the Anglican Church, the better I appreciate the richness of its liturgical tradition and calendar. In a world plagued by consumerism, seasons and important occasions are reduced to opportunities to seduce customers to consume and spend more.

I find that the liturgical calendar of the church in our culture has found a counter-cultural edge. When all the occasions are advertised and approached with monetary values in mind, different liturgical seasons of the church remind the worshipping faithful to shift their attention to the lasting and meaningful things of God. Now we have reached the climax of the season of Lent: the Passion Week that begins with Palm Sunday, includes Good Friday and ends with Easter Sunday. Passion Week is so named because of the passion with which Jesus experienced the cross.



The symbol of the cross pervades so much of Christian practice and life. At the time of Jesus no one would have seen a crucifix as a sign of hope. It was a symbol of terror, cruelty and extreme violence. The public display of a naked victim at a prominent place at the crossroads or on a high ground represented uttermost humiliation. Crucifixion was inflicted above all on the lower classes, ie slaves, violent criminals and the unruly elements. No one would have worn a decorative crucifix around their neck. Crosses were meant to shock and terrify people and bring them into political and social submission. The Evangelists who wrote the Gospels have done us a great service by keeping the memory of Jesus and his last moments and his encounter with the crucifixion alive. These authors wrote for people who feared crucifixion and were deeply puzzled by the belief that God in Jesus could endure such torment and then rise again after being put to death.

The Gospel writers neither considered Jesus' crucifixion as an act of reparation for our sins nor as an indifferent acceptance of horror and torture. Rather they show that the Father revealed in Jesus his passionate love for human beings and demonstrated God's intense solidarity with us in the constant struggle against evil and oppression.

Jesus turns an absolute instrument of horror and pain into an instrument that reveals the glory of God, unveiling what is at the very heart of the Father, burning compassion for every single person, and inviting us to allow the Holy Spirit to embrace us in love.

The very act of God in encountering the crucifixion is a subversion of all man-made instruments of manipulation and horror. The Gospel writers provoke us to see differently, not simply as spectators but as those pulled into the action, into the drama, into the story of God's redeeming act on earth and through Jesus.

Valentina, Melody and I wish you all a blessed Easter full of hope and joy and I conclude with the words of a theologian who beautifully writes: *"Jesus did not live in order to die, rather, he died in order to live—in order that all of us might see a new way to live."*

Yours in Christ, Joseph Emmanuel

## From the Wardens

February and March have seen us settle more into the Parish Centre a bit more. There is still some work to do as we finalise the key system to make sure everyone has an appropriate level of access. We are working on that. The surrounds of the Centre now look beautiful with the landscaping done and the temporary office, toilet block and container removed from the site. The fig tree has also been pruned to remove branches that were dangerously close to the Vicarage and this has improved the light flowing into the garden. The landscaping around the rest of the church buildings will progress as timing and budget allow.

The back of the church has become overgrown and despite a lot of rubbish removal, there is still more that needs to go! Russell Dripps and other parishioners have cleared a lot of the rubbish and weeds from the side and back of the church and this is much appreciated! Any assistance anyone else can offer would be greatly appreciated also.

The Wardens and Parish Council have been working with the Emergency Relief and Lunch Program to ensure that the move back to Holy Trinity from St Stephens goes as smoothly as possible, including ensuring that there is safe access for the group and all the OH&S requirements are met. The move has been scheduled for after Easter. Soon we will be installing a permanent wall-mounted hot water heater in the kitchen of the Centre.

The concrete pathways and garden beds around the Centre have been completed, as has the rekeying of the Church and Parish Centre, and a carport has been built for the Vicarage. Our Vicar has also showed his many talents by improving the flooring in the Vicar's vestry to reduce the hazard that the old carpet and mats posed. We have also had the ride-on mower repaired and are looking for people and groups to volunteer to help maintain the lawn areas. In the next few months the Wardens will also be working on an audio upgrade for the church to improve the sound system. The floor of the church

## News from Our Past

**Rev. Minor Canon Cross and his wife, who  
is familiar to Australian readers by her maiden  
name of Ada Cambridge, are leaving  
for England  
by the Persic on 21st February.**

1912 'Fact and Rumour.', Punch (Melbourne, Vic. : 1900 - 1918; 1925),  
15 February, p. 26.

