



Mornington & Mount Martha Anglican Church
MMMAnglican eNewsletter

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**Our buildings may be closed
but our church is alive and well**



Nurturing people in FAITH
Living as people of HOPE
Connecting as people of LOVE

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Struggling to make sense of things? 0419 581 792

- FROM OUR VICAR -

Today is the last Sunday of the Easter season before we celebrate Pentecost next week. Thursday just passed was Ascension day, so the theme for today is how we are to live in this 'in-between' time - this time between Jesus' return to the Father and the coming of the Holy Spirit.

We, too, find ourselves in the midst of an 'in-between' time at present, both as a parish and as a community and society.

What are we to make of this?

What are we do with this?

These are the questions for this week and for this time and space in which we find ourselves.

I encourage you to go to our Facebook page today and to listen to [my message on this theme](#).

Liminal Space - Between Two Worlds

Liminal space is an inner state and sometimes an outer situation where we can begin to think and act in new ways. It is where we are betwixt and between, having left one room or stage of life but not yet entered the next. We usually enter liminal space when our former way of being is challenged or changed—perhaps when we lose a job or a loved one, during illness, at the birth of a child, or a major relocation. It is a graced time, but often does not feel “graced” in any way. In such space, we are not certain or in control. This global pandemic we now face is an example of an immense, collective liminal space.

The very vulnerability and openness of liminal space allows room for something genuinely new to happen. We are empty and receptive—erased tablets waiting for new words. Liminal space is where we are most teachable, often because we are most humbled. Liminality keeps us in an ongoing state of shadowboxing instead of ego-confirmation, struggling with the hidden side of things, and calling so-called normalcy into creative question.

It's no surprise then that we generally avoid liminal space. Much of the work of authentic spirituality and human development is to get people into liminal space and to keep them there long enough that they can learn something essential and new. Many spiritual giants like St. Francis, Julian of Norwich, Dorothy Day, and Mohandas Gandhi tried to live their entire lives in permanent liminality, on the edge or periphery of the dominant culture. This in-between place is free of illusions and false payoffs. It invites us to discover and live from broader perspectives and with much deeper seeing. In liminal space we sometimes need to not-do and not-perform according to our usual successful patterns. We actually need to fail abruptly and deliberately falter to understand other dimensions of life. We need to be silent instead of speaking, experience emptiness instead of fullness, anonymity instead of persona, and pennilessness instead of plenty. In liminal space, we descend and intentionally do not come back out or up immediately. It takes time but this experience can help us re-enter the world with freedom and new, creative approaches to life.

I imagine that even if you've never heard the word liminal before, you likely have a sense of what I'm talking about. It would be difficult to exist in this time of global crisis and not feel caught between at least two worlds—the one we knew and the one to come. Our consciousness and that of future generations has been changed. We cannot put the genie back in the bottle.

Richard Rohr

The Liminal Paradox

Sheryl Fullerton, an editor and author with whom I have worked for many years, received a cancer diagnosis two years ago which required a difficult surgery. Like many individuals who are on earnest spiritual journeys, she allowed the painful and challenging experience to transform and guide her to greater wisdom.

When we find ourselves in liminal space, does it matter whether we are pushed or whether we jump? Either way, we are not where or what we were before, nor do we know how or where we will land in our new reality. We are, as the anthropologist Victor Turner (1920–1983) wrote, betwixt and between. In that space—which is mental, emotional, physical, and spiritual—we are destabilized, disoriented. The old touchstones, habits, and comforts are now past, the future unknown. We only wish

such a time to be over. We may be impatient to pass through it quickly, with as little distress as possible, even though that is not likely. . . .

But what if we can choose to experience this liminal space and time, this uncomfortable now, as . . . a place and state of creativity, of construction and deconstruction, choice and transformation[?] I wonder whether it is, then, also the realm of the Holy Spirit, our comforter, who does not take away the vastness and possibility of this opened-up threshold time, but invites us to lay down our fears and discomfort to see what else is there, hard as that may be. . . .

One transformation in this liminal time of cancer treatment and recovery was my recognition that the staggering vulnerability I was experiencing was not weakness, not shameful, but the source of what would allow me to survive and, eventually, to thrive. I allowed others to see me—not just my broken, lopsided face, but also my pain, sorrow, disappointment, and discouragement, as well as my gratitude, resilience, joy, and recovery. . . .

