



REACH OUT

easter@christchurch.com



You are invited to participate in the observance of the last events of Jesus' life. It is the story of our salvation. By participating in this liturgical drama - your life can be changed and Easter can have new meaning.

The message of the cross is one of forgiveness and reconciliation, yet so many who profess the name of Jesus find it hard to even say "sorry". One of the most powerful moments of Easter was the prayer of Jesus asking God to forgive the very people who jeered at him and who led him to the authorities for his death. This same Jesus continued to love with unconditional love those who betrayed and denied him.

It was this Jesus who brought to the world the message of hope, reconciliation and love, even for our enemies. Just imagine what the world would be like if every one of us made a conscious effort to genuinely love one another? Yet this is the message of Easter.

The challenge this Easter is that those of us who claim Jesus as our Lord will learn again His way of love, forgiveness and reconciliation. And for those seeking peace in their world and lives, they will find it among the Easter People of the "Way of Jesus" – more commonly known as Christian.

May the peace we can all know in Christ be yours this Easter and may the feet of God always walk with you.

See page 5 for service times....

A MONTHLY NEWSLETTER FROM THE ANGLICAN PARISH OF CHRIST CHURCH ESSENDON
MARCH 2010

Vicar: Fr John Mathes

Telephone: 0417 407 768 or 9379 2770



FJ's reflection

DEAR PARISHIONERS,

We are in the season of Lent. It is a special time where we examine our lives and seek to get closer to God. In our liturgy we tone down our worship with no flowers, we don't sing the responses or say the Gloria. The liturgy is penitential as we prepare to walk to the cross and to the resurrection.

EASTER LITURGIES

Easter is one of the most important times in the Christian calendar. A lot of effort is being made to make it a special time.

Stations of the Cross will be on Palm Sunday evening (28th March) at 7.00 pm. It will be different and I encourage all to come.

There are three special services over Easter called the Tridum. Maundy Thursday, Good Friday and the Saturday Easter Vigil are in fact one service separated in time and tell the story of our salvation. Can I encourage all to attend these three services.

VISITING

I have been delighted as I have been welcomed into your homes. It has been a joy to sit and chat and get to know you. There are wonderful people in our parish. If you have not been visited yet, don't panic—I am coming. If you want to make an appointment for me to visit—please talk to me.

SHROVE TUESDAY PANCAKE DAY

Pancakes on Shrove Tuesday evening in the Parish Centre was a lovely relaxing night. I really enjoyed the friendship, laughter and fellowship of the evening. Thank you to Sue R for her catering and all who brought food.

ASH WEDNESDAY

We had a good attendance at the two Ash Wednesday services which was a joy and a good way to start Lent. Thank you for all who attended. Well done good and faithful.

CHRIST CHURCH OP SHOP

Can I acknowledge the wonderful work of the volunteers in the Christ Church Op Shop. Many people give up a lot of time to assist in the shop and it is greatly appreciated. Thank you.

The Lord be with you...

Your Vicar

Fr John.

Will you be in paradise?

Cardinal George Pell is Australia's most senior Catholic cleric and he wrote in 2008 in The Sunday Telegraph an Easter Message. Part of this message is reprinted below.....

At Easter we celebrate most of the foundational events in the Christian system of meaning, Christ's institution of the Eucharist, his death on the cross, and his resurrection. Christians claim that Christ rose bodily from the dead, which was not a resuscitation, not a return from a near-death experience. Christians also believe that through Christ's death and resurrection sin, evil and death have been conquered.

In ancient times the priest entered the Holy of Holies in the Jerusalem temple, offered incense and sprinkled the Mercy Seat with blood, before the scapegoat was driven into the desert, carrying the sins of the people. Christians see Christ's suffering and death as replacing this annual ritual, purifying the hearts of those who repent of their sins and seek forgiveness.

Christ was crucified between two thieves, bandits guilty of serious crimes. Luke tells us one of them mocked Jesus, taunting him to save himself and them. The good thief rebuked the first, saying that Jesus had done nothing wrong, unlike them who deserved their sentences. Then he turned to Jesus and asked "remember me when you come into your kingdom". A simple request. Jesus replied to this criminal, this man of violence. "Today you will be with me in paradise".

