



Alstonville Anglicans

Fourth Sunday of Easter 3rd May 2020

We acknowledge the Bundjalung people, traditional custodians of the Land.
Our doors are open: LGBTQIA+ welcome here.
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Sharing the Good Life

This week...

- Sunday 3rd May @ 8am **via Alstonville Anglicans Facebook live**
- 3rd May Sunday@6 Conversation via zoom
ID: 934099691, Password: 030920
- Anam Cara Meditation Wednesday 9am via zoom email Diana Eagles for the ID and password harvest108@bigpond.com

Welcome



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wiki/File:Zünd_Gan_1](https://commons.wikimedia.org/wiki/File:Zünd_Gan_1)

The image of two disciples walking to Emmaus in Luke 24 is powerful. Since early childhood, the Emmaus image has been burnt into my consciousness as a symbol of what it means to be a friend, a human, a partner, a parent, and church to each other. The walk to Emmaus is this: We walk alongside each other, listening in conversation. As we walk Jesus is present within us and among us and nourishes us with food that is not just food, but everything is sacramental and a path to tasting God. God bless you as you each continue to walk alongside others through prayer, kind thoughts, phone calls and simply being you.

Again, my gratitude to all of you for embracing new ways of being church and offering such great patience when the technology glitches.

I am really thankful for Robyn Hannah who with help from Graham has improved our Internet speed.

Desiree

Opening Song

TiS 650 Brother, Sister,
Let me Serve You

1. Brother, sister, let me serve you;
let me be as Christ to you;
pray that I may have the grace to
let you be my servant too.

2. We are pilgrims on a journey,
and companions on the road;
we are here to help each other
walk the mile and bear the load.

3. I will hold the Christ-light for you
in the night-time of your fear;
I will hold my hand out to you,
speak the peace you long to hear.

4. I will weep when you are weeping;
when you laugh I'll laugh with you;
I will share your joy and sorrow,
till we've seen this journey through.

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Introduction

I greet you from the other side
Of sorrow and despair
With a love so vast and shattered
It will reach you everywhere

And I sing this for the captain
Whose ship has not been built
For the mother in confusion
Her cradle still unfilled

For the heart with no companion
For the soul without a king

I greet you from the other side
Of sorrow and despair
With a love so vast and shattered
It will reach you everywhere
from "Heart with no Companion" (from Various Positions by Cohen)

Welcome and acknowledgement of country

*We acknowledge and pay respect to
the traditional custodians of the land,
on which we worship, work and meet,
the Bundjalung people.*

*We recognize the significant role
the past and future Elders
play in the life of the region.*

We continue to ask their forgiveness.

Prayer of the Day

Jesus, good shepherd of the sheep,
by whom the lost are sought
and guided into the fold:

feed us and we shall be satisfied,
heal us and we shall be whole,
and lead us that we may be with
you,
where you live and reign with the
Father and
the Holy Spirit, one God, now and for
ever.

Psalm 23

TiS 10 The Lord's my shepherd:

1. The Lord's my shepherd,
I'll not want.

He makes me down to lie
in pastures green, He leadeth me
the quiet waters by.

2. My soul he doth restore again;
and me to walk doth make
within the paths of righteousness,
ev'n for his own name's sake.

3. Yea, though I walk in death's dark
vale,
yet will I fear no ill:
for thou art with me; and thy rod
and staff me comfort still.

4. My table thou hast furnishèd
in presence of my foes;
my head thou dost with oil anoint,
and my cup overflows.

5. Goodness and mercy all my life
shall surely follow me:
and in God's house for evermore
my dwelling-place shall be.

Scottish Psalter 1650

Acts 2:42-47



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⁴² They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. ⁴³ Awe came upon everyone, because many wonders and signs were being done by the apostles. ⁴⁴ All who believed were together and had all things in common; ⁴⁵ they would sell their possessions and goods and distribute the proceeds to all, as any had need ⁴⁶ Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, ⁴⁷ praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

Gradual Song

TiS 711 Come O Holy Spirit /
Wa Wa Wa Emimimo (Nigeria)

Come, O Holy Spirit, come.
O wise Spirit, come.
Come, almighty Spirit, come.
Almighty Trinity.
Come, come, come.
O Spirit, come.