Like Jonah in the belly of the sea monster, we are led where we do not want to go—not once, but many times in our lives. Dwelling in unsettling liminal space, whether we are pushed or we jump, we are led to draw on resources and possibilities we may not have tapped before. In the unknown space between here and there, younger and older, past and future, life happens. And, if we attend, we can feel the Holy Spirit moving with us in a way that we may not be aware of in more settled times. In liminal time and space, we can learn to let reality—even in its darkness—be our teacher, rather than living in the illusion that we are creating it on our own. We can enter into the liminal paradox: a disturbing time and space that not only breaks us down, but also offers us the choice to live in it with fierce aliveness, freedom, sacredness, companionship, and awareness of Presence.

Richard Rohr quoting Sheryl Fullerton, "What Else Is There?," "Liminal Space," Oneing, vol. 8, no. 1 (CAC Publishing: 2020), 77–78, 79–80.

Seeing Beyond Ourselves

After decades of observation, I can honestly say that ours is a ritually starved culture. We are too easily satisfied with making a sign of the cross or blowing out candles on our birthday cake. True rituals create liminal space (from the Latin word *limen*, meaning threshold). We need them to help us consciously spend time at the thresholds of our lives.

Without some sort of guidance and reframing, we don't understand the necessary ebb and flow of life, the ascents and descents, and the need to embrace our tears as well as our triumphs. Without standing on the threshold for much longer than we're comfortable, we won't be able to see beyond ourselves to the broader and more inclusive world that lies before us. In liminal space, we must leave business as usual and voluntarily enter a world where the rules and expectations are quite different. Wise elders, help us to recognize and embrace such spaces.

Sadly, our Christian churches often fail to create such liminal space through authentic ritual. Perhaps that is one of many reasons people are leaving churches in the West. You could even say today that the institutions of Christianity themselves exist in liminal space. Author and pastor Brandan Robertson examines the threshold moment of our current religious institutions:

We are entering a truly liminal space where, for a multitude of reasons, many are leaving the ways they've historically worshiped and entering into uncharted territory. On one hand, this is an exciting time in religious history, as we participate in radical and fundamental reforms of our institutions. On the other hand, this process can cause great anxiety for those of us who have devoted our lives to teaching, practicing, and guiding others in a particular spiritual or religious tradition. . . .

What are we to do at such a threshold moment? . . . In moments of transition, we are simply to be. We are to pause and acknowledge that a transition is taking place. Instead of seeking to abruptly pass through a threshold, we are to tarry. . . A new reality is emerging, but we cannot see beyond the threshold. All we know is that we exist in this moment, where everything is in transition. We may experience a new way of being, but we cannot yet sense what it will look like. [1]

Not one of us has a reliable crystal ball. We don't know what lies ahead in this uncertain moment in history. Yet we know we are called into relationship, with our Creator and with each other. It is through liminal space that we may taste - however briefly - experiences of divine union, recognizing the radical oneness we all enjoy with everything - simply by being born.

Richard Rohr, "Introduction," "Liminal Space," *Oneing*, vol. 8, no. 1 (CAC Publishing: 2020), 17-18, 20.

[1] Brandon J. Robertson, "On the Threshold of Tomorrow," "Liminal Space," *Oneing*, vol. 8, no. 1 (CAC Publishing: 2020), 58-59.

Behind the COVID curtain

COVID-19 has ironically brought new life to well-worn tales from the Bible. You don't have to be a believer to find resonance in the Easter story of being trapped in a tomb waiting for the stone to be rolled away. Or of Passover: families sheltering in place as a plague of death descends.

But another biblical motif or metaphor may prove more fruitful in the long run: the apocalypse. No, not the end of the world, however appropriate this may feel. It's the apocalypse but not as we know it.

The word 'apocalypse' derives from the Greek *apokalupto* which means 'unveiling or 'revelation'. We see this etymology preserved in the title of the last book of the New Testament, commonly called in English *The Revelation of John* - or simply *Revelation* - but in the original Greek is literally *The Apocalypse*. And while this text describes many events that are well deserving of the term 'apocalyptic' in common usage - plagues, extinctions, and other disasters up to and including Armageddon itself - that is not what gives the book its name.

What makes it an apocalypse is its framing as a special insight, an exclusive behind-the-scenes peak, that the narrator John is given into reality - a literal revelation. As John describes it, in an ecstatic, visionary state he is invited into heaven itself. From this perspective, what is happening on earth, no matter how inexplicable or strange, can now be given meaning. John sees what's really going on.

