



REACH OUT

There are three special services over Easter called the Triduum. Maundy Thursday, Good Friday and the Saturday Easter Vigil are in fact one service separated in time and tell the story of our salvation.

Triduum



PLEASE PUT THESE SERVICES IN YOUR DIARY—
THE TRIDUUM IS ONE SERVICE SEPARATED IN TIME ...
ALL CHRISTIANS SHOULD ATTEND THESE IMPORTANT EASTER SERVICES

THURSDAY 21st APRIL 2011: MAUNDY THURSDAY

8 pm Sung Eucharist of the Lord's Supper, foot washing & stripping of the Altar.
Prayer Vigil until 11 pm—the Watch of the Passion

FRIDAY 22nd APRIL 2011: GOOD FRIDAY

9.30 am Liturgy of the Passion & Proclamation of the Cross

SATURDAY 23rd APRIL 2011: EASTER VIGIL

8 pm Eucharist of the Resurrection

easter@christchurch.come

A MONTHLY NEWSLETTER FROM THE ANGLICAN PARISH OF CHRIST CHURCH ESSENDON
APRIL 2011

Vicar: Fr John Mathes

Telephone: 0417 407 768 or 9379 2770



FJ's reflection

DEAR PARISHIONERS,

LENT, HOLY WEEK & EASTER

Lent, Holy Week and Easter are important events on the Church's calendar and it should be a priority for all Christians to attend these services. Can I encourage all to come and worship God during this festival of our salvation.

MAKING THE WORD OF GOD FULLY KNOWN

This is an Archbishop's program and we as a Parish have been invited to be part of this activity. There will be more information about this further in Reach Out. Stay tuned for more information.

STEWARDSHIP

This is about the use of our TIME, TALENTS & TREASURE and the use of the envelope system. The Wardens and Vestry have been looking at what we do and what we should be doing in the future. Information is coming on this topic.

OUR CHURCH BUILDING @ ESSENDON 2011

A discussion paper on the use of our Church Building and its space was circulated in February. If you did not get a copy see me. Please read this document and give me feedback. A committee set up at our last Annual Meeting will be dealing with the paper soon.

JOHN RUSKIN & BEING A CHRISTIAN

The English writer John Ruskin has given us a good picture of what the Lord wants us to be in our world. In the olden days before electricity, the streets were lit by gas lamps. Each evening a lamplighter would go around with a little flame and light one lamp after another.

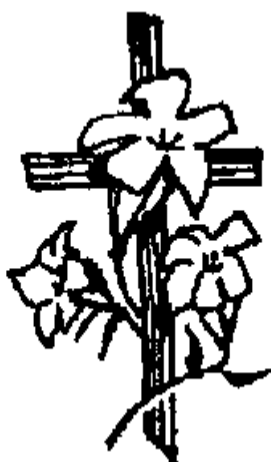
One evening, Ruskin was sitting in his house looking out the window. Across the valley was a street on the hillside. There Ruskin could see one lamp after another being lighted by the lamplighter as he went along. Because of the darkness, Ruskin could not see the lamplighter, only his burning torch and the trail of lights he left behind.

Seeing that, Ruskin turned to the person sitting with him and said, "There's a good illustration of a Christian. People may never have known him, they may never have met him, they may never even have seen him. But they know he passed through their world, by the trail of fight he left behind him!" "Let your light shine before people" is the way Jesus said it in Matthew 5:16.

The Lord be with you...

Your Vicar

Fr John



Requiem Mass

Wednesday in Holy Week - 20th April

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

Good Friday Reflective Journey

11 am Friday 22nd April
Queens Park Moonee Ponds

A one hour journey through the park
including prayer, scripture readings,
music and reflections. Presented by the
Churches of Moonee Valley.

Meeting at 10:45 am at the memorial on
the corner of Mt Alexander Road and
Kellaway Avenue in Queen's Park

INTERESTING WEB PAGES

<http://www.awm.gov.au>

The Australian War Memorial assists
Australians to remember, interpret and
understand the Australian experience
of war and its enduring impact on
Australian society. Lest we forget.

**HAVE YOU SEEN THE
LATEST ON OUR
WEB PAGE — CHECK OUT
www.essendonanglican.org.au**

LENT, HOLY WEEK & EASTER 2011

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.

There are three special services over Easter called the Triduum. 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.

