



REACH OUT

How caring are you?

WORSHIPPERS at the Trinity Methodist Church in Prestatyn, North Wales were left with red faces after being tricked by their Minister.

Britain's Daily Telegraph reported that the Revd Derek Rigby sat in the porch to his church as the congregation arrived for a Sunday service, hidden beneath a wig and scruffy clothes and surrounded by syringes.

He hadn't shaved for three days, he had drawn on tattoos and he'd splashed beer over himself to smell terrible.

None of the congregation spoke to him or offered help.

The 51-year-old then took off his wig to reveal his true identity, before delivering a sermon based on the failure of the disciples to recognise Jesus Christ on the road to Emmaus after his resurrection.

Rev'd Rigby said: "It was interesting to see the reaction from people - I was totally ignored. It showed that we don't recognise God at work and in each other."

Rev'd Rigby, a police officer before being ordained 20 years ago, has tricked congregations in the same way at his previous parishes in London and Newport, South Wales.

He said: "In other places I was given as much as £4.50, a packet of biscuits and a blanket - but in Prestatyn I got nothing. "I told the congregation they are a stingy lot." Churchgoer John Sproston was one of the first to arrive at the service to see the "tramp" on the doorstep. He said: "We were all aghast when he took off his wig because he was very convincing."

(reprinted from Wangaratta Diocese's Anglican Advocate)



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

Vicar: Fr John Mathes

Telephone: 0417 407 768 or 9379 2770



FJ's reflection

DEAR PARISHIONERS,

COMMUNITY

It concerns me how we are perceived in the community. Are we seen as a caring church that is welcoming? Are we seen as having a God focus? Or are we seen as a Church full of fighting and infractions? Are we people who don't make an effort to love each other? Are we people who grumble and complain all the time? These things stop others from joining us. If we are to grow as a church, we have to put behind us our past hurts and learn to forgive and forget. We are called to love and work with each other.

Only then can we be called Christians.

WEB PAGE

Our web page has been launched and changes are being made all the time. Check it out at www.essendonanglican.org.au

MAP

A draft MAP (Mission Action Plan) has been prepared by a small group which indicates directions we hope to go in the next few years. A copy can be obtained from Fr John or downloaded from the web on the fresh expressions page. Please look at it and feed comments back to the committee before Thursday 8th July.

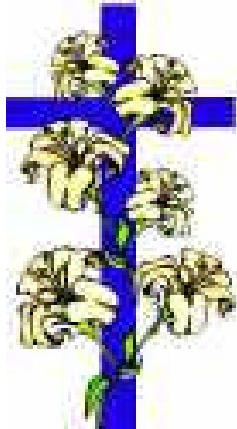
FUTURE

There are lots of exciting things coming in the near future including a visit from Bishop John Noble, EssACC dinner in August, EssACC church service at Strathmore in September. "Back to Church" is in September. As I write this I am preparing to cook a roast for the ladies and then men of the Church. Please check our web page and pew sheets for things that are happening.

The Lord be with you ...

Your Vicar

Fr John.



Requiem Mass

Wednesday - 14th July

10.00 am held in the Lady Chapel

We will remember the recently departed,
and also those from our remembrance list
(May—August)
whose years mind occurs during this time



Ron Morgan
"The church couldn't afford choir robes *and* hockey uniforms."

from *JoyfulNoiseletter.com*
©Ron Morgan
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A Lesson from the Oyster

Most of us can afford to take a lesson from the oyster. The most extraordinary thing about the oyster is this: irritations get into his shell. He does not like them, but when he cannot get rid of them, he settles down to make of them one of the most beautiful things in the world: he makes his irritation into a lovely pearl.

There are irritations in our lives today, and there is only one prescription: make a pearl.

It may have to be a pearl of patience, but, anyhow, make a pearl.
And it takes faith and love to do it.

~ Neliya Don Leonard



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

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**

FJ Roast Night for the Gentlemen of the Parish

6.00 pm

**Tuesday 13th July
in the Parish Centre**

\$10 each.