I'm fascinated by the way some commentators are using this language of apocalypse to describe the societal or global consequences of COVID-19. Expressions like 'uncover', 'laid bare; or the 'stripping away of layers' have been deployed by journalists, politicians and economists. As new UK Labour leader Kier Starmer said in his acceptance speech: 'This virus has revealed the fragility of our society. It's lifted a curtain... We can see so clearly now...'

The terrible immensity of what this virus has done — and is still doing — should never be glossed over. But perhaps even more significant is what the pandemic has revealed about what was already going on. The UK and USA — two English speaking countries devastated by COVID-19 — are my prime focus here, but many if not most of these points apply to other nations.'

Despite our anxiety, our uncertainty, the unexpected busy-ness of our stay-at-home lives — even in our mourning — we need to pay attention to what has been revealed by COVID's lifting of the curtain.'

We can see so clearly now such fragility and fracture in the way health care and research sectors are disregarded and underfunded; the marginalisation — to the point of literal expendability - of elderly and disabled people; the cruel links between race, health, life-expectancy and poverty; the disconnect between the money and adulation our

‘celebrities’ receive and what they contribute to society; the prioritisation - in many circles — of the metaphorical health of the economy over actual human health; the emptiness of the xenophobic cant of ‘border protection’, or wall building or Brexit; and, perhaps most importantly, the rarity of humane, wise and decisive leadership. In seeing these things, and seeking to uncover their causes, we must recognise that we have going along with them until we were forced to look. And when we search for who to blame, we cannot exempt ourselves.

Our challenge is to retain the apocalyptic insights that COVID-19 has granted us at such terrible cost when we return to normal — so that we don’t return to normal. As the curve of new infections mercifully begins to flatten in some countries, certain voices are clamouring that now is the time to loosen lock-down restrictions, re-open businesses and permit larger gatherings.

If we are generous and assume they are not simply trying to sacrifice as many people as possible to their market idols, then perhaps we can see that behind their call to open up society lies a desperation to slam shut the apocalyptic window and pretend we never saw a thing. To gaslight us back into going along with it.

Despite our anxiety, our uncertainty, the unexpected busy-ness of our stay-at-home lives - even in our mourning - we need to pay attention to what has been revealed by COVID’s lifting of the curtain. We must resolve that what has been seen does not become forgotten in our relief but provides our impetus to action.

Just as in John’s apocalypse, not every revelation has been one of horror or devastation. In heaven, John encounters moments of joy and singing, and there have been glimpses of these on earth, too. Literal singing, with concerts on balconies and karaoke on Zoom. The joys of taking a daily walk, spotting bears in windows or sharing videos of how nature is adapting to our unexpected absence. While there is profiteering and panic, there is also the most moving evidence of human decency, self-sacrifice and love.

To me, the most encouraging revelation from our COVID apocalypse is what it has shown about our ability for change, not just at an individual level, but in deep, systemic ways. Neoliberal governments can enact free childcare and widespread welfare reform, new hospitals can be built and functioning within weeks. Even Christian churches — organisations so change-adverse as to be the butt of jokes — can ditch centuries of tradition in days. Across the world, institutions, practices and ideologies that seemed carved in stone have shown themselves written on the wind. Things were the way they were because we made them that way, or we let them be. And we have seen that we can remake them.

‘Imagine putting the lowliest, least respected and poorest first — or at least something closer to equality.’

Of course, such volatility is dangerously ripe for exploitation. The question of what kind of world we want when we come out of isolation must be addressed now or other people — those who are accustomed to making such decisions — will answer it for us. So where to begin? What baselines might we agree on? Apocalyptic language is not only found in the book of Revelation but throughout the Gospels. Jesus frequently uses it when he talks about what the coming Kingdom of God will be like, a now hidden, one day to be revealed society of justice and peace.

Jesus uses the same kind of apocalyptic language in the passage that Kier Starmer went on to quote in his speech, just after his reference to COVID-19 as lifting a curtain. ‘We can see so clearly now who the key workers really are,’ said Starmer, listing NHS staff as well as cleaners, carers and others working at the frontline of the epidemic or to simply keep things functioning. ‘For too long,’ he continued, ‘they’ve been taken for granted and poorly paid. They were last and now they should be first.’ Imagine putting the lowliest, least respected and poorest first — or at least something

closer to equality. It would mean that nurses were paid as much as football players. That welfare recipients were not treated as bludgers or put through humiliating hoops but were provided with enough to live on with dignity. That we finally stopped making excuses for our racism, whether directed at First Nations peoples or new arrivals. That we accepted, once and for all, that this is such a thing as society and that economic structures exist to benefit humans, not the other way around.