Wa wa wa E-mi-mi-mo.
E-mi-o-lo-ye.
Wa wa wa A-lag-ba-ra.
A-lag-ba-ra me-ta.
Wa-o, wa-o, wa-o.
E-mi-mi-mo.

Yoruba traditional hymn.

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John 10:11-18

¹¹ "I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. ¹³ The hired hand runs away because a hired hand does not care for the sheep. ¹⁴ I am the good shepherd. I know my own and my own know me, ¹⁵ just as the Father knows me and I know the Father. And I lay down my life for the sheep. ¹⁶ I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. ¹⁷ For this reason the Father loves me, because I lay down my life in order to take it up again. ¹⁸ No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father."

Sermon



Intercessions

Good Shepherd,
you know us more intimately than
we know ourselves.

When we are swayed by our
emotions,
and events beyond our control
throw us beyond the safety of
your sheepfold:

Help us to follow you.

Good Shepherd,
you love us abundantly and
extravagantly.
We pray for all essential workers
and their families.
**Lead them beside still waters and
refresh them.**

Good Shepherd,
You go anywhere to look for the
missing sheep:
 in the grass,
 by the water
 and even in places of danger.
We pray for those in danger due to
war, poverty, injustice, and
illness...

Spiritual Communion

Soul of Christ, **sanctify me.**
Body of Christ, **save me.**
Blood of Christ, **inebriate me.**
Water from the side of Christ,
wash me.
Passion of Christ, **strengthen me.**
O good Jesus, **hear me.**
Within your wounds, **hide me.**

For those who those who know
death:

Refresh their souls.

For those who fear:

Comfort them

For those who hunger:
Set a feast before them.

For those walking in the darkest of
valleys:
Guide them.

For those seeking asylum and
refuge from violence:
**May goodness and love follow
them all of their days.**

Good Shepherd,
when lost sheep are found
**you carry them back to the sheep
fold.**

When all sheep are safe
**You invite us your friends to
celebrate**

Let me never be separated from
you.
From the malignant enemy,
defend me.
In the hour of my death, **call me,**
And bid me come to you,
That with your saints
**I may praise you
Forever and ever.
Amen.**

Final Prayers

Let us pray.

Most loving God,
**you send us into the world you
love.**

**Give us grace to go thankfully
and with courage
in the power of your Spirit.**

Blessing

Go forth into the world in peace;
be of good courage;
hold fast that which is good;

render to no one evil for evil;
strengthen the faint hearted;
support the weak;
help the afflicted;
give honour to all; love and serve
the Lord,
rejoicing in the power of the Holy
Spirit;
and the blessing of God almighty,
the Father, the Son and the Holy
Spirit,
be among you and remain with
you always.

Amen. Alleluia. Alleluia.

Final Song

TiS 411 Filled with the Spirit's power

1. Filled with the Spirit's power, with one accord
the infant church confessed its risen Lord:
O Holy Spirit, in the church today
no less your power of fellowship display.
2. Now with the mind of Christ set us on fire,
that unity may be our great desire:
give joy and peace; give faith to hear your call,
and readiness in each to work for all.
3. Widen our love, good Spirit, to embrace
in your strong care all those of every race:
like wind and fire with life among us move
till we are known as Christ's, and Christians prove.

Easter 4A 3 May

2020 6pm



Spiritual Communion

Lord Jesus Christ, the spirit of
timeless wisdom,
Your kindness melts my hard,
cold soul.

Handsome lover, selfless giver,
Your beauty fills my dull, sad
eyes.

I am yours, you made me.

I am yours, you called me,

I am yours, you saved me,

I am yours, you loved me,

Hold me to you so I am never
lost.

Give me death, give me life,

Give me sickness, give me health,

Give me honour, give me shame,

Give me weakness, give me
strength.

I will have whatever you give,

That I might be with you.

(After Text of Avila)



Discussion Questions:

1. Read John 10:11-16

How does the metaphor of Jesus
as Good Shepherd speak into
your life?

2. Who do you think the
shepherd and lost sheep might
represent in our
contemporary world today?

3. Read through Ezekiel 34:

Should not shepherds feed the
sheep? You eat the fat, you
clothe yourselves with the wool,
you slaughter the fatlings, but
you do not feed the sheep...With
force and harshness you have
ruled them. So they were
scattered...and they became food
for all the wild beasts [Ez 34:2ff].

How does this passage help us
better understand the image of
the Good Shepherd better?

What is your interpretation and
response to this picture?