For catering purposes you must book
so please put your name down on the sheet in the Parish Centre if coming,
or contact Fr John - 9379 2770.



Children's Letters to God

Dear God,
I do not think
anybody could be a
better God. Well, I
just want you to
know but I am not just saying
that because you are God
already.



Charles

INTERESTING WEB PAGES

<http://trove.nla.gov.au>

This web page is the discovery service from the National Library of Australia focused on Australia and Australians. Books, images and Australian digitized newspapers are just some of the sorts of resources available, it supplements what search engines provide. If you are researching in the fields of the social sciences, literature, local or family history, or need inspiration for your school assignment, then this is the tool for you.

OUR ALL-KNOWING GOD

The following questions are actual reference queries reported by American and Canadian library reference desk workers.

- “Do you have books here?”
- “Do you have a list of all the books written in the English language?”
- “Do you have a list of all the books I’ve ever read?”
- “I’m looking for Robert James Waller’s book, *Waltzing through Grand Rapids*.” (Actual title wanted: “*Slow Waltz in Cedar Bend*.”)
- “Where is the reference desk?” This was asked of a person sitting at a desk who had a sign hanging above her head. The sign said “REFERENCE DESK”!
- “I was here about three weeks ago looking at a cookbook that cost \$39.95. Do you know which one it is?”
- “Which outlets in the library are appropriate for my hairdryer?”
- “Do you have any books with photographs of dinosaurs?”
- “I need a colour photograph of George Washington [Christopher Columbus, King Arthur, Moses, Socrates, etc.]”
- “I need to find out Ibid’s first name for my bibliography.”
- “Why don’t you have any books by Ibid? He’s written a lot of important stuff.”
- “I’m looking for information on carpal tunnel syndrome. I think I’m having trouble with it in my neck.”
- “Is the basement upstairs?” (asked at First Floor Reference Desk)
- “I am looking for a list of laws that I can break that would send me back to jail for a couple of months.”

Makes you wonder if folks are out to disprove the saying, “There’s no such thing as a stupid question”! Seriously, though, working at a reference desk has to be a bit intimidating. After all, anyone is allowed to ask you any question, and you are supposed to be able to find the answer! So, I guess one of the qualifications for the job is that you have to be omniscient! That would leave us all out.

But there is someone who is qualified, someone who knows “all the answers”. In Revelation 2 and 3, Christ includes in each of the letters to the seven churches the words “I know your works”. God knows us. He knows our strengths and our weaknesses. He knows our needs. He knows the answer to

every question in our heart. He is the ultimate “reference desk worker”. What a great God we serve and worship!

“O LORD, You have searched me and known me. You know my sitting down and my rising up; You understand my thought afar off. You comprehend my path and my lying down, and are acquainted with all my ways. For there is not a word on my tongue, But behold, O LORD, You know it altogether. You have hedged me behind and before, and laid Your hand upon me. Such knowledge is too wonderful for me; It is high, I cannot attain it.” (Psalm 139:1-6)

Alan Smith

Judge Gently

Pray, don't find fault with the man that limps
or stumbles along the road.

Unless you have worn the shoes he wears
or struggled beneath his load.

There may be tacks in his shoes that hurt
though hidden away from view.
Or the burden he bears placed on your back
might cause you to stumble too.

Don't sneer at the man who's down today
unless you have felt the blow
that caused his fall or felt the shame
that only the fallen know.

You may be strong but still the blows
that was his if dealt to you
in the selfsame way, at the selfsame time
might cause you to stagger too.

Don't be too harsh with the man that sins
or pelt him with word or stone
unless you are sure - yea, doubly sure -
that you have no sins of your own.

For you know, perhaps,
if the tempter's voice should whisper as soft to you
as it did to him when he went astray
it might cause you to falter too.

