



Alstonville Anglicans

Easter 3

Sunday 1st May 2022



Sharing the Good Life

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

Streaming licence: CCLI 102220

Alstonville Anglicans are committed to ensuring that all people who participate in our worship, programs and ministries have a safe and rewarding experience.

Liturgy for 1st May

Sentence of the Day

To the one seated on the throne and to the Lamb be blessing and honour and glory and might for ever and ever. Revelation 5.

Collect

Almighty God,
through your only Son you overcame death
and opened to us the gate of everlasting life:
grant that we who celebrate our Lord's resurrection,
may, through the renewing power of your Spirit,
rise from the death of sin to the life of righteousness;
through the same Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

Readings John 21:1-19

¹ After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. ² Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. ³ Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. ⁴ Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. ⁵ Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." ⁶ He said to them, "Cast the net to the

right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. ⁷ That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. ⁸ But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. ⁹ When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. ¹⁰ Jesus said to them, "Bring some of the fish that you have just caught." ¹¹ So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. ¹² Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. ¹³ Jesus came and took the bread and gave it to them, and did the same with the fish. ¹⁴ This was now the third time that Jesus appeared to the disciples after he was raised from the dead. ¹⁵ When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." ¹⁶ A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." ¹⁷ He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. ¹⁸ Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." ¹⁹ (He said this to indicate the

kind of death by which he would glorify God.) After this he said to him, "Follow me."

Messages

Worship & Spirituality



INTENSIVE JOURNAL® LIFE CONTEXT WORKSHOP

FRIDAY AND
SATURDAY 13-
14 MAY 2022

9:30 AM - 5:00
PM EACH DAY

**St. James
Anglican Church
Hall**

122 Marine Parade
Kingscliff, NSW

\$160 for Eremos
and Kingscliff
parish members

\$180 Full Price

\$20 Early Bird
Discount if you
sign up by 8 April

*What would you like
your life to be?*

The Intensive Journal® developed by Ira Progoff combines keeping a journal, with a structured format that enables you to get to know the inner core of your life on an ever-deeper level.

Do you desire to live more authentically and to feel more connected spiritually? If so, join us to explore your inner yearnings.

CLICK HERE TO SIGN UP



Community Engagement

Fete 2022 Saturday 7th May

The following is a list of stalls and their coordinators that will be at the Fete. If you feel you may be able to assist by helping to man any of these stalls please contact the coordinator.

Co-ordinators

BBQ – Brian Delaney	0412057540
Cakes/Produce – Robin Beck	0408705908
Pancakes – Lyn Watt	02 66286751
Devonshire Tea – Carol Vidal	0427326832
Flowers – Gladys Charter	0408161168
Craft – Lorna Simpson	02 66283865
Mary Ireland	0447499129
Plants – Barb Fewtrell	0429385713
Steptoe – Barry Campey	0457798086
Cards/woodwork – Carol Stone	0438158268

Cakes or produce for the cake/produce stall can be delivered on Friday or early Saturday.

Plants for plant stall please deliver by Friday.

Stall setup will be 1.00pm Friday 6th May and 6.00am Saturday 7th May.

Any able-bodied person who may be able to help setup tables, chairs and gazebos at these times please contact Graham Ireland 0427285073 or Des Fitzpatrick 0408397182.

Please pray for a fine day.



Celebrate Mother's Day

Mother's Day Fete
Saturday 7th May
8am—1pm

**Gifts, food, craft,
flowers, entertainment**
Something for everyone!

Alstonville Anglicans
6 The Avenue Alstonville
66280231
www.anglicans.live

Anglicare North Coast 2022 Northern NSW Flood Appeal

Please continue to support this Appeal.

www.anglicarenorthcoast.org.au

Community-On-the-Verge Working Bee



Working Bee Saturday 30th April at
2pm. Afternoon tea provided
contact Alan Larsen on 0409 655
123 or
Barbara Fewtrell 0429 385 713.

Good Governance

COVID Update

- Masks not required but encouraged especially when singing.
- Social distancing is still advised as is adequate ventilation.
- Hand sanitiser will remain available but is not compulsory.
- Morning tea will continue to be served outside at the present time.
- The Covid Committee appreciates everybody's understanding, tolerance, and compliance.

Sign Up for Planned Giving

Forms for signing up for Planned Giving are now available from the website and in the church foyer and parish office.

Good News



We now have our own app!

