



REACH OUT

CHRIST IS RISEN HE IS RISEN INDEED

There is a true story about the Communist leader Bukharin who, in 1930, travelled from Moscow to Kiev. His mission was to address the huge assembly. His subject was atheism. His task was to promote Communism at the expense of Christianity. For a solid hour Bukharin aimed his heavy artillery of words at Christianity, hurling argument and ridicule. At last, when he had finished and viewed what seemed to be the smouldering ashes of men's faith, he asked if there were any questions.

A solitary man arose and asked permission to speak. He mounted the platform and moved close to the Communist. The audience was breathlessly silent as the man surveyed the crowd. At last he shouted into the microphone the ancient Orthodox greeting:

"CHRIST IS RISEN!"

The vast assembly arose as one and the response came crashing like the sound of an avalanche.

"HE IS RISEN INDEED!"



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

Vicar: Fr John Mathes

Telephone: 0417 407 768 or 9379 2770



FJ's reflection

DEAR PARISHIONERS,

EASTER LITURGIES

Thank you to all who attended the Maundy Thursday, Good Friday and Easter Vigil services. Thank you to all who assisted. All the services went very well but could have had more faithful attending. Thank you

PASCHAL CANDLE

The Paschal Candle (or the Resurrection Candle) has been donated by Geoff Shuffell who attends our 8.00 am Sunday services. The candle is in memory of his daughter Judith Shuffell (17.06.1959—23.03.1975). Thank you Geoff for donating the Paschal Candle for many years...

BIBLE STUDIES

Now that our Lenten studies are over where we reflected on who is Jesus, we will be starting up again our Bible Studies in May and we will continue to reflect on Luke's Gospel. Please watch the Pew Sheet for details, It would be lovely if more people joined these groups.

MID WEEK WEDNESDAY EUCHARIST

These Eucharists at 10.00 am will have slight changes starting in May. On the first Wednesday we will be having a healing Eucharist where we will be praying for the sick and there will be an opportunity for the sick to be anointed. On the third Wednesday of the month there will be a reflective Eucharist with music. The other Wednesdays will be the same as usual. Please come and experience something different.

EssACC COMBINED SERVICE

Sunday 29th May 9.30 am at St Andrew's Aberfeldie PLEASE NOTE that on this day there will be an 8.00 am Eucharist at Essendon but no 9.30 am service because we will be at Aberfeldie. Please come and join with the people of Aberfeldie and Strathmore as we worship God together...

DIOCESE NEWS

The Archbishop of Melbourne has appointed Rev'd Randall Nolan as the new Archdeacon of Essendon. The Collation service will take place on the evening of Tuesday 3rd May at the Cathedral during the 5.10 pm Evensong. All are welcome.

RE-DEVELOPMENT

Some will notice a large sign near the tennis court. The Diocese is asking for expressions of interest for the development of the site. When the expressions of interest are in—the Diocese will evaluate them and pass them to the Parish. We will be asked to comment and vote on the proposed developments. We will advertise these proposals as soon as we have them.

SOME THING TO THINK ABOUT...

One day the local priest was making his parish rounds and visited with an elderly man who was not a good churchgoer. He used the old excuse that he said his prayers at home and did not need a congregation around him. As they sat around an open fire and talked about many things, the priest took one of the brightly burning twigs out of the fire and set it aside on the edge of the fireplace. Gradually as they talked, the fire on the twig kept getting lower and lower until it eventually went out. At that point the pastor looked the parishioner in the eye and put the ember back into the fire where it came aglow immediately. The old parishioner got the message.

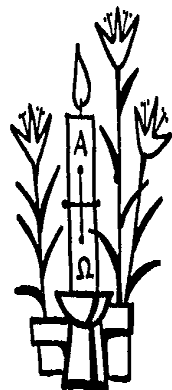
The Lord be with you...

Your Vicar

Fr John

EASTER CANDLES

Candles have always had a special place in our worship. Spend some time to prepare a special Easter Candle. This should be white or gold in colour, depending on your preference. You may like to buy a special transfer with the Paschal Candle symbols on it or you may like to paint your own symbols on it (fabric paint works best). Symbols of the resurrection can include butterflies, broken eggs, A & Ω, lamb, flowers and a cross. To highlight the importance of the Resurrection this candle should be of a significant size so that it may have a prominent place on the dinner table at Easter time. When complete bring it to church and ask your priest to bless it.



Christ is Risen

Different Details, One Story



Have you ever had the experience of being in a room when someone rushes in to tell you some exciting news? They're overflowing with excitement - so much so that the story just bursts out of them and some of the details jumble together.

