



# Alstonville Anglicans

**Sunday 2<sup>nd</sup> April 2023**

**Welcome**



## **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.

**Tel: 66280231 [www.anglicans.live](http://www.anglicans.live)**

**Bank account: BSB 705 077 / Acc:00032931**

## Dates 2<sup>nd</sup> April to 9<sup>th</sup> April

2 <sup>nd</sup> April		<b>Sunday</b> Holy Communion Palm Sunday
	9am	
	10.30am	Justice for Refugees Peace Walk
3 <sup>rd</sup> April		<b>Monday</b>
	9am-12pm	Parish Office Open
	9am-3pm	Op Shop
	10am	Anam Cara
	1pm	Sew Helpful
	3.30pm	Op Shop Meeting
4 <sup>th</sup> April		<b>Tuesday</b> Parish Office Closed
5 <sup>th</sup> April		<b>Wednesday</b>
	9am-12pm	Parish Office Open
	9am	Anam Cara
	9am-3pm	Op Shop
	11am	Pastoral Care Meeting
	3.30pm	Property Committee
	4pm	Messy Church Planning Meeting
6 <sup>th</sup> April		<b>Thursday</b>
	9am-12pm	Parish Office Open
	9am-3pm	Op Shop
	9.30am	Play Place
	6pm	Meditative Eucharist followed by All Night Vigil
7 <sup>th</sup> April		<b>Friday</b>
	8am	Morning Prayer
	9am-12pm	Parish Office Closed
	10am	Good Friday Service
8 <sup>th</sup> April		<b>Saturday</b>
	3pm	COVE Easter Egg Hunt
9 <sup>th</sup> April		<b>Sunday</b>
	6am	Dawn Service Easter Sunday
	9am	Holy Communion Easter Sunday

## **Family Cross**

Susan & Des Fitzpatrick. Please remember them in your prayers.

## **Passover Dinner**

A huge thank you to Amanda Middleton and her Social Committee for the wonderful Passover dinner. Thank you too to Doug Bannerman for the beautiful liturgy.

## **Birthday Thanks**

Lorraine Rosolen would like to thank everyone for their warm birthday wishes and a special thank you to Narelle for the beautiful cake.

## **Plants for the Fete**

Our 2023 Fete is coming up in May. Could you please start potting up suitable plants labelled with a name, description and a flower colour if applicable.

## **Are you interested in helping refugee families to settle in our community?**

Would you like to know more? Contact Rev Cathy Ridd on 0427 836 988 or [revridd@gmail.com](mailto:revridd@gmail.com)

## **Confidential Prayer Program for Year 12 EAC students.**

For some years the Parish of Ballina has run a confidential prayer programme for year 12 EAC students. We would love to include the Parish of Alstonville in this ministry.

Each person on the prayer team receives a name of one of the Year 12 EAC students to pray for through the year. There is no contact at all between the person praying and the student, although the students do know they are being prayed for. From time to time, members of the team have the opportunity to write a letter if they wish, otherwise the letter is written by myself.

It is not an arduous ministry and I find it a real privilege to be part of the Year 12 students journey each year.

Any interested people can contact Pat Kerr at [pat.kerr.01@gmail.com](mailto:pat.kerr.01@gmail.com) or via Ballina Parish office 6686 2094.  
Pat Kerr

## **Safe Ministry and Faithfulness in Service Training**

Thanks to all those who quickly responded to your letters. As a Result, we will be having the following workshops.

1. Faithfulness in Service – Saturday 1<sup>st</sup> April 9am -12pm  
For anyone who missed the previous workshop.  
This training is required for all volunteers across all our church ministries. The approval runs for 3 years.
2. Safe Church Awareness Renewing – Saturday 22<sup>nd</sup> April  
Initial Training – a Saturday in August (date to be advised)

## **Parish Council**

Parish Council Reports are due on Friday 14<sup>th</sup> April in preparation for the meeting on the 19<sup>th</sup> of April.

## **Bulletin Deadline**

Submissions for the bulletin must be received by Monday 10am.

## **Daylight Savings End**

Daylight Savings ends at 3am on Sunday 2<sup>nd</sup> April. Turn your clock back an hour.

## **Flag Installation**



Please enjoy our Welcome Refugees art installation. Members of our church groups and community groups have written messages of welcome to Refugees. This installation serves to highlight to the greater community our desire to make refugees feel safe and wanted in our area. Thank you to all who

decorated flags and to those who put the installation together.

## Cards & Cuppa

Next term Emmanuel Anglican College Year 8 students are inviting senior members of the community to the College on a Thursday to play cards and have a cuppa. If you are interested, please RSVP to [enquiries@eac.nsw.edu.au](mailto:enquiries@eac.nsw.edu.au) or ring 6681 5054.