I think they are the most beautiful lines in the Bible. They capture the Easter message.

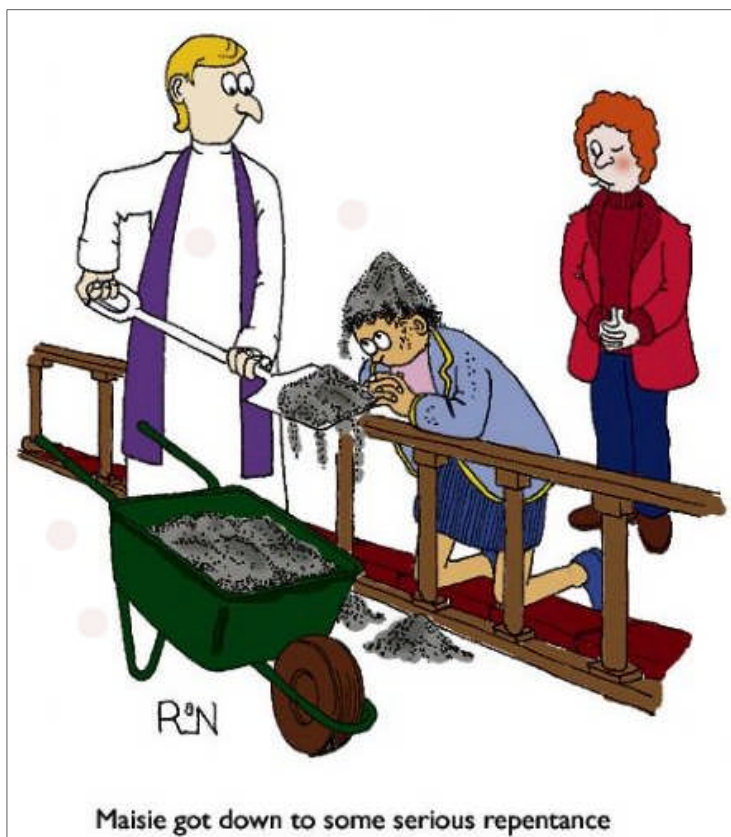


Requiem Mass

Wednesday in Holy Week - 31st March

10.00 am held in the Memorial Garden
(weather permitting)

We will remember the recently departed,
and those from our remembrance list
(January-April)
whose years mind occurs during this time



Maisie got down to some serious repentance

Lent continues ... Holy Week & Easter 2010

SUNDAY 7th MARCH: LENT 3

8.00 am Eucharist
9.30 am Sung Eucharist

SUNDAY 14th MARCH: LENT 4

Mothering Sunday

8.00 am Eucharist
9.30 am Sung Eucharist

SUNDAY 21st MARCH: LENT 5

8.00 am Eucharist
9.30 am Sung Eucharist



SUNDAY 28th MARCH: **PALM SUNDAY & Beginning of Holy Week**

8.00 am Eucharist & Blessing of Palm Crosses
9.30 am Sung Eucharist & Blessing of Palm Crosses
7.00 pm STATIONS OF THE CROSS

WEDNESDAY 31st MARCH:

10.00 am Requiem Mass in the Memorial Garden

THURSDAY 1st APRIL: **MAUNDY THURSDAY**

8.00 pm Sung Eucharist of the Lord's Supper, foot washing & stripping of the Altar. Prayer Vigil until 11.00 pm - the Watch of the Passion

FRIDAY 2nd APRIL **GOOD FRIDAY**

9.30 am Liturgy of the Passion & Proclamation of the Cross

SATURDAY 3rd APRIL **EASTER VIGIL**

8.00 pm Eucharist of the Resurrection

SUNDAY 4th APRIL **EASTER SUNDAY**

8.00 am Eucharist
9.30 am Sung Eucharist

easter@christchurch.come

HOLY WEEK & EASTER

The services of Holy Week are the focus of the Christian year. They are deliberately arranged with scripture, music, drama and ancient symbols to recall the once for all events at the heart of the Gospels. By participating in this sacred liturgy, we are able to be with our Lord in the week leading up to his death. We go with him to the cross, and celebrate with him the joy of his resurrection from the dead and the new life he gives us.