SUNDAY 10th APRIL 2011: LENT 5

8.00 am Eucharist

9.30 am Sung Eucharist

SUNDAY 17th APRIL 2011: PASSION / PALM SUNDAY & Beginning of Holy Week

8.00 am Eucharist & Blessing of Palm Crosses

9.30 am Sung Eucharist & Blessing of Palm Crosses

7 pm STATIONS OF THE CROSS

WEDNESDAY 20th APRIL 2011:

10.00 am Requiem Mass in the Memorial Garden

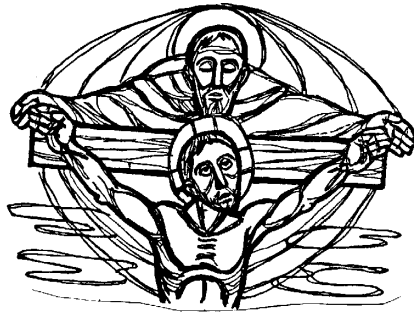
THURSDAY 21st APRIL 2011: MAUNDY THURSDAY

8.00 pm Eucharist of the Lord's Supper, foot washing & stripping of the Altar.
Prayer Vigil until 11 pm—the Watch of the Passion

FRIDAY 22nd APRIL:

GOOD FRIDAY

9.30 am Liturgy of the Passion & Proclamation of the Cross



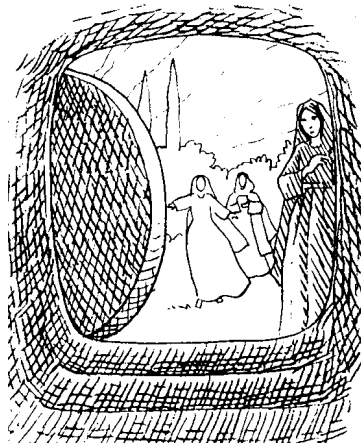
SATURDAY 23rd APRIL 2011: EASTER VIGIL

8.00 pm Eucharist of the Resurrection

SUNDAY 24th APRIL 2011: EASTER SUNDAY

8.00 am Eucharist

9.30 am Sung Eucharist



Ladies@Leisure @ the Zoo.



What a lovely day we had at the zoo on Sunday 27th March! After having to cancel February's event due to inclement weather, we were a little wary about the weather this time and when we met at the church at 11.30 the sky was overcast. So it was an intrepid group of seven (Barbara, Margaret Elsey and daughter Wendy, Margaret Broughton, Janette, Betty McKerrell and Chris) who journeyed to the zoo.

With maps in hand we headed to the seal enclosure. They are 'housed' in a wonderful setting where you are able to view the seals gliding through the water with flippers at their side to reduce their drag factor. They made us envious of their ability to make their movement look so effortless. Heading towards the front of the zoo we visited the butterfly enclosure where several of these dainty creatures gave us a thrill by landing on us. Upon exiting, it was time to have lunch before we viewed the elephants. It was at this stage we noticed how sunny it had become.

The elephants appeared enormous, especially the one on its own with huge white tusks! The baby elephants were sooo cute and tended to stay close to their mothers. What we noticed when viewing a lot of the animals were the wonderful enclosures that have been built to house these creatures. The tigers were able to play in a 'jungle' type environment. The gorillas, orang-utans and monkeys moved around in large, leafy areas, with babies clinging to the mothers. Once again we were envious of the 'poetry in motion' as some of the apes and monkeys swung from rope-to-rope, pole-to-pole with such effortless grace and athleticism.

On to the Big Cats as Barbara particularly wanted to see the snow leopards. We saw two - tails that is, and thought that was to be it. But then we saw a third lying atop a concrete block with its head leaning against a tree stump, its back to us. Then to our surprise it turned over and looked at us. Such a beautiful animal! White fur along its belly, along the inside of its legs and underside of its huge broad tail, dark grey spots on its back and face; you had the feeling you were looking at just a big cuddly pussy cat. (If only!) The Small Cats were equally

fascinating especially the Fishing Cat which was just like a HUGE tabby sitting lapping water at the edge of a pond.

Before heading out the gate and home we stopped to look at those marvellous, ancient, incredibly slow-moving creatures – the Giant Tortoises. Their movement looked painful. And they only moved a metre or so!



We found it hard to pinpoint our favourite animal and as we walked back to the cars we discussed the antics of some. It became obvious from this conversation that we had all enjoyed the many experiences during our time at the zoo.