Then, a moment later, someone else rushes in to tell the same story with the same level of enthusiasm, only their version is a little bit different. Then another person comes in, and later still another - all of them excited, all of them eager to share their version of the same story.

In the telling, the details vary a little. One person says things happened this way; another that way. But the basic story is the same. Perhaps one person wants to emphasize one aspect, and so they leave something out. Another person has a different "take" and so they come at things from a different angle.

That's kind of what the Easter stories in the Bible are like. The story of the resurrection of Jesus Christ is the highlight of the Gospel, and each of the Gospel writers wants to tell it with great joy and excitement. That they differ in a few details (the number and names of the women, for example, or the number of angels) is not really surprising. Nor is it surprising that they want to emphasize different things, and each writer has a unique style and approach.

The facts may differ, the truth of the story is what really matters. And the truth is consistent in all of the accounts: Jesus Christ is risen, bringing new life to all people. Thanks be to God!

To Emmaus and Beyond

The story of Jesus meeting two disciples on the road to Emmaus (Luke 24: 13-35) appears in the lectionary for May 8th. The story occurs on the afternoon of Easter Sunday. Jesus joins two disciples *en route* to the village of Emmaus, but they do not recognise who he is.

When the supposed stranger asks what the two are discussing, their jaws drop. “You’ve got to be the only person in Jerusalem who hasn’t heard the news! A great prophet named Jesus was crucified. Some of our friends claim to have seen him alive, which would be wonderful, but that doesn’t seem very likely.”

For the remainder of the journey, Jesus explains the scriptures to these two, assuring them that the Messiah is indeed risen, and present.

Arriving at their destination, the disciples urge their companion to stay for dinner and during the meal Jesus takes bread, blesses it, and breaks it. “Then their eyes were opened, and they recognised him; and he vanished from their sight” (Luke 24:31).

Many people take this story literally, seeing in it one of the many appearances of the risen Christ. Others look at it differently, seeing this story as a metaphor for Christ’s presence in the church, then and now.

There are times when we feel helpless and hopeless, perhaps feeling abandoned by God, and unsure of our direction. At those times, in Christians community, we experience the presence of Christ with us, painstakingly helping us understand some truth that will move us beyond our present state.



In his book *Jesus: A Revolutionary Biography*, scholar John Dominic Crossan states: “Emmaus never happened; Emmaus always happens.” Whatever our understanding, the story of Emmaus can remind us that we are not alone. Jesus Christ is with us. Always. To the end of the age.

May Saint: St Athanasius



Saint Athanasius was born in Alexandria, Egypt, towards the end of the third century, and from his youth was pious, learned, and deeply versed in the sacred writings. He left the paternal home to be raised by the bishop of Alexandria like a new Samuel in the Lord's temple, as befitted one whom God had chosen to be the champion and defender of His Church against the Arian heresy, which denied the Divinity of Christ.

While still a deacon, he was chosen by Saint Alexander, his bishop, to go with him to the Council of Nicea, A.D. 325. There he attracted the attention of all the prelates by the learning and ability with which he defended the Faith. Five months later, as Saint Alexander was dying, he recommended Athanasius for his successor as Patriarch of

Alexandria, and in that office for forty-six years the new Patriarch bore the whole brunt of the Arian assault, often virtually alone and undefended.

When the invincible Athanasius refused to restore Arius to Catholic communion, he was exiled to Treves in France, and the Emperor ordered the Catholic Patriarch of Constantinople to receive the heresiarch. The end of that man of error is very instructive. He took an oath that he had always believed as the Church believes, though he taught that there was a time when the Word of God WAS NOT. Thereupon the Catholic Patriarch of Constantinople, with Saint James of Nisibe, who was in Constantinople at that time, Saint Athanasius in France and the Catholics everywhere, had recourse to fasting and prayer, that God would avert from the Church the frightful sacrilege. The day came for the solemn entrance of Arius into the great church of Saint Sophia. The heresiarch and his party set out, elated, in triumph. But before he reached the church, death smote him in an exemplary, swift and terrible way, and the dreaded sacrilege was averted.

Saint Athanasius stood unmoved against four Roman emperors, was banished five times, was the butt of every insult, calumny and wrong the Arians could devise, and lived in constant peril of death. Though strong as diamond in defence of the Faith, he was meek and humble, pleasant and winning in conversation, beloved by his flock, unwearied in labours, prayer and mortifications, eloquent in speech, and unsurpassed in zeal for souls. From his places of exile he wrote many great works for the instruction and strengthening of his flock, writings rich in thought and learning, clear, keen and stately in expression. He is honoured as one of the greatest of the Doctors of the Church.