**EMMANUEL  
ANGLICAN  
COLLEGE**

*Learning ~ Living ~ Leading*  
Celebrating 25 Years  
1998 - 2023



**YEAR 8 WELLBEING  
INVITES  
OUR COMMUNITY SENIOR CITIZENS  
TO**



# ***Cards & Cuppas***



Come along to  
Emmanuel Anglican College's  
Ezzy Centre

to enjoy a round of cards and morning tea  
from 11.20am to 12.00noon  
on each of the following days;

- Thursday 4 May 2023
- Thursday 18 May 2023
- Thursday 1 June 2023
- Thursday 15 June 2023
- Thursday 29 June 2023

Please RSVP to [enquiries@eac.nsw.edu.au](mailto:enquiries@eac.nsw.edu.au)  
or phone 02 6681 5054



## Community Engagement



How many paranoids  
does it take to change  
a light bulb?



**WHO WANTS  
TO KNOW!**

## Justice for Refugees

*Alstonville!  
Stand up for justice!  
Welcome refugees!*

*Join us for a peace walk from the Alstonville Anglican  
Church at 10.30 am.*

*11am Public Assembly includes guests speakers,  
musicians and prayers from different faith traditions.*

**Walk with us  
2 April 2023**

WALK FROM  
ALSTONVILLE ANGLICANS  
6 THE AVENUE AT 10.30AM

11AM AT  
FREEBORN PARK  
CNR MAIN AND DALEY  
ALSTONVILLE

[anglicans.live](http://anglicans.live)



## Easter Giveaway

Good Friday 10am  
Easter Sunday 6am  
& 9am

[anglicans.live](http://anglicans.live)

COVE Community Garden invites you to a **FREE EVENT!**

# Hop on Over

Easter Egg Hunt

Saturday

8th April 3-4pm

Alstonville Anglicans

Community Garden

crn Daley St and

The Avenue Alstonville

Bookings Essential [anglicans.live](http://anglicans.live)



# Join us for Easter

Here is your itinerary for your  
**personal,  
authentic  
and timeless  
Easter Experience**  
with Alstonville Anglicans  
**from 6 April – 9 April**  
6-8 the Avenue Alstonville.  
[anglicans.live](http://anglicans.live)

EASTER



The Easter Experience begins with

## **Maundy Thursday 6pm 6 April**

We gather at **6pm** on **6 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 6 April to 8am Friday 7 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 in 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 6 April and 8am Friday 7 April to be with Jesus in the silence of the night.

As a gift of prayer, participants are invited to receive a stone to hold during silent meditation and before leaving place the stone near the Altar as a symbol of self-offering. 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 and our website).
- On arriving at the Church, sign-in and sanitise.
- Choose a pebble to pray with.
- Enjoy the silence with others for an hour (or more).
- When you are ready to leave, place the stone near the altar, 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. You are welcome so please 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 on Good Friday 7 April.**

### **The Good Friday Service is at 10am on 7 April**

On Friday the 7 April at 10am we meet for worship. 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 Dawn Service on 9 April 6am**

The climax of our easter journey is the dawn service held on the 9 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

## **Easter Service (including families)**

### **9am 9 April**

The Easter Service at 9am and 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:

- 6 April Maundy Thursday Service 6pm
- 6 April All-night vigil 7pm – 8am 15 April
- 7 April Good Friday Morning Prayer 8am
- 7 April Good Friday Service 10am
- 9 April Easter Dawn Service 6am (arrive at 5.30am and gather around the Easter fire)
- 9 April Easter Eucharist 9am

## Sermon Notes

### 26<sup>th</sup> March 2023

#### John 11

No amount of priestly training can ever prepare you for the confrontation of smell and the roller coaster memories of pastoral encounters the memory of smell speeds you through. It really, really messes with your head. One year, in Holy Week, I was called to the hospital to baptise a still born baby and pray the last rites. When I entered the hospital room I was hit by the overwhelming smell of death. In the rite of baptism, the chrism oil which has the potent scent of nard is used so that all may know the baptised person as "a little Christ". When touching the still born child with the chrism oil, the smell of spiked nard fumigated the room, but the smell of death refused to budge. I spent a very long time with the grieving mother, even holding her still born precious child. I don't know if the mother was aware of it but the whole experience was saturated in the tango of these two smells: pungent death and spikenard. Ever since, the stunning smell of spikenard is twinned with the pungency of death.

#### The unity of John 11&12

I share this memory with you because my exegesis of John 11 is directed more by smell than any intellectual analysis of the Greek and literary structure of the text. The opening verses of John 11 are like falling down a rabbit hole: "Now a certain man was ill, **Lazarus** of Bethany, the village of Mary and her sister Martha. **Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus** was ill". The story of Lazarus and the story of Mary are inextricably linked for me...by smell. The opening verse of John 11 refers directly to John 12 where Mary anoints the feet of Jesus with expensive spikenard. When Mary anoints Jesus with spikenard, Lazarus is there alongside her, still carrying the odour of death, much like my pastoral encounter of the still born child anointed with spikenard and death. While the smell of death mingled with spikenard is what connects John 11 and John 12 for me, other researchers and academics have more sophisticated ways of noticing the connection between John 11 and 12.