Chris Angus

On Trial Before Pilate

The most famous trial in history is about to begin. The judge is short and patrician with darting eyes and expensive clothes. His greying hair trimmed and face beardless. He is apprehensive, nervous about being thrust into a decision he can't avoid. Two soldiers lead him down the stone stairs of the fortress into the broad courtyard. Shafts of morning sunlight stretch across the stone floor.

As he enters, Syrian soldiers dressed in short togas yank themselves and their spears erect and stare straight ahead. The floor on which they stand is a mosaic of broad, brown, smooth rocks. On the floor are carved the games the soldiers play while awaiting the sentencing of the prisoner. But in the presence of the procurator, they don't play.

A regal chair is placed on a landing five steps up from the floor. The magistrate ascends and takes his seat. The accused is brought into the room and placed below him. A covey of robed religious leaders follow, walk over to one side of the room, and stand.

Pilate looks at the lone figure... "Are you the king of the Jews?"

For the first time, Jesus lifts his eyes. He doesn't raise his head, but he lifts his eyes. He peers at the procurator from beneath his brow. Pilate is surprised at the tone in Jesus' voice.

"Those are your words."

Before Pilate can respond, the knot of Jewish leaders mock the accused from the side of the courtroom.

"See, he has no respect."

"He stirs the people!"

"He claims to be king!"

Pilate doesn't hear them. *Those are your words.* No defence. No explanation. No panic. The Galilean is looking at the floor again.

Something about this country rabbi appeals to Pilate. He's different from the bleeding hearts who cluster outside. He's not like the leaders with the chest-length beards who one minute boast of

a sovereign God and the next beg for lower taxes. His eyes are not the fiery ones of the zealots who are such a pain to the Pax Romana he tries to keep. He's different, this up-country Messiah.

Pilate wants to let Jesus go. *Just give me a reason*, he thinks, almost aloud. *I'll set you free.*

His thoughts are interrupted by a tap on the shoulder. A messenger leans and whispers. Strange. Pilate's wife has sent word not to get involved in the case. Something about a dream she had.

Pilate walks back to his chair, sits, and stares at Jesus. "Even the gods are on your side?" he states with no explanation. He has sat in this chair before. It's a curule seat: cobalt blue with thick, ornate legs. The traditional seat of decision. By sitting on it Pilate transforms any room or street into a courtroom. It is from here he renders decisions.

How many times has he sat here? How many stories has he heard? How many pleas has he received? How many wide eyes have stared at him, pleading for mercy, begging for acquittal?

But the eyes of this Nazarene are calm, silent. They don't scream. They don't dart. Pilate searches them for anxiety ... for anger. He doesn't find it. What he finds makes him shift again.

He's not angry with me. He's not afraid ... he seems to understand.

Pilate is correct in his observation. Jesus is not afraid. He is not angry. He is not on the verge of panic. For he is not surprised. Jesus knows his hour and the hour has come. Pilate is correct in his curiosity. Where, if Jesus is a leader, are his followers? What, if he is the Messiah, does he intend to do? Why, if he is a teacher, are the religious leaders so angry at him?

Pilate is also correct in his question. "What should I do with Jesus, the one called the

Christ?" (Matthew 27:22)

Perhaps you, like Pilate, are curious about this one called Jesus. You, like Pilate, are puzzled by his claims and stirred by his passions.

What do you do with a man who calls himself the Saviour, yet condemns systems? What do you do with a man who knows the place and time of his death, yet goes there anyway?

Pilate's question is yours. "What will I do with this man, Jesus?"

You have two choices.

You can reject him. That is an option. You can, as have many, decide that the idea of God's becoming a carpenter is too bizarre—and walk away.

Or you can accept him. You can journey with him. You can listen for his voice amidst the hundreds of voices and follow him.

This story from: This is Love - The Extraordinary Story of Jesus, Max Lucado, 2011

Submitted by Gail Paxman

CONFIRMATION CLASSES

Fr John will be running Confirmation Classes soon after Easter. If you are interested - please talk to him.



April Saint: St George



This renowned and glorious martyr was born in Cappadocia, the son of rich and God-fearing parents. His father suffered for Christ, after which his mother moved to Palestine. When George grew up, he went into the army, in which he rose, by the age of twenty, to the rank of tribune, and as such was in service under the Emperor Diocletian.