- Author Unknown

July Saint - St James the Greater

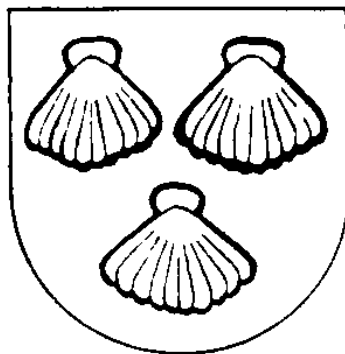


Compostela became such a popular devotion that the symbols of pilgrims (shells) have become his emblems, and he became patron of pilgrims. His work in Spain, and the housing of his relics there, led to his patronage of the country and all things Spanish; for centuries, the Spanish army rode to battle with the cry "*Santiago!*" ("*Saint James!*")

Like all men of renown, many stories grew up around James. In one, he brought back to life a boy who had been unjustly hanged, and had been dead for five weeks. The boy's father was notified of the miracle while he sat at supper. The father pronounced the story nonsense, and said his son was no more alive than the roasted fowl on the table; the cooked bird promptly sat up, sprouted feathers, and flew away.

St James the Greater was the son of Zebedee and Salome, brother of St John the apostle, and may have been Jesus' cousin. He is called "the Greater" simply because he became an apostle before St James the lesser. Apparently we was a disciple of John the Baptist. He left everything when Jesus called him to be a fisher of men. James was present during most of the recorded miracle of Jesus including the raising of Jarius' daughter and was also at the Transfiguration. He is supposed to have preached in Samaria, Judea and in Spain. First of the disciples of Jesus to be martyred.

St James was stabbed with a sword by King Herod Agrippa I in 44 at Jerusalem.



The pilgrimage to his relics in

Reflections on the Anglican 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 5 OPENING PRAYER

The opening prayer sets the tone of the day's celebration and is sometimes called the collect because it gathers together the prayers and intentions of the faithful.

Using the words 'Let us pray', the priest asks the assembly to unite with him in prayer. A time of silence follows so that we may realise we are in God's presence.

Then is a loud and clear voice and with arms outstretched, the priest addresses God our Father, petitioning him in a rather formal and general way to meet our needs as a community through the mediation of our high priest, Jesus Christ.

Confident that the Father will give us what ever we ask of him in Jesus' name, we give our assent to the prayer by acclaiming, 'Amen'.

With the end of the collect we have come to the conclusion and climax of the introductory rites. The community should now be ready to listen to God's word and celebrate the Eucharist properly.

THE LITURGY OF THE WORD...

We know in faith that, 'when the scriptures are read in church, God himself is speaking to his people.'

PART 6 THE FIRST READING

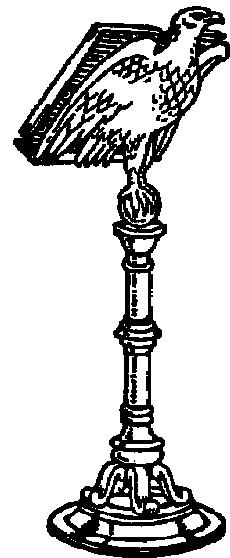
The first reading is usually taken from the Hebrew Scriptures (Old Testament). During Easter we follow the very ancient custom of selecting our first reading from the Acts of the Apostles.

We read from the readings which nourished the spiritual life of Jesus himself and his early followers because they have 'perpetual value' and a 'continuing validity' in their own right. The early Christians continued to read the Hebrew Scriptures even after their expulsion from the synagogue in 90AD.

In listening to the reading we hear of s a l v a t i o n , remembering that God honours his covenant and does not change his mind about whom he chooses and blesses.

We sit for the readings while the reader stands at the lectern.

At the conclusion of the reading we respond, 'thanks be to God'.



Baby Wraps and Burial Shrouds

The altar linen and the burse and veil that adorn the communion vessels, (chalice and paten) on the altar are vestments, and belong to the set of vestments that the priest wears. However, because they're on the altar and not on the priest, we often regard them as altar furniture rather than priestly vestments. However, it wouldn't be wrong to call them either, because they have a very special place at the Eucharist. Mostly we see the communion vessels with the burse and veil over them on the altar when we come into church, however some priests carry these into church with them during the entrance procession. Prior to my discussion on the vestments, I've decided to give these items their own five minutes of fame.