In arguing for the literary unity of John 11 and John 12, some authors remark that the three main characters: Lazarus, Mary, and Martha, are central to both John 11 and 12. Secondly, the raising of Lazarus in John 11 is stated as the reason the religious elite put Jesus to death in John 12. Thirdly, the glorification of Jesus also connects John 11 and 12. In John 11 Jesus says that the death of Lazarus is so that "the Son of Man may be glorified" (11.4). 11.4 connects to John 12.23; "The hour has come for the Son of Man to be glorified." There are not only literary features that unite John 11 and John 12, the theme of belief also joins John 11 and 12 into one literary unit.

While our translations separate John 11 and 12 with chapter demarcations, the raising of Lazarus is directly connected with Jesus' anointing by Mary and his sermon about death being the birthplace of new life (John 12.24). In other words, the anointing of Jesus is the major clue in fully appreciating the meaning of the raising of Lazarus, in the same way that Lazarus being raised foreshadows Jesus being Resurrected. The three scenes are a triptych, held together by the anointing: the Raising of Lazarus, the anointing, and Jesus' crucifixion and resurrection. The stench of Lazarus death (John 11.4) is co-mingled with the scent of spikenard (John 12.3).

### **When trauma challenges faith**

By holding onto the memory hinted at the start of John 11, the anointing, we are held safe to face the trauma of illness and death in the remaining chapter. I use the word trauma deliberately because I suggest that this is how the story of Lazarus holds us when trauma challenges faith. If the point of John's Gospel is that we might believe in Jesus Christ and believe that he is the Resurrection and the life and the light, what happens when there is death not life, the darkness of a cave and not life? Martha verbalises our struggles with faith: if you Lord had been here, my brother whom you loved would not have died. Mary repeats the same struggle: "if you Lord had been here..." These are our words too. If you Lord had been here, my loved one would not have suffered with cancer, with pain, with Alzheimer's. If you Lord had been here, the longed-for child would be in my arms.... If you Lord had been here, my marriage would have survived...if you Lord had been here, my adult son or daughter would not have ignored me for 5 years. The trauma of faith is this – if Jesus is Life, why is there death? If Jesus is light, why must there still be darkness?

The wounds of our doubt and our questions and our struggles with faith and belief are anointed by Mary. In the moment of this anointing, we might learn two important things: that Resurrection does not abolish death, it transcends death. Resurrection is the transformation of pain, not the banishment of pain.

Lazarus Mary Martha are a trinity that help us deal with the underserved pain, the unexplainable tragedy, the insanity, the absurdity and the pain of life. Death is anointed by Mary. We journey through death and pain not around it. Our faith wounds are anointed so that the scars are no longer obstacles to resurrection but the sacred wounds of resurrection.

### **Transformative spirituality**

The story of the raising of Lazarus and the anointing of Mary teach us that unless we make our wounds into sacred wounds, we are destined to be pain transmitters and not pain transformers. The death and raising of Lazarus, the anointing of Jesus and the crucifixion and Resurrection of Jesus become a universal archetypal map on how we alchemise pain; pain that is not transformed is transferred.

If we cannot find a way for our pain to be transformed, we may become bitter, cynical, and negative. If we do not allow our pain to be alchemised, we scapegoat our pain onto others, we export our hurt onto others, most often those closest to us and very often children. Psychologists call the process of transmitting our pain onto children the cycle of abuse, describing how abused children become adult abusers of children. Our human reaction is to fix pain, to control it or most foolishly of all to try to understand pain.

The story today is about the radical transformation of pain and consequently of history. The story today invites us to be fully present and conscious to our pain, so that we can break through to a deeper level of faith and consciousness becoming the wounded healers of the world. The story teaches us to hold onto pain until it becomes our resurrection. One poet who knew well the wisdom of tenderly holding onto pain until it transforms into Resurrection is Leonard Cohen. For example, Leonard Cohen explained that we are to forget our perfect offering, because there is a crack, a crack in everything. That's how the light gets in. I end with

his “psalm” that describes how Resurrection does not abolish pain but transforms pain.

O gather up the brokenness and bring it to me now  
The fragrance of those promises you never dared to vow  
The splinters that you carry, the cross you left behind  
Come healing of the body. Come healing of the mind.  
And let the heavens hear it, the penitential hymn,  
come healing of the spirit, come healing of the limb.  
Behold the gates of mercy in arbitrary space  
And none of us deserving, the cruelty or the grace  
O solitude of longing where love has been confined  
Come healing of the body, come healing of the mind  
O see the darkness yielding, that tore the light apart.  
Come healing of the reason, come healing of the heart.

### 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.**

### Matthew 21.1-11