

ORDER OF SERVICE - Sunday 18th April 2021 – Easter 3

OPENING VERSE:

While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you."
Luke 24:36b

BELL RINGING

Hudson Coath

SONG: Brunswick Alleluia

Christ is risen!

He is risen indeed!

Let us stand and sing Alleluia as we welcome the word and the light

Alleluia alleluia Alleluia

Alleluia alleluia Alleluia

Elaine and Julia Potter, used with permission

CALL TO WORSHIP

Saide

Come let us worship and rejoice for Jesus meets us, risen from the tomb
Come, breathe in hope, open your eyes, see the world around the you
for we are people of the resurrection, called to witness to love.
Come let us worship God.

SONG: Thine be the glory, AHB 303

We worship, singing out our praise ...

1. Thine be the glory, risen, conquering Son,
endless is the victory thou o'er death hast won;
angles in bright raiment rolled the stone away,
kept the folded grave-clothes, where thy body lay.

*Thine be the glory, risen, conquering Son,
endless is the victory thou o'er death hast won.*

3. Lo, Jesus meets us, risen from the tomb;
lovingly he greets us, scatters fear and gloom;
let the church with gladness, hymns of triumph sing,
for her Lord is living, death has lost its sting.

3. No more we doubt thee, glorious Prince of life;
life is nought without thee: aid us in our strife;
make us more than conquerors, through thy deathless love:
bring us safe through Jordan to thy home above.

SONG: [Thine be the glory](#), by Edmond Louis Budry, from [The Australian Hymn Book](#), Collins, PUBLIC DOMAIN

WELCOME

Saide

Welcome to worship this morning here in this space and in your homes. We are in the midst of the joyful season of Easter. Today Jesus comes and stands among the disciples proclaiming peace and sending them out as witnesses. We too are called to be witnesses and so we gather week by week to be renewed and reminded of God's love for all the world.

Welcome if you are new to this community. Welcome if this is your spiritual home. Welcome if you are visiting, returning or if this your first time among us. We offer a special welcome to Laurie Bonney, our handy man. Andrew Moorhouse, chair of the Property Committee, will farewell Laurie as he prepares to retire at the end of the month. It will be quite a challenge to fill Laurie's shoes.

Please stay on for tea & coffee and conversation in the hall after worship, remember to keep your masks on during worship unless you are up front leading parts of the worship and wear your name tag to make it easier for us to recognize each other.

I'm Saide and together with Ian, Dave, Simone, Mal, Robert, Shawn and the musicians we are privileged to lead the worship that we offer today.

ACKNOWLEDGEMENT OF COUNTRY

Lauren Reader, Darren, Hamish & Edie White (recording)

We acknowledge and respect
the Wurundjeri people of the Kulin nation,
the traditional custodians of this land
since time immemorial.

We are learning that the land
is not ours to own, but to look after;
and that if we listen, we may hear in it
the calling of the eternal Spirit.

**Responding to this call,
we commit ourselves
to work for justice, reconciliation,
and care of the earth.**

PRAYERS OF ADORATION & CONFESSION

Saide

Let us pray

In the beginning God you created beauty and wonder out of chaos.
You spoke your Word of love and breathed life into the world.
You call us to witness to this love, to treasure all that is created,
to tread lightly and with reverence, to share this abundance with joy.
And yet we stumble, we become downcast, we cover our ears, we do not hear.

Forgive us God of love, raise us up anew that we might listen.

In the Easter Garden, Risen Lord, you spoke Mary's name and she saw you
Later you proclaimed peace to your disciples and invited them to touch you and see.
You called them to witness to what they had seen and invite us to do the same
to proclaim your love to all the world, to speak of peace, of hope, of forgiveness.
And yet we stumble, we become downcast, we drop our eyes, we do not see.

Forgive us Risen Lord, raise us up anew that we might see.

In our everyday lives, Jesus Son of God, you walk among us breathing love
You are with the homeless, the refugees, the asylum seekers, the first nations people
You call us to witness to the despair and rejection felt by those with no voice
to cry out for justice, to work for peace, to proclaim your message of passionate love.
And yet we stumble, we become downcast, our hearts break, we do not feel.