When this Emperor began a terrible persecution of Christians, George came before him and boldly confessed that he was a Christian. The Emperor threw him into prison, and commanded that his feet be put in the stocks and a heavy weight placed on his chest. After that, he commanded that he be bound on a wheel, under which was a board with great nails protruding, and thus be turned. He then had him buried in a pit with only his head above the

ground, and left there for three days and nights. Then he gave him deadly poison, but in the face of all these tortures, George prayed unceasingly to God, and God healed him instantly and saved him from death, to the great amazement of the people. When he also raised a dead man to life by his prayers, many embraced the Christian faith.

Among these was the Emperor's wife, Alexandra, and the chief pagan priest, Athanasius, the governor Glycerius and Valerius, Donatus and Therinus. Finally, the Emperor commanded that George and the Empress Alexandra be beheaded. Blessed Alexandra died on the scaffold, and St. George was beheaded. This happened in the year 303.

The miracles that have been performed at his grave are without number. Also are his appearances in dreams to those who, thinking on him, have sought his help, from that time up to the present day. Consumed by love for Christ, it was not difficult for holy George to leave all for this love – his status, wealth and imperial favor, his friends and the whole world. For this love, the Lord rewarded him with a wreath of unfading glory in heaven and on earth, and with eternal life in His kingdom. The Lord further endowed him with the power to help in need and distress all who honour him and call on his name.



Reflections on the Eucharist

This is a series of reflections on what we do each Sunday at the Eucharist so as to help us understand more what we do and why.

PART 21 EUCHARISTIC PRAYER BACKGROUND

In the traditional Jewish family meal there are many blessing prayers. At the beginning of the meal, the head of the household prayed a blessing over the bread which was then broken and shared among those at table. A similar blessing was prayed over the cup of wine at the conclusion of the meal. It was not the food that was blessed but God, the giver of all good gifts.

The recurrent pattern of these Jewish blessings is as follows: (a) an expression of grateful praise to God the creator of all things; (b) a remembrance of God's saving interventions in the history of people; (c) a plea that the beneficent God will continue to deal favourably with them; (d) a concluding doxology (prayer of praise).

At the Last Supper, Jesus prayed the customary blessing, investing them with new meaning. Not only did he acknowledge the bread and wine as gifts of God, he also made them his own gifts to those present — sacramental signs of his saving presence to them until he should come again.

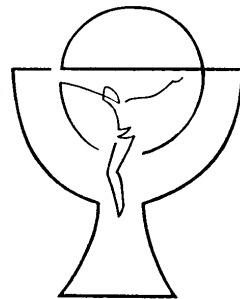
Mindful of Jesus' command that we should 'do this in memory of him', we assemble to offer his sacrifice and to partake of his sacred body and blood. The 'centre and summit' of our celebration is the 'prayer of thanksgiving and sanctification' we call the Eucharistic Prayer.



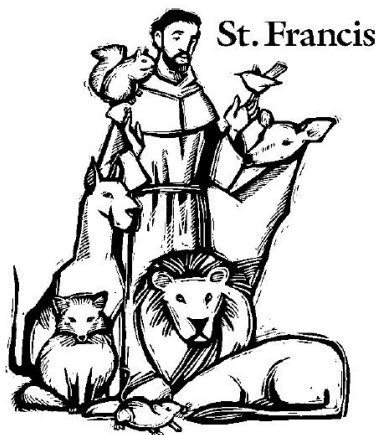
PART 22 EUCHARISTIC PRAYER STRUCTURE & UNITY

The Eucharistic Prayer is structured after the fashion of the Jewish prayer of blessing (berakah). The elements of the prayer are as follows: (a) **thanksgiving** (especially in the preface); (b) **acclamation** (in the Sanctus (Holy, holy, holy)); (c) **epiclesis** (an invocation that God the father will send the Holy Spirit to sanctify our offerings); (d) **narrative of institution**; (e) **anamnesis** (a remembrance of the paschal mysteries of Jesus' passion, death, resurrection and ascension); (f) **offering**; (g) **intercessions** (prayers for the living and the dead); (h) **final doxology** (prayer of praise).

In noting these elements, we must not overlook the ongoing rhythm of the Eucharistic prayer and its internal unity as a prayer of praise and thanksgiving. It is within the Eucharistic Prayer that the specifically sacramental mode of the risen Lord's presence is effected.