*Thanks to Sue Wragg for sharing this little gem from our history.*

and Vicarage are also in need of underpinning as a priority for 2018. The Vicarage also needs rendering and painting and this is being looked into.

The Parish Council will be undertaking some training in governance and management issues to ensure the church's compliance with diocesan as well as requirements of the state of Victoria. The outcome of the Royal Commission on Child Sexual Abuse in Institutions has led to a whole new legal framework for our church at the National, Diocesan and Parish levels and there are new responsibilities for office holders in the church. Over coming months there is work to be done to comply with this new framework. The Diocese is working towards a uniform approach to Child Safety and we will need to adopt the new systems and policies as they are implemented.

The Parish Council is working with the Curates to create a music program for children in our community. You will find out more about this in the coming weeks and months as we move to finalise the details.

Our first fundraiser of 2018 was held in February. It was a Pizza and Movie night. We watched *The Lion* and ate our fill of pizza. It was a very enjoyable evening and our new facilities proved their value. We are looking forward to the annual Little Theatre Night to be held on 17 April. Anyone with fundraising ideas should approach Sandra Lewin, Chris Ringrose or Janice Schmidt.

Sally Burt, Scott Phillips and Sandra Lewin  
Wardens

## Conversations at the Centre



### ***Christians Talking about Social Issues***

***Next Conversation:***

7.30pm - 9.00pm, Thursday 19 April in the Parish Centre

***Topic: How should we talk about the complexity of relationships  
between indigenous and other Australians?***

For more details contact Pat Drake (0412 370 376) or Leanne Beagley (0417 382 704)  
All welcome

# Camino

A path at nightfall, and a quiet guide  
Emerging from the dark, sent out to find  
The wayfarer and travel at his side,  
Like some companion called up by your mind –

But yet, more real than the earth beneath  
Your feet; more heavy than the bag upon your back;  
The sound of his composed and level breath  
more solid than the stones upon the track.

The road behind is like a fading dream.  
The hills on either side are stepping back  
As all their slopes of mingled brown and green  
Submit, erased beneath a tide of black.

It seems so natural to take his hand;  
His grip is like a pledge, as fingers bend  
Beneath his own, or like a flame that's fanned  
Somewhere, to warm you at the journey's end.

Chris Ringrose

## About Camino

*Camino was written about a spirit guide, and also has echoes of the disciples being accompanied by Jesus on the road to Emmaus -- a story that has always had strong resonance for me (and for TS Eliot, who references it in line 359 of The Waste Land ("Who is the third who walks always beside you?"). My title also locates the speaker of the poem on some kind of pilgrimage -- maybe the Camino de Santiago de Compostela?*

Chris

Chris Ringrose is a regular member of our congregation and a member of the Parish Council. He is Adjunct Associate Professor of English at Monash University. Chris writes poetry and fiction, as well as literary criticism. He edits the *Journal of Postcolonial Writing* and the book series *Studies in World Literature* and is a poetry reviewer for the *Australian Poetry Journal*. In the 1970s, he played football for Halifax Town. He likes to draw, and play the guitar in a trio with fellow Holy Trinitarians Scott Phillips and Laurence Gray.



<http://thewildreed.blogspot.com.au/2013/04/good-news-on-road-to-emmaus.html>

# Hobsons Bay Inter Faith Network Places of Worship Tour

On Wednesday 21 March 2018 we joined with 36 other participants to be part of the Hobsons Bay Interfaith Network Tour of Places of Worship. We joined the bus at Hobsons Bay Council Chambers at Altona and Amber and Myly, who were the organisers of the event, presented us with orange ribbons marking Harmony Day.

Our first stop was at the Australian Islamic Centre of Newport in Blenheim Road, Newport. One of their leaders presented a most comprehensive explanation of the architecture of Glenn Murcutt, the history of the religion and prayer and services at this contemporary mosque.



Our second stop was at the Greek Orthodox Church – The Dormition of Our Lady in Millers Road, Altona. Father George explained the significance of many of the icons and richly decorated altars in the church. Many walls were painted with apostles and more painting is planned.