What if anything can we do to engage with God's mission to outsiders in our community and globally?

From the Wardens

Dear Parishioners

Thank you everyone for your prayers for our church family and for everyone affected by the Covid-19 pandemic. These are very trying times, and as yet we don't know when we will be able to gather in worship and fellowship with one another in our church. In the meantime, we are making every effort to ensure that we connect with one another either by phone or online. This is challenging us all in different ways. We are very fortunate that Revd Desiree has been able to video and stream our Sunday services. Our Easter services have been a real blessing. And, in fact our online ministry is reaching people far and wide. A very big thank you to Desiree for ensuring we still have opportunity to worship and receive the Word.

You will have read in the Kaleidoscope newsletter that we are offering 4 options for your continued financial support. We truly appreciate your efforts in taking up the newer electronic options. This ensures that we are able to continue to serve you and uphold our mission of sharing the good life through our various ministries. We again provide you with the various options for maintaining your giving.

OPTION 1: Use Direct Debit facilities through the Parish Provider program.

This is organised through our Grafton Diocese office who then provides funds back into our Alstonville account.

his is our preferred choice. It also provides anonymity as we do not receive a record of who is giving what.

Steps to use this option :

(1a) Please read the attached brochure, and complete all the information.

(1b) Post it to the AFGD, PO Box 4 Grafton NSW 2460

OR

OPTION 2: Use EFT

(Electronic Funds Transfer) from your bank account direct into our church

account.

Steps to use this option:

(2a) on your home computer, you simply log into your bank account, and can set up a regular deduction

system, so that a set amount is transferred into our bank account

- Alstonville Anglicans - BSB **705077** Account No. **32931**

(2b) indicate the amount you wish to give each time

(2c) indicate the start date for the first amount, eg Thursday 22nd April

(2d) indicate how often you wish this deduction to occur, eg weekly/fortnightly/monthly

(2e) importantly, in the Reference section, PLEASE enter the word '**Offertory**'.

OR

OPTION 3: Drawer a cheque to

Alstonville Anglicans for your weekly/fortnightly/monthly giving amount and

post to Alstonville Anglicans, PO Box 451, Alstonville NSW 2477.

OR

OPTION 4: Continue to use the weekly giving envelopes, AND then place them in our locked letterbox (8 The Avenue), **BEFORE 12 noon on the 1st Friday each month**

Your continuing support (financially and in prayer) is a major step in enabling our Church to continue.

The Wardens

Looking back at Last Week

ANZAC Day We remembered



Messy Church

The kingdom of God is like ...

A mustard seed that grows to become a tree and
a home for birds, and a hotel for bugs...



Look at the bug hotels our
families created.



Past Sermons

For those of you who cannot access our Live Stream, the Sunday addresses are below:

A Maundy Thursday Hallelujah

Now, I've heard there was a secret chord	overthrew ya
That David played, and it pleased the Lord	She tied you to a kitchen chair
But you don't really care for music, do you?	She broke your throne, and she cut your hair
It goes like this, the fourth, the fifth	And from your lips she drew the Hallelujah
The minor fall, the major lift	Hallelujah
The baffled king composing Hallelujah	Hallelujah
Hallelujah	Hallelujah
Hallelujah	Hallelujah
Hallelujah	Hallelujah
Hallelujah	Hallelujah
Your faith was strong but you needed proof	You say I took the name in vain I don't even know the name
You saw her bathing on the roof Her beauty and the moonlight	But if I did, well really, what's it to you?
	There's a blaze of light in every word
	It doesn't matter which you heard The holy or the broken
	Hallelujah...

I want to understand the holiness and terror of Maundy Thursday through the love poems of Leonard Cohen. I invite you to listen deeply to Hallelujah. I am moved by this poem that is at the very same time utterly mystical, religious, romantic, platonic and sexual. This of course is the scandal of Leonard Cohen's poetry; he weaves together a Hebrew faith story with the Christ Narrative and his experience of union with the Divine which you may call Nirvana, Enlightenment, Samadhi, Unity Consciousness or simply, Love.

Before Leonard Cohen, I would have told you that the word Hallelujah means praise God. I heard the word hallelujah only one way, Handel's way: "Hallelujah!" What Leonard Cohen has achieved with his hallelujah, is something that no other artists has come close to. Leonard Cohen has made the word Hallelujah not only a verb of praise, but also a song of Lament, where failures, loss and life are mourned. He has made the word hallelujah a plea for help. Hallelujah is also a prayer of confession and at the same time the grace of total absolution.