Forgive us Jesus, Son of God, raise us up anew that we might care.

DECLARATION OF FORGIVENESS

Saide

Jesus said to his disciples 'Why are you frightened, and why do doubts arise in your hearts?

Look at my hands and my feet; see that it is I myself. Touch me and see' Luke 24:37

Come let us rejoice for Jesus, Son of God, our Risen Lord, also invites us to touch and see him in our world.

We can be confident therefore that in his name our sin is forgiven.

Thanks be to God. Amen

CHILDREN'S TIME (first bit)

Dave

Dave to invite children down to listen to the Gospel story, asking about the five senses we have. Listen out for Jesus mentioning these. Context: after his resurrection.

GOSPEL READING: Luke 24:36b-48

Robert

While they were talking about this, Jesus himself stood among them and said to them, 'Peace be with you.' They were startled and terrified, and thought that they were seeing a ghost. He said to them, 'Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.' And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, 'Have you anything here to eat?' They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, 'These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.' Then he opened their minds to understand the scriptures, and he said to them, 'Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

For these words of witness and for Christ the Word

Thanks be to God

CHILDREN'S TIME

Dave and Ian

Which of the five senses were mentioned? Well, maybe not smell, but they could probably smell the fish. Dave thinking about baking a piece of fish before church to share with kids and adults at this time, covid-safe of course.

Then chat about scars. On hands, knees, etc.

Jesus very keen to assure his friends he wasn't a ghost – his whole self was resurrected.

SONG: Jesuchristo Reina Ya, TiS 728

Dave/Ian

SONG: [Jesucristo Reina Ya](#)
(Jesus Christ reigns!)

1. Jesucristo reina, reina, ya!

Jesucristo reina, reina, ya!

Jesucristo reina, reina, ya!

Aleluya, amen! Aleluya, amen! Aleluya, amen!

(Jesus Christ heals)

2. Jesucristo sana, sana, ya!

(Jesus Christ loves.)

3. Jesucristo ama, ama, ya!

(Jesus Christ lives.)

4. Jesucristo viva, viva, ya!

(Jesus Christ saves.)

5. Jesucristo salva, salva, ya!

SONG: [Jesucristo Reina Ya](#), Anon. (from Argentina), from [Together in Song](#), Harper Collins Religious, PUBLIC DOMAIN

Activities in the children's corner (thank you Laurie colouring), and in the pews for older kids.

EPISTLE: 1 John 1:1-4, 3:1-3

Mal

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life— this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us— we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been

revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

For these words of witness and for Christ the Word

Thanks be to God

REFLECTION - WITNESSING TO THE BODY

Ian

Today I would like to theologically reflect on the wearing of facemasks as an expression of Easter faith, as a way of witnessing to the risen body of Christ. NB irony – talking about this while not wearing a mask.

You're probably aware that since the relaxing of COVIDSafe settings in Victoria, there are only a few remaining places where face masks must be worn: in hospitals and nursing homes, on public transport, in taxis and airports, and during worship at Brunswick Uniting Church. Our Church Council decided this week to continue asking you to wear masks in worship. We'll review that decision week by week, but why? Mask wearing is still recommended by our health authorities in contexts like ours, but many places ignore that advice. Why are we carrying on with this hardline policy when there are currently only 10 active cases of COVID-19 in Victoria all sealed away in our impregnable Hotel Quarantine system? – what could possibly go wrong?

I imagine this is similar to what Pilate was thinking once Jesus was safely sealed away in his tomb: "That's the last we'll see of his infectious religious uprising." But in our gospel reading today we witness an outbreak. We're standing among his disciples, his followers, when all of a sudden, there he is. Terror naturally follows, but he offers peace. "Why are you frightened?" he asks, "Touch me and see, I'm not a ghost, not a disembodied spirit. Touch and see that I have flesh and bones. Look at the crucifixion wounds in my flesh and see, it is really me. Eat fish with me and see – my body still hungers as yours does."