“Rebuild My Church” A Lent Reflection by Bishop Philip Huggins



The central panel in the altar frontal of the Christ Church Ballarat Cathedral is the San Damiano cross. As I recall the story, Francis of Assisi was praying in a run-down Church when he heard the Lord say, as if from that Cross, “Francis rebuild my Church.” He responded physically and practically, rebuilding the deteriorated Church. As the physical work unfolded, so Francis was taught in the Spirit much more about the metaphysical nature of his discipleship. “Radical orthodoxy” might describe what he offered. Deeply faithful to Jesus, trusting in God’s providence, applying the teachings of the Sermon on the Mount in prayer and action. “Make me a channel of your peace”, he prayed and lived.

Perhaps not so dramatically, but do we also hear the Lord saying to us “Rebuild my Church?” Lent is our opportunity to listen and act, physically and metaphysically: Prayer and fasting is called for as we strengthen the discipline of “discipleship”. And in a world with too much discord and conflict, including in the Church, we may pray with Francis, “Make

me a channel of your peace.” Peace-making, reconciliation, is at the heart of the Gospel.

A case-study for us is the relationship between the Apostle Peter and the Lord Jesus. Jesus calls Peter from his fishing. He responds spontaneously and enters into the adventure of Jesus’ teaching and healing ministry. Peter is inspired to say “You are the Messiah” when Jesus asks who people say He is. Peter is rebuked by Jesus when he only hears the prophecy of suffering and death, not resurrection. Peter lived out of the bad news and not the full prophecy when, at the Passion, he denied Jesus three times. Peter is alienated from Jesus by his 3-fold denial, during the Passion. The early encounter, ‘shared rebuke’, had not penetrated. He forgets the prophecy and his own inspired moment ‘You are the Messiah!’ After the Resurrection, this leads on to Peter and Jesus beautiful moment of Reconciliation.

The Lakeside breakfast BBQ question of Jesus : “Do you love me?” It is the mutual love of Peter and Jesus – agape – which makes possible Reconciliation. Thereafter, in the power of Holy Spirit, Peter becomes the Rock, the Apostle Peter, we see leading with strength in the Acts of the Apostles. He recovers the beauty and power of fidelity to Jesus: “Who do you say I AM?” “You are the Messiah and I love you”, says Peter, now reconciled. We thus ponder what energy is released, the room for Holy Spirit, when there is genuine reconciliation!

This is the important matter for our Lenten meditation: Re-considering the word Francis heard : “Rebuild my Church”, we note the healthy energy which is released when there is genuine reconciliation. Without over-stretching the text there is much we can learn from this reconciled relationship of Peter and Jesus, about the pathway to reconciliation. The literature on peace-making suggests a three-fold pathway after conflict and alienation.

Reconciliation is an inner and an outer journey involving:

- A time of peaceful co-existence;
- Steps towards trust-building;
- Unity in a more normal, healthy relationship.

The first stage involves a period of peaceful co-existence, giving the other person space in order to reflect and recuperate. The Risen Jesus didn't re-approach Peter until after Peter had had time to absorb from others the news of Jesus' Resurrection. Peter had time doing familiar, comfortable, reflective things : out on the water, fishing and thinking, in early morning light. Our parallel, as ministers of reconciliation, is to also give people space to reflect. We can also encourage a discipline around what people think, say and write.

Nowadays, a particular issue is the use of emails. Sometimes people write unhelpfully vivid and provocative things and yet have no control over where they may end up. Read out of context by others they can lead to stereotyping and further alienation.

If relationships are undeveloped or trust is low, this provocation, along with gossip, amplifies conflicts and makes the pathway to reconciliation more complex. I am aware of clergy who are alienated from each other but who have barely spoken to each other ever. It is things they have read or heard about each other from third parties, which have done the damage. So, a first stage in reconciliation, is lowering the temperature, giving the other space, taking real care with communication. "When in doubt, cut it out." This is a good discipline as regards the spoken and written word. If we have a doubt that our communication will be reconciling we should desist. No matter how clever, insightful or justified our thoughts might be.