For millions of people, COVID-19 is like hell unleashed on earth. Perhaps by seeing it through apocalyptic eyes, we can change things here to make them just a little bit more like they might be in heaven.

Sally Cloke

That They May Be One

Lectionary Readings Year A

Acts 1:6-14

Psalms 68:1-10, 32-25

1 Peter 4:12-14, 5:6-11

John 17:1-11

To ask what role prayer plays in our world right now - a world rife with pain, illness, loss, and death - is to raise the hardest questions I can think of about God. Honestly, they are questions I don't know how to answer. Does God routinely intervene in human affairs? Does his intervention - or lack of it - depend in any way on our asking? Can prayer "change" God? Change circumstances? Change us?

Whatever the answers to these questions might be, we know one thing for sure: Jesus prayed. Jesus asked. Jesus made supplication to God. On this last Sunday of Easter, as we continue to face the horrors of COVID-19, we're invited to listen in as Jesus makes a "High Priestly Prayer" to his Father. The setting for his prayer is the Upper Room on Maundy Thursday, and the mood in the room as Jesus talks to God is heavy and poignant. He has just said goodbye to his disciples, and every word, deed, and gesture he has offered them is weighted with grief. He has washed their feet, fed them bread and wine, promised them the Holy Spirit, and commanded them to love one another. He has spoken to them with both tenderness and urgency, as if time is running out. Because it is.

Now, in the last moments before his arrest, he looks up to heaven and articulates his heart's deepest desires to God. "I am asking," he says. *I am asking.*

I've heard some people call Jesus's high priestly prayer the "other" Lord's Prayer - the one we don't memorize and recite on Sunday mornings. It's not pithy and poetic like the "Our Father." It doesn't flow, or cover its bases with anything like efficiency - it's long, rambling, and rather hard to follow. And though the disciples are meant to overhear the words, Jesus's tone has an urgency and passion to it that is achingly private. Jesus is doing more than teaching in this moment; he's rending his heart.

In his beautiful book entitled, *Tokens of Trust*, the former Archbishop of Canterbury, Rowan Williams, describes the strangeness and wonder of a Jesus who prays: "Yes, Jesus is a human being in whom God's action is at work without interruption or impediment. But wait a moment: the Jesus we meet in the Gospels is someone who prays, who speaks of putting his will and his decisions at the service of his Father. He is someone who is in a relationship of dependence on the one he prays to as Father. In him there is divine purpose, power, and action; but there is also humility, responsiveness, and receptivity. I'm inclined to add one more word to Archbishop Williams' list: *vulnerability*. Jesus spends his final hours on earth in humble, vulnerable supplication to God. He ends his ministry by asking into uncertainty. Hoping into doubt. Trusting into danger. Asking is the last act of love he pours out to the disciples gathered around his table. It is the last tender memory he gives them. The last gesture of hope he extends. Contrary to what we might expect (or prefer), he doesn't awe his followers with a grand finale of miracles, or humble them with a show of divine

authority and power. He looks up to heaven with a trembling heart, and surrenders his cherished friends to God.

I am asking. Requesting. Hoping. As if to say: “God, I don’t know what you will do with my request. I don’t know how or when or if you will answer this prayer. I can’t force your hand. But I am staking my life and the lives of my loved ones on your goodness, because there’s literally nothing more I can do on my own. I have come to the end of what this aching love of mine can hold and guard and save. I am asking.”

To return to where I started: there are so many tough questions to ask about prayer right now, and it’s okay for us to ask them. But even in the midst of our questioning, it’s important to remember that Jesus spent his last hours modelling heartfelt conversation with God. Perhaps the takeaway for us is that when all else falls away, prayer remains. Even when circumstances feel dire, prayer offers us a sturdy bridge between our hearts and God’s, between our questions and God’s promises, between our longings and God’s grace. Prayer paves a way forward into renewed hope, strength, meaning, and possibility.

But that’s just the *fact* of prayer. What about its content? What does Jesus ask for in his high priestly prayer? Well, many things, but one request stands out to me right now — not least because it has not yet been answered: “Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.”

