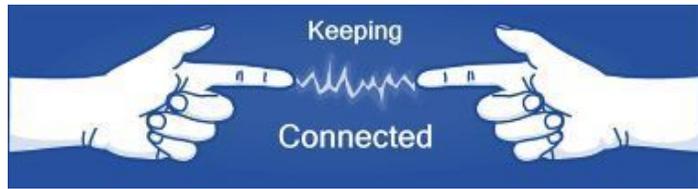


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For Sunday May 2 2021

Easter 5



See us on the [WWW](#) - [Facebook](#) - [YouTube](#)

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We Want to Hear from You!



Parish Council has asked the Telephone Committee to give

members of the parish a call to find out how we're all doing.

If you're not available when someone calls, please call them back to answer a few questions. You can help us do more to keep us all connected!

In last Sunday's service we celebrated Earth Day with a Creation-focused liturgy.

Here's what's coming in May...

May 16: Ascension - Jesus Christ's journey to the Father after his death

May 23: Pentecost - the day the Spirit came



May 30: Trinity - celebrating the unity of God - Father, Son, and Holy Spirit; creator, redeemer, sustainer.

A Message from Rev. Jonathon

A Time for Transformation

Anglican Churches - indeed all Churches which follow the liturgical calendar - are in the middle of the season of Easter. In fact, Easter is more than just a one-day event when we celebrate the resurrection of Jesus Christ. It is an entire liturgical season lasting from Easter Sunday until the day of Pentecost some fifty days later.



If you have been paying particular attention to the Sunday readings, you will have noticed that the first reading on each Sunday during the season of Easter is always taken from the New Testament Book of Acts. This reading replaces the Old Testament or Hebrew Bible reading which is normally our first reading every Sunday. Of course, most liturgical conventions have exceptions and we made an exception this past Sunday for our Earth Day Eucharist when we included a reading from Genesis as our first reading.

The Book of Acts tells the story of the early Church in what is sometimes referred to as the Apostolic Age. As the name suggests, it was the age in which the first Apostles lived. Jesus' followers went from being disciples (derived from a Greek word meaning student or follower) to being apostles (also derived from a Greek word meaning sent out).

The disciples and the apostles were essentially the same individuals but now they were on a mission. After a period of about three years of living with Jesus, the disciples were now mature enough and wise enough to go from being followers to being leaders. Of course there were some key events which led to this significant shift in their status. It was not just as simple as spending a requisite number of hours in Jesus' presence like passing a course or obtaining a certification. There were three spiritual significant events which led to a seismic shift in the life of the disciples.

The first event of course was Easter. Jesus was resurrected and the world would never be the same. Unfortunately, the disciples were slow learners and as we have been hearing in our readings the past few Sundays, it took time for even the closest of

Jesus' followers to understand and accept the reality of the resurrection.

If the story had ended with the resurrection, I suspect that there might not have been as much of a change in the life of the disciples had the next two events not taken place. The next event was the Ascension, when Jesus returned to God the Father in heaven in a breath-taken display of divine power. I sometimes wonder why Jesus only appeared in physical form for forty days after the resurrection. I believe the answer is that had Jesus remained on earth, the disciples would never have relied too much on Him and would not have taken on more independence.

The third event is Pentecost when God sends the Holy Spirit to live within the disciples. The Bible sometimes describes the Holy Spirit as the Comforter, as in a comforting presence. But the Holy Spirit also serves an animating and empowering function. The sending of the Holy Spirit allowed for the complete transformation of the disciples into apostles, and enabled them to be sent out into the world to spread the Good News of Jesus Christ and to continue His ministry.

As we live in this time between Easter and Pentecost, let us be open to the transforming power of the Holy Spirit working in our lives. Because the same spirit which transformed the disciples into apostles is able to do amazing things in our lives as well.



From Feb. 6 to 13, Anglican Video's senior producer, Lisa Barry, visited the Episcopal Diocese of Jerusalem. Barry kept a diary in which she shared not only the events of the day but insights gained from meeting the "living stones," the people of the Holy Land who live their faith on the ground, where it matters most.

