

Alstonville Anglicans

Sixth Sunday of Easter 17th May 2020

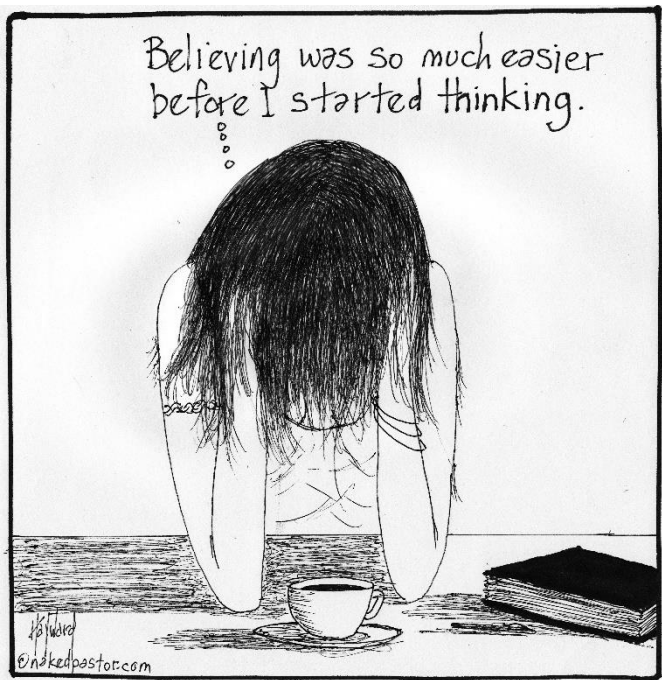
You are welcome to join us this week...

- Sunday@8am. A short Anglican Service of Worship via **Facebook Live (Alstonville Anglicans)**
- Sunday@6pm A conversation approach. Join us via Zoom. Link available on the website www.anglicans.live
Meeting ID: 934 099 691 Password: 030920
- Anam Cara – a meditation group. Wednesday 9am via Zoom. Link available on the website www.anglicans.live



Sharing the Good Life

We acknowledge the Bundgalung people, traditional custodians of the Land.
Our doors are open: LGBTQIA+ welcome here
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Dear Friends

I'd like to tell you a story

Once a great order, a decaying monastery had only five monks left. The order was dying. In the surrounding deep woods, there was a little hut that a Rabbi from a nearby town used from time to time.

The monks always knew the Rabbi was home when they saw the smoke from his fire rise above the treetops. As the Abbot agonized over the imminent death of his order, it occurred to him to ask the Rabbi if he could offer any advice that might save the monastery.

The Rabbi welcomed the Abbot at his hut. When the Abbot explained the reason for his visit, the Rabbi could only commiserate with him. "I know how it is," he exclaimed. "The spirit has gone out of the people. It is the same in my town. Almost no one comes to the synagogue anymore." So the Abbot and the Rabbi sat together discussing the Bible and their faiths.

The time came when the Abbot had to leave. "It has been a wonderful visit," said the Abbot, "but I have failed in my purpose. Is there nothing you can tell me to help save my dying order?"

"The only thing I can tell you," said the Rabbi, "is that the Messiah is among you."

When the Abbot returned to the monastery, his fellow monks gathered around him and asked, "What did the Rabbi say?" "He couldn't help," the Abbot answered. "The only thing he did say, as I was leaving was that the Messiah is among us. Though I do not know what these words mean."

In the months that followed, the monks pondered this and wondered whether there was any possible significance to the Rabbi's words: The Messiah is among us? Could he possibly have meant that the Messiah is one of us monks here at the monastery? If that's the case, which one of us is the Messiah? Do you suppose he meant the Abbot? Yes, if he meant anyone, he probably meant Father Abbot. Certainly he could not have meant Brother Elred! Elred gets crotchety at times. But come to think of it, even so, Elred is virtually always right. Maybe the rabbi did mean Brother Elred. Of course the Rabbi didn't mean me.