White linen has always been regarded as a symbol of purity, which is why it is used for baptismal robes for babies; burial shrouds; albs and surplices worn by clergy and servers; and on the altar. Irish linen is the best there is, and is highly prized for its quality, texture and durability. Irish linen has become quite expensive at \$74.00 per metre, and the cost is often prohibitive. Pure cotton is more affordable at \$17.50 per metre, and is often used as a substitute. Frankly, God isn't bothered whether it's cotton or linen provided it demonstrates his living word.

The communion vessels must stand on a fair linen cloth. This is called a corporal, and is roughly 17" square, and is usually adorned with a cross, etc. The chalice stands on this. A purificator is placed over the chalice; it is roughly 12" square and looks like a white handkerchief. The correct method of folding a purificator is to fold it into three and then into three again. This not only reminds us of the Trinity, it helps to centre it upon the chalice, and makes it easier to handle when wiping the chalice. Although a purificator has a very humble station in life, it becomes a case of the humble being exalted, because it's the only vestment allowed to come into contact with Christ's blood. Washing a purificator requires special treatment. It must be soaked in cold water for 24 hours to remove all traces of Christ's blood, and wrung out thoroughly. The water must be poured onto the garden because any of Christ's blood which cannot be used, must be returned to the earth from which God brought forth all life.

The paten is placed over the purificator and sits on top of the chalice, and contains the priest's large host. On top of this a pall is placed. This is a linen envelope 6" square, or larger, depending on the diameter of the chalice. It has a cardboard insert inside it to keep it stiff and rigid, and is open on one side to allow the cardboard to be easily removed and replaced when the pall is being washed.

The veil is placed over this, covering the communion vessels. This is 22" square and is made from brocade, (or other suitable fabric) in the appropriate seasonal colours, and may be adorned with a cross or other motif. The burse goes on top of all this. It is 9" square and made of the same material as the veil. The burse has two stiff sides hinged at the top, and opens like a book. This is used to store extra purificators, and a white linen veil the same size as the coloured one. The word burse is derived from the Latin word for purse, and although it doesn't have any money in it, it does resemble an old-fashioned wallet. Burses and veils are always made of the same material, and in the same colour as the priest's vestments, and were traditionally lined with white linen. For many years now, normal lining material has replaced linen, because burses and veils, which are often richly embroidered, cannot be washed.

The consecrated bread and wine are the body and blood of Christ, who is present with us. In the 1662 service, there were many prayers said after communion, and a white linen veil was placed over the consecrated elements, because the ablutions were done during the final hymn. The ablutions are the process of consuming the remaining consecrated elements and the cleansing of the chalice and paten. In the modern Eucharist, the ablutions are done straight after communion, and there's no need for the white linen veil, however there are occasions when it's still needed. In an emergency, it can be used as a corporal.

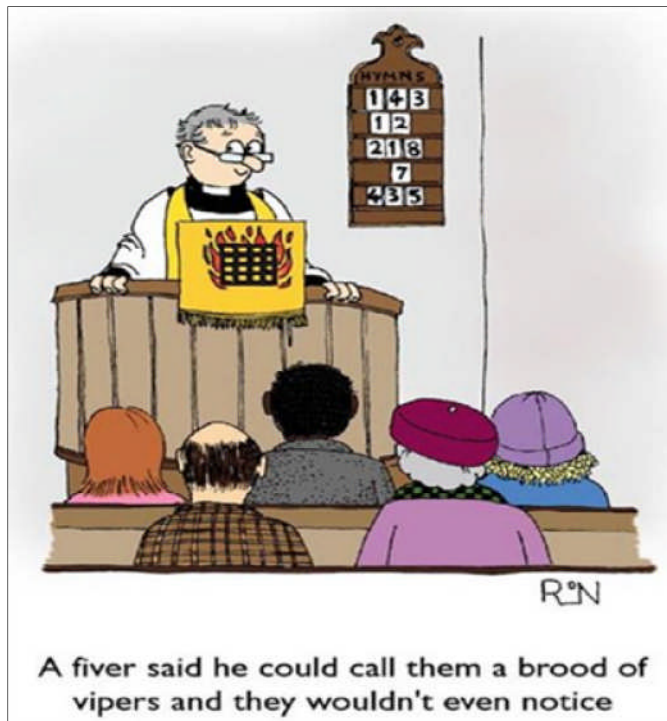
It's true that these coverings keep the flies off the bread and wine, however their purpose is theological rather than practical. Vestments demonstrate the word of God in symbolic form. In my previous discussion, 'The Bread of Life', I pointed out that Christ is present amongst us in the bread and wine. I also pointed out that the nativity, crucifixion and resurrection are perpetually present at every Eucharist. These three events are demonstrated by symbols. The corporal, purificator, pall and veil represent the swaddling clothes that the infant Christ was wrapped in at Bethlehem, the nativity; they also represent the burial shroud of the crucified Christ at Calvary, the crucifixion, hence the importance of white linen. When the coverings are removed, prior to the actual communion, the resurrection is represented by the throwing off of the burial shroud; they are neatly folded, as Christ's shroud was found to be by the first to visit his tomb all those years ago.