Our final stop was at Holy Trinity Anglican Church in Williamstown. The Ven. Bill welcomed us and discussed the iterations of buildings from the “Iron Pot” prefabricated iron building to the current bluestone church and new Parish Centre. A question and answer session followed and there was a discussion about the stained glass windows too. After people had toured the church building a delicious lunch was served in the Parish Centre.

Other interfaith activities are planned for the future and I’d encourage everyone to get involved.

Valerie Dripps

## The Church and Vicarage Lawns and Edges

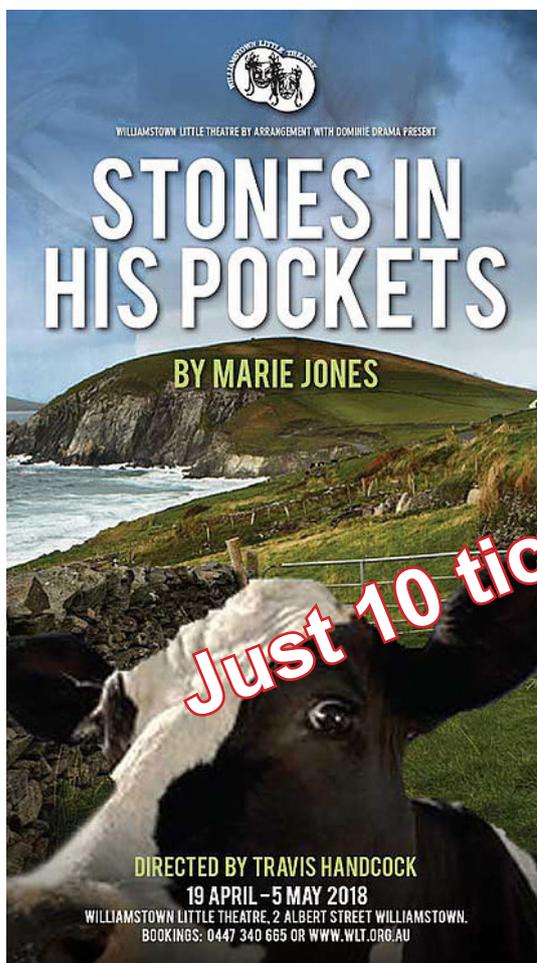


Have you ever looked at the church lawns and wondered how it is they got to look so good?

Have you ever watched someone using a ride-on mower and thought - "Gee that looks like fun!" Our ride-on mower has recently been fully refurbished and won't cause you to fall to your knees to make it go!

Well now is your chance to be a part of it all! We are looking for people to sign up for a mowing roster for the church. The more people we get the fewer times you will be asked to mow through the year. It would be preferable to get a couple of people doing it as a team.

For more information, please speak to a warden or pass your name on to Judy White if you would be willing to be added to the roster.



Holy Trinity Anglican Church,  
Williamstown

### WILLIAMSTOWN LITTLE THEATRE NIGHT

Tuesday 17 April

7.30 pm for drinks prior to the play

Tickets \$25.00

Tickets available in church on  
Sunday mornings  
or from the Parish Office  
on Wednesdays,  
Thursdays & Fridays  
from 11 February

E: [office@htw.org.au](mailto:office@htw.org.au)

T: 9397 5330



## April

- 1 Easter Sunday  
Daylight Saving ends
- 4 Curate's Bible study, 6.45pm
- 6 Men's Pub Night, Stag's Head
- 8 Curate's Field Committee Meeting 11.30am
- 8 Contemplative Eucharist, 5.00pm
- 11 Curate's Bible study, 6.45pm
- 12 Women's Group, Parish Centre, 7.30pm
- 14 Men's Breakfast, Parish Centre 7.30am-9.30am  
Garden Working Bee, 9-12pm
- 16 Wardens meeting in Parish Centre 6.30pm  
Parish Council meeting in Parish Centre, 8.00pm
- 17 Little Theatre Night, 7.30pm
- 18 Curate's Bible study, 6.45pm
- 19 Conversations at the Centre 7.15pm for 7.30pm
- 22 Contemplative Eucharist, 5.00pm
- 25 ANZAC Day
- 28 Tapestry Group, 2.00pm
- 25 Contemplative Eucharist, 6pm