Read Lisa's diary [HERE](#).

From the Anglican Journal. Submitted by Karen Masson.

But... by Michael Mavis

The word "but" has to be one of the most powerful words in the English language. It has the ability to make you forget or ignore whatever comes before it. If someone told you "I liked the cake, **BUT** I thought it was dry": what is it you remember about the cake? Or, if you told someone "I liked the movie, **BUT** I thought it dragged in places", would they run out to see it?

However, it doesn't only work in the negative. One of the most wonderful uses of "but" is in

Paul's Letter to the Ephesians. In Chapter 2 Paul writes that we:

"...followed the sinful ways of the world.... At one time all of us lived to please our old selves. We gave in to what our bodies and minds wanted. We were sinful from birth like all other people.... **BUT** God ...loved us with such a great love. Even when we were dead because of our sins, He made us alive by what Christ did for us. ...God ...has given us a place with Christ in the heavens. He did this to show us through all the time to come the great riches of His loving-favor. He has shown us His kindness through Christ Jesus."

Paul uses "but" to emphasise how our sinful nature is forgotten...overwritten...by our God. Through Jesus and the miracle of Easter we are a blessed people, greater than our base desires and worst instincts. We have achieved a place with Jesus in God's favour. And because scripture is always speaking to us, this was not a one-time only deal.

Every morning when we wake up we can dwell on all the ways we have not lived up to the promise God sees within us, **BUT** yet we are assured that we start each day with a clean slate. We do not have to be dragged down by our hurts and disappointments. As imperfect as we are, we live our lives in God's great promise of ongoing redemption.

Right now we are still ensnared in this pandemic and its ongoing restrictions. Yet we are waiting for the time when we can say "...but..." in discussing the heartaches and hardships of the pandemic:

- "There was a lot of sickness and loss of life in the pandemic, **BUT** now we can properly mourn and memorialize those who have gone".
- "The isolation during the pandemic was difficult **BUT** now we can meet and enjoy the company of others".
- "Many aspects of our consumer and work life changed during the pandemic **BUT** some of those changes were for the better".

I think that when that time arrives, we will have a role to play. We, who though imperfect walk in the light of the promise God sees within us, will be natural ambassadors to help our communities find and realize upon the promise of the post-covid reality. Because while the pandemic recedes things will be less restrictive, but they will not be "normal".

As a Christian community, we know that anything we have accomplished was not achieved through our perfection, but by doing our imperfect best through imperfect circumstances. We have managed in our small way to redeem some of the imperfections around us by our reliance on the redeeming Grace of God.

So once covid's "...but..." time comes, we will need to be ready. Firstly, we will need to re-engage with each other as a community. This will involve taking stock of our members' well-being, then engaging in relentless and diligent stewardship of our people. We will also need to be ready to take up the ministry opportunities which will be awaiting us in our larger communities; helping and supporting those who still need to mourn, and those who will find it difficult to adjust to whatever the new normal looks like.

So right now, as we continue to drift within this strange time of virtual community, we can still none-the-less make ourselves ready to be God's agents of redemption in the time that is to come. That time will be difficult and without precedent in our living memory, **BUT** with the Grace of God and his abiding Spirit working through our church community, I am convinced that we can help each other find its promise.

Highlights

Parish Council Meeting April 21

- This month's chair was Katrina Ayling (responsibility rotates monthly)
- *Visioning Day*. Council agree that timing is not good and the brainstorming exercise should be put on hold for now. Council agreed.
- *Casita Copan* is buying a property and looking for donations. The question of whether such donations are tax-receiptable was raised and will be explored.
- *Shape of Parish Ministry* consultation has been launched by the Diocese. Jonathan hopes to include as many parishioners as possible in the consultation while acknowledging the challenges of undertaking such a consultation while we are still not able to meet in person.
- *Newsletter*. Council agreed that the telephone committee be used to survey the congregation about their use of the newsletter and other activities that St. Paul's is running to keep our community together.