This is the living word of God! The gospels, and indeed the life of Christ are being acted out at every Eucharist, and are demonstrated by symbols. The word of God is indeed brought to life before our very eyes! These very powerful symbols help us to contemplate all that Christ has done, and continues to do for us, which enhances our appreciation of his saving grace.

Christine L. Robins B.Theol.

I Am Secure in Christ

Romans 8:1,2	I am free forever from condemnation
Romans 8:28	I am assured that all things work together for good
Romans 8:33,34	I am free from any condemning charges against me
Romans 8:35	I cannot be separated from the love of God
2 Corinthians 1 :21	I have been established; anointed and sealed by God
Colossians 3:3	I am hidden with Christ in God
Philippians 1:6	I am confident that the good work God has begun in me will be perfected
Philippians 3 :20	I am a citizen of heaven
2 Timothy 1:7	I have not been given a spirit of fear, but of power, love and a sound mind
Hebrews 4:16	I can find grace and mercy in time of need
1 John 5:18	I am born of God and the evil one cannot touch me



Some thoughts and facts from the Parish's Luke Bible Studies

by Gail Paxman

During the first week we explored how Luke's gospel compares to the other gospels. The gospel of Luke was written by Luke, a physician, a Greek and Gentile Christian. The gospels of Matthew and John were written by disciples who had known and walked with Jesus. Mark was written by John Mark who accompanied Paul on his first missionary journey, he was not one of the twelve disciples but he probably knew Jesus personally.

Matthew was a Jewish tax collector and wrote for a Jewish audience. He wrote his book to Jews and presented Jesus as King and Messiah, the promised descendant of David who would reign forever. The Gospel of Matthew links the old and new testaments and contains many references that show how Jesus fulfilled Old Testament prophecy.

Mark wrote his Gospel for Christians in Rome, where many gods were worshipped. He wrote in the form of a fast-paced story, like a popular novel. The book portrays Jesus as a man who backed up his words with actions that constantly proved who he is – the Son of God. Mark was probably the first Gospel written as the other Gospels quote all but 31 verses of Mark. Mark records more miracles than does any other Gospel.

John wrote to believers everywhere, both Jews and non-Jews. His book is a thematic presentation of Jesus' life. Many in John's original audience had a Greek background. Greek culture encouraged worship of many mythological gods, whose supernatural

characteristics were as important to Greeks as genealogies were to Jews. John shows Jesus as fully human and fully God. He wrote this Gospel to build faith and confidence in Jesus Christ so that we may believe that he truly was and is the Son of God. Of the eight miracles recorded, six are unique (among the Gospels) to John. Over 90% of John is unique to his Gospel.

Luke wrote a meticulous, thorough, well researched account of the life of Jesus, presenting him as the perfect human and Saviour. He wrote to Theophilus ("one who loves God") and people everywhere. He is the only known Gentile author in the New Testament. Luke accompanied Paul on some of his journeys and stayed with Paul in his final imprisonment and sufferings. Luke's gospel contains six miracles and eighteen parables not found in the other gospels. Reading Luke's gospel gives a good idea of his character as one who loved the poor, who wanted the door to God's kingdom opened to all, who respected women, and who saw hope in God's mercy for everyone. It is the gospel of the poor and of social justice.

