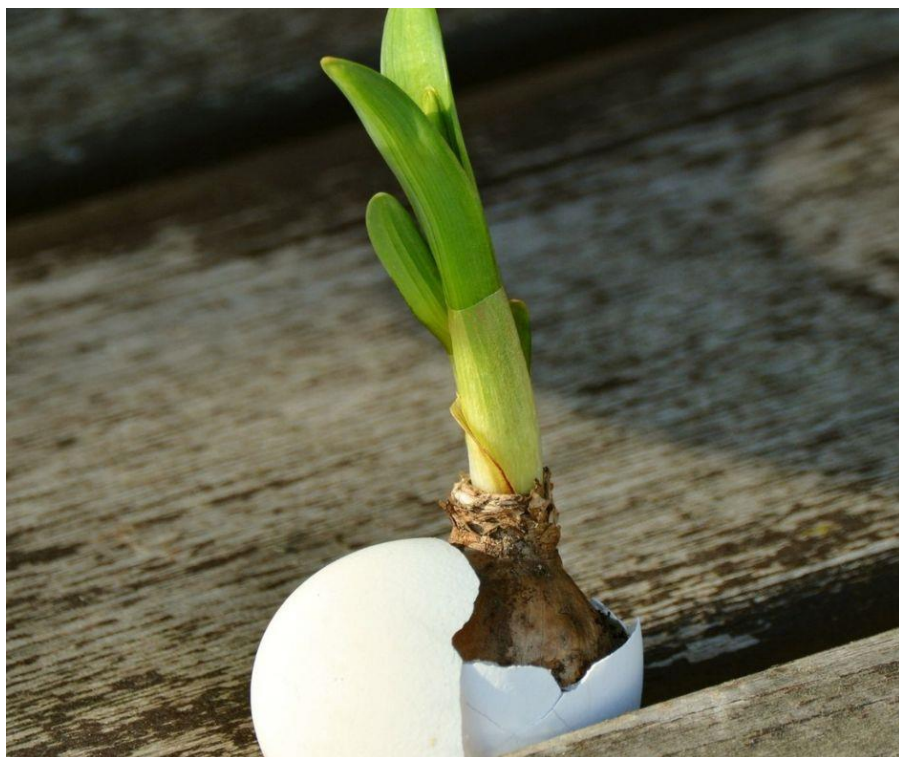




Alstonville
Anglicans

Sunday 31st March 2024

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

Bank account: BSB 705 077 / Acc:00032931

31st March – 7th April

31 st March		Easter Sunday
	6pm	Dawn Service
	9am	Holy Communion
1 st April		Monday
	9am-12pm	Parish Office
	9am-3pm	Op Shop
	10am	Anam Cara
	10am	Deadline for bulletin items
	6pm	Spirit Ability
2 nd April		Tuesday
	9am-12pm	Parish Office Closed
3 rd April		Wednesday
	9am-12pm	Parish Office
	9am	Anam Cara
	9am-3pm	Op Shop
	3.30pm	Property Meeting
4 th April		Thursday
	9am-12pm	Parish Office
	9am-3pm	Op Shop
	9.30am	Play Place
5 th April		Friday
	10am	Holy Communion
6 th April		Saturday
7 th April		Sunday
	9am	Holy Communion

This bulletin contains current announcements and the week's calendar and the sermon notes from the previous Sunday. Use our welcome booklet for info and contact details for regular activities. Keep it as a reference tool. We welcome any feedback on the booklet. [../..../welcomeBooklet_v3.pdf](#)



Spirit Ability

Providing Spiritual and emotional support to people living with a disability, their carers, families and supporters.

Monday 1st April 6-8pm
The evening will include a meal and sharing time

Alstonville Anglican Hall
6-8 The Avenue, Alstonville
0428 404 783

Confirmation

Bishop Murray will be visiting the Parish on Sunday 6th October. If you are interested in being confirmed please complete the application form and speak to Rev Desiree. Forms are available in the Parish Office and via the website.