That they may be one. Earlier in John’s Gospel, Jesus commands his disciples to love one another so that “everyone will know” that they are followers of Christ. On the night before his death, Jesus declares the loving unity of his disciples the litmus test of Christian witness. Our ability to love one another across differences, our willingness to preserve and cherish our God-ordained oneness, is precisely how the world will know who we are and whose we are. Our love for each other is how the world will see, taste, touch, hear, and find Jesus. It’s through our unity that we will embody Jesus, make Jesus relatable, possible, plausible, to a dying world.

I can’t speak for you, but this makes me tremble right now, because the signs of our disunity are everywhere. What Jesus seems to be saying is that if we fail to reconcile and unify, if we normalize divisiveness, separation, bitterness, and discord, the world won’t know what it needs to know about God, and in the terrible absence of that knowing, it will believe falsehoods that break God’s heart. It will believe that the whole Jesus thing is a sham. It will assume that there really is no transformative power in the death and resurrection of Christ. It will decide that God is a mean, angry, vindictive parent, determined only to shame and punish his children. It will believe that the universe is a cold, meaningless place, ungoverned by love. It will write off the Church as a flawed and hypocritical institution - not Christ’s living, breathing, healing body on earth.

Such is the power we wield in our decisions to love or not love. To “be one” or to be divided. Such are the stakes involved in how we choose to respond to Jesus’s dying wish, hope, prayer, and commandment. Such is the responsibility we shoulder, whether we want to or not.

What scares me most about Jesus’s prayer for our unity is that I’m numb to the aching desire at its heart. I’m apathetic. I’m complacent. I’m cynical. I take Christian disunity so completely for granted, I barely notice it anymore. What breaks God’s heart no longer breaks mine. I’m not scandalized - as I should be - by the fact that we Christians have more denominations, communions, and splinter groups than I can count. I barely bat an eye when another local church splits into two. I don’t grieve over the fact that I can “church shop,” as if churches fall into the same consumerist categories as clothes, shoes, houses, or hair products.

And yet Jesus spent his last night on earth pleading for the unity of his followers. Praying that the Church would be one as he and the Father are one. Not

uniform, but unified. Committed to a sacred tie that binds. Determined to love, reconcile, bless, and unify across all barriers.

Two thousand years after Jesus prayed for unity, maybe we can begin by praying for it, too. Maybe we can realign our desires with Jesus', and ask God for an end to complacency, cynicism, hopelessness, and defeat. "That they may be one" remains God's cherished desire. May it become ours as well.

Debie Thomas

Every blessing,
Vicar Helen

Staying Connected - in worship, in discipleship and pastorally

If you know of anyone who needs **pastoral support or contact**, please let me know. I am the first point of contact now for any pastoral matters. Please email me vicar@mmmanglican.org.au or call on 5974 2451. If I cannot answer, please leave a message and I shall get back to you.

[Link to Facebook page with regular video clips & reflections:](#)

Each week, we are recording a couple of reflections for you to watch at home. Please 'Like' this page and 'share' it so that we can get the message out there. Facebook runs off an algorithm that responds to traffic. The more attention our site receives, the further it will be able to reach. This is a helpful outreach tool during this time.

Click here for This week's Connections playlists (in 2 parts because of Service)

[Part A:](#)

Yet not I, but through Christ in me – City Alight

Waymaker - Leeland

Lord of my life- Matt Maher

[Part B:](#)

Because he lives – Matt Maher

Yesterday, today and for ever – Vicki Beeching

Same power – Jeremy Camp

- Prayer Diary -

In accordance with the aspiration of the Diocesan Vision and Directions to strengthen and nurture a culture of prayer and spiritual growth across the diocese, a Prayer Diary has been produced and is now available for free download as an APP via the Apple Store and Google Play Store. The Prayer Diary follows the lectionary readings as set by An Australian Lectionary, and provides a short devotion and prayer for each day of the year.

The cycle of daily prayer for the Diocese of Melbourne (the TMA Prayer Diary) is incorporated into the App.

The App can be downloaded for Apple users at:

- <https://apps.apple.com/us/app/id1479125626>

The App can be downloaded from the Google play store at:

- <https://play.google.com/store/apps/details?id=com.melbourneanglican.melbourneanglican>

OUR MISSION:

Growing the Kingdom of God in Mornington & Mount Martha by:

Nurturing people in FAITH, Living as people of HOPE, & Connecting as people of LOVE

MISSION RESOURCING: Offertories to end of April 2020

YTD budget: \$57,283.35 YTD actual \$36,777.42

ADF DIRECT GIVING: BSB 703122 ACC 05004697

Thank you to those who have given donations to counter these figures. Your generosity and faithfulness is greatly appreciated.

