

## The Signs of the Spirit in Our Lives

by Mary Coloe

When you stand in an underground train station, the first sense you have of an approaching train is the wind as the train pushes the air in front of it. You cannot hear or see anything yet, but the wind announces the train is on its way. I liken this to our experience of the Spirit. In both Hebrew and Greek, the word for spirit is the same as 'wind' or 'breath'. Like the wind, we do not see or hear the Spirit, but we experience its effects:

- the urge to respond to an issue of justice
- the move to compassion at the sight of suffering the ongoing,
- subtle sense of God's presence in our lives
- the ability to discern what is right from what is wrong.

These are the signs of the Spirit in our lives – prompting, encouraging, guiding and empowering us to live from Jesus' vision of the reign of God.

Because the Spirit is such a subtle presence, we can live our lives totally oblivious to her presence (in Hebrew, Spirit – *ruah* – is feminine in form). We can be like the fish swimming around looking for the ocean, or the soaring eagle wondering what the air is.

Our lives are utterly immersed in the Spirit. God's Holy Breath gave life to Adam when God breathed into the face of Adam who then became a living being (Gen 2:7). Similarly, we live within the Holy Breath of God. Hildegard of Bingen spoke of the Spirit as the One who vivifies all things, the one who is the "greenness" within.

The Feast of Pentecost began in Israel as a simple Harvest Festival to celebrate the first fruits of the crops at the beginning of summer. Later the festival came to be linked to the arrival of the Israelites at Mt Sinai following the Exodus from Egypt. At Sinai, God and Israel bound themselves in covenant and God gave them the gift of the Law to shape their lives. The Israelites saw the gift of the Law as the first fruits of the Exodus, the beginning of Israel's life as the people of God. Within Judaism this was celebrated with a festival that took place seven weeks after the Passover (a week of weeks) – hence its Jewish name, the Festival of Weeks (Shavuot).

Following the resurrection of Jesus, the early Christians (who were at first all Jews) experienced the power of the Risen Jesus still present in their midst, restoring their faith in him and giving them the courage to proclaim Jesus as God's chosen one.

Date	Holy Communion	Morning Prayer	Evening Prayer
15-Jun	1 Kings 21.1-16	Psalms 104.1-25	Psalms 104.26-37
Monday	Psalms 5.1-6	2 Chronicles 6.12-31	Proverbs 12.1-14
Evelyn Underhill, Spiritual Writer (D. 1941)	Matthew 5.38-42	Acts 9.32-43	2 Corinthians 11.7-15
16-Jun	1 Kings 21.17-29	Psalms 105.1-22	Psalms 105.23-45
Tuesday	Psalms 51.10-14	2 Chronicles 6.32-76	Proverbs 12.15-28
	Matthew 5.43-48	Acts 10.1-16	2 Corinthians 11.16-29
17-Jun	1 Kings 21.17-29	Psalms 105.1-22	Psalms 105.23-45
Wednesday	Psalms 51.10-14	2 Chronicles 6.32-76	Proverbs 12.15-28
	Matthew 5.43-48	Acts 10.1-16	2 Corinthians 11.16-29
18-Jun	Sirach 48.1-14	Psalms 107.1-22	Psalms 107.23-43
Thursday	Psalms 97.1-9	2 Chronicles 8	Proverbs 13.15-14.6
	Matthew 6.7-15	Acts 10.34-48	2 Corinthians 12.6-13
19-Jun	2 Kings 11.1-4, 11.9-20	Psalms 110.1-11	Psalms 112.1-13
Friday	Psalms 132.10-18	2 Chronicles 9.1-12	Proverbs 14.7-19
	Matthew 6.19-23	Acts 11.1-18	2 Corinthians 12.14-21
20-Jun	2 Chronicles 24.17-25	Psalms 114.1-15	Psalms 116.1-17
Saturday	Psalms 89.1-4	2 Chronicles 9.13-31	Proverbs 14.20-35
	Matthew 6.24-34	Acts 11.19-30	2 Corinthians 13
21-Jun	Genesis 21.8-21		
Sunday	Psalms 86.1-10, 86.16-17		
3rd Sun After Pentecost	Romans 6.1-11		
	Matthew 10.24-39		
22-Jun	Matthew 7.1-5	Psalms 118.1-18	Psalms 118.19-29; 120
Monday	2 Kings 17.1-18	2 Chronicles 10	Ezekiel 1.1-21
Alban, First British Martyr (D.C. 209)	Psalms 60	Acts 12.1-11	James 1.1-18

Over a period of decades, the ongoing experience of the Spirit of Jesus enlivening the community led Luke to understand the Spirit as the 'first fruit' of Easter.

