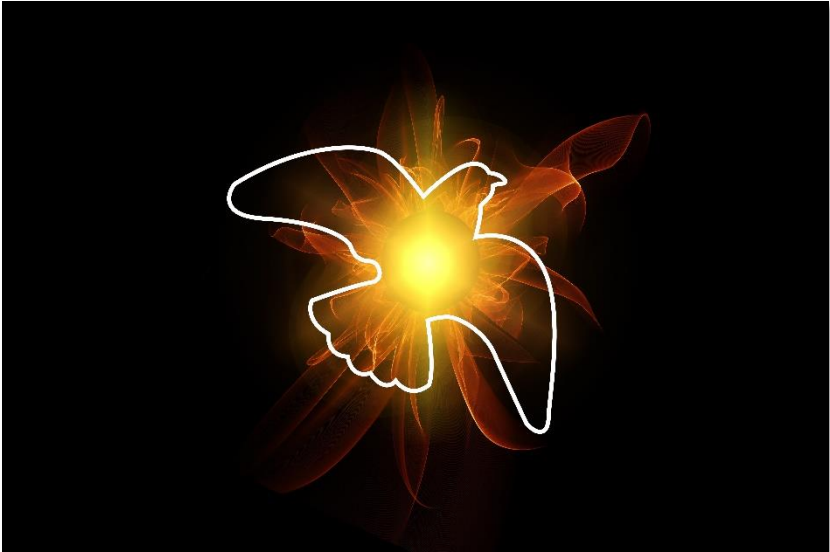




Alstonville
Anglicans

Pentecost Sunday

23rd May 2021



Liturgy for 23rd May

Sentence of the Day

'A new heart I will give you, and a new spirit I will put within you,' says the Lord God; 'I will put my spirit within you and you shall live.' Ezekiel 36.26; 37.14

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

Collect

Almighty God,
you sent your Holy Spirit
to be the life and light of your Church:
open our hearts to the riches of your grace,
that we may bring forth the fruit of the Spirit
in love, joy, and peace;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

Readings

John 15:26–27, 16:4b-15

²⁶ “When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. ²⁷ You also are to testify because you have been with me from the beginning.

⁴ Jesus said “I did not say these things to you from the beginning, because I was with you. ⁵ But now I am going to him who sent me; yet none of you asks me, ‘Where are you going?’ ⁶ But because I have said these things to you, sorrow has filled your hearts. ⁷ Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. ⁸ And when he comes, he will prove the world wrong about sin and righteousness and judgment: ⁹ about sin, because they do not believe in me; ¹⁰ about righteousness, because I am going to the Father and you will see me no longer; ¹¹ about judgment, because the ruler of this world has been condemned. ¹² “I still have many things to say to you, but you cannot bear them now. ¹³ When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. ¹⁴ He will glorify me, because he will take what is mine and declare it to you. ¹⁵ All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

Messages

Worship and Spirituality portfolio

Subscribe to AnglicansLive on YouTube

**Next Messy Life ?!
Church**

Sunday 6th June 5pm



Messy Church

Sunday 23rd May 4pm



Reconciliation Week

The flags are flying at St Bartholomew's in honour of Reconciliation Week.

The theme for Reconciliation week 2021 is 'More than a word. Reconciliation takes action' and urges the reconciliation movement towards braver and more impactful action.

6th June @ Messy Life?! Church
Reconciliation with Adam Goodes.



Choral Evensong

St Mary's Ballina

Sunday 30th May 5pm

Community Engagement

Congratulations to the Cowie Family as Ronan & Serena welcome new baby Django Kai Cowie.

Pastoral Care

Family Crosses



On Sunday 23 May, Family Crosses are being given to Lorraine Beattie 9am Service and Paul and Lesley Earner at Messy Church.

Prayers for Beattie Family, Earner Family, Campey Family and Fewtrell Family.

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? wattlg@bigpond.com.