This is why I offer the story of Maundy Thursday through the lens of Cohen's hallelujah. The Maundy story is both joy and sorrow, loss and gain, betrayal and redemption, the end of the story and the beginning of a brand-new story. There is no better way to hold these opposites together, except through the hallelujah of Cohen's chords that are both minor and major, nostalgic, and blissful. Cohen's hallelujah enwombs us in a Maundy Thursday Meditation that entwines praise, lament, loss, joy, sorrow, and hope.

Cohen also doesn't blur the boundary between sexual desire and spiritual longing - he obliterates it altogether. For Leonard Cohen there are no different strands of love. Cohen does not differentiate between our Love for God and our Love for each other - it is one and the same thing. In every moment of intimate love for our sexual partner, we are at that very same moment being desired by God and desiring God too. In every act of tenderness that we offer ourselves in self-compassion - we are loving and being loved by God. In one word, hallelujah, Cohen combines both the holy and the profane, the sexual and the spiritual, the whole and the broken, the divine and the human. And that is what Jesus does in the foot washing. Jesus is ending separation, obliterating duality. Jesus is unifying the world as the great cosmic Christ that he is. The duality that is dissolved is the delusion that we are separate from God. The separation that is dissolved is the delusion that we are separate from each other. In Jesus' world there is no master and slave, god and non-god, teacher, and student. There is only the unity of One Love: the unity of friendship.

We are faced with choice: Are you willing to be part of a new world order, a new heaven and a new earth, where we are intimately related, where we are a part of each other, where I am who I am because you are who you are, where who I am is intimately related to who you are, where we understand that I am in you and you are in me, and that we are in Christ? Or do you choose the "real" world of rulers and slaves, that includes being slaves to God, slaves to religion, slaves to the powers, slaves to empire and slaves to our own appetites?

Maundy Thursday is both the total failure of Jesus, and the utter success of his vision for a new world order. The crucifixion represents the victory of the Powers, of Empire. Yet in this failure Jesus still sings hallelujah: I will stand before the Lord of Song with nothing on my lips but hallelujah. This is so close to psalm 22 that we end a Maundy Thursday Liturgy with it is scary. The end of the psalm 22 that Jesus quotes concludes with a promise of God's vindication - "all the ends of the earth shall remember and turn to the Lord and all families of the nations shall bow before him."

Jesus dies like a mangled scarecrow on a rubbish dump outside Jerusalem. Failure? No. The vulnerable God of Love reveals the true love story: that God is broken, but God is broken open to all. When Love breaks, love does not break down, love breaks open. In the words of Rowan Williams:

"Here indeed is encouragement to persevere when everything seems to be falling apart, and we are few and up against great odds, and history appears to be going against us. (In *A ray of Darkness*).



Easter Sunday's Song: There Ain't No Cure for Love

As a priest, Easter in a pandemic was bitter-sweet. Sweet because it is the apex of our faith - but bitter because the church would be empty. Leonard Cohen's poem-song soothed this ache with the following line:

"I walked into this empty church, I had no place else to go
When the sweetest voice I ever heard whispered to my soul"

Thus, I was inspired to reflect on the Resurrection through the Easter consciousness of Cohen's poem: "There ain't no cure for love."

I loved you for a long, long time	(There ain't no drink, no drug) ah, tell
I know this love is real	them, angels
It don't matter how it all went wrong	(There's nothing pure enough to be a
That don't change the way I feel	cure for love)
And I can't believe that time is	I see you in the subway and I see you
Gonna heal this wound I'm speaking	on the bus
of	I see you lying down with me, I see
There ain't no cure, there ain't no	you waking up
cure, there ain't no cure for love	I see your hand, I see your hair
I'm aching for you baby	Your bracelets and your brush
I can't pretend I'm not	And I call to you, I call to you
I need to see you naked	But I don't call soft enough
In your body and your thought	There ain't no cure, there ain't no
I've got you like a habit	cure, there ain't no cure for love
And I'll never get enough	I walked into this empty church, I
There ain't no cure, there ain't no	had no place else to go
cure, there ain't no cure for love	When the sweetest voice I ever
All the rocket ships are climbing	heard whispered to my soul
through the sky	I don't need to be forgiven for loving
The holy books are open wide	you so much
The doctors working day and night	It's written in the scriptures
But they'll never ever find that cure	It's written there in blood
for love	And I even heard the angels declare
	it from above