'Alstonville Anglicans'

1. Download the app from the app store or google play.
2. Sign-up to create an account.
3. Update your profile.
4. Access the member directory.

Sermon Notes

17th April 2022

Easter Day Sunday

The journey of the Gospel of John is towards a New Creation, a new and transformed Genesis. The structure of John's

Gospel is along the seven days of creation described in Genesis 1 and 2. Here are brief points of connection:

- In Genesis 1, on the sixth day of creation, God creates humankind in God's image. In John's Gospel on the sixth day, Pilate says pointedly, "look here is The Man". In the New Creation of John's Gospel humankind is again created in God's image; the image is of a broken, crucified Christ.
- On the seventh day in Genesis 2, God rested. On the Seventh day in John's Gospel Jesus breathed his last declaring "it is finished" and he rested in the tomb. The earth was so quiet one could hear the stillness breathe.

The Eighth Day

Now, on the first day of the new week, the Eighth Day, Mary embraces Jesus in the Garden of the New Eden in the New Creation. Jesus and Mary represent for us the wholeness of humanity, transformed by love, through the Resurrection. There are echoes here of Song of Songs. In both John 20 and Song of Songs the backdrop of the story is a garden. In both Songs of Songs 3.4 and John 20.17 the word cling is highlighted: "...when I found him whom my soul loves I held him" and would not let him go..." and "Jesus said to her, 'Do not cling to me, because I have not yet ascended to the Father.'"

Mary leans into the tomb and sees two angels seated on either end of the place where Jesus lay. What John is alluding to is the Ark of the Covenant entombed in the holy of holies within the tabernacle, the place of God's presence described in Exodus.

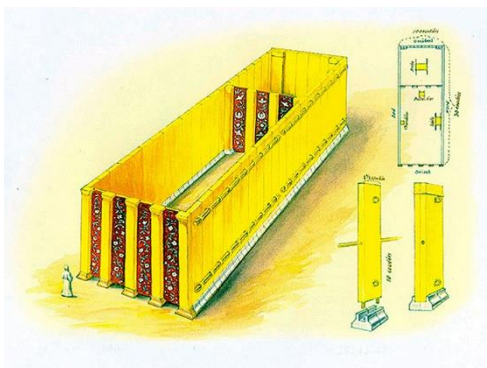
The Ark of the Covenant, plated in gold, was a box containing the ten commandments, and according to some traditions, a

pot of manna and Aron's rod. The ark had an angel on either end. In between the two angels was the seat of mercy. It was said that God spoke to Moses from the seat of Mercy. Now in John 20 God speaks to Mary from the seat of mercy in the tomb within the Garden of Resurrection.



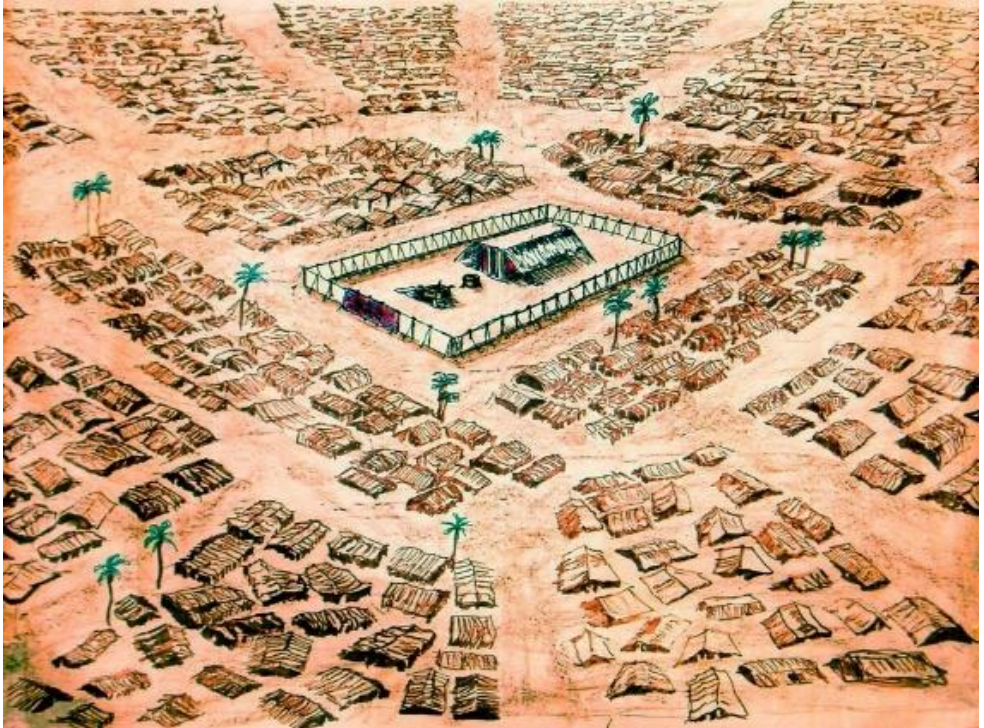
John's Gospel is a New Genesis and a New Exodus too. The point of Exodus is that the people may be one with God. The unity between God and God's people in Exodus is like a marriage. At Mt Sinai the Marriage between God and God's people takes place and the covenant is given as a gift. Thereafter, the tabernacle and the ark of the covenant are created as a sign of God's presence in the midst of God's people. To come close to the ark of the covenant is akin to is God immersing Godself in the midst of us, BEING ONE WITH US - a union. The theme of God with us that began in John 1 reaches full maturity in John 20. Herein lies the Great Good News, that God in Christ is ALWAYS with us, closer to us than the breath we breathe. The Easter claim is that something new has happened in the world, that the Old Creation is utterly transformed into the New Creation.