He couldn't possibly have meant me. I'm just an ordinary person. Yet supposing he did? Suppose I am the Messiah?

As they contemplated in this manner, the monks began to treat each other with extraordinary respect on the off chance that one among them might be the Messiah and in

turn, each monk began to treat himself with extraordinary respect.

It so happened that people still occasionally came to visit the beautiful forest and monastery. Without even being conscious of it, visitors began to sense a powerful spiritual aura. They were sensing the extraordinary respect that now filled the monastery.

Hardly knowing why, people began to come to the monastery frequently to picnic, to play, and to pray. They began to bring their friends, and their friends brought their friends. Then it happened that some of the younger men who came to visit the monastery started to talk more and more with the older monks. After a while, one asked if he could join them. Then, another and another asked if they too could join the abbot and older monks. Within a few years, the monastery once again became a thriving order, a vibrant centre of light and spirituality in the realm.

(Adapted from *The Different Drum: Community Making and Peace* by Dr. M. Scott Peck)

“12” This is my commandment, that you love one another as I have loved you.”

The story above is about community and love; this community is not created through slavish obedience to rules or commandments. The experience of community that the monks had was generated through the way that each monk treated the other. Because each monk assumed the specialness of the other, they treated each other with respect and curiosity and value. The community the monks created was a type of

covenant where they were each Messiah for the other.

Desiree

Easter 6A 8am Liturgy 17 May 2020

Sentence of day

‘Those who love me will keep my word,’ Jesus promises, ‘and my Father will love them, and we will come to them and make our home with them.’ John 14.23

Christ Be Our Light

1. Longing for light, we wait in darkness
Longing for truth, we turn to You.
Make us Your own, Your holy people
Light for the world to see.

Christ, be our light!

Shine in our hearts.

Shine through the darkness.

Christ, be our light!

Shine in Your church gathered today.

2. Longing for peace, our world is troubled
Longing for hope, many despair.
Your word alone has pow'r to save us.
Make us your living voice.

Christ, be our light!

Shine in our hearts.

Shine through the darkness.

Christ, be our light!

Shine in Your church gathered today.

3. Longing for food, many are hungry

Longing for water, many still thirst.

Make us Your bread, broken for others

Shared until all are fed.

Christ, be our light!

Shine in our hearts.

Shine through the darkness.

Christ, be our light!

Shine in Your church gathered today.

4. Longing for shelter, many are homeless

Longing for warmth, many are cold.

Make us Your building, sheltering others

Walls made of living stone.

Christ, be our light!

Shine in our hearts.

Shine through the darkness.

Christ, be our light!

Shine in Your church gathered today.

5. Many the gift, many the people

Many the hearts that yearn to belong.

Let us be servants to one another

Making Your kingdom come.

Christ, be our light!

Shine in our hearts.

Shine through the darkness.

Christ, be our light!

Shine in Your church gathered today.

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Introduction

I greet you from the other side

Of sorrow and despair

With a love so vast and shattered

It will reach you everywhere

And I sing this for the captain

Whose ship has not been built

For the mother in confusion

Her cradle still unfilled

For the heart with no companion

For the soul without a king

I greet you from the other side

Of sorrow and despair

With a love so vast and shattered

It will reach you everywhere

from "Heart with no Companion" (from Various Positions by Cohen)

Welcome and acknowledgement of country

Prayer of day

O God,

you have prepared for those who love you

joys beyond our understanding:

pour into our hearts such love for you,

that, loving you above all else,

we may obtain your promises

that exceed all we can desire;

through Jesus Christ our Lord,

who is alive and reigns with you and the Holy

Spirit,

one God, for ever and ever. Amen.

John 14:15-21

¹⁵ “If you love me, you will keep my commandments. ¹⁶ And I will ask the Father, and he will give you another Advocate, to be with you forever. ¹⁷ This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. ¹⁸ “I will not leave you orphaned; I am coming to you. ¹⁹ In a little while the world will no longer see me, but you will see me; because I live, you also will live. ²⁰ On that day you will know that I am in my Father, and you in me, and I in you. ²¹ They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.”