Fete

Plants

We need plants to be potted up for the fete. Appropriate labelling is helpful. Enquiries Barbara Fewtrell 0429385713

Cakes

Request for brightly coloured cupcakes to be made.
Coordinator: Robyn Beck.

Floral arrangements

Chrysanthemums and gerberas required.
Coordinator: Gladys Charters.

Produce

Home grown produce required.
Coordinator: Ken Brown.

Sew Helpful Craft

Sew Helpful would like some help in replenishing their supplies for the fete. Any items you would like to make would be most welcome but some items we need are: baby jackets, bunny rugs, scarves, microwave bowl holders, coat hangers – adult size, teapot cosies.
Thank you for your help.



Easter Experience

Maundy Thursday 6pm
Good Friday 10am
Easter Sunday 6am
& 9am

anglicans.live

Maundy Thursday All Night Vigil

This vigil will commence at 7pm following the Maundy Thursday Meditative Eucharist at 6pm and continue until 8am on Friday 29 March. You are invited to sign up to sit in silence for an hour at anglicans.live

**A pastoral letter from the Rector, please read:
A return to the Common Cup
Desiree Snyman**

Dear friends

A return to the Common Cup: Intentional and gradual



From 2022 we have been encouraged by the Bishop of Grafton to return to the Common Cup in Holy Communion. This practice, dating back to ancient Christianity, involves using a shared chalice for the consecrated Wine, symbolizing the Blood of our Lord Jesus Christ. The Common Cup tradition has its roots in the practices of Christ

himself, making it rich in spiritual, psychological, theological, and biblical significance.

Why do we drink from a Common Cup?

"Why do we drink from a common cup?" The question stirs thoughts of unity, sacrifice, and community.

John Baycroft, a former Canadian Bishop and author, offers an insightful perspective. He sees the common cup as more than just a vessel for wine; it's a potent symbol of unity and acceptance. Through the common cup, we express our willingness to embrace one another, regardless of differences, sharing not just the wine but our love and lives. It's a cup that symbolizes sacrifice, reminding us of the deeper connection we share as a community.

Imagine breaking bread together, each piece nourishing us individually. But when it comes to the cup, it's different. Liquids blend seamlessly; there's no way to separate one droplet from another. Drinking from the common cup symbolizes our coagulation into a unified community. As we partake, we become a living memorial of the Last Supper, merging into one body while still carrying out our unique missions.

In the Gospel of John, Jesus prays for unity among his disciples, mirroring the unity within the Trinity. When we break bread and drink from the cup, we symbolize our participation in Jesus' mission in the world. It's more than just a symbol; it's a tangible connection to the truth it represents. It's not a mechanical action but a commitment to follow Christ, even when the road gets tough. It's saying yes to a difficult path, akin to bearing witness to Jesus' death.

Some may dismiss the Common Cup as "just a symbol," but symbols hold power. They bridge the gap between the abstract and the tangible, reminding us of deeper truths. So, when we partake in the common cup, let's remember its significance and the unity it represents, for symbols matter—they make truth tangible.

"Is it safe to drink from the common cup?"

First off, let's talk science. A study by Loving and Wolf involving 681 people found no significant health difference between those who received Holy Communion daily and those who didn't attend church at all. The Center for Disease Control and Prevention (CDC) in 1998 reported zero

outbreaks of infection linked to the communion cup. They acknowledged a tiny theoretical risk of transmitting diseases this way, but it's so minuscule, it's practically undetectable.

Now, here's how it works in practice: After everyone's sipped from the cup during Holy Communion, the priest drinks what's left. Even hospitalized folk who ask for communion before they pass do the same. You might think this would make priests sick more often, but surprisingly, there's no clear evidence of that. So, while theoretically, sharing the cup could pass on infections, the actual risk is very low.

But wait, there's more! We've got some hygienic practices in place too. The person helping out during the service wipes the rim of the cup with a clean cloth after each sip. Plus, they turn the cup, so the next person doesn't drink from the same spot. It's all about keeping things tidy.