Holy Week begins with Palm Sunday, when we join the people of Jerusalem who welcome Jesus as king and redeemer by waving branches of palm and olive. This day is important because it signifies our Lord's final and decisive step towards his death and resurrection. The colour for this day is red signifying the triumphant victory of Christ in his death and resurrection. The people assemble away from the church and are given palm crosses. The priest blesses the palm crosses and those who carry them. The Gospel account of our Lord's entry in Jerusalem is read and the people

process into church praising God. Instead of the ordinary Gospel, the long passion story is read with different voices take the parts of the people involved.



The next big day of Holy week is Maundy Thursday. Maundy Thursday comes from the Latin *mandatum* - commandment and refers to the words of Jesus to his disciples after he had washed their feet at the last supper, "This is my commandment: Love one another, as I have loved you" (John 15:12).

In the evening of this day the people gather for the Eucharist of the Lord's Supper at which the Parish Priest washes the feet of twelve people in imitation of our Lord, and as a reminder that we must love and serve one another. The Eucharist reminds us of the Last Supper Jesus had with his disciples.



Following Holy Communion, the Blessed Sacrament is carried in solemn procession to the side altar (the altar of repose) which represents the Garden of Gethsemane. This altar is decked out with flowers and candles in honour of our Lord's presence. In union with the disciples, a continual watch of prayer is kept beside the blessed sacrament on a side altar. In some churches this watch is kept until midnight or through the night. Also all the altar cloths, candlesticks and crosses are removed ready for Good Friday.



On Good Friday the church is bare of all adornment. We are conscious of the cross of Jesus. The service begins in silence and with the priest prostrated before the altar. The scripture readings climax with the long Passion from St John's gospel. Intercessory prayer is offered for the whole world. A cross is brought into the church with people having an opportunity to make their individual acts of reverence. Holy Communion from the Altar of Repose is received in silence and we all leave quietly to go home. The sacramental presence of Jesus is absent from the church until the Easter Vigil. The tabernacle is empty. We experience something

of the great void felt by the apostles after Jesus died.

The Easter Vigil on Holy Saturday night celebrates the actual rising of Jesus from the dead. It is the most important liturgy of the whole year. The church starts off in darkness, symbolising the darkness of the grave and the darkness in our lives without God. A fire is lit representing the power of the Holy Spirit to bring new life. The Easter or paschal candle is lit from the fire. The Easter Candle represents Jesus risen and is carried through the church and all the people light their individual candles from the Easter Candle. A number of readings occur, telling of the great things God has done for his people, culminating in the resurrection. Later in the service water is blessed and the congregation renew their baptismal promises. We receive communion and rejoice that Christ is risen.



You are invited to participate in the observance of the last events of Jesus' life. It is the story of our salvation. By participating in this liturgical drama - your life can be changed and Easter can have new meaning.



CRIDUM

Some questions you might not think to ask

- * How come a wise man and a wise guy are opposites?
- * Why do people who know the least know it the loudest?
- * Do massage therapists ever rub people the wrong way?
- * Why is it that people say they "slept like a baby" when babies wake up about every two hours?
- * Why do dentists ask you questions when they have their fingers in your mouth?
- * How come we choose from just two people for President and 50 for Miss America?
- * Why aren't there any Army beans?
- * Why are fruitcakes only served around Christmas time?
- * Why does seafood cost more the closer you get to the water?
- * Who don't people say "We live in a cat-eat-cat world"?
- * Has anyone actually killed two birds with one stone?
- * Why do dogs stick their heads out of moving car windows and then get annoyed when you blow in their faces?
- * Why don't people take dog naps?
- * Why is it called a fast when it goes by so slowly?

Lenten feasting and fasting

Fast from gossip;
Feast on the Gospels.

Fast from junk foods;
Feast on the Bread of Life.

Fast from bad news;
Feast on "The Good News."

Fast from darkness;
Feast on the Light.

Fast from the secular;
Feast on the sacred.

Fast from despair;
Feast on hope.

Fast from revenge;
Feast on forgiveness.

Fast from tears of sorrow;
Feast on tears of joy.

Fast from getting;
Feast on giving.

Fast from complexities;
Feast on simplicities.

Fast from horror;
Feast on humour.