Sermon

Intercessions

Response (R) is sung:

Deeply descend into I AM.

Deeply descend into ONE.

Let us pray for the preservation of the earth.

Silence

Deeply descend into I AM.

Deeply descend into ONE.

Let us pray for our nation.

Silence

Grant that we may so honour one another that all may be enriched by our common heritage and freed from despair, poverty and exclusion.

Deeply descend into I AM.

Deeply descend into ONE.

Let us pray for the Church and its mission.

Silence

Deeply descend into I AM.

Deeply descend into ONE.

Let us pray for ourselves and our community.

Silence

Deeply descend into I AM.

Deeply descend into ONE.

Let us pray for those in need.

Silence

Comfort and heal, all who are in sorrow, need, sickness, or any other trouble. Give to those who care for them wisdom, patience and gentleness and, to us all, your peace.

Deeply descend into I AM.

Deeply descend into ONE.

Let us give thanks for the faithful departed.

Silence

Deeply descend into I AM.

Deeply descend into ONE.

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those who sin against us.

Save us from the time of trial,

and deliver us from evil.

For the kingdom, the power, and the glory are yours

now and for ever. Amen.

Spiritual Communion

Soul of Christ, **sanctify me.**

Body of Christ, **save me.**

Blood of Christ, **inebriate me.**

Water from the side of Christ, **wash me.**

Passion of Christ, **strengthen me.**

O good Jesus, **hear me.**

Within your wounds, **hide me.**

Let me never be separated from you.

From the malignant enemy, **defend me.**

In the hour of my death, **call me,**

And bid me come to you,

That with your saints **I may praise you**

Forever and ever.

Amen.

Blessing

Go forth into the world in peace;

be of good courage;

hold fast that which is good;

render to no one evil for evil;

strengthen the faint hearted;

support the weak;

help the afflicted;

give honour to all; love and serve the Lord,

rejoicing in the power of the Holy Spirit;

and the blessing of God almighty,

the Father, the Son and the Holy Spirit,

be among you and remain with you always.

Amen. Alleluia. Alleluia.

Final Song

TiS 590 What A Friend we have in Jesus

1. What a friend we have in Jesus
all our sins and griefs to bear,
what a privilege to carry
everything to God in prayer:

O what peace we often forfeit,

O what needless pain we bear,

all because we do not carry
everything to God in prayer.

2. Have we trials and temptations,
is there trouble anywhere?

We should never be discouraged:
take it to the Lord in prayer.

Can we find a friend so faithful
who will all our sorrows share?

Jesus knows our every weakness:
take it to the Lord in prayer.

3. Are we weak and heavy-laden,
cumbered with a load of care?

Jesus is our only refuge:

take it to the Lord in prayer.

Do your friends despise, forsake you?

Take it to the Lord in prayer;

in his arms he'll take and shield you,
you will find a solace there.

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Easter 6a Liturgy Zoom in @6pm 17 May 2020

Meeting ID: 934 099 691 Password: 030920

The text today invites a movement from information to transformation.

What is the difference between information and transformation? Can information lead to transformation?

How do we prepare for Jesus to abide with or in us?

The nature of the reading demands a more practical approach rather than discussion. I would therefore like to introduce you to something called the welcoming prayer.

The Welcome Practice has three steps:

1. Think about a situation which has left you uncomfortable. Focus or 'sink in' to become aware and physically present to the particular experience or upset. Bring your attention to what is happening as sensation in your body. Without analyzing or judging yourself or your state, inwardly tune into what is happening as the physical embodiment of the experience. Don't try to change anything at this stage – just stay present. This will help to avoid drawing mental-cognitive conclusions, and will also ground you in the body's experience rather than repressing what's arising. By engaging with this awareness to sensation over time it can help us become more attentive to moments of constriction and unconscious reactivity.