Leadership Empowering

Synod 2021 is 6th – 8th August. If you have any questions or motions forward them to the Synod Representatives: Mark Stuckey, Cathi Angus , Rev Desiree.

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.



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**

Without a coordinator Parish Council will have to close the committee.

☐ **2. Play Place Morning Tea Minister**

Contact Margaret Brown if you are able to help.

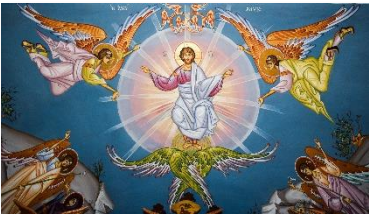
margaretandken@bigpond.com

☐ **3. Church Cleaning Roster**

Volunteers are needed for a church cleaning roster.

Please contact Bruce Sharp 0412 783 921

Sermon notes on **Acts 1:15-17, 21-26 John 15:9-17** for Sunday 16th May



Last Thursday, we, the Church at large that is, celebrated the Ascension of Our Lord; and in 11 days' time, we will commence the Week of Prayer for Reconciliation,¹ which is book ended by 2 significant national dates, the anniversary of the 1967 Referendum and the 29th anniversary of the Mabo judgment.

I am provoked to wonder how the ascension of Christ might have a bearing on how we think about justice and peace in Australia, and the gulf that lies between white and black people. This is by way of a thought experiment)

¹ 27 May is the anniversary of the 1967 Referendum, 3 June the Mabo Decision

Firstly, let me say that the biblical representation of Jesus taken up into a cloud² does not have to be taken literally, although I have no objection if you do. The Ascension as described in the Acts of the Apostles is a symbolic way of saying something that cannot be put into words.

In the narrative process we have followed during Advent, Christmas, Epiphany, Lent and Easter, we have journeyed alongside folk who forged an intimate and significant relationship with a man called Jesus. The quality of that relationship is such that when he was killed, their sense of loss was overwhelming. They were paralysed, benumbed, a perfectly normal human reaction to loss or change.

How do you convey such paralysis of feeling to someone else? It is impossible, unless your respondent has also suffered that paralysis. And even then, you cannot be entirely sure that your message will get across. So, you tell a story; you employ powerful symbols of your culture in order to express the intensity of what you are feeling. You exaggerate and go into great detail in order to make sure you are heard and understood.



The archetypal fishing story arises from the immense excitement of the catch, the proverbial sea monster that no one hitherto has caught. A moment of self-transcendence can only be captured by telling a story, and exaggerating like crazy. This is not telling lies; it is the compulsion for intimacy that wants to share this moment of

² Acts 1.9

excitement. It is one of the most intimate things a fisherman can offer you. The Fish Story. And some of the apostles were Fisher Folk.

So, the paralysed friends, lovers, of Jesus, cannot express their loss, and cannot initially let go of all that their relationship has meant to them. Some of us know how difficult it is to dismantle the room of a family member who has died. We keep the symbols of that presence intact until we are ready to let go. Even so, the dismantling involves feeling the pain; but that is alright, because weeping and tears are pain on the way out. And some symbols remain, a photograph, a keepsake, a small gift, to keep a memory alive, to maintain the structure of a closeness that once was incarnate.

The apostles cannot let go at first. Their distress is so intense that they will not even let Jesus be in a tomb. He simply disappears; he is not in the tomb, nowhere to be found, perhaps in the hope that he is still around - somewhere. Their narrative goes something like this.

We cannot yet dismantle the constructs of our relationship with this remarkable man. We even see him in our everyday life situations. He joins us for breakfast on the beach; he walks along the way to Emmaus; he pokes his fingers into his side to show that it is indeed himself.

Again, it is a common experience of grief to be aware of someone's presence, to see them clearly in the room, or out of the corner of the eye. And there is a story to be told.



But once we are able to tell the story, we are starting to let go. The difference between having and being is clarified. If I *am* a relationship, I cannot talk about it; but if I *have* a relationship, I can talk about it, put a distance between me and it, objectify it, and so put it in its proper place when I am ready. This is no dishonour to the relationship. Rather it gives it an honoured place in my heart along with the other treasures I carry

and cherish; and so, I can tell a story about it.