His admirers told the story of his response to a search party pursuing him downstream, as he retreated by boat. Knowing of their approach, he ordered the captain to change direction and return. When he crossed the search party on the river, they hailed him and asked whether he had seen the bishop of Alexandria pass by. He replied, "Continue; he is not far from here." Restored to his see by the emperor Valens for fear of a popular uprising, the stormy life of the Saint closed in peace on May 2nd of the year 373.

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 23 EUCHARISTIC PRAYER PREFACE & SANCTUS

The Eucharistic Prayer begins with the Preface—a joyful hymn of praise and thanksgiving in which (according to the feast or liturgical season) we recall different aspects of the mystery of salvation.

It is introduced by a dialogue between the people and the priest who invites us, with up lifted hearts, to unite with him as he prays in the name of the entire faith community.

Priest: The Lord be with you

All: **And also with you**

Priest: Lift up your hearts

All: **We lift them to the Lord**

Priest: Let us give thanks to the Lord our God

All: **It is right to give him thanks and praise**

The Preface leads smoothly into the *Sanctus* (*Holy, Holy, Holy*) — an acclamation which recalls the vision of the prophet Isaiah in the Temple. When we sing the *Sanctus* together, we join with the whole communion of saints in acclaiming the Lord.

The passage beginning “Blessed is he who comes in the name of the Lord...” calls to mind the people’s greeting on the occasion of Jesus’ triumphant entry into Jerusalem.



PART 24 EPICLESIS (invocation of the Holy Spirit)

There is a prayer praising the Father that serves as a link between the *sanctus* and what liturgists call the *Epiclesis* or more simply the invocation of the Holy Spirit. The priest extends his hand over the bread and wine and prays that God the Father will send the Holy Spirit to sanctify our offerings so that ‘they may become for us the body and blood of our Lord Jesus Christ.’

Hear us, merciful Lord: through Christ accept our sacrifice of praise; and, by the power of your Word and Holy Spirit, sanctify this bread and wine, that we who share in this holy sacrament may be partakers of Christ’s body and blood.

Often at the *Epiclesis* a bell is rung symbolising that something special is occurring in that the Holy Spirit is coming upon the gifts to make them holy.

Sadly in some modern liturgies the *Epiclesis* is absent and is a break from the traditional understanding of the Eucharist. It is important that there be an *Epiclesis* in the Eucharist Prayer.

The Sacraments – Part 4 – Holy Communion

My apologies to those who read my discussion on “The Bread of Life” for boring them with repetition. Holy Communion is also known as the Eucharist, the Mass, the Lord’s supper, and in the Eastern Orthodox churches, the Divine Liturgy. No matter what we call it, the word communion means a two way communication between two parties. The eucharist is really a three way communication, that is between ourselves and Christ, and between ourselves and our fellow communicants, which includes the priest. We could liken this to an electrical circuit with Christ as the power source, whose power flows through each individual as a component connected to the other components, and back to Christ in a continuous circuit of his energy.

In the Jewish faith, bread and wine have a special significance, they are more than just food and drink. All blessings begin with “Blessed are you Lord God, ruler of the universe who ...” for normal food it’s “who provides all kinds of sustenance”, for bread it is “brings forth bread from the earth”, for wine it is “who has created the fruit of the vine”. Whilst the general blessing is saying grace, the blessings over bread and wine are an act of consecration. Once blessed, God puts his grace into bread and wine, which when partaken of is indeed a communion with God. No matter how much food and drink are on the table, bread and wine stand apart, and are the focal point, because they are indeed holy. This is exactly what Christ was doing at the last supper, however, he added a new dimension to it. Whilst it is still a communion with God in its Jewish context, it has become Christ’s body and blood at the eucharist. Christ himself instituted this!

John’s gospel, - written some years after Christ’s earthly ministry was written in the shadow of the cross, and focuses upon Christ’s passion, and makes no mention of the last supper although there is a long discourse on the bread of life and the Eucharist in John 6. The synoptic gospels of Matthew, Mark and Luke do however, and all agree that Christ himself said “this is my body, this is my blood”. Christ always spoke in parables to avoid confusion over what he was saying, however in this instance he didn’t, because he meant to be taken literally. This is beyond doubt! There are those what believe the eucharist is merely a memorial service, or a symbolic re-enactment of the last supper. If this were so, the eucharist would be a complete farce, and nothing more than an elaborate pantomime. Indeed it is not! It’s exactly what Christ said it is, and we can honestly trust in his word.

