



Alstonville
Anglicans

Palm Sunday

28 March 2021

**Welcome,
so good to see you.**



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 28th March

Sentence of the Day

At the name of Jesus, every knee shall bend, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2.10–11

Collect

Everlasting God,
in your tender love for the human race
you sent your Son to take our nature,
and to suffer death upon the cross:
in your mercy
enable us to share in his obedience to your will
and in the glorious victory of his resurrection;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.

Readings

John 12:12–16

¹² The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. ¹³ So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord— the King of Israel!" ¹⁴ Jesus found a young donkey and sat on it; as it is written: ¹⁵ "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!" ¹⁶ His disciples did not understand these things at first; but when Jesus was



glorified, then they remembered that these things had been written of him and had been done to him.

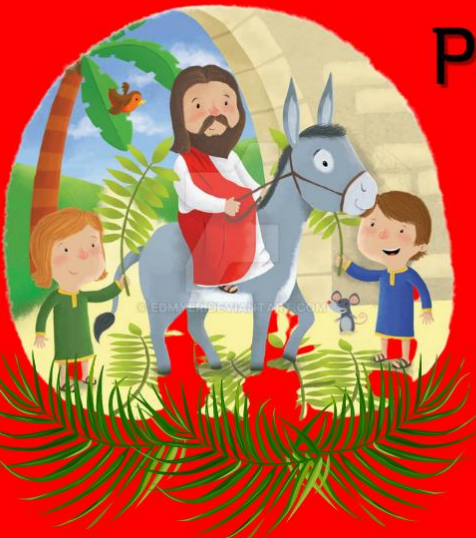
Messages

Worship and Spirituality portfolio

Messy Church

Sunday 28th March 4pm

Palm Sunday



Alstonville
Anglicans
6 The Avenue
Alstonville
anglicans.live



Join us for Easter

Here is your itinerary for your

**personal,
authentic
and timeless**

Easter Experience

with Alstonville Anglicans

from 1 April – 4 April

6-8 the Avenue Alstonville.

anglicans.live



The Easter Experience begins with

Maundy Thursday 6pm 1 April

We gather in the Ministry Centre at 6pm on 1 April for a meditative Eucharist. There are many symbols to guide our worship through Maundy Thursday

- including the commandment to love,
- love in action through the act of foot-washing,
- and the Institution of the Eucharist, a feast of bread and wine where we remember Jesus is in us and with us.



**Maundy Thursday
All-night Vigil
from 7pm Thursday 1 April
to 8am Friday 2 April**

The all-night vigil is in the **Church Sanctuary** and begins on the evening of Maundy Thursday 7pm and continues through the night until Friday morning 8am. The vigil is an act of **silent prayer** when we are symbolically with Jesus in the garden of Gethsemane, near the mount of Olives. Jesus said to his disciples “Watch and Pray.” So, we watch. And pray. In silence. With Jesus.

For some, swimming silence is easy. Others need some guidance – this is okay. The silence is supported by meditative music, a visual display and some cue cards to help you step into silent prayer.

All members of the community are invited to sign-up for an hour between 7pm Thursday 1 April and 8am Friday 2 April to be with Jesus in the silence of the night.

As a gift of prayer, participants are invited to bring a bunch of flowers or greenery from their own gardens and place it near the Altar as a symbol of self-offering before being in silence for their rostered hour. At the end of their hour each participant is invited to light a candle before leaving.

What to do?

- Sign up for an hour of silent meditation on Maundy Thursday. (Sign-up sheet is on the church door).

- Bring flowers or greenery from your own or a neighbourhood garden.
- On arriving at the Church, sign-in and sanitise.
- Place your greenery or flowers in the growing garden of Gethsemane near the altar.
- Enjoy the silence with others for an hour (or more).
- When you are ready to leave, light a candle in the baptismal font and depart in peace.

FAQ

Why do we observe the all-night vigil on Maundy Thursday?

In the Scriptures Jesus prayed in the Garden of Gethsemane before he died the next day. He asked for help saying to his disciples “Watch and pray with me.” We symbolically spend time with Jesus in the Garden of Gethsemane through silent prayer.

Where is the all-night vigil held?

In the church sanctuary, enter through the front door.

What do I wear?

Wear something warm if necessary. Come as ...you. Shoes optional. Slippers normal.

Can I come if I didn't sign up?

We need a minimum of two people for each hour, but we can have up to 40 people so feel free to come.

Am I allowed to talk?