The new Creation is the union of the divine and human, a marriage of the infinite and the finite; we offer the holiness of our humanity and our finitude to God who at the very same



moment offers the holiness of God's divinity and infinity to us and a perfect union is formed.

Resurrection as a pattern in the universe



Resurrection implies a transformation so complete, that one form of life is utterly transformed into a new form of life altogether. But is the Resurrection possible? My own instinct is to look for repeatable patterns, if something is possible in one part of the universe surely it is possible in another. For example, bulbs die in the soil and daffodils rise. The caterpillar dies in the cocoon and from the chrysalis a butterfly emerges. Our Grandmother star that went supernova and died gave birth to our Sun; the hydrogen from this grandmother star still exists in the water in our bodies

and continues to give us life. When we look at the life cycle of biological, chemical, and planetary events, the repeatable pattern is that out of death comes life. Thus, not only is the Resurrection a possibility, but it is also the very blueprint of life and existence. I suggest that Resurrection is a universal pattern of the *undoing of death*.

The resurrection of Jesus Christ is a repeatable pattern that happens in the universe all the time. Every act of death is an act of new life in the universe. The incarnation, death, and resurrection of Jesus was a pattern of life in the universe long before it was seen in the life of Christ. The Paschal mystery, the mystery that out of death life emerges and that this life creates the universe, is the message of Christ's resurrection. More than that, what took place in Christ is intended as a future glimpse of where the whole cosmos is headed: union and transformation in the Divine embrace of love. Love unites, and by uniting transforms that which it unites. The Resurrection is a repeatable pattern and also at the same time a foretaste of the next stage of cosmic evolution. The resurrection recapitulates the whole evolutionary emergent creation as a forward movement to become something new, a new heaven and a new earth. The resurrection happens moment by moment, but this present moment is drenched in our future destiny of a new creation, a new union. As one writer said, the resurrection is "the invasion of the present by the power of what is yet to come."

Resurrection is about the power of love to create life out of death, here and now, today, and tomorrow. Resurrection happens *now*, or it does not happen at all. It happens in us and around us, in persons and history, in nature and universe. Resurrection happens when we say "yes" to the

dying and rising of Jesus Christ and when we say “yes” to our lives as the stuff out of which the New Creation dawns. Resurrection happens when we allow the small self, the ego to surrender and the true self, the Christ within us to emerge. We are the continuation of Christ in evolution and the direction of evolution depends on our choices and actions. We are to give ourselves to Christ and to his cause and values. We are not God, but every single person is born out of the love of God, expresses this love in his/her unique personal form and has the capacity to be united with God. Because Jesus is the Christ, every human is already reconciled with every other human in the mystery of the divine so that Christ is more than Jesus alone; Christ is the whole reality bound in a union of love.

Sources: The writings of

- Teilhard de Chardin, Ilija Delio, Beatrice Bruteau, Bede Griffiths, Cynthia Bourgeault

Sermon Notes

24th April 2022

Easter 2

John 20:19-31

There are three stories of Jesus resurrection at the end of John’s Gospel. We heard the first one last Sunday as we celebrated Easter and the reading today tells us about the second and third resurrection appearances.

