



Alstonville
Anglicans

5th Sunday of Easter

2nd May 2021



Sharing the Good Life

We acknowledge the Bundjalung people,
Traditional custodians of the Land.
Our doors are open: LGBTQIA+ welcome here.
Streaming licence: One License A-738115

Liturgy for 2nd May

Sentence of the Day

In this is love, not that we loved God but that God loved us. Beloved, since God loved us so much, we also ought to love one another. 1 John 4.10–11

Collect

O God,
form the minds of your faithful people,
that we may love what you command
and desire what you promise,
so that, amid the many changes of this world,
our hearts may there be fixed where true joys are to be found;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.

Readings

John 15:1–8

¹ "I am the true vine, and my Father is the vine grower. ² He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. ³ You have already been cleansed by the word that I have spoken to you. ⁴ Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵ I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶ Whoever does not abide in me is thrown away like a branch and withers; such branches are

gathered, thrown into the fire, and burned. ⁷ If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸ My Father is glorified by this, that you bear much fruit and become my disciples.

Messages

Worship and Spirituality portfolio

Services are now back in the church!

Messy Church 25 April 4pm



An ANZAC themed 'Messy Church' including wreath making. We then processed to Elizabeth Brown Park Memorial and laid the wreath.

Have you Subscribed!

to AnglicansLive our

YouTube channel

PS. Our goal is 1000 subscribers.



Next Messy Life ?! Church



W orship

T eaching

F riendship

Sunday 2nd May 5pm

Community engagement



volunteers required to prepare morning tea at Play Place on Thursday mornings. If available, please contact Margaret Brown.

margaretandken@bigpond.com



Save the date!

Mother's Day Fete

Saturday 8th May 2021

Pastoral Care

Family Crosses



On Sunday 2 May, Family Crosses are being given to John & Lynne Watt & Et Griffiths. Please remember them in your prayers.

Pastoral visits

Remember!

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

Good Governance

Note

Current Status of COVID Restrictions

Restrictions for Places of Worship were relaxed in NSW from 29th March.

1. Limit of 1 person / 2sqm ie. now 72 for St Bartholomew's and 20 at St Peter & St Paul's.
2. Checking in is very important and is mandatory.
3. Ventilation is important ie. opening windows and doors and morning tea outside.
4. Hand sanitization is mandatory.
5. 1.5m rule of separation is advised.
6. Singing is ok with no restrictions.

Ministry and leadership

Opportunities

At Alstonville Anglicans, we consider all the baptised as ministers. Thus, everything that builds the community in love is ministry. The ministry at the altar and working in the kitchen are one and the same thing, the preparation of holy things for holy people. Below are opportunities for people to put their hand up for the work of God where their abilities match the needs of the church.



Put your hand up!

1. Catering coordinator

We have a great team of willing helpers who are looking for a coordinator. The catering team is ad hoc and only called together from time to time as needs arise. A job description is available for those interested. **Please speak to one of the**

Wardens or email the office office@anglicans.live

2. Play Place Morning Tea Minister

(Volunteer) See previous note.

3. Technician

Many are appreciating the opportunity to watch services online when they cannot attend in person. For this ministry to continue, the team under Robyn must expand. If you have some computer knowledge and willingness to learn the Livestream process, **please have a chat to Robyn or email the office office@anglicans.live**

4. Sunday Morning Tea

Help to facilitate a simple morning tea to follow our service.

Please speak to Helen or email the office office@anglicans.live



5. Welcomer



Meet and greet people as they arrive and assist them with the signing in process. **Please speak to Helen or email the office office@anglicans.live**

6. Sunday Morning Security

Responsible for opening the buildings and securing them after the service.

Please speak to Helen or email the office office@anglicans.live



Church Cleaning Roster

Volunteers are needed for a church cleaning roster.

Please contact Bruce Sharp 0412 783 921

Sermon notes on

John 10:11-18

for Sunday 25th April

Culturally there is much happening for us today the 25 April on the 4th Sunday in the Season of Easter – Good Shepherd Sunday. For cultural Christianity today is the feast day of St George. From a secular cultural perspective, for Australians it is also Anzac Day. For us as followers of the way of Christ it is an awkward fit. We may feel ambivalent about occupying this space where both feet are planted firmly in the time and place of the season of Easter but with the spirit of Anzac Day and the feast day of St George on the left and right of us.

Ambivalent means to blow two ways. Maybe this is how we feel. On the one we are impressed by the pageantry of Anzac Day rites, rituals, and observances. For an otherwise secular nation, there is a sense of religiousness about it. There is empathy for all who have lost so much in war, our own nation and our alleged "enemies". War is a game that no one wins. On the other hand, following the pattern of Jesus, we know that deep down he repudiated violence in all forms. The Wisdom teacher Jesus called into question the myth of redemptive violence and chose to be a sacrifice rather than perpetuate the sacrifice of others.

On Good Shepherd Sunday our ambivalence is held safe within an alternative narrative – the story of the Good Shepherd who lays down his life for his sheep. The story is authentic in its honest admission of the reality of wolves who represent internal and external systems of violence. The question is what is our response to the wolves represented in the text? Do we run away as the hired hands did? Do we fight and destroy the wolves as David in the Old Testament did? Or is there a Third Way beyond Fight and Flight? The way of the Good Shepherd?





The Third way of the Good Shepherd

The myth of redemptive violence is the belief that violence “saves”. Violence simply appears to be the nature of things. It’s what works. It seems inevitable, the last and, often, the first resort in conflicts.