He confronts us with his body, and then he says, "You are witnesses of this. You've touched and seen it, now spread it. That's your job, my followers, to bear witness to my body. To live as those whose senses are filled, and whose being is infected with the embodied reality of resurrection life."

Notice that Christianity gets very messy around this point in the gospel. Because it insists on putting a body into the middle of everything – a body with all its inconvenient sensations, its joy and delight, yes, but also its desires and compulsions, its hunger and pain, its fluids and smells, its injuries and diseases. Come on Jesus, this is a religion we're practicing here, shouldn't we be focussing on spirit and soul, those pure and beautiful things uncorrupted by messy flesh? Your body is really getting in the way of that today.

It's the religious inconvenience of flesh. No wonder so many religious people through the ages and still today deny and reject the body as a corrupt and imperfect container for the soul. No wonder some religious people still try to contain, restrict and oppress that great wonder of the body, our sexuality, forcing its expression to remain within narrowly sanctioned limits in order to maintain a controlled focus on the soul. Again, what could possibly go wrong?

Jesus is just all so inappropriately sensual and physical today, "Touch me and see." Boundaries please, Jesus! For goodness sake, keep your body to yourself and just give us your spirit, that's what we're into here, not flawed bodies which no matter how hard we try, just will not satisfactorily conform to the ever-changing cultural ideal of beauty and health. Give us pure spirit instead.

But no, because here we are once more at Easter being challenged again to witness to the body. And if this story is to inform our living, if we are indeed to be Easter people living resurrection faith, then how and where do we touch and see the resurrection body, and how do we witness to its reality? – even its inconvenient, messy, wounded, hungry reality? And what has all this got to do with facemasks?

Here are three things: Creation, Community, Healing

Classic 3 point sermon coming up – comes upon me from time to time.

1. Creation

We witness to the body of the resurrection by wearing masks because: creation.

Then the LORD God formed humanity from the dust of the ground, and breathed into their nostrils the breath of life. Our bodies are metaphorically formed of the earth according to the poetry of the biblical creation accounts – meaning we are part of the earth and dependent upon it. We know this to be true in a non-metaphorical physical ecological sense, but

Easter faith also encourages us to see our dependence upon the earth as a theological and spiritual truth. Easter faith calls us to touch and see the risen body of Christ in creation.

Reach out and touch something – not a person obviously! – but anything else. Clothes, seat, wall, carpet, whatever you can reach.

Whatever we are touching, its materials have been grown in or mined from the earth. Touch the earth through that thing, and witness to the body of the cosmic Christ in creation. Touch the earth, feel its substance, and feel its wounds, feel the distress of the earth as it chokes for breath. And remember the embodied creatures of the earth who hunger as we do, who need habitat and home as we do.

Easter faith calls us to see the wounded Christ in creation and to witness to his body. We give a high priority to climate action and activism here in this church and to affirming diverse human sexuality. I see these both as an ongoing Easter rising among the people of dust here – a witness to Christ's risen presence in the wounded body of God's good creation.

Solar panels on the roof? – witnessing to the body. Working to become carbon positive on this site? – witnessing to the body. Celebrating the God given beauty and diversity of human sexuality? – witnessing to the body of God's good creation.

Touch and see. Creation is out of balance – humanity is asking too much of the non-human world. Is the rise of the COVID-19 Virus a product of this imbalance? Perhaps partly. Wearing masks to help restore the balance? Witnessing to the body – a wounded but rising body.

That might sound like a bit of a weak abstract reason to continue wearing masks here so...

2. Community

When we talk about the body of Christ, we echo the words of Paul in his first letter to the Corinthians: Now together you are the body of Christ and individually members of it. Christ's body is a communal body – a multi-cultural, multi-ethnic, multi-age, multi-ability body. We touch and see the body of Christ in our community life together – in the church and beyond the church. We witness to the body of Christ in its wounded wholeness by striving to live together in peace, and by rising up in places where injustice scars the communal body of humanity.

Singing for freedom outside the Park Refugee Prison? – witnessing to the body. Marching to affirm that black lives matter? – witnessing to the body. Giving hospitality to the marginalised at the Olive Way? – witnessing to the body.