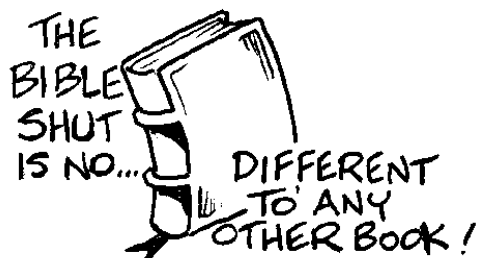
THE FAMILY CIRCUS



"It must be hard work being a saint.
You hafta pose for a lot of windows."



from JoyfulNoiseletter.com
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Some more bad puns:

She was only a whiskey maker,
but he loved her still.

The butcher backed into the meat
grinder and got a little behind in
his work.

Atheism is a non-prophet
organization.

A St. Patrick's Day Blessing

I wish you not a path devoid of clouds,
Nor a life on a bed of roses.
Nor that you should never feel pain.
My wish for you is:
That you might be brave in times of trial, when others lay crosses
upon your shoulders.
When mountains must be climbed and chasms crossed,
When hope scarce shines through.
When every gift God gave you might grow along with you,
And let you give the gift of joy to all who care for you.
That you might always have a friend who is worth that name,
Who will defy the storms of life by your side.
That in every hour of joy and pain, you may be close to God.

The Water of Life

Thales, an ancient Greek philosopher, believed that everything was made of water; cats, dogs, tables, chairs etc. Anything you cared to name was made of water. Of course there were all different kinds of water; chair water was different from dog water or drinking water. Knowing nothing of atoms or molecules, Thales saw water as the basis for all known substances. He based this on his own observations: rain falling from the sky; artesian water seeping from the ground; plants and animals being largely composed of it; water coming out when mammals give birth; and indeed life cannot exist without it. That was the accepted theory until Anaximander, another Greek philosopher, came along later and said “perhaps not water but stuff.” That’s what Anaximander called it: “stuff.” Thales knew and understood the importance of water. Indeed, he saw water as the very essence of life itself, and his observation remains true for all time. Water is life!

What does all this have to do with religion then? Quite a lot really, and in this discussion I would like to share the spiritual dimension of water with you. Although water gives life, it can just as easily kill us! It can drown us or sweep away everything in its path, which it dashes to pieces during a flood. It is indeed true that water holds the keys to life and death. Water is therefore both a powerful force and powerful symbol. This is evident when we read both the Old and New Testaments, where water is mentioned in the creation and flood stories in Genesis and the flight from Egypt in Exodus, to name two examples. This goes right through to John’s Gospel, where the evangelist uses the theme of water throughout, to amplify what he’s saying about Jesus Christ.

Water is a common theme throughout the Old Testament, and indeed it plays a very important part in Jewish ritual. The festival of Tabernacles, which is called Sukkot in Hebrew, has abundance as its theme and lasts for seven days. The eighth day of assembly is a separate festival called Shemini Atzerot, when water is prayed for. This prayer is too lengthy to quote here. However, references to biblical events are made, the life-giving properties are stressed, and water is also compared to blood, an important life force in both the Old and New Testaments. Reference is also made to water’s capacity to cause death. In short, water symbolises life, abundance, reward and punishment, and famine and death: a very powerful symbol indeed.

Another important aspect of water in Judaism is its cleansing properties. Although ancient people believed that illness was either caused by demons or was a punishment for sins, they knew that washing before meals and bathing did

make a difference. Water was seen to wash away sins, thereby preventing such calamities.

Fast forwarding to the Gospels, and in particular John's Gospel, we can see the important part water plays both as a symbol and as a life-giving force in our Christian faith. The Gospel accounts tell of John the Baptist baptising in the River Jordan, preparing people for the coming of Christ. John baptised with water only; this symbolised the washing away of sins. Those who were baptised were immersed in accordance with Jewish ritual cleansing. Although a prelude to our baptism, John was the proclaimer, not the redeemer. This was for Christ to perfect. Because bread and wine are the elements of the Eucharist, John was forbidden to partake of either. That was for Christ alone to introduce. Hence John's rather austere diet, poor chap!

To be continued ...

Christine L. Robins B.Theol.