This is a moment in your life where you are given freedom not to talk. Give yourself and others the freedom and gift of silence and notice what happens in you.

Can I bring my dog?

We have had a new carpet placed in the church and ideally, we prefer not to have pets shedding hair etc. However, we are aware that late at night people, especially those who live alone, may feel safer with their dog and this may help them come to church to enjoy the silence. If you feel it necessary to bring a dog for your personal safety, please take full responsibility for your pet not disturbing the silence of others. There is a carpet sweeper in the vestry for you to clean up any hair your four-legged child may have left behind.

Can I bring a friend or a partner?

The more the merrier, guide them in what is expected by offering them this information.

The all-night vigil ends with

Morning Prayer at 8am in the Church on Good Friday 2 April.





EASTER

**The Good Friday Service is
at 10am on 2nd April
in the Ministry Centre.**

On Friday the 2nd April at 10am we meet for worship in the Ministry Centre. The Good Friday service is a solemn occasion where we gather with Mary, the Mother of God, Mary of Magdala and some of Jesus' friends to be with Jesus at the Cross, the place of his death.



EASTER

**Easter Dawn Service
on 4th April 6am
in the Church**

The climax of our easter journey is the dawn service held on the 4th April 6am in the Church.

- At **5.30am** **gather outside the church door** for the lighting of the Easter Fire.
- At 6am the Fire is blessed, and the Paschal Candle is lit.
- We walk into the church prayerfully, led by the Paschal Candle.

The Paschal Candle symbolises our faith in the Resurrection of Christ. Through chant, we remember how the presence of God, sometimes called Shekinah, has been our faith ancestors and will always be with us. The Paschal Candle is decorated with bees, butterflies and other symbols of the risen life. The candle is signed with the Alpha and Omega, Greek letters that remind us that Christ is the beginning and end of time and that all time belongs to Christ.

The Dawn service includes the renewal of our baptismal promises and we are sprinkled with water to remember the grace of our baptism. The service concludes with holy communion.



Easter Service (including families)
9am 4th April in the Ministry Centre

The Easter Service at 9am in the Ministry Centre includes the first Eucharist with the new Paschal Candle. Children are included in the worship of this service. The Scriptures, sermon and prayers will sustain us in our resurrected faith.

To summarise:

- 1 April Maundy Thursday Service
6pm in the Ministry Centre
- 1 April All-night vigil 7pm – 8am 2 April
in the Church
- 2 April Good Friday Morning Prayer
8am in the Church.
- 2 April Good Friday Service
10am in the Ministry Centre
- 4th April Easter Dawn Service
6am in the Church (arrive at 5.30am and gather
around the Easter fire)
- 4th April Easter Eucharist
9am in the ministry centre





Congratulations and happy 85th birthday to Lorraine Rosolen pictured here cutting her birthday cake provided by Friday congregation who enjoy her hospitality each week.



AnglicansLive is the name of the parish Youtube Channel. This is where we upload all our online streaming videos and promotional videos. Google YouTube and click on one of our videos, below it you will see a subscribe button. Click on it and you can become a subscriber. If we are able to get 1000 subscribers, we can begin to advertise on our channel and generate income.

Coming soon...

Beginning 18 April is ...

Messy Life?

What is it?

- Content rich teaching
- in the context of engaging and energising worship.
- Informed discussions in safe community



- Incorporating preparation Confirmation and First Communion.

This is an intergenerational approach to teaching and worship. People of all ages are accommodated.

When is it?

This new service launches on 18 April

We will meet on the 1st and 3rd Sundays at 5pm beginning 18 April. Each session will include confident teaching and group discussion. We will begin and end with worship.

Who is it for?

Those seeking confirmation, new membership and first communion preparation are asked to sign up. This service is for any and all who seek to deepen their faith through teaching, discussion and worship.

we will take a fresh look at scripture through the interpretive lens of Jesus' life, death and resurrection and God's overall call for

each of us to partner with God in mending this fractured world. The hope is that after we have done so, our interpretations and use of the scriptures will be truly liberating and life-enabling.

Community engagement



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



**Mother's Day Fete
Saturday 8th May 2021**

Op Shop



Did you know that the Op Shop provided the following welfare services during January and February 2021:- Six clients & their families received 58 items of furniture plus linen & kitchen goods, totalling a value of \$1,880. The welfare distribution involved 14.5 hours.

Sermon notes

21st March (John 12:20-36)



The Gospel reading for the fifth week of Lent, John 12:20-36, is equal parts frustrating and puzzling.