The body of Christ is touched and seen in community, and we ritually constitute that communal body when we eat bread and drink wine together here – Holy Communion, that symbolic meal where we actively engage all the physical senses of our bodies. And two weeks ago, as we last gathered in a circle around this table on Easter Sunday there were bodies in the body, there were people in that circle, who had come carrying significant physical vulnerabilities.

There are a number of members of our congregation, who have health conditions which don't inhibit their attendance at worship or their full participation in our community life, but which do put them in the most vulnerable category for COVID-19 infection. These are people who if they catch the virus will most likely die. They are part of the body and they are here today. I want them to be here – they could stay at home and watch the livestream, some do, but I would rather they were here helping us witness to the body. And they have said to me that they are more comfortable being in crowded indoor communal spaces when people are wearing masks. The risk of them catching the virus here is miniscule. But it is about their physical sense of safety in coming here – about their bodies feeling safe in the communal body. And that is enough for me to want us to continue to be masked in worship while people are getting vaccinated.

Wearing masks in worship so that all may feel included in the community? – witnessing to the communal body of Christ.

That is enough for me, but I think there is still more to it.

3. Healing

Jesus is walking along the road with a crowd pressing in on him, not a mask to be seen, when a woman sneaks up behind him and touches him. She's been suffering so much – hemorrhaging constantly. The doctors have taken all her money leaving her in poverty, but her condition has only worsened. She has been driven out of her community and place of worship. And now in desperation she turns to the body of Christ. She touches him so lightly, just on the very edge of his clothes, but he feels her need, even with the crowd pressing in on him. And as her body is healed in an instant, he turns to her and says, "Daughter, your faith has saved you!"

We talk about being saved a lot in religious circles, and usually when we do it refers to the soul – people talk about saving souls. Now I haven't got time today to get into what on earth that might mean, I just want to note that in the gospels, the primary metaphor for salvation is the healing of bodies, the pinnacle of which of course is the resurrection of a tortured murdered body.

"Daughter, your faith has saved you!" Her body is healed. This is true in two senses – she is physically restored to wholeness and she is restored to her community, she is able to participate again in the communal body of her social and religious life. Thus, her body becomes a witness to the saving healing power of Christ in creation and community.

The wearing of masks has helped save lives. Which is not to say that people have not suffered, physically, emotionally and economically, some people have died. But the virus has been eradicated in our city in large part by the wearing of masks. By an act of cooperative preventative healing. Something we all did together to the point that we hardly need masks anymore.

I invite you to continue wearing them here in this church today and perhaps in the weeks to come while the most vulnerable are being vaccinated as a proud prophetic statement. A way of saying we are concerned with healing here. With the healing of the earth, with the healing of human community, and yes with the healing of human bodies. We know that we can't simply prevent all suffering. Christ himself shows us that as he holds out his hands where the wounds of his torture disfigure his risen body. Suffering is always part of the human story, but it is not the whole story. Our masks have prevented suffering and they continue to bring peace to those whose bodies are vulnerable to disease. Let's wear them as a witness to the body.

REFLECTIVE MUSIC – musician's choice (maybe Peace I leave with you my friends, NCH 249)

OFFERING with SONG: Lord let me see, TiS 681

Saide

Let's stand and sing Lord let me see. If you have brought an offering of money please place it in the bowls near the baptismal font in the Gathering Space. The welcomers will bring the bowl forward at the end of the song.

1. Lord let me see, see more and more,

See the beauty of a person, not the colour of his skin.

See the faces of the homeless with no-one to take them in,

See discouragement because she'll never win.

See the face of our Lord in the pain. Lord let me see.

2. Lord let me hear, hear more and more,

Hear the sounds of great rejoicing, hear a person barely sigh.

Hear the ring of truth, and hollowness of those who live a lie,

Hear the wail of starving people who will die.

Hear the voice of our Lord in the cry. Lord let me hear.

3. Lord let me care, care more and more,

Care for those who feel the loneliness, for those who have no say,

Care for friends who have no job and find it hard to face the day,

Care for those with whom we sing and work and pray,

And in care Jesus Christ will be found. Lord let me care.