The church - almost anybody's version of it - may look fearsomely organised from the outside, but once you're in it, you have to be deaf, dumb, and blind to avoid the conclusion that it is the most disorganised venture ever launched. Its public image may be that of a mighty lion on the prowl; but what it really is, in this day and age at least, is a bunch of not too well co-ordinated pussycats falling all over each other.

Robert F. Capon

CHRIST CHURCH OP SHOP

Come and check out the gold mine of items available in the CHRIST CHURCH OP SHOP

Tuesday to Friday 10 am-4 pm
Saturday 9.30 am to 12.30 pm

VOLUNTEERS NEEDED

Christ Church Op Shop is looking for volunteers to assist in its program. If you have time available and are interested, please contact Barbara Szczurko
Ph 9379 8965



Bibles, Bibles, Bibles

Arguably the book with the greatest influence on modern English is the *King James Version* (KJV) of the Bible. Since its appearance in 1611 this book has set a standard for the use of numerous English words and phrases. For over three centuries it has been far and above the most popular and familiar version of the Bible. Even people who have never been to church can often recite portions of this renowned volume.

Contrary to an often-held opinion, it was not the first English translation. Some 900 years earlier, portions of scripture were translated into Old English, and later translations were also done in Middle English. The key thing about the *King James Version*, however, was its ready availability. It was the only English language Bible to be printed and made available to huge numbers of people.

Dozens of different translations followed over the next several hundred years. The next major step in translation was the *American Standard Version* in 1901 and then the *Revised Standard Version* in 1952. Both of these were editions of the KJV that had been updated for modern English. They also took advantage of the discovery of hundreds of ancient manuscripts that simply were not available to the KJV's translation team.

In more recent years numerous translations have appeared such as the *Good News Bible*, *New Revised Standard Version*, and *Today's New International Version*, as well as the popular paraphrase *The Message* by Eugene Peterson.

There are lots of ways to read, experience, and celebrate God's word. Try one soon!

SPEED BUMP by Dave Coverly



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To My Mother

You do not ask for costly gifts,
(As though we ever could repay
Your patience and unselfishness
With something bought for Mother's
Day.)

We can't repay the broken nights,
The days of weariness and pain,
The endless round of humdrum work,
Your sacrifice of earthly gain.

We can't repay your earnest prayers,
Your constant love, your anguished
tears,

Your steadfast faith and quiet trust,
A guiding beacon through the years.

And still you give your willing help
In quiet, unobtrusive ways,
Still you would share, as long ago
The joys and sorrows of our days.

Not just with gifts we show our thanks,
Not once, but each day through the
year

Your children rise with grateful hearts
And call you blessed, Mother dear.

- Joan Suisted.

WE ARE SURVIVORS

(For those born before 1940)

We were born before television, before penicillin, polio shots, frozen foods, Xerox, contact lenses, videos and the pill. We were before radar, credit cards, split atoms, laser beams and ball-point pens, before dishwashers, tumble driers, electric blankets, air conditioners, drip-dry clothes ... and before man walked on the moon.

We got married first and then lived together (how quaint can you be?). We thought 'fast food' was what you ate in Lent, a 'Big Mac' was an oversized raincoat and 'crumpet' we had for tea. We existed before house-husbands, computer dating and 'sheltered accommodation' was where you waited for a bus.

We were before day care centres, group homes and disposable nappies, We never heard of FM radio, tape decks, artificial hearts, word processors, or young men wearing earrings. For us 'time sharing' meant togetherness, a 'chip' was a piece of wood or fried potato, 'hardware' meant nuts and bolts and 'software' wasn't a word. Before 1940 'Made in Japan' meant junk, the term 'making out' referred to how you did in your exams, 'stud' was something that fastened a collar to a shirt and 'going all the way' meant staying on a double-decker bus to the terminus. In our day, cigarette smoking was 'fashionable', 'grass' was mown, 'coke' was kept in the coalhouse, a 'joint' was a piece of meat you ate on Sundays and 'pot' was something you cooked in. 'Rock music' was a fond Mother's lullaby, 'Eldorado' was an ice cream, a 'gay person' was the life and soul of the party, while 'aids' just meant beauty treatment or help for someone in trouble.

We who were born before 1940 must be a hardy bunch when you think of the way in which the world has changed and the adjustments we have had to make.