## May

- 2 Ada Cambridge Book Club, 12 noon
- 2 Curate's Bible study, 6.45pm
- 6 Curate's Field Committee Meeting, 11.30am
- 9 Curate's Bible study, 6.45pm
- 10 Women's Group, Parish Centre, 7.30pm
- 12 Garden Working Bee, 9-12pm
- 13 Contemplative Eucharist, 5.00pm
- 15 Wardens meeting in Parish Centre, 6.30pm  
Parish Council meeting in Parish Centre, 8.00pm
- 16 Curate's Bible Study, 6.45pm
- 23 Curate's Bible Study, 6.45pm
- 26 Tapestry Group, 2.00pm
- 27 Trinity Sunday  
Launch of the Parish Centre 12 noon  
Contemplative Eucharist, 5pm

*Further details for all these events are available from the Parish Office or the weekly Pew Sheet*

## ANZAC Day - A Personal Reflection

The word ANZAC is universally familiar to most Australians and New Zealanders. However I would be curious to know what proportion of the population of those two countries, especially among younger people, know that it stands for Australian and New Zealand Army Corps, a military force which participated in The Great War (1914-1918), later to become known as World War I.

ANZAC Day commemorates the landing at Gallipoli on 25 April 1915. Over 2000 Australian soldiers lost their lives on that day. The purpose of the landing was to allow Allied forces access to the strategic target of Constantinople, the capital of the Ottoman Empire. The Turkish resistance from the high ground of the Gallipoli Peninsula proved irresistible and after months of bitter fighting, the decision was made to withdraw Allied forces from the area. What promised to be a decisive initiative in the War ended up as a defeat. The saving grace of the whole exercise was that the withdrawal was planned and executed with such skill that it stands as virtually the only successful manoeuvre of the campaign and arguably one of the most successful evacuations in modern warfare. Sadly, many of the evacuated troops were destined to endure more horrors in other theatres of the conflict.

It is curious therefore that ANZAC Day, which has become such an important occasion in Australia and New Zealand, commemorates not a glorious victory, but an embarrassing withdrawal. The answer in part is that ANZAC Day, rather than celebrating war, does indeed commemorate the actions of others and their sacrifice made on our behalf.

Following an informal acknowledgement in New Zealand of the significance of 25 April 1915 five days later, when news of the landing reached that country, 25 April was officially named ANZAC Day in 1916. From this first anniversary of the landing a common format of commemoration included a dawn requiem mass, followed by a commemorative service and march and an organised afternoon of sports activities with the proceeds of any gambling going to Battalion funds. In Melbourne in 2018 the format will be remarkably similar, right down to the two-up games and AFL!

Following World War II, ANZAC Day became an occasion on which Australia and New Zealand commemorated service and sacrifice in all wars in which the countries have participated. This now includes Korea, Vietnam and many more recent conflicts.

During the 1960's, 70's and 80's ANZAC Day commemorations were commonly used by protest groups to highlight their cause. This was the case during the Vietnam War and went hand in hand with the initial antagonism shown to servicemen and servicewomen returning from Vietnam.

In the 1960's, a play by Alan Seymour, *The One Day of the Year* became controversial as it contrasted the dwindling popularity of ANZAC Day, the notion that it was a glorification of war and merely an excuse for veterans to get drunk; with the devastating legacy suffered by World War II veterans both in terms of their physical and mental health, their reticence and relative invisibility in society.

As time passed, the number of Gallipoli veterans dwindled and eventually there were none remaining to march. The baton was then passed to World War II veterans, whose numbers are now also small. Now Vietnam War veterans, whose legitimacy has now properly been

acknowledged, and those who served in more recent conflicts form a significant part of ANZAC Day marches and commemorations.

By the 1960's, there was a steady downturn in attendance at ANZAC Day services by the general public, which corresponded to the reducing numbers of World War I veterans. By the 1980's there began a strong resurgence in public attendance at ANZAC Day services, especially by young people, which has continued with large numbers now attending dawn services and marches.