We spent some time exploring how we would start to write an account of the life of Jesus, what would we stress and highlight, and who we would write for. In our discussion none of us felt we were likely authors! It was interesting to hear the different perspectives on what is important about Jesus to each of us. What would you want to emphasise about Jesus?

EssACC Dinner



DATE: Friday 13th August 2010

TIME: 7:00 p.m.

VENUE: **LAZIZA RESTAURANT**
(Middle Eastern Cuisine)
304 Keilor Rd., North Essendon
(Almost Opposite Safeway)

COST: \$30 p.p. – Set Menu
B.Y.O. Wine only

Please RSVP if you are
coming to Sue Mac by
Sun 8th August



Parish Information:

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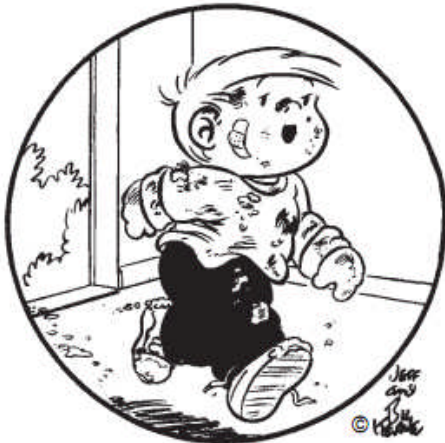
Distribution:

Joyce Tattam 9337-7086

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.

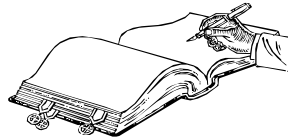
THE FAMILY CIRCUS



"My Guardian Angel had a busy day today, but we had FUN!"

from JoyfulNoiseletter.com
Reprinted with permission of Bil Keane

From the Registers



Marriage:

Luke Christian Biles &
Rebecca Lee Coleman
5th June 2010



Funerals:

Joyce Clara Brown
Aged 85 years
22nd June 2010

Robert David Height
Aged 63 years
29th June 2010

Internment in Memorial Garden:

Jason Paul White
11th June 2010



We have been so anxious to give our children what we did not have ~ that we have neglected to give them what we did have ~~~ lots of love, a family Bible study and prayer time, and regular attendance at all Church services.

PARISH DIARY



July 2010

SUNDAY 4th – OS 14

8.00 am Eucharist
9.30 am Sung Eucharist

Monday 5th

10.00 am Op Shop Committee

Wednesday 7th

10.00 am Eucharist

Thursday 8th

7.45 am MAP Committee

SUNDAY 11th – OS 15

8.00 am Eucharist
9.30 am Sung Eucharist
11.30 am Vestry meeting

Monday 12th

Vicar's day off

Tuesday 13th

9.30 am Craft
6.00 pm FJ's Men's Roast Night

Wednesday 14th

10.00 am Requiem Mass
11.00 am Bible Study
7.30 pm Bible Study

SUNDAY 18th OS 16

8.00 am Eucharist
9.30 am Sung Eucharist
(visit of Bp John Noble)

Monday 19th

Vicar on leave for 2 weeks

Tuesday 20th

9.30 am Craft

Wednesday 21st

10.00 am Morning Prayer

SUNDAY 25th – St James

8.00 am Eucharist
9.30 am Solemn Eucharist
followed by morning tea

Tuesday 27th – Peter & Paul

9.30 am Craft

Wednesday 28th

10.00 am Morning Prayer
7.30 pm Bible Study

SUNDAY 1st August– OS 18

8.00 am Eucharist
9.30 am Sung Eucharist
followed by morning tea

Monday 2nd

Vicar's day off & returning from leave

Tuesday 3rd

9.30 am Craft

Wednesday 4th

10.00 am Eucharist
1.30 pm Essendon Nursing Home
2.00 pm Trevi Court
7.30 pm EssACC meeting @ Essendon

Thursday 5th

Home Communion

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