4. Lord let me learn, learn more and more,

Learn that what I know is just a speck of what there is to know,

Learn from listening to my neighbour when I'd rather speak and go,

Learn that as we live in faith and trust we grow,

Learn to see, hear and care, with our Lord. Lord let me learn.

5. Lord let me love, love more and more,

Love the loveless and the fragile help them be what they can be,

Love the way that I would like them to be looking after me,

For to know you is to love them and be free,

And in love Jesus Christ will be found. Lord let me love.

Offering Dedication

Saide

Let us pray

Jesus, Risen Lord, we bring these gifts today
the money we set aside
the work of our hands
the beating of our hearts
the words we speak in your name
the prayers we live and breathe
Bless all that we offer in your Holy name
that we may witness to love, to hope, to peace.
Amen.

PRAYERS OF THE PEOPLE

Simone

Mother God

We bring to you our prayers
Our hopes
Our midnight thoughts
Our half written pieces of paper

At the end of another week
We feel heavy and tired
We are burdened by the cares of the world

We pray for those for whom violence tears the fabric of their days
For those who live in constant distress
For the parts of the world where tomorrow is a fearful place

We pray that they might have the strength to persevere
And their leaders have courage, to bring hope and peace and change.

We pray for the church
For worshipful communities everywhere
That we might bring the good news
And share with others signs of hope and renewal.

We pray for our communities
For the lost and the lonely and the tired
That we might be able to see each day
Not as it stumbles behind the one before
But as something new, and full of promise.

We give thanks for this moment to sit in silence
With you

Amen

NOTICES

Saide

It's time to share the news of our community. Please come, line up, take off your mask, same your name and share your notice in a sentence of two. You can also keep up to date with news and events in the Olive Press, on Facebook and our website.

FAREWELL LAURIE

Andrew

Laurie has been our maintenance man for the last 8 years, and now he's going into retirement, so this is the occasion where we say farewell, a big thankyou to all you have done, and to wish you well in your next stage of life of retirement.

With our well used but old heritage buildings, there are so many things that need attention, and Laurie has been our go-to guy to fix or repair them. He's been up on the slate roof to fix water leaks from above, and under the floor to fix rising damp. He's dug trenches at the manse, and up on scaffolding at the Bucknall Court Student Houses to clean the guttering.

He's also had to do some rather unpleasant jobs too, such as getting rid of rotting compost, or attending to blocked toilet plumbing. Jenny Hunter said we ought to have presented you with a medal with the way you handled a backed-up toilet. You just tackled it straight on, no hesitation, and got to the bottom of it.

And the year before last we discovered pigeons roosting in the main hall spire. I had a go at trying to get into the spire to investigate, but the ceiling trap door was stuck firm, and I couldn't gain access. I thought "This is a job for Laurie". You worked out that it wasn't locked, but just extra heavy with the weight of years of pigeon poo built up on top of it. And it must have rained down pigeon poo on top of you as you first lifted it off. After 44 wheelbarrow loads of pigeon poo disposal, and several well deserved showers, you let us know the wonderful discovery of the bell still in the tower that hadn't been rung in decades. You installed a new bell pull rope and got it sounding out again.

You've always approached your work as though nothing is too much trouble, and "leave it with me" & "consider it done" are terms you often use, and which can be relied upon.

You've taken the time to learn the names of the students, and will offer to help unload the donations of food for the Asylum Seeker Welcome Centre. You're always putting in, and doing jobs to full completion.

You have expertise in lime mortar and matching old brickwork; very useful in these old buildings, and have an extensive contact list of other tradesmen to get things done.

With your soft but firm voice, you have a way of making sure other tradesmen complete their jobs too.

Its been great having you. We have relied on you so much, and we will very much miss you.

We'd like to present this plumb bob as part of the appreciation of all you have done for us. It's used for ensuring a wall or post is straight and upright and true. Perhaps you can use it when you're building your carport, or next time you happen to discover a bell in a belfry needing a new rope pull.