What is Jesus answer to redemptive violence – the myth of the domination system?

Jesus rejected hierarchies, called for economic equity, rejected violence, broke customs that treated women as inferiors, broke purity regulations that separated people from each other, challenged the patriarchal vision of the family, and rejected the belief that God requires blood sacrifices. Violent revolution fails because it is not revolutionary enough. It changes the rulers but not the rules, the end but not the means. What Jesus envisioned was a world transformed, where both people and the Powers of domination are in harmony with the Ultimate God of Love and committed to the general welfare of all people and creation, enemies and friends.

There are at least three weapons that I notice Jesus promotes in the Third Way

1. Dying to self
2. Prayer
3. Loving and praying for enemies and seeing them as a gift



Die to self

When we make survival the highest goal and death the greatest evil, we hand ourselves over to the gods of the myth of redemptive violence. In contrast the Good Shepherd willingly lays down his life. We trust violence because we are afraid. And we will not relinquish our fears until we are able to imagine a better alternative. The vast majority of Christians reject nonviolence, not only because of confusion about its biblical foundations, but because there are too many situations where they cannot conceive of it working. ... Millions of years of conditioning in the fight or flight response have done nothing to prepare us for this "third way" of responding to evil. [Walter Wink Engaging the Powers, pages 145-146].

Prayer

Wink presents prayer as a spiritual discipline, similar to the disciplines of athletes. The slack decadence of culture-Christianity cannot produce athletes of the spirit. [page 180] Prayer is never a private inner act disconnected from day-to-day realities. It is, rather, the interior battlefield on where the decisive victory is won before any engagement in the outer world is even possible. ... Unprotected by prayer, our social activism runs the danger of becoming self-justifying good works. As our inner resources atrophy, the wells of love run dry, and we are slowly changed into the likeness of the beast. [page 181] When we pray, we are not sending a letter to a celestial White House, where it is sorted among piles of others. We are engaged, rather, in an act of co-creation, in which one little sector of the universe rises up and becomes translucent, incandescent, a vibratory centre of power that radiates the power of the universe. History belongs to the intercessors, who believe the future into being. If this is so, then intercession, far from being an escape from action, is a means of focusing for action and creating action. [pages 186-187]

The Gift of the Enemy



Our solidarity with our enemies lies not just in our common parentage under God, but also our common evil. ... We too, like them, betray what we know in our hearts God desires for the world. We would like to identify ourselves as just and good, but we are a mix of just and unjust, good and evil. If God were not

compassionate toward us, we would be lost. And if God is compassionate toward us, with all our unredeemed evil, then God must treat our enemies the same way. ... If, however, we believe that the God who loves us hates those whom we hate, we insert an insidious doubt into our own selves. [page 165]

Loving our enemies may seem impossible, yet it can be done. At no point is the inrush of divine grace so immediately and concretely perceptible as in those moments when we let go of our hatred and relax into God's love. ... There is a subtle pride in clinging to our hatreds as justified, as if our enemies had passed beyond even God's capacity to love and forgive. ... If God can forgive, redeem, and transform me, I must also believe that God can work such wonders with anyone.

Concluding comments

Our western culture is presently in the first stages of a spiritual renaissance. And to the extent that this renaissance is Christian at all, it will be the human figure of Jesus that galvanizes hearts to belief and



action, and not the Christ of the creeds or the Pauline doctrine of justification by grace through faith. And in the teaching of Jesus, the sayings on nonviolence and love of enemies will hold a central place.

The Hebrew Scriptures recognise two names for God: YHVH and Elohim. Some Rabbinic teachers indicate that these names are thought to symbolise two aspects of God: justness and compassion. Recognizing that there is often a tension between the two, the Talmud (a type of commentary on the Hebrew Scriptures) describes God as having, as it were, a daily prayer: "Let my quality of compassion overwhelm my quality of justice". In the tension between the two, it is mercy and compassion that must gain the upper hand. As with God, so with us. Anzac Day must call forth compassion in each of us: for the survivors of war and the victims of war. But above all compassion must become a daily decision for each of us; compassion must define our morality, identity, and spirituality. Then the Resurrected Body will be seen in the church as compassion is offered through the church for creation, for children, for the vulnerable and for the enemy.



This prayer is for all those who reflect on Anzac Day in anyway,
past and present:

*Deep Peace of the running wave to you
Deep Peace of the flowing air to you
Deep Peace of the quiet earth to you
Deep Peace of the shining stars to you
Deep peace of the shades of night to you
Moon and stars always giving Light to you.*



ANGLICAN PARISH OF ALSTONVILLE

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

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The Anglican Op Shop

1 The Avenue, Alstonville

Tel: 6628 8777

Dates 2nd May to 9th May

2 nd May	Sunday 9am Holy Communion
3 rd May	Monday 10am Anam Cara Praying for You
5 th May	Wednesday 9am Anam Cara
6 th May	Thursday 6pm Anam Cara
7 th May	Friday 10am Holy Communion
8 th May	8am – 12.30pm 'Mother's Day Fete'
9 th May	Sunday 9am Holy Communion 10am St Peter & St Paul's

Celebrate Mother's Day

**Mother's Day Fete
Saturday 8th May
8am—12.30pm**

**Gifts, food, craft,
entertainment
Something for everyone!
COVID regulations apply**

Alstonville Anglicans
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www.anglicans.live