Bread and wine are food and drink which are an important part of our staple diet which we require in order to stay alive. More than that however, to put the finished product on the dinner table requires human cooperation, and much labour. It involves farmers, grape growers, millers, bakers and winemakers, etc. Bread and wine then are a summary of our lives, that is our reliance upon food and drink, upon others in order to make it happen, and upon God, without whom none of it could happen in the first place. When the bread and wine are placed upon the altar, we are making a sacrifice to God. That is, we offer our food, our labour and skills, our hopes and disappointments, and our lives to God. God is hospitality and doesn't require human sacrifices, instead he wants to give us his eternal life. Before the wine is placed upon the altar, a small quantity of water is added to it. This stands for the water from Christ's side when the soldier speared him on the cross.

God accepts our sacrifice and when the priest says the prayers of consecration, Christ is being invited to come to us, which he does. Christ is indeed present in the bread and wine as he promised, he is also present in our midst as he promised, and indeed he is the host who invites us to his supper. Christ himself gives us communion, he stands in the chasuble with the priest. This is called the doctrine of Persona Christi (Person of Christ). There are those that would argue that such things are farfetched. Are Christ's promises far fetched? Certainly not! Can we trust in Christ's promises? Most definitely! Holy communion is one of the great holy mysteries, because it is way beyond the scope of human understanding. It is helpful to remember the words the priest would say in the 1662 service, when the host was being administered "... and feed on him in they heart by faith with thanksgiving." In a nutshell, it boils down to our faith in Christ's promises, and whether we accept them or not.

The nativity, the crucifixion, and the resurrection are present at every eucharist, where Christ indeed makes the perpetual sacrifice at Calvary for us, as he promised he would until his coming again. Receiving communion is a very intimate moment between Christ and ourselves, both on an individual and a collective level. Although we retain our own identities, when we partake of Christ's body and blood, we become incorporated into Christ's body and share in his eternal life. Our lives then are indeed given a new dimension, which is why we proclaim at the eucharist "we are the body of Christ, his spirit is with us."

Christine L. Robins B Theol

Out of the Mouths of Children

During Christmas we had spent a lot of time looking at Nativity scenes and telling the kids who everyone was in the manger. Then on Easter Sunday we were in church with our three-year-old son, Gavin. The cross was all decorated, so I think he finally noticed it.

He ask me, 'Who is that on the cross?'

And I said, 'Jesus.'

He thought for a while, then looked at me and said, 'But he was just a baby at Christmas!'

At an Easter Sunday service, the priest asked the children: "What is different in the church today?"

A five-year-old child looked up at the cross above the priest's head and answered: "Someone left a towel on the cross."

On Mother's Day the priest in the children's sermon asked the kids: "On Mother's Day, if your mother asks you to do something for her and you are watching a movie, are on the computer, or just playing with friends, what do you do?"

The instantaneous response was, "You put it on pause."

Before Mother's Day, a father took his four-year-old son to a card shop. He showed him the section with cards for mothers and told him to pick one.

The boy took one card after another, opened them, and quickly shoved them back into their envelopes.

"What are you doing, Benny?" his father asked. "Haven't you found a nice card for Mummy yet?"

"No," he replied, "I'm looking for one with money in it."

TAKE TIME

Take time to think;

it is the source of power.

Take time to read;

it is the foundation of wisdom.

Take time to play;

it is the secret of staying young.

Take time to be quiet;

it is the opportunity to seek God.

Take time to be aware;

it is the opportunity to help others.

Take time to love and be loved;

it is God's greatest gift.

Take time to laugh;

it is the music of the soul.

Take time to be friendly;

it is the road to happiness.

Take time to dream;

it is what the future is made of.

Take time to pray;

it is the greatest power on earth.

*Author Unknown
Submitted by Gail*

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

CONFIRMATION CLASSES

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



Take some of the most common excuses for not going to church and use them to stop attending sporting events and here's what you get:

- Every time I went, they asked me for money.
- The people I had to sit by didn't seem very friendly.
- The seats were too hard and not comfortable at all.
- The coach never came to call on me
- The referee made a decision with which I could not agree.
- I was sitting with some hypocrites -- they came only to see what others were wearing.
- Some games went into overtime, and I was late getting home.
- The band played some numbers that I had never heard before.
- The games are scheduled when I want to do other things.
- My parents took me to too many games when I was growing up.
- Since I read a book on sports, I feel that I know more than the coaches anyhow.
- I don't want to take my children, because I want them to choose for themselves what sport they like best.

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 Szczerko
Ph 9379 8965

The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference. The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference.