World War I veterans were often said to have suffered 'shell shock', which may have contributed to their reluctance to speak of their wartime experiences. This condition has now been identified as Post-traumatic Stress Disorder and afflicts current day veterans just as it afflicted WWI veterans. The scars of war continue to be a challenge for our returned servicemen and servicewomen.

At the time of World War I, many Australians felt a strong affinity with the European countries of their ancestry and when it was seen that Great Britain needed assistance in a crisis, there was no shortage of volunteers to fight in foreign theatres. Similar motivation was also evident in the early stages of World War II, but by the time Japan was threatening islands to our north and the Australian mainland itself, Australians developed a greater appreciation of the notion of sacrifice for the Nation.

There are many stories of remarkable camaraderie on the Gallipoli battlefield, including pauses in proceedings for each side to bury the dead during which opposing troops met in friendly exchanges. The Turkish commander at Gallipoli, Mustafa Kemal Atatürk became the founder of modern Turkey. This moving tribute to his enemies in the Gallipoli campaign is attributed to Atatürk:

*Those heroes that shed their blood and lost their lives ... You are now lying in the soil of a friendly country. Therefore rest in peace. There is no difference between the Johnnies and the Mehmets to us where they lie side by side here in this country of ours ... You, the mothers who sent their sons from faraway countries, wipe away your tears; your sons are now lying in our bosom and are in peace. After having lost their lives on this land they have become our sons as well.*

This inscription appears on the Kemal Atatürk Memorial, ANZAC Parade, Canberra, the only memorial on this boulevard dedicated to an enemy commander.

ANZAC Day has become something of a national spiritual occasion even though the origins of the commemoration may have become fuzzy with the passing of time. Australia in 2018 is a vastly different country from that which saw the ANZACS deploy to Gallipoli in 1915. It continues to be ethnically diverse with a high proportion of immigrants or offspring of immigrants.

Values such as mateship and a fair go are often cited as typically Australian. I hope that these attributes as well as the rule of law and respect for all may be recognised as an Australian culture, embracing a multi-ethnic country and that this culture is partly born of the ANZAC tradition epitomised by the desire to commemorate those who have sacrificed for our nation.

LEST WE FORGET

Warren Madsen

## Journey to an Indian Wellspring

In January 2018 Laurence Gray, Delia Paul and 2 of their 3 children spent time together in India as part of their summer break. To introduce India to Leela (16) and Aasha (22) we watched the film Gandhi which represents the struggle for independence and relationships of dignity. We later visited a museum on Gandhi's life in the bustling city of Mumbai, where he stayed for a few years and was arrested at one point. We then went on to the Initiatives of Change Retreat Centre in the hills of central India where Rajmohan Gandhi (grandson of the Mahatma) is a patron. We joined 300 people from 40 countries and a range of faiths for a 5-day program celebrating 50 years of the centre's work, which included meditation, discussions, interfaith worship, song, drama and dance. The Asia Plateau Centre runs training on community development, reconciliation and ethics for a range of groups from government and private sector. We were fortunate to share this adventure with our daughters – we recognise these times become less frequent as our children move to independence. They both valued the experience and Leela agreed to share some reflections.

*Obtaining overarching ambition and motivation to change the world is nothing short of an amazing summer holiday for a 16 year old girl. When my parents told me about the Initiatives of Change Conference we were to attend at Asia Plateau in Panchgani I was*

*barely intrigued. Though after just a few short hours, I was star struck with the amount of powerfully inspiring and enabling people there!*



*A short time after arriving I was sitting at the Inauguration Ceremony. This kicked off a life changing five days as immediately I was struck by the generosity of people, a recurring feeling when getting to know the charitable individuals involved in retreat Centre. I was lucky enough to attend discussions and talks breaking down the goal of world*

*peace into small steps anyone can take, this was vital in my motivation for personal change as reshaping the world is an understandably outrageously big goal for one small girl.*

*I learned that ordinary people can do extraordinary things. I was amazed and empowered at the highlighted women in leadership, the notion to use education and technology to strengthen our roots, how to build bridges instead of walls (in interpersonal and political realms) and especially the importance of youth as the driving force for a sustainable and ethical future. I was honoured to attend and sit front row at a*