Despite almost five centuries of using the common cup, Anglicans don't seem to have a higher risk of infection than anyone else. Still, some folks worry, so we're bringing back the common cup slowly and carefully, easing back into this cherished tradition.

What about intinction?

Intinction, where the bread is dipped into the wine, is prohibited. In fact, intinction is less hygienic than sipping from the chalice as it introduces crumbs and sometimes fingers. Christian Century (15/11/2000) reported that hands carry more germs than a person's mouth. Self-intinction, where the priest gives the consecrated bread into the hand of the communicant who then dips it themselves in the consecrated wine, is significantly less hygienic again.

Pastoral considerations: we meet people where they are at:

Congregations need clear and helpful information. People who serve communion need to be taught again how to do it correctly and safely, so everyone feels comfortable. Priests need to remind everyone that while everyone is welcome to receive communion, it's okay if some people choose not to. For those people who choose not to drink from the chalice, there are two options. One practice is to take the chalice in their hands at the time of communion and hold the chalice as the words "the blood of Christ" or "cup of unity" are said. Alternatively, a person may receive

communion in bread only. Bringing back the common cup can be done in a way that works for everyone, whether they drink from the cup or not.

Summary:

- Within the Center for Disease Control, the consensus is “that a theoretic risk of transmitting infectious diseases by using a common communion cup exists, but that the risk is so small that it is undetectable.”
- Beginning in Easter, we will return to the Common Cup.
- Following best practice recommendations, we will not allow "intinction" (the dipping of the bread into the Common Cup).
- The Church has long held that if you take only one form of Communion (either the bread or the wine), you are fully communed; thus no one should feel pressured to sip from the Common Cup.
- Instead of discouraging physical touch (like hugs and handshakes), we strongly encourage everyone to wash their hands before and after worship to help reduce both common and serious illnesses.
- Those who distribute the wine will, as usual, "wipe and turn" the chalice after each sip.

I end with a beautiful meditation on receiving the bread and wine.

Be gentle, when you touch bread,
Let it not be uncared for, unwanted.
So often bread is taken for granted.
There is so much beauty in bread,
Beauty of sun and soil,
Beauty of patient toil.
Winds and rain have caressed it,
Christ often blessed it;
Be gentle when you touch bread.

Be loving when you drink wine,
So freely received
and joyfully shared
in the spirit of him who cared;
Warm as a flowing river,
Shining as clear as the sun,
Deep as the soil
Of human toil,
The winds and air caressed it,
often blessed it,
Be loving when you drink wine.

|Origin unclear, possibly Garrison Keilor quoted by David Adam Or
"Discovered next to a loaf of bread, tucked in an alcove at Cartmel Priory,
England.

Grace and peace to you, The Rev'd Dr Desiree Snyman RECTOR

Research:

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7439816/#bib6>

Sentence of the Day

Christ our Passover has been sacrificed for us; therefore let us keep the feast.
The Lord is risen indeed, alleluia! 1 Corinthians 5.7-8

Collect

Brightness of God's glory,
whom death could not conquer nor the tomb imprison:
as you have shared our frailty in human flesh,
help us to share your immortality in the Spirit;
let no shadow of the grave terrify us,
and no fear of darkness turn our hearts from you.
Reveal yourself to us this day and all our days,
as the First and the Last,
the Living One,
our immortal Saviour and Lord. **Amen.**

John 20:1-18

¹ Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. ² So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.' ³ Then Peter and the other disciple set out and went towards the tomb. ⁴ The two were running together, but the other disciple outran Peter and reached the tomb first. ⁵ He bent down to look in and saw the linen wrappings lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, ⁷ and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. ⁸ Then the other disciple, who reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not understand the scripture, that he must rise from the dead. ¹⁰ Then the disciples returned to their homes. ¹¹ But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; ¹² and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. ¹³ They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' ¹⁴ When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. ¹⁵ Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' ¹⁶ Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). ¹⁷ Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God." ' ¹⁸ Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her.