2. Welcome and lightly name the response that is being triggered by the difficult situation (such as "fear" or "anger" or "pain"). Acknowledge the response as sensation, and

recognize that in this moment, if the experience is not being rejected or repressed, it can be endured. Ever so gently, begin to say 'welcome' (such as "welcome fear", etc...)

Though this step is counter-intuitive and the impulse is most likely to try to push away the unpleasant emotion, Cynthia explains "...by welcoming it instead, you create an atmosphere of inner hospitality. By embracing the thing you once defended yourself against or ran from, you are actually disarming it, removing its power to hurt you or chase you back into your smaller self."

The flow of energy shifts almost immediately, becoming more spacious, and defences can relax sufficiently to allow new perspectives or more positive responses to emerge.

3. Transition to a 'letting go', whereby the intensity of the situation can recede. This enables the natural fluidity of sensation to come and then go. In the classic welcoming practice methodology there are then four statements that you can employ and recite to yourself at this stage:

I let go of my desire for security and survival.

I let go of my desire for esteem and affection.

I let go of my desire for power and control.

I let go of my desire to change the situation.

As Cynthia puts it, "This is not a final, forever renunciation of your anger or fear; it's simply a way of gently waving farewell as the emotion starts to recede."

Closing prayer

In sleep may we be made new this night.

In sleep may we let go of today
and release the worries of tomorrow.

In sleep may we know you
as Soul within our soul

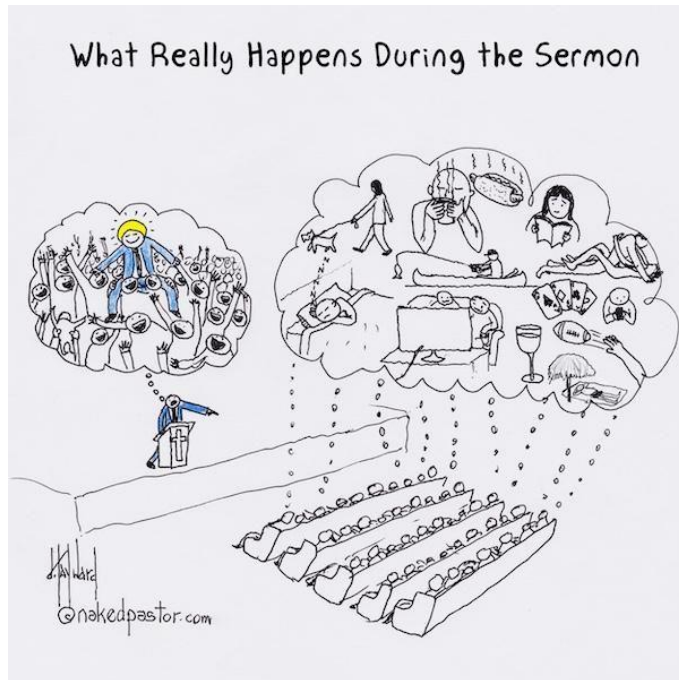
as Guide within our dreams

as Lover within our longings.

In sleep may we be one with you
one with earth's darkness

one with heaven's shining
one with each creature dying
one with each newborn breath.
In sleep may we be one with you
and one with all.

© Phillip Newell *Praying with the Earth*



Reflecting on John 14:1-6

14:1 "Do not let your hearts be troubled. Believe in God, believe also in me. 14:2 **In my Father's house there are many dwelling places.** If it were not so, would I have told you that I go to prepare a place for you? 14:3 And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. 14:4 And you know the way to the place where I am going." 14:5 Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" 14:6 Jesus said to him, **"I am the way, and**

the truth, and the life. No one comes to the Father except through me.

About three weeks before our twins were to be born, someone flicked a switch in me and I "nested". Nesting, the American pregnancy Association advises, is the overwhelming desire to get your home ready for your new baby. The nesting instinct is strongest in the later weeks coming upon delivery. It is a superstition that once nesting urges begin, labour is about to come on. My husband watched in dazed apprehension as his heavily pregnant wife cleaned, tidied, rearranged the furniture, baked, and made a home ready. The inner drive was about creating a safe and nourishing place for our unborn twins.