The Risen Jesus gives Peter space and then takes the initiative in reconciliation, inviting Peter to breakfast [John 21:10]

There is practical wisdom here. It is best if the one most aggrieved and hurt takes the initiative in reconciliation, offering a trust-building initiative. "Let's have a coffee / lunch / breakfast." When it is not clear who is more aggrieved, which is often the case, the important thing is that someone takes the initiative. Once there is the possibility of renewed communication, towards reconciliation, the key is to focus on what is held in common, not what divides. Common discipleship of Jesus; common commitment to the health of our Anglican Church; the common demands of ministry in secular society; the common difficulties of balancing work and family; the things we love and find recreational, like the start of the footy season or future travel plans. And so on.

Then, when there is enough relational warmth more complex matters can be better managed. The key then is to follow simple rules for healthy conversation :

(i) Ask questions which clarify meaning, not statements which close down conversation and assume meaning is comprehended: "Do you mean by this?" "Are you saying?"

Questions that give an opportunity to clarify or elaborate an answer.

(ii) Listen, without interrupting. Give the other person space to finish what they want to say. Interrupted conversations over provocative matters seldom end well. The alienation is reinforced. This is where facilitators or counsellors are able to be helpful. They can keep a conversation on track, help the other person feel listened to. (One recalls the wisdom of Morton Kelsey, Christian therapist, who said after many years" 'Very few people feel well listened to by anyone.')

(iii) Be attentive to one's tone of voice. How do we think we sound to the other? Sometimes we can be surprised by our own tone of voice and what it reveals about our anxiety or anger. The great writer Dostoevsky is recalled: "You can tell a lot about what people think of you by their tone of voice."

(Continued on page 12)

(Continued from page 11)

(iv) Following such basic rules of improved communication are themselves trust-building. Especially if the other person is expecting a fiery blast, or a cold restatement of their alleged failures.

On the basis of clearer, warmer communication, with a little self-deprecating humour perhaps, it is possible to focus on some common tasks together. What is possible together, given current roles and responsibilities? Even an initial agreement to pray for one another for a period, then meet again, is a step in the right direction. Our work gives many opportunities within the theme : "Rebuild my Church."

It is hard to imagine what might have happened to Peter and the early Church, without the Risen Jesus initiative of reconciliation, asking a question the answer to which he knew. A question which went to the strength of the man who had followed him so spontaneously, so lovingly. "Do you love me?" "Yes, Lord you know that I love you," answered Peter. That question and answer echoes down to us and focuses our own discipleship. As a matter of love, "Rebuild my Church."

This Lent, we need to keep imagining the energy released by healthier, reconciled relationships in our Church. "May the peace of God which passes all understanding keep our hearts and minds in Christ Jesus." [Philippians 4:7] That is, as we live the great truth of our salvation that Jesus "is the head of the Body, the Church: He is the beginning, the first-born from the dead. For it pleased God that in him all fullness should dwell: And through him all things be reconciled to himself." [Colossians 1:15-20]

Lenten blessings
Bishop Philip Huggins
March 2011

Why are fire trucks red? An example of absurdity.

Fire trucks have four wheels and eight men, everyone knows that 4 plus 8 equal 12. There are 12 inches in a foot and a foot is a ruler. Queen Elizabeth is a ruler and is also the name of one of the largest ships of the seven seas. Seas have fish and fish have fins. The Fins fought the Russians, Russians are reds. Fire trucks are always rushin' therefore Fire Trucks are red.



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

Gideons International in Australia



The Gideons is an International Ministry that is an extension of the missionary program of local Christian churches around the world, often reaching people who have no contact with churches and who otherwise might not be reach for the Lord Jesus Christ.

The one objective of the Ministry is to win others to Christ through personal witnessing and the distribution of The Word.



Christian Business & Professional men & their wives in good standing from evangelical or Protestant churches form this Ministry:

- They are outward focused.
- Called to put faith into action and help change lives.
- Distributing God's Word to provide opportunities like no other.
- This area is now looking for members.

God's Word is alive & powerful; as Gideons we know our labour is not in vain. Isaiah 55:11 "So shall my Word that goes forth.....shall accomplish what I please..."

This Ministry would not exist without your support & that of the church, through:

- Specific prayer for God's guidance.
- Membership to distribute God's Word.
- Financial support for Scripture purchase.

The result of reading a Gideon placed Bible:

"Doctors were treating my wife for cancer. During her first chemotherapy, I went into the hospital chapel to pray. I called out, 'God, if You are real, please let me know.' At the motel that night, I found a Bible placed by The Gideons. In the book of Matthew, the Lord taught me what I needed to know. Shortly after that, my wife and I gave our lives to the Lord Jesus Christ."