*conversation segment with Rajmohan Gandhi as he explained that it is not easy to know what to do but it is crucial not to lose faith and hope in the good of this world, he instilled the concern for the future of our planet in me. I was implored to take action, so filled with courage and faith in my understanding I decided to run for Student Representative Council in my school. Though it is not much compared to others this is my first small step in advocating for peaceful positive change within my society.*

*I left as if I was a new person with a concrete mission to continue to implement the principles and practices of Initiatives of Change into my daily life in Australia and empower others around me who did not get this opportunity to visit this spring of great knowledge and great heart. It was here at Asia Plateau I found my voice and sense of power. Young people are not just the future, they're the present.*



More on the event can be found at <http://au.iofc.org/asia-plateau-celebrating-50-years>  
Delia and I have for many years supported the work of Initiative of Change to be a bridge across the world's divides through peace building, reconciliation and ethical leadership. There Australia centre in Melbourne recently celebrated its 60th anniversary. Activities and friendships continue. For more information: <http://au.iofc.org/>

Laurence Gray

## Blessings at the Centre

Is it just me, or as we get older do we become somehow more attentive to the small things and enjoy them more? For those who haven't experienced it, there is a new pleasure in the morning tea after 10am services this year.

It may be that the new Parish centre is just so lovely to be in, with a table to gather at and comfortable chairs. It may be that it reminds us of the years of planning, vision and commitment that went in to making a place for the community. It may be the 'new' tradition of cakes, biscuits and slices mysteriously appearing to accompany the humble cuppa. It may be the beautiful view dominated that awesome and historic tree.

Yes. All of those things.

Perhaps the real change is the new buzz of hope in the conversations, the new connections between people. This is a real community. Thank you for having us as part of it.

Leanne Beagley

# Parish Rosters for April

Day	Time	Flowers	Welcome	Sidesperson	1st Reading	2nd Reading	Intercession	Eucharist assist	M'ing Tea
1	6am	Holly H			Isaiah 25:6-9	1 Corinthians 15:1-11			
8	8.00am	Wilma	J White	P Johnson	Acts 4:32-37	1 John 1:1-2:2	Scott Phillips	T Verghese	A Verghese
	10.00am		J Madsen	W Madsen	P Drake	W Madsen	L Beagley	Pat Drake	B Taylor
15	8.00am	Laurie E	M Burt	Sue Searls	M Calthorpe	C Hurwood	B Beagley	M Burt	
	10.00 am		I Dodd	J Schmidt	I Dodd	C Ringrose	Sally Burt	Ingrid Dodd	J Schmidt
22	8.00am	Judy Whelan	R Dripps	R Dripps	Acts 4:5-12	1 John 3:16-24	Sue Wragg	Ann Hodges	
	10.00 am		Carol Willis		L Gray	L Gray	M Swane	Pat Drake	Jill Ringrose
29	8.00am	Pamela McF	Sue Searls	Sue Searls	Acts 8:26-40	1 John 4:7-21	Judy White	Margaret Burt	
	10.00 am		P McFadyen		S Phillips	S Burt	Sally Burt	Scott Phillips	J Schmidt