I have no idea whether or not men have ever had a nesting instinct. I do however discern a parallel between nesting and John 14 in that both depict the tender desire to create a safe and nourishing space. In John 14 Jesus describes a spacious home with many mansions. It seems to me that God is nesting, sculpting the most perfect place in which we can find our home and authentic belonging.

My observation about the human condition is this: we think there is something wrong with us ... I do not know why ... but we do. We observe our restlessness and long for peace and centredness. We observe our anxiety, fear, and worry and long for faith. We think that this restlessness, fear, and worry are what is wrong with us. There is nothing wrong with us. We are

not peaceful people who are sometimes restless. Our default is not faith with anxiety, worry, fear and emptiness only an illness to overcome. These emotions of wanting more, these experiences of anxiety, restlessness, fear, and worry are not what is wrong with us. They are what is right with us. This is the divine in us, calling us home. The restlessness is the nesting principle I spoke about. It invites us to find our true home in God.

Here is the reason - deeper than fear, worry, anxiety and restlessness is the experience of our divine unity with God, our true home. The only reason we can recognise restlessness, emptiness, loneliness, and anxiety is because of a previous experience of Infinite Unity with Infinite Love which is, and always has been, the still point of our turning world - home. The restlessness, anxiety and emptiness are our trigger to come home. We are like homing pigeons and the restlessness and emptiness we experience are our navigation home.

There is an infinite longing in us that can only be filled by infinite love - God. Augustine's quote is overused, but relevant in this case: "O God you have made me for yourself and my heart is restless until it rests in you."

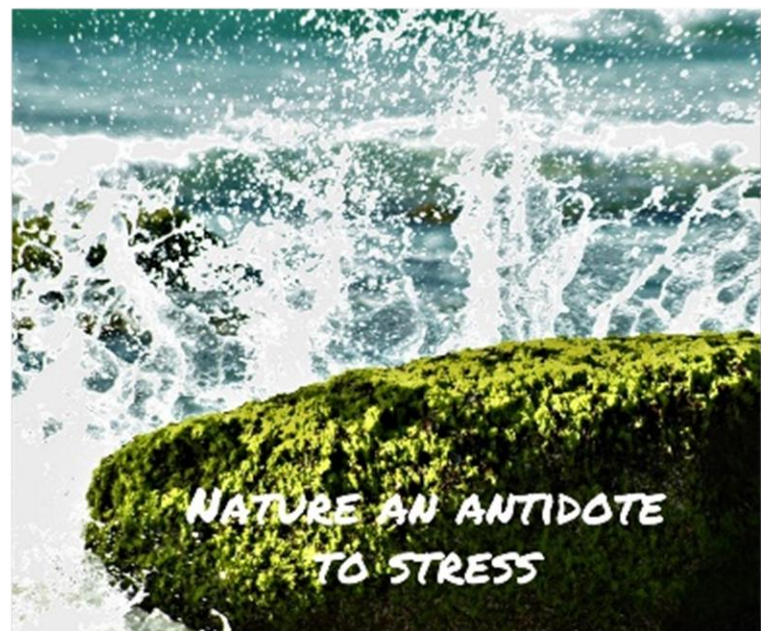
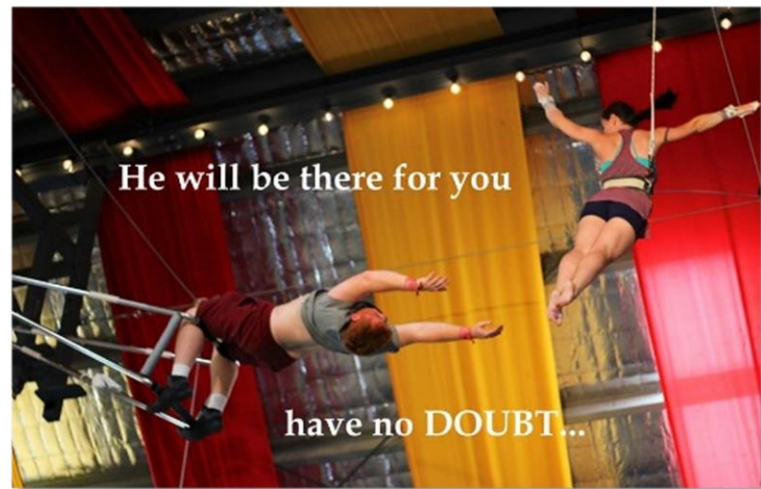
The way to find the home is to follow our longing and allow it to be filled with God's presence. How do we know we are home? Well, like Jesus, we know that we "are in the father"