There ain't no cure, there ain't no cure, there ain't no cure for love

"After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb" (Matthew 28v1)

Cohen's first verse describes the heart ache of the two Mary's as they walk to the tomb:

"I loved you for a long, long time
I know this love is real
It don't matter how it all went wrong
That don't change the way I feel
And I can't believe that time is
Gonna heal this wound I'm speaking of"

Jesus died because there ain't no cure for love. Jesus could not stop loving and so he was crucified for this love. Why do Mary and Mary go to tomb despite the danger from Roman and Jewish authorities? Because there ain't no cure for love - they can't help but love Jesus. Why did the Resurrection happen? Because love cannot be killed. Love goes on. If Love is crucified, then Love is transformed and Resurrected...Love goes on loving.

The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place here he lay. (Matthew 28v5-6)

Perfect love casts our fear. There ain't no cure for love but love is the cure for fear. Twice Mary and Mary are told "Do no be afraid." Like the two Mary's, Leonard Cohen also hears the angel:

"I walked into this empty church; I had no place else to go.
When the sweetest voice I ever heard whispered to my soul.
I don't need to be forgiven for loving you so much. It's written in the scriptures. It's written there in blood. And I even heard the angels declare it from above."

The first witnesses to the Resurrection were told twice: "Do not fear."

Do not be afraid.

Do not be afraid of the Powers.

Do not be afraid of Rome, the chief priests and the soldiers.

Do not be afraid of death.

Do not be afraid of life.

Do not be afraid of being afraid.

As people who live the Resurrection, this is your message too: do not be afraid.

This Easter, there is much to be afraid of:

COVID

violent weather patterns bringing first fire then flood,

war,

poverty

and more disease.

In the context of our church life there is much to be afraid of:

the failure of the church's mission in a post Christian world,

the indifference of our secular society,

the closure of churches and

the jaded fatigue of the faithful.

The Scriptures tell us do not fear.

Do not be afraid of what God might want to do in our lives and communities and in the life and community of the church.

Do not be afraid when new things, unthinkable things for some, begin to be suggested, promulgated, and made standard practice in church:

a more flexible approach to Scripture,

the consecration of women bishops,

a new attitude to sexual minorities,

the suggestion that things that have been considered mortally sinful for centuries, may not be sinful at all,

and things that have been considered standard practice might be deeply evil.

This text from Matthew urges us repeatedly do not be afraid."

The Easter account offers one final shock:

“Suddenly Jesus met them. “Greetings,” he said. They came to him, clasped his feet, and worshiped him. Then Jesus said to them, “Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.” (Matthew 28:9-10)

Why does Jesus ask them to return to Galilee? In Matthew 4:15-16 (quoting from Isaiah 9:1-2) Galilee is called "Galilee of the Gentiles." The disciples are told to Galilee because Galilee is the Gateway of the Gentile world. In other words, ALL people and ALL nations are included in the Love Story of Easter. God's Resurrected Cosmic Presence is available to ALL. ALL are ONE in God, in LOVE.

Likewise, Cohen realises that his love for his partner and his love for God is one and the same thing. This is resurrected awareness.

"I don't need to be forgiven for loving you so much. It's written in the scriptures. It's written there in blood. And I even heard the angels declare it from above."

Resurrected awareness recognises that there is only love. Love disintegrates boundaries and separation. There is no difference between the love for God and love for one another. In every moment of loving another: a lover, a child, a pet, an aspect of nature, we are at that moment loving God and more importantly God is loving through us and loving through us.

The Easter Love story means this:

In the gaze of love, you and I meet, and we are one.

I find you there.

And you find me here.

In the gaze of love, in the gaze of the cosmic Christ we meet.

And in this gaze of love none are damaged.

None are excluded.

All are embraced.

The resurrected Christ fills every atom, every galaxy, every quark, every vast ocean with abundant love. Thus, all space is sacred, all people are sacred.

The gaze of love does not hide in chosen sites or chosen believers. It breaks open and dawns on all with equal grace.

And the fact that we find each other at all,

The fact that we continue to love and be loved, is the greatest of proofs of God's resurrection and God's insistent persistent existence.