If you normally give through the plate on Sundays, we ask you, please, to consider joining up for online giving. Our current cash flow situation is serious. Our wardens have had to arrange for a substantial amount to be moved across from our reserves to keep us going. We ask you to pray and reflect on this matter. **If you have been saving your envelopes at home and would like someone to collect them, please let us know.**

- PRAYER POINTS FOR THIS WEEK -

- We pray for our fractured church community, that your love, peace and healing may prevail in our relationships. May our focus be on you and not on ourselves. May we seek your will and reach out beyond our hurt to truly connect as your people.
- We give thanks for our Children's & Families Ministry (mainly music and NextGen) continuing via Zoom and for the families, current and new, who are connecting with us through these ministries.
- We give thanks for those who are watching our videos and reading our articles on Facebook, especially those who do not currently attend church anywhere.
- We pray for those who are unwell, particularly those affected by COVID-19, and all who are in isolation, enforced quarantine or disconnected from familiar people and activities.
- For all who are anxious or uncertain, those who have little or no work and are concerned about financial security during this time.
- We give thanks for this unexpected time of slower life, time and space for prayer and reflection. Help us to use treasure it and use it wisely.
- We give thanks for the vision God has entrusted to us. May we listen for his voice and follow wherever and however he leads us, especially as we navigate these coming weeks of uncertainty.
- We give thanks for others who have caught our vision and are joining us to grow God's kingdom in this place. Help us to stay connected with those who are new to our church and that this may be a time that draws people closer to you.
- We pray for the families who are involved in our Children's & Families ministries, that this time may be an opportunity for deep connection and reflection on our faith together.
- That our strategic planning and decisions will help us to further develop the mission and vision you are calling us to, enable us to reach those who need it, and help us to grow the kingdom of God in this place.
- That we might overcome any obstacles as we pursue our vision, especially the limitations of personal contact.
- That we may have generous hearts, reflected in the giving of our time, talents and treasure towards building up God's kingdom in this local area.
- We pray for our bishops, archdeacons and area deans as they seek to support clergy and lay leaders through difficult situations and times.
- Staff, management & residents of Corowa Court Aged Care Facility.
- Ministry Formation – Aspirants exploring a sense of vocation.
- Ecumenical – Fusion Mornington Peninsula

- The ministry of ABM with NATSIAC
- The ministry of Anglican Overseas Aid in Samoa (Infrastructure).
- The ministry of BCA Nomads Coordinators.
- The ministry of CMS in Europe - France (student ministry)
- The ministry of Mothers Union in South Africa (soup kitchens)

- PRAYER LIST -

Sandy, Val Sh, Ken, Brian, Peter & family, Bruce, James & Heather, Beryl, Helen & John, Hilary, Lauren, Keith & Edna, Chris & Brian, Sue & family, Luke Cheryl & David, Wendy, Pat, Mandy & Steve, Todd, Patricia, Chris

This prayer list has been updated, so please send through any names you would like to be included.

- From Our Memorial Book -

We give thanks for the life and witness of Mary McKie, Alfred Richardson, Jean Simpson, James Campbell, Ken Fyffe, Stanley Dalton, Paul Massie, Susan Kraft, Phyllis Head and John Honeybun, whose anniversary of death falls this week. May they rest in peace and rise in glory.

- We Commemorate This Week -

Week of Prayer for Christian Unity

25 May - Bede of Jarrow, priest and teacher (d. 735)

26 May - Augustine of Canterbury, missionary and bishop (d. 605)

- We celebrate -

Birthdays: (25) Ken H, (25) Flo G, (26) Heather A and (30) Shirley G

Anniversaries: (27) Philip & Christine M

- Prayer of the Week -

Eternal God,
 by raising Jesus from the dead
 you proclaimed his victory,
 and by his ascension,
 you declared him Lord of all:
 lift up our hearts to heaven,
 where he lives and reigns with you and the Holy Spirit,
 one God, now and for ever. Amen.

- Readings Next Week – Pentecost (Red)

Acts 2: 1 - 21

[Psalm 104: 26 - 36](#)

1 Corinthians 12: 1 - 13

[John 20: 19 - 23](#)