and the father is in us. In that sense we are manifestations of God looking for God.

Did you know...

Social Media

These are some of our Social Media posts this week. The flying trapeze post had 230 hits and was shared 3 times.



TAFE Short Courses

TAFE is currently offering some free online computer courses. You are encouraged to have a look. We always welcome people to join our team and assist where able.

<https://www.tafensw.edu.au/fee-free-short-courses>

Worship

A group of our parishioners are planning to gather together in small numbers at home and tune into the live streamed 8am service.

Parish Council Meeting

The next Parish Council Meeting will be held Wednesday 17th May at 6pm via Zoom.



Sunday@24th May 4pm

The theme is
'The Fire of
the Holy Spirit'

via Facebook Live
Alstonville Anglicans

ANGLICAN PARISH OF ALSTONVILLE

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman	0402 764 969
	priest@anglicans.live	
Associate	The Reverend John Kidson	0411 394 213
	The Reverend Geoff Vidal	0447 645 456
	Life Groups Chaplain	
	The Reverend Greg Ezzy	0412 660 742
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Telephone:	6628 0231	
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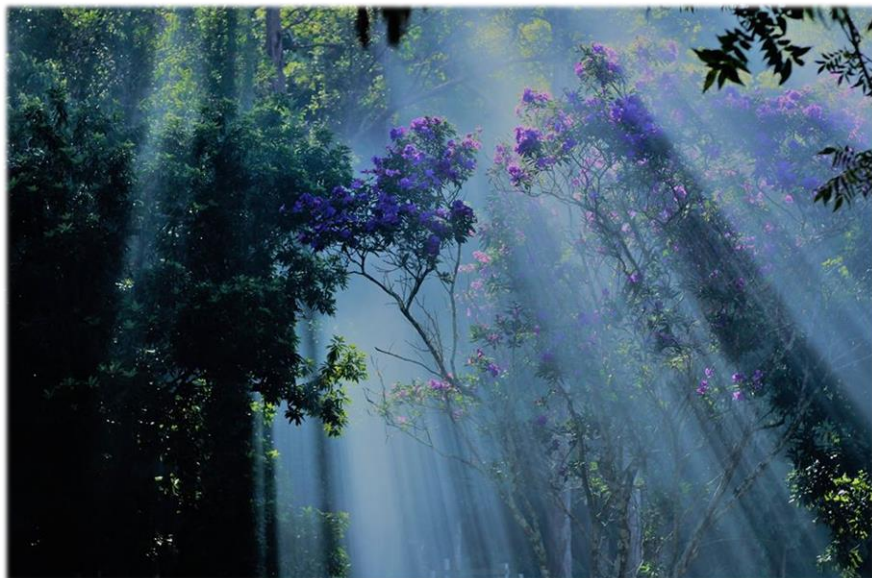
**We give thanks to God for all people making offertories to
the vision of God's Kingdom here on earth.**

Option 1

Parish Provider these are the details: **BSB: 705 077 / Acc: 00032931**

Option 2

Cheques can be posted to the address above or placed in our locked letterbox. Before 12pm
Fridays .



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