No wonder there is a generation gap today BUT By the grace of God we have survived!

STOP PRESS - FOR YOUR DIARY

PARISH PLANNING DAY

'Dreaming of the Ideal Church'

SATURDAY 1st MAY 2010

10-4pm

Parish Centre

Come with all your ideas and dreams

Bring lunch to share

See FJ for more info...

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Items for inclusion in Reach Out need to be with the Editor *no later* than last Sunday in the month.

Opinions expressed in the ReachOut belong entirely to the person writing the article, and not necessarily to the parish, vicar, editor or parish representatives.

Children's Letters to God

Dear God,
We read Thomas
Edison made light.
But in school they
said You did it. So I
bet he stole your idea.



Sincerely
Donna

I thought I saw an eye doctor on an Alaskan island, but it turned out to be an optical Aleutian.

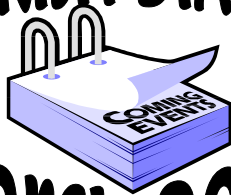
A world of golden rules:

- Do unto others as you would have them do unto you. (Christianity, Luke 6:31)
- Hurt not others in ways that you yourself would find hurtful. (Buddhism, *Udana-Varqu 5:18*)
- Blessed are those who prefer others before themselves. (Bahai, *Tablets of Baha 'u'llah 71*)
- In happiness and suffering, in joy and grief, regard all creatures as you would your own self. (Jainism, Lord Mahivir, 24th *Tirthankara*)
- What is hateful to you do not do to your neighbour; that is the entire Torah – the rest is commentary. Go and learn. (Judaism, Rabbi Hillel, *Talmud Shabbat 31A*)
- No one is a believer until you desire for another that which you desire for yourself. (Islam, *Sunnah*)
- Human nature is good only when it does not do unto another whatever is not good for its own self. (Zoroastrian, *Dadistan I Dink 94:5*)

Out of the mouths of God's kids

A mother was getting irritated with her five-year-old daughter, who wouldn't clean up her toys in the den. "Mommy, I can't clean up the den," the little girl said after her mother fussed at her for the third time. "Why not?" the mother asked. "Because I gave up cleaning for Lent," she replied.

PARISH DIARY



March 2010

SUNDAY 7th – Lent 3

8.00 am Eucharist
 9.30 am Sung Eucharist
 followed by morning tea
 11.30 am Warden's Meeting

Tuesday 9th

9.30 am Craft
 7.30 pm Lenten Bible Study

Wednesday 10th

10.00 am Eucharist

SUNDAY 14th – Lent 4 / Mothering Sunday

8.00 am Eucharist
 9.30 am Sung Eucharist
 followed by morning tea
 11.30 am Vestry Meeting

Tuesday 16th

9.30 am Craft
 7.30 pm Lenten Bible Study

Wednesday 17th

10.00 am Eucharist

SUNDAY 21st – Lent 5

8.00 am Eucharist
 9.30 am Sung Eucharist
 followed by morning tea

Tuesday 23rd

9.30 am Craft
 7.30 pm Lenten Bible Study

Wednesday 24th

10.00 am Eucharist
 1.30 pm Essendon Nursing Home
 2.00 pm Trevi Court

SUNDAY 28th – Palm Sunday

8.00 am Eucharist & Blessing of Palm
 Crosses
 9.30 am Sung Eucharist & Blessing of
 Palm Crosses
 followed by morning tea
 7.00 pm Stations of the Cross

Tuesday in Holy Week - 30th

9.30 am Craft
 7.30 pm Lenten Bible Study

Wednesday in Holy Week - 31st

10.00 am Requiem Mass

Maundy Thursday - 1st April

8.00 pm Sung Eucharist of the Lord's
 Supper, foot washing &
 stripping of the Altar.
 Prayer Vigil until 11.00 pm –
 the Watch of the Passion

Good Friday - 2nd

9.30 am Liturgy of the Passion &
 Proclamation of the Cross

Saturday 3rd – EASTER VIGIL

8.00 pm Eucharist of the Resurrection

SUNDAY 4th – EASTER SUNDAY

8.00 am Eucharist
 9.30 am Sung Eucharist
 followed by morning tea