# Parish Rosters for May

## I May Summary

	Day	Time	Flowers	Welcome	Sidesperson	First Reading	Second Reading	Intercession	Eucharist assista	Morning Tea
May	6		Leonie D			Acts 10:44-48	1 John 5:1-12			
Easter 6	8.00am		S Searls	Sue Searls	I Stewart	I Stewart	Margaret Burt	Sue Wragg		
	10.00 am		J Ringrose	Sally Burt	Liz White	J Schmidt	Scott Phillips	Kate Strasser	A Verghese	
May	13		Sue S			Acts 1:1-11	Ephesians 1:15-23			
Ascension,	8.00am		Judy White	P Johnson	W Robarts	P Johnson	Wilma Robarts	Margaret Burt		
Confirmation at 10am	10.00 am		Jeannine Madse	W Madsen	W Madsen	M Swane	Joan Healey	Janice Schmidt	B Taylor	
May	20		Laurie E			Ezekiel 37:1-14	Acts 2:1-21			
Pentecost	8.00am		Margaret Burt	Sue Searls	C Hurwood	M Calthorpe	Margaret Burt	Sue Wragg		
	10.00 am		J Mullholland	Janice Schmidt	I Dodd	J Ringrose	Sally Burt	Ingrid Dodd	J Schmidt	
May	27		Wilma			Isaiah 6:1-8	Romans 8:12-17			
Trinity, Patronal Festival	8.00am		Russell Dripps	Russell Dripps	V Dripps	V Dripps	Sue Wragg	Val Dripps		
	10.00 am		Carol Willis	Sally Burt	L Gray	C Ringrose	M Swane	Scott Phillips	Jill Ringrose	
June	3		Pamela McF			1 Samuel 3:1-20	2 Corinthians 4:13-5:5			
Pentecost 2	8.00am		S Searls	Sue Searls	I Stewart	I Stewart	B Beagley	Sue Wragg		
	10.00am		J Ringrose	Sally Burt	C Huren	Liz White	Scott Phillips	Kate Strasser	A Verghese	

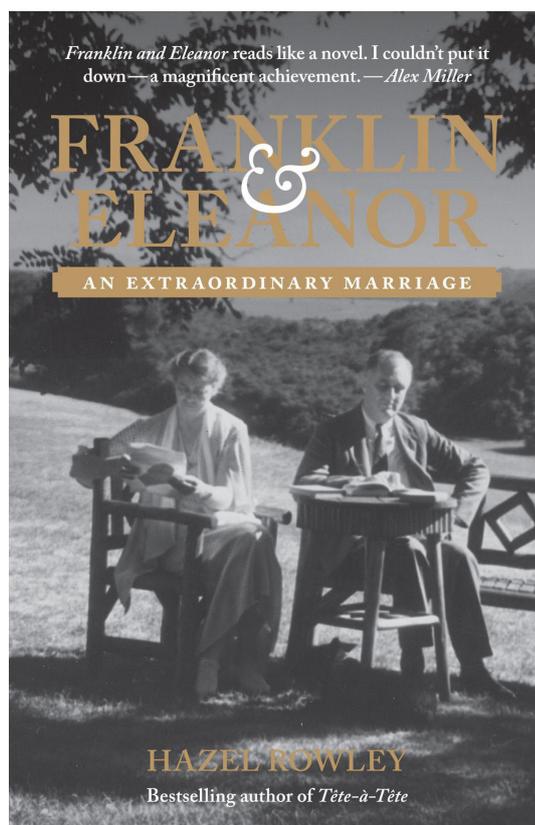
## Ada Cambridge Book Club - Book Review

Our book for this month was *Franklin and Eleanor: an Extraordinary Marriage* written by Hazel Rowley. She writes about the lives of Franklin D. Roosevelt and Eleanor Roosevelt, a major political couple of the twentieth century.

She writes of their forty-year marriage and Roosevelt's Presidency in the White House during the very difficult times of the Great Depression and concluding at the end of World War 2. The book is about their vibrant private and public worlds: two incompatible people and how they were able to support and meet each other's needs. As First Lady Eleanor was a humanitarian and champion of the downtrodden. She became a powerful force in her own right and used her role to help those in need. She was also intimately involved in her husband's political life.

Franklin D. Roosevelt contracted paralysis in the early years of their marriage and battled with this affliction his whole life. His struggle to finally become President and continue in this role is told in great detail. This is an excellent read!

Margaret Swane



## Contact Holy Trinity Williamstown

### Parish Office

The Parish Office is attended Wednesday, Thursday and Friday 10 - 4  
Telephone 9397 5330 or email [office@htw.org.au](mailto:office@htw.org.au)

### Vicar

The Vicar, Rev'd Bill Beagley is available everyday except Mondays  
Telephone 0408 349 315 or email [vicar@htw.org.au](mailto:vicar@htw.org.au)

### Parish Secretary

Judy White email: [office@htw.org.au](mailto:office@htw.org.au)

For more information please visit our website: <http://www.htw.org.au>

### The Pilot

To submit information for The Pilot please email the Editor, Judy White: [comms@htw.org.au](mailto:comms@htw.org.au)