Card with plumb bob reads:

"Be true and straight and upright"

Presented to Laurie Bonney, April 2021, by the congregation of Brunswick Uniting Church, in appreciation of all you have done for us.

Amos 7:7

A Handbell was also presented, as a reminder of making the bell ring again, and the children presented pictures of pigeons in the belfry.

SONG: For you deep stillness, NCYC 99.22

[For you, deep stillness of the silent inland;](#)
[for you, deep blue of the desert skies;](#)
[for you, flame red of the rocks and stones;](#)
[for you, sweet water from hidden springs.](#)

[From the edges seek the heartlands,](#)
[and when you're burnt by the journey](#)
[may the cool winds of the hovering Spirit](#)
[soothe and replenish you.](#)
[In the name of Christ. \(repeat\)](#)



SONG: [For you, deep stillness](#), by Julie Perrin, from [It all depends](#), NCYC '99 Songbook, Uniting Church in Australia, Reproduced with permission under ONE LICENCE # 604502

SONG: I danced in the morning, TiS 242

1. I danced in the morning when the world was begun,
and I danced in the moon and the stars and the sun;
and I came down from heaven and I danced on the earth,
at Bethlehem I had my birth:

*Dance then, where ever you may be;
I am the Lord of the dance, said he;
and I'll lead you all wherever you may be,
and I'll lead you all in the dance, said he.*

2. I danced for the scribe and the Pharisee,
but they would not dance and they wouldn't follow me.
I danced for the fishermen, for James and John,
they came with me and the dance went on:

3. I danced on the Sabbath and I cured the lame:
the holy people said it was a shame.
They whipped and they stripped and they hung me high,
and they left me there on a cross to die:

4. I danced on a Friday when the sky turned black;
it's hard to dance with the devil on your back.
They buried my body and they thought I'd gone;
but I am the dance and I still go on:

5. They cut me down and I leap up high,
I am the life that'll never, never die;
I'll live in you as you live in me:
I am the Lord of the dance, said he:

SONG: [Lord of the dance](#), by Sydney Carter, Stainer & Bell Ltd. London, from [Together in Song](#), Harper Collins Religious;
Reproduced with permission ONE LICENCE license # 604502. ALSO Reproduced with permission by CCLI license no. 247623

BLESSING AND SENDING

Saide

Christ is risen!

He is risen indeed!

Jesus said to his disciples '*Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.*' Luke 24:46-48

And so, we too are witnesses of these things,
called out into the world to proclaim repentance and forgiveness,
to join Jesus in the dance of life wherever that takes us,
to touch and see, to love and speak, to laugh and weep.

Let us go then, let us be witnesses
secure in the blessings of our God whose love knows no barriers
inspired by Jesus whose love could not be contained by a stone
and nourished by the fiery breath of renewing love of the Holy Spirit.
Amen.

THANK YOU

Liturgists:
Saide Cameron

Bell Ringer:
Hudson Coath

Acknowledgement of Country:
(recording)
Lauren Reader
Darren, Edie & Hamish White

Bible readings:
Robert Sargent
Mal Rowe

With the Children:
Dave Hall
(CYYA Pastor)
Ian Ferguson

Reflection:
Ian Ferguson
(Minister of the Word)

Prayers of the People:
Simone Alesich

Farewell:
Laurie Bonney
Andrew Moorhouse

Musicians:
Shawn Whelan (Coordinator)
Andrew Dickinson
Joel Hallinan
Clare Keogh
Elaine Potter
Kate Scull

Recording:
Peace, Salaam, Shalom:
Shawn Whelan (co-ordinator)
Glenice Cook
Ian Ferguson
Steph Gesling & Josh Whitty
Jess and Anya Kvensakul
Maxine, Clementine & Harriet
Loynd

Dave Miller
Elaine Potter
Kate Scull
Natalie Sims

Welcoming:
Jane Allardice
Sheila Callwell
Helen Rowe

Flowers:
Helen Burnham

Images:
Saide Cameron
Ian Ferguson

Production:
Jane Allardice
Ray Cameron
Saide Cameron
Ben Hon
Owen Sun

CLOSING VERSE:

You are witnesses of these things. Luke 24:48