Easter 3: Luke 24

One of my favourite Godly Play stories relates the mystery of Easter powerfully.

The final plaque of "The Faces of Easter" by Jerome Berryman is as follows:

"that afternoon Jesus died. The sky grew dark. Jesus was taken down from the cross and buried in a cave a great stone was rolled over the opening of the cave to close it like a door.

Saturday was so quiet you could almost hear the whole earth breathing.

On Sunday, it was the women who had the courage to go on to the tomb just to be close to Jesus.

They wanted to remember even if it was sad.

When they came to the tomb they found that the stone had been rolled back and that the tomb was empty.

Jesus had died on the cross, but somehow, he was still present with them as he is with us, especially in the bread and the wine.

When you look at this side - crucifixion - you know that the other side is Easter.

When you look at this side - Easter- you know that this side - crucifixion - is still there - and you cannot pull them apart. This is the mystery of Easter and that make all the difference."

In many ways, the Godly Play children come closer to the mystery of Easter than we do. Through Godly Play children understand that Crucifixion and its associated terrors of death, violence and evil are an intimate part of Easter with its message of true joy, a new world and a new creation. As adults we have a habit of glossing over "the bad stuff" too quickly and rapidly changing a conversation to the weather when talk becomes too serious and morbid.

Although the Emmaus story is a powerful experience of Resurrection, it is only an Easter story in so far as real space is given for darkness, doubt, and the absence of life.

Tucked away in the encounter of the Easter Christ is the translation of one unusual Greek word "we had hoped." Four words, yet they are utterly heartbreaking and surely a summary of what it means to gain maturity.

But. We. Had. Hoped.

But we had hoped - these words ring true for so many people that we have each walked alongside on the road to Emmaus.

But we had hoped. (But.we.had.hoped. That: the marriage would be forever...the sick friend would recover...the child would come home...)

The road to Emmaus is the place where we walk when we are tired of it all, when the false optimism of others in all its over sweet saccharine syrup drips like poison on an already darkened mood.

When I hear myself say "I think I need a drink" or when I am in a better place "I think I need a run" then I know I am on the Emmaus path again.

Frederick Buechner writes that Emmaus is:

The place we go to in order to escape - a bar, a movie, wherever it is we throw up our hands and say, "Let the whole damned thing go hang. It makes no difference anyway." . . . Emmaus is whatever we do or wherever we go to make ourselves forget that the world holds nothing sacred; that even the wisest and bravest and loveliest decay and die; that even the noblest ideas that men have had - ideas about love and freedom and justice - have always in time been twisted out of shape by selfish men for selfish ends(3).

The whole Gospel of Luke is structured like a labyrinth. The Gospel edges forward all the time to Jerusalem where the climax of the story happens. However, the story moves towards Jerusalem in circles, not a straight line. This is symbolic of our pathway to God - who among us has arrived at a deeper faith via a straight path? Our own stories are about two steps forward, moving around in circles and then finding God's path again. The story takes two steps forward towards Jerusalem and then loops out and circles around way then back to the path. It seems to be in these circles of walking away from the path that God rocks up.

The image of Emmaus since early childhood has been burnt into my consciousness as a symbol of what it means to be a friend, a human, a partner, a parent, and church to each other. The walk to Emmaus is this: we walk alongside each other, listening in conversation. As we walk

Jesus is present within us and among us and nourishes us food that is not just food, but everything is sacramental and a path to tasting God.

Acknowledgements:

Frederick Buechner, *The Magnificent Defeat* (New York: Seabury, 1966), 85-86 © 2014 By Jerome Berryman. *The Complete Guide to Godly Play, Volume 4.*

ANGLICAN PARISH OF ALSTONVILLE

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman	04 02 764 969
	priest@anglicans.live	
Associate	The Reverend John Kidson	0411 394 213
	The Reverend Geoff Vidal	0447 645 456
	Life Groups Chaplain	
	The Reverend Greg Ezzy	0412 660 742
Parish Office:	The Ministry Centre, 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

We give thanks to God for all people making offertories to the vision of God's Kingdom here on earth. If you would like to contribute electronically to the Parish Provider these are the details: **BSB: 705 077 / Acc: 32931**



We acknowledge the Bundjalung people, traditional custodians of the Land.
Our doors are open: LGBTQIA+ welcome here.
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Sharing the Good Life