A retired doctor in our parish shared with a group of us how frustrated he was by the health care system's introduction of an admissions clerk. In the past he would be able to contact specialist physicians directly to ensure that his patients received the care they needed immediately. In the bureaucratic system an admissions clerk would inform a general practitioner that their patient could see the required specialist in three months' time.

Similarly, we empathise with the Greeks who have travelled to Jerusalem for a Jewish festival with the hope of seeing Jesus. In all likelihood they have travelled a fair distance to see Jesus in Jerusalem.

As Greeks it is also likely that the festival, they are attending is unfamiliar and out of their comfort zone. We all know what that is like. Although I was brought up Methodist I was sent to an Anglican school. During school chapel one morning we were treated to a musical presentation. I started clapping to show my appreciation, only to be told by the Hindu boy sitting next to me that one does not clap in an Anglican Church.



Instead of a direct line to the Lord, the Greeks seeking Jesus are referred first to one disciple and then another and when these disciples finally catch up with the Lord they are put on hold while Jesus offers a strange and puzzling sermon.

Why is there this convoluted path to Jesus for the poor Greeks who want Jesus? Why not just arrange a time to meet? In the Anglican Tradition, our understanding of membership is extremely wide. You merely need to walk past an Anglican church to be considered a member. In contrast, what is modelled here in John 12.20 is the early Johannine community where two witnesses recommended you for "church membership." We still maintain overtones of this practice of two witnesses in our liturgies of confirmation, ordination and even in the reception of a new priest: two members are required to "present" a candidate for confirmation or ordination.

When the Greeks request Jesus, Jesus is looking beyond their request to the deeper need for all creation, for all people, to have close access to the Divine. The deeper need is for the distance between God and humans to not only be reduced, but to be entirely obliterated altogether. The deeper need is for the distance between God and humans to be so close that we





find the best expression of our humanity in the womb of our divinity.

Remember that John's Gospel is divided into two books. The first book from John 2-12 is the book of signs. The "signs" have been leading us to this

point of unity between God and creation – the hour when God is glorified. The first sign, when Jesus' hour had not yet come, was transforming water into wine at the wedding in Cana. The wedding was a "sign" of the marriage between heaven and earth, between the infinite divine and finite creation. The wine was a foretaste of the Eucharist where wine and God is blessed: Blessed are you Lord God king of the universe. Through your goodness we have this wine to offer. Fruit of the vine and the work of human hands, for us it will become the cup of salvation. The wine is an interweaving of a divine and human partnership. The final "sign" is raising Lazarus from the dead; we are being prepared for the way in which God's glory will be revealed for all the cosmos to see, the Greeks who seek Jesus included.

God's glory is so unexpected that we may miss its brilliance. God's glory will not be a throne of power, but a cross of crucifixion: (verse 32) "And I, when I am lifted up from the earth, will draw all people to myself." God's victory over "the powers" that make us less than human will not be through triumphant victory in battle, but through love, self-sacrificing love. God's glory is love.

The ultimate portrayal of God's glory will be revealed in the beginning pages of the second part of John's Gospel. In chapter

13, Jesus will take off his outer garment and kneel and wash the feet of his disciples. He will explain the significance of the foot washing: "A new command I give you: Love one another. As I have loved you, so you must love one another."

This is precisely how the glory of God continues to be revealed to the world. In every moment of loving each other, in every moment of being the love of God in the places of the world's pain, we are at that moment being the glory of God.

This is the revolution that love brings about. In the power of the Holy Spirit, the bond of love, we are the Easter people, the new creation people, who flood the world with God's glory as "the waters cover the sea".

Thank you for being the glory of God. Thank you for being the love of God in the places of the world's pain.

Sources: Wright, NT. 2017. *The Royal Revolution: Fresh Perspectives on the Cross*. University of St Andrews: [Calvin College January Series](#).



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

The Anglican Op Shop

1 The Avenue, Alstonville
Tel: 6628 8777

Dates 28th March to 4th April

| | |
|------------------------|---|
| 28 th March | Sunday 9am Holy Communion 10am Holy Communion St Peter & St Paul's |
| 29 th March | Monday 10am Anam Cara Praying for You |
| 31 st March | Wednesday 9am Anam Cara Lent Study 11am-12.30pm |
| 1 st April | Maundy Thursday 6pm |
| 1 st April | All Night Vigil 7pm |
| 2 nd April | Good Friday 10am |
| 4 th April | Sunday 6am Easter Dawn Service |
| 4 th April | Sunday 9am Easter Eucharist |