To be able to tell the story is a sign of healing.

A time comes when I can say goodbye in a way that leaves me free, individual, standing alone, but not isolated. And, again, I have a story to tell about my goodbyes. I no longer dwell on the minute details of my process of loss, but offer memories to share. This is, paradoxically, a moment of reconciliation, with self, and with the object of my loss.

How many goodbyes do you have in your life? The pundits tell us that from birth we are engaged in a cycle of attachment and loss. It does not matter whether you are at the beginning of life or approaching the end of it. You have many, many goodbyes already tucked into your shirt. Have you shared them with a significant other? If not, you have something to which you can look forward.

The Ascension is the story of a goodbye offered to us by twelve or more men and women. It is a statement that they have let go. Their fish story is of the Ascension, when they were released from the paralysing grip of grief to grasp their selfhood in a new

and wonderful way. The keepsake they retain is not a photo; it is not a pebble off the beach; and it is not something that Jesus might perhaps have made for them. The paradoxical reconciliation with the object of their loss, Jesus Christ, is symbolised in their final offering to us, their touchstone, the Holy Spirit of God, Sophia, Wisdom, whose presence we shall celebrate next week.

Well, you may by now be wondering what the blazes this has to do with the Week of Prayer for Reconciliation. Harken to the voice of the Dreamtime for a moment.

My brother-in-law, the late Father Don Moffat, spent several years on Flinders Island. He had a huge concern for the First Nation peoples of Australia. Here is one bit of his writing:

During the year we hope to be able to bring a small group of Aborigines and clergy together just to sit in a circle together to share stories, and from this we hope to be able to develop a program of Aboriginal story telling for our next clergy conference. We also hope to get the clergy into small groups to think over some simple statements concerning Aborigines without forcing them to come to a conclusion [as might be expected from, say, focus groups]³. In a circle there is no first and no last. In a circle we can dance together and we can sing together; we can talk and listen to each other; we can quietly ponder together on the deep things of life; we can laugh together and we can cry together.

I quote this to underline the kind of listening that we as a dominant white culture must offer to our black siblings.

³ My own comment. DDB.

Reconciliation comes at the end of a process of loss, grieving, painful re-collection, re-integration of self, and the telling of a number of stories. If a story is to be told properly, it must be *heard* properly – not something that our Government is good at. If I speak of my pain and you do not hear, truly hear, then you treat me and my story like the Pharisee and the Scribe who left a mortally wounded man by the roadside; but if you do truly hear my story, and tell it back to me so that I know that you know, then you have been to me the Samaritan who took the wounded man to a place of shelter and healed his wounds.



Your story is symbol and sacrament of your life; my story is symbol and sacrament of my life. Whatever the colour of our skin (I like to think of rainbows in this context; I am blue), may we sit together in a circle where there is no first and no last, except perhaps for the greatest storyteller of them all, and share our lives. And let us respectfully grieve with each other, for our losses are great. And new life will abound. That is Ascension, and my hope for our nation.

Amen.

Doug Bannerman.
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ANGLICAN PARISH OF ALSTONVILLE

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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

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Dates 23rd May to 30th May

23 rd May	Sunday 9am Holy Communion, 10am St Peter & St Paul's 4pm Messy Church
24 th May	Monday 10am Anam Cara Praying for You 10am-3pm Clergy Rendezvous Parish Office open 9am-12pm
25 th May	Op Shop 9am-3pm Tuesday Parish Office closed
26 th May	Wednesday 9am Anam Cara Parish Office open 9am-12pm Op Shop 9am-3pm
27 th May	Thursday 9.30am Play Place Parish Office open 9am-12pm Op Shop 9am-3pm
28 th May	Thursday 6pm Anam Cara Friday 10am Holy Communion Parish Office open 9am-12pm
30 th May	Sunday 9am Holy Communion