- Elie Wiesel

FAMOUS LAST WORDS

Consider these quotes from the past:

“This ‘telephone’ has too many shortcomings to be seriously considered as a means of communication. The device is inherently of no value to us.” --Western Union internal memo, 1876.

“Everything that can be invented has been invented.” --Charles H. Duell, Commissioner, U.S. Office of Patents, 1899.

“The wireless music box has no imaginable commercial value. Who would pay for a message sent to nobody in particular?” --David Sarnoff’s associates in response to his urgings for investment in the radio in the 1920s.

“I think there is a world market for maybe five computers.” --Thomas Watson, chairman of IBM, 1943

“Computers in the future may weigh no more than 1.5 tons.” --Popular Mechanics, forecasting the relentless march of science, 1949

“I have travelled the length and breadth of this country and talked with the best people, and I can assure you that data processing is a fad that won’t last out the year.” --The editor in charge of business books for Prentice Hall, 1957

“But what ... is it good for?” --Engineer at the Advanced Computing Systems Division of IBM, 1968, commenting on the microchip.

“There is no reason anyone would want a computer in their home.” --Ken Olson, president, chairman and founder of Digital Equipment Corp., 1977

“640K ought to be enough for anybody.” -- Bill Gates, 1981

It’s amazing that we’ve accomplished so much technologically in this country considering the pessimistic views held by many (even more amazing when you consider that some of the achievements eventually came from people who at one time held the pessimistic views themselves).

What is your vision for the future? What would you like to accomplish? More to the point, what would you like to see God accomplish through you? There will likely be someone around you ready to tell you that “it can’t be done”, or “we’ve tried that before with no success”, or “it’s too much trouble”.

And they may be right. Or they may have a “grasshopper complex” like the ten spies in Numbers 13 who were unable to see what God could accomplish because they were looking so intently at the obstacles in their way.

“Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.” (Ephesians 3:20-21)

May the God who can do more than we can even imagine (and I can imagine a lot!) be with you this day.

Alan Smith

Inherit the Mirth

By Cuyler Black



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INTERESTING WEB PAGES

www.cbsnews.com/stories/2011/04/08/60minutes/main20052140.shtml

A rare look at the Vatican Library's treasures. 60 Minutes in the USA recently did a segment on this unique library and you can tag along with their video tour.

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

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 (Christ Church) when available

PARISH INFORMATION

The Anglican Parish of Christ Church, Essendon is found on the corner of Mt Alexander Rd and Marco Polo Street, Essendon. (Melway Page 28 F2)

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Opinions expressed in the Reach Out belong entirely to the person writing the article, and are not necessarily the opinion of the parish, vicar, editor or parish representatives.

PARISH DIARY MAY 2011



SUNDAY 1st – Easter 1

- 8.00 am Eucharist
- 9.30 am Sung Eucharist
- 11.30 am Ladies@Leisure@Como House

Monday 2nd - Vicar's day off

Tuesday 3rd

- 9.30 am Craft

Wednesday 4th

- 10.00 am Healing Eucharist

Friday 6th

- 7.30 pm Film Night

SUNDAY 8th – Easter 2

- 8.00 am Eucharist
- 9.30 am Sung Eucharist
followed by morning tea

Monday 9th - Vicar's day off

Tuesday 10th

- 9.30 am Craft

Wednesday 11th

- 10.00 am Eucharist

SUNDAY 15th Easter 3

- 8.00 am Eucharist
- 9.30 am Sung Eucharist
followed by morning tea

Monday 16th - Vicar's day off

- 9.00 am OpShop Committee Meeting

Tuesday 17th

- 9.30 am Craft

Wednesday 18th

- 10.00 am Eucharist

Friday 20th

- 3.00 pm Lionsville Service

SUNDAY 22nd – Easter 4

- 8.00 am Eucharist
- 9.30 am Sung Eucharist

Monday 23rd - Vicar's day off

Tuesday 24th

- 9.30 am Craft
- 11.00 am Deanery Chapter
- 7.00 pm Men's Dinner Group @
Essendon Football Club

Wednesday 25th

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

Thursday 26th

- 1.00 pm Home Communion

Friday 27th

- 2.30 pm Ladies@Leisure High Tea at the
Windsor

SUNDAY 29th – Easter 5

- 8.00 am Eucharist – Christ Church
- 9.30 am Combined EssACC Service
at St Andrew's Aberfeldie

Monday 30th - Vicar's day off

Tuesday 31st

- 9.30 am Craft

Wednesday 1st

- 10.00 am Healing Eucharist

Friday 3rd

- 10.00 am Eucharist

SUNDAY 5th – Ascension

- 8.00 am Eucharist
- 9.30 am Sung Eucharist