Thomas is not present the first time Jesus appeared. Thomas in Aramaic means “twin”. The Greek name for twin is Didymus. Thomas doubted what the others told him about seeing Jesus when he wasn’t there. We are told how Thomas



reacted when Jesus appeared again in the house where the disciples were meeting and said to him “put your finger here and see my hands. Reach out your hand and put it in my side.” Thomas knelt and acknowledged Jesus as Lord.

But we aren’t told anything about Thomas’ twin. Who is he? Or maybe she! Those who seriously study the Bible often think that there are significant hints to deep and meaningful things in the way numbers and events and people are described and named. Could there be a suggestion or hint here that we, each individual one of us might be Thomas’s twin? How often, just like Thomas, does our faith depend on what we “see”? Do we sometimes have exactly the same attitude as Thomas when we have a firm mindset based on “unless I see”? How often have we refused to believe until God does something to show us that we really should believe?

Today, our Gospel reading began with the disciples hiding behind locked doors. John tells us that they are locked into this room because of “fear.” We are not told of the reason for their gathering, except “fear of the Jews.” This is curious. Could they be hiding from embarrassment? Perhaps the Jews that the disciples feared were their friends and relatives who were now mocking them because their messiah had died such a humiliating death. In verse 18 (the verse just before our reading this morning), Mary Magdalene had told these men that Jesus has been raised. Was it this announcement of the crucified Jesus being seen by Mary that had made them fearful?

According to John, only the beloved disciple and Mary Magdalene have seen and believed up to this point.

In the Parish of Surfers Paradise, many parishioners were “fearful” and were secured by gates and codes to keep intruders out. Our securely locked doors are not a problem for Jesus. That is the good news of Easter. Just as death could not hold him in the tomb, so our various locks and security codes can’t keep Jesus from getting to us.

Jesus comes through the locked doors. He shows his wounds and scars from the cross to them. He not only comes to them, but he reassures them. He could have rebuked them for deserting him, but he didn’t. The disciples were probably expecting that Jesus would give them a huge dressing down for the way that they had avoided standing up for him. Yet, not just once, three times Jesus said “peace be with you.” He actually said “Shalom” which means significant peace and total wellbeing. The gift of peace is the constant link that connects those days with our time now. The peace of God beyond our understanding has been there for our parents and grandparents and all our ancestors. To know Jesus is to love him and to love him is to know that we are loved.

And here is the irony; the doors have not only been locked against the possibility of intrusions by robbers or government authorities, they have not only been locked against the unwanted knocking of family and friends, the doors have also been locked against the intrusions of the risen Christ. However, the risen Christ will not be locked out by death in the tomb, nor will he be locked away from his

The text "He is Risen" is written in a large, elegant, black cursive font. The letters are interconnected, with the 'H' and 'R' being particularly prominent and decorative. The overall style is reminiscent of a calligraphic or script font.

people, the church. Our Easter message and our Easter joy is that crucifixion did not stop Jesus being present with us. He is risen!!

There is only one Christ, there is only one divine presence, whether it is in heaven, in the Eucharist, in the community dodging Russian bombs in Ukraine and the community rebuilding after floods along our rivers, there's only one divine presence in the sick and poor, in our own being.

It is Jesus that we honour or dishonour in our attitude to any of these. It is contradictory to honour the presence of Jesus in our sharing of Holy Communion and to dishonour him in his people. The Christian's respect, worship, love and service are directed to God, through Jesus, in the Spirit. It just doesn't make sense to be selective in the way we acknowledge and serve God, as though God's presence matters in one form or place but not in another.

Well, the Good News story we have heard today is that the ones who are locked inside in fear become the ones locked in the loving embrace of Jesus. Jesus "coming to them" transformed their fear to courage.

I don't think that most people really intend to lock Jesus out and to stop him coming into our lives. We didn't know that we were locking him out when we stayed away from church, when we avoided signing up for some study group. We weren't deliberately trying to lock Jesus out when we found other things to do rather than read Bible and to pray. But, in reality, we were locking Him out.

We didn't know that we were locking him out when we kept our faith safely tucked away within ourselves, when our

religion became something that we practise only in the safe confines behind the closed doors of the church on Sundays, rather than showing that we are people of faith out in the world where we work and spend so much of our lives. But we did lock him out.