READINGS FOR THIS SUNDAY Easter 5

Click on a reading to see the text from the
New Revised Standard Version (NRSV) on the Bible Gateway

- First reading: [Acts 8:26-40](#)
- Psalm: [Psalm 22:25-31](#)
- Second reading: [1 John 4:7-21](#)
- Gospel: [John 15:1-8](#)



O God, your Son remained with his disciples after his resurrection, teaching them to love all people as neighbors. As his disciples in this age, we offer our prayers on behalf of the universe in which we are privileged to live and our neighbors with whom we share it. Open our hearts to your power moving around us and between us

and within us, until your glory is revealed in our love of both friend and enemy, in communities transformed by justice and compassion, and in the healing of all that is broken. Amen.

In the World. The Episcopal Church in Jerusalem & The Middle East.

In Canada. The Most Rev. Anne Germond, Bishop and The Most Rev. Fred Hiltz, Assisting Bishop, and the clergy and people of the Missionary Area of Moosonee. The Pikangikum Water Project: working with our aboriginal neighbours to address the water needs of the 400+ homes without clean water or waste water treatment in a northern Ontario community.

In our Diocese. The Rt. Rev. Shane Parker, our bishop and Michael Bird, our assisting bishop; St. John the Evangelist, Ottawa - The Reverend Gary van der Meer and Deacon Caroline Ducros.

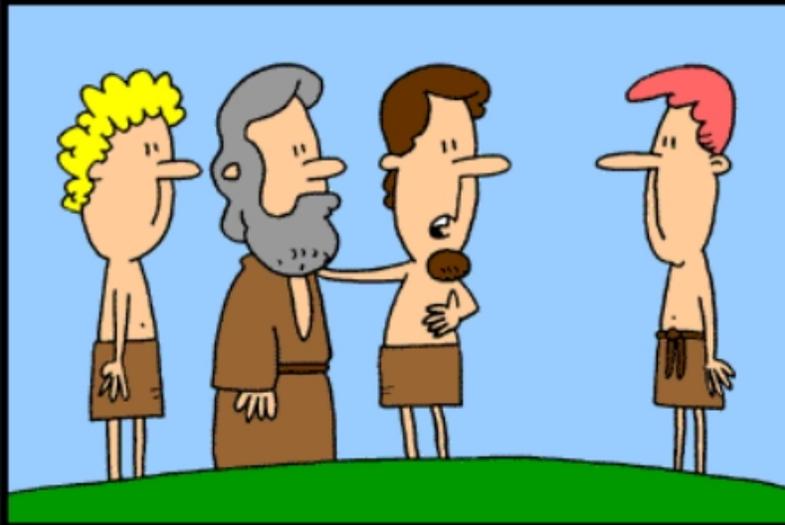
In Our Community. We ask God's blessing on local faith communities and on their ministries and, we pray for the people and leaders of this town of Almonte and the surrounding communities that the Lord will help us contribute to its well-being. We pray for the work of Home Hospice North Lanark - for staff, volunteers and clients. We pray for the health, safety and well-being of our neighbours in the face of increased numbers of covid-19 cases in our area and for everyone involved in the distribution of covid-19 vaccines.

In Our Parish. We pray for Jonathon, our priest, for ourselves and for each other.

We ask for God's healing hand to cover our members who are struggling with health issues.

We ask for God's blessing on our members Sarah and Richard Hall, Eric Hammond, David Hinks and Elizabeth Veninga, Sally Hortop, Louise Stevenson and Jim Hugesson, and Alex and Ellen Hughes.

We remember our neighbors, especially Assad, Alsit, Lana and Elias.



12-29-1998

I'M ACTUALLY SECOND PETER, THIS IS FIRST PETER TO MY LEFT AND THIRD PETER IS ON FIRST PETER'S LEFT ... YOU'LL HAVE TO FORGIVE US AS WE ARE OUT OF ORDER AGAIN

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