Archbishop Freier has appointed Mr Ken Morgan to the position of Co-ordinator of the implementation of the Diocesan Vision and Strategic Directions 2011-2013.

Mr Morgan was the Interim General Manager of Church Army Australia and he started his appointment at the end of February.

His initial focus will be a pilot program of parish renewal and mission, for which 15 parishes will be chosen in 2011.

Selection criteria for the program include:

- The clergy and vestry are committed to renewal and growth of the parish.
- The church has an average of 70 – 120 attendees.
- The clergy and vestry will set measurable goals or key performance indicators and be prepared to report against these.
- The parish has capacity for growth and improvement and has hope for the future.
- The parish will establish a prayer group that will meet weekly and pray for the renewal and growth of the parish.

The parish will identify a group of clergy and lay people who will commit to and

work with the training and mentoring provided as part of the program.

Each Pilot Program parish will receive tailored training to assist in the particular aim for that parish. There will be a mentoring program as well as individual mentoring by the person who is identified to work with the parish.

A service of celebration to mark the start of the implementation of the Vision Making the Word of God fully known; and the commencement of Mr Morgan's appointment and the pilot program was held in St Paul's Cathedral on Saturday 26 March

Although this parish does not meet all the requirement for the pilot program, we have been asked to be involved in this program. More details are coming....



Ken Morgan & Margaret Elsey

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

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

From the Registers



Holy Baptism:

Isabella Vida Giordano
13th March 2011



Internment in Memorial Garden:

Norma May Pestell
27th March 2011

EssACC 2011 DATES

COMBINED SERVICE

Easter 5 Sun 29th May
9.30 am at St Andrew's Aberfeldie

INDOOR BOWLS NIGHT

Date to be confirmed in June/July
Organised by Strathmore

EssACC DINNER

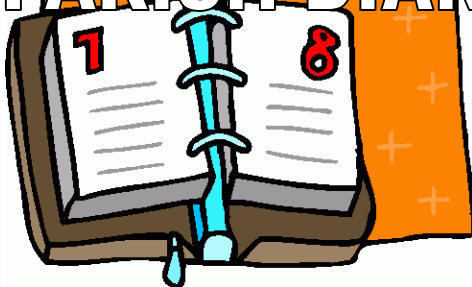
Date to be confirmed in August
Organised by Strathmore

COMBINED SERVICE

Michaelmass Sun 25th Sept
9.30 am at Christ Church Essendon

Chairman for 2011 Fr Kenneth Lay.
Secretary—Chris Angus when available

PARISH DIARY APRIL 2011



SUNDAY 3rd April – Lent 4 **Mothering Sunday**

8.00 am Eucharist
9.30 am Sung Eucharist

Monday 4th - Vicar's day off

Tuesday 5th Feb

9.30 am Craft

Wednesday 6th

10.00 am Eucharist
11.00 am Lenten Study
7.30 pm Lenten Study

SUNDAY 10th – Lent 5

8.00 am Eucharist
9.30 am Sung Eucharist
followed by morning tea

Monday 11th - Vicar's day off

Tuesday 12th

7.20 pm Men's dinner group

Wednesday 13th

10.00 am Eucharist
11.00 am Lenten Study
7.30 pm Lenten Study

SUNDAY 17th Palm Sunday

8.00 am Eucharist & Blessing of Palm Crosses
9.30 am Sung Eucharist & Blessing of Palm Crosses
7.00 pm Stations of the Cross

Monday 18th - Vicar's day off

Wednesday 20th

10.00 am Requiem Mass

Maundy Thursday 21st

8.00 pm Sung Eucharist

Good Friday 22nd

9.30 am Liturgy of the Passion & Proclamation of the Cross

Saturday 23rd – Easter Vigil

8.00 pm Eucharist of the Resurrection

SUNDAY 24th – Easter Day

8.00 am Eucharist
9.30 am Sung Eucharist

Monday 25th - ANZAC DAY

Vicar's day off

Wednesday 27th

10.00 am Eucharist
1.15 pm Essendon Nursing Home
2.00 pm Trevi Court Mass

Thursday 28th

1.00 pm Home Communion

SUNDAY 1st May – Easter 1

8.00 am Eucharist
9.30 am Sung Eucharist
11.30 am Ladies@Leisure

Please see weekly pew sheet for any changes in parish diary.