Now, I don't want to end by haranguing you and pleading "please unlock your door! please let Jesus into your life!" I would like to end by being a little more upbeat. John didn't want to end his writing in a negative way either. He didn't want to end without bringing the resurrection miracle to those who read this good news.

In verse 31, the last verse Sherry Ann read to us today, John says "these things are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name". "Life" is one of John's key words. (In writing his Gospel, he uses it 36 times). Jesus offers those who have faith in him abundant life and eternal life (Eternal is not measured in time but in value) I would like to be really positive and I'll end with a promise. Here is the good news! Just as the risen Christ was not defeated by the locked doors behind which the disciples cowered, so I promise you that the risen Christ will not be deterred by any locks that you have put on your doors. Our God is wonderfully resourceful, imaginative, persistent and determined to have us. Even in our lostness, even when we desert God, the first thing he does at Easter is to come out to get us.

I believe even that now, even in this service, here at this church, as you go about your daily life, God is coming out to get you. There is no guaranteed defence against Jesus. There is no way to prevent God from invading our lives.

He is coming! Jesus Christ is risen! Alleluia! Jesus Christ is coming for you! Jesus Christ is coming to you!
Hallelujah!

Regular Reminders

Worship & Spirituality

Church Open



The Church is open for meditation during office hours.

Mothers Union: third Monday of each month. Contact Pam on 0417 258 991 or Joyce 0407 690 874 joyce@stephanies.com.au

Anam Cara



Anam Cara Praying for you Monday mornings 10am

Anam Cara Wednesdays 9am
& **Thursdays** 6pm

Community Engagement

Play Place



Play Place 9.30-11.30am Thursdays during school terms.

Sew Helpful



Sew Helpful 1st & 3rd Mondays 1pm.
All welcome.

Pastoral Care

If you or anyone you know is ill or in hospital, please let the office or Lynne Watt our Pastoral Care Coordinator know. Also, if you do visit anyone could you email Lynne? wattlg@bigpond.com.

Prayers

Please remember our family and friends impacted by the floods.

Alstonville Anglicans

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman	0402 764 969
	priest@anglicans.live	
Associates	The Reverend John Kidson	0411 394 213
	The Reverend Geoff Vidal	0447 645 456
	The Reverend Doug Bannerman	0418 182 450
	The Reverend Greg Ezzy	0412 660 742

Parish Office: 8 The Avenue, Alstonville
Telephone: 6628 0231
Postal: PO Box 451, Alstonville NSW 2477
e-mail: office@anglicans.live
website: anglicans.live

Bank account: BSB 705 077 / Acc:00032931

The Anglican Op Shop: 1 The Avenue, Alstonville **Tel:** 6628 8777

Dates 1st May to 8th May

- 1st May Sunday 9am Holy Communion
- 2nd May Parish Office 9am – 12pm
Op Shop 9am – 3pm
10am Anam Cara praying for Community
- 3rd May Tuesday Parish Office Closed (Please refrain from accessing the office at this time)
- 4th May Parish Office 9am – 12pm
Anam Cara 9am
Op Shop 9am – 3pm
- 5th May Parish Office 9am – 12pm
Op Shop 9am – 3pm
Anam Cara 6pm
- 6th May Parish Office 9am – 12pm
Friday 10am Holy Communion
- 7th May Saturday 8am – 1pm Mother's Day Fete
- 8th May Sunday 9am Holy Communion

Values

What follows are the best words that we are able to offer, to describe what we love best about Alstonville Anglicans. When you come to us and when we go to you, this is what we are thinking and feeling.

Beloved:

each person comes into the world as an original blessing from God. Thus, each person is a beloved person: significant, wanted and loved.

Belonging:

anyone who wants to belong already belongs. We want to welcome each other as a gift, saying, "my greatest difference from you is my greatest gift to you". Community matters and is protected. We want to consciously enjoy each other hearing "the Christ in me sees the Christ in you."

Being:

we are human beings not human doings. Our being present is important. The Spirit of God vibrates within us "like a pure diamond, blazing with the invisible light of heaven."

Believing:

we are partners with God in living heaven on earth now. We want to be one call among many, offering a provocative but compassionate voice calling for a whole new way of thinking and believing that is loving, liberating and lifegiving.

Blessing:

as beloved original blessings, we are blessed to be a blessing to others. God is always on God's way through us to creation, of which humans are a part. We believe everyone is called, that everyone has something beautiful to do for God. We want to be the sort of beloved community that creates space for people to express their calling.