This led Christians to celebrate the Festival of Weeks no longer as the gift of the Law on Sinai but as the gift of the Spirit. Since this festival began fifty days after Passover (Easter), the name given to this Festival among Greek-speaking Jews and Christians was Pentecost. So Luke begins the Acts of the Apostles, with a vivid account of the Spirit coming to the Christian community during the great Jewish Festival of Pentecost. In Luke's writing, his Gospel and the Acts of the Apostles, the Spirit provides continuity between the time of Israel, the time of Jesus and the time of the early Church. Israel's story begins in God's act of creation, when God's Spirit hovers over the waters of chaos, then God speaks, and the breath (spirit) of the Divine Word brings order out of Chaos: In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, 'Let there be light'; and there was light (Gen 1:1-3; RSV). The same creative Spirit of God comes upon Jesus at the moment of his Baptism: in Luke, Jesus is still standing in the waters of the Jordan when the Spirit comes upon him. In this way, Luke presents a picture or icon of Jesus beginning a new creation as once again the Spirit and word of God breathe over the waters. Now, when all the people were baptised, and when Jesus also had been baptised and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased' (Luke 3:21-22) This is Luke's way of announcing a new Creation beginning in the ministry of Jesus.

Then, at Pentecost, the same Spirit comes upon the community of Jesus' disciples, creating them as a new people of God. In the Spirit there is both newness and continuity, there is dynamism and growth. The disciples sorely needed the Spirit to guide them as they faced new issues, and expanded beyond the world of Judaism. Some years after that first Pentecost, the small group of disciples was struggling. This group had its origins in Judaism, but within a few decades Paul had taken the message of the Gospel into the Gentile world in Asia Minor and Greece. Tensions and conflicts soon emerged.

There were concerns about who could be a Christian and who could not be. Some thought that all believers should come into Christianity through Judaism and accept

Date	Holy Communion	Morning Prayer	Evening Prayer
8-Jun	1 Kings 17.1-6	Psalms 89.1-18	Psalms 89.19-38
Monday	Psalms 121	1 Chronicles 21.1-17	Deuteronomy 7.7-26
	Matthew 5.1-12	Acts 4.5-22	1 Corinthians 16.1-12
9-Jun	1 Kings 17.7-16	Psalms 89.39-53	Psalms 91
Tuesday	Psalms 4	1 Chronicles 21.18-22.5	Deuteronomy 8
Columba Of Iona, Abbot And Missionary (D. 597)	Matthew 5.13-16	Acts 4.23-31	1 Corinthians 16.13-24
10-Jun	1 Kings 18.20-39	Psalms 92; 93	Psalms 94
Wednesday	Psalms 16.1-6	1 Chronicles 22.6-23.1	Deuteronomy 9.1-21
	Matthew 5.17-19	Acts 4.32-5.11	2 Corinthians 1.1-11
11-Jun	Job 29.11-16	Psalms 101	Psalms 15
Thursday	Psalms 98	Ecclesiastes 12.9-14	Tobit 4.5-11
Barnabas	Acts 11.22-30; 13.1-3	Acts 4.32-37	Acts 14.8-20
	Matthew 10.7-13		
12-Jun	1 Kings 19.9-16	Psalms 99; 100	Psalms 103
Friday	Psalms 27.7-14	1 Chronicles 28.20-29.9	Deuteronomy 10.10-11.12
	Matthew 5.27-32	Acts 5.27-42	2 Corinthians 1.23-2.11
13-Jun	1 Kings 19.19-21	Psalms 101; 102.1-11	Psalms 102.12-28
Saturday	Psalms 16.5-11	1 Chronicles 29.10-30	Deuteronomy 11.13-32
Antony Of Padua, Missionary And Preacher (D. 1231)	Matthew 5.33-37	Acts 6.1-7	2 Corinthians 2.12-3.6
14-Jun	Genesis 18.1-15; 21.1-7		
Sunday	Psalms 116.1-2, 116.11-18		
2nd Sun After Pentecost	Romans 5.1-11		
	Matthew 9.35 - 10.8		

Date	Holy Communion	Morning Prayer	Evening Prayer
1-Jun	2 Peter 1:2-7	Psalms 74	Psalms 75; 76
Monday	Psalms 91; 9-16	1 Chronicles 10:1-11; 9	Deuteronomy 34
Justin, Martyr At Rome (D.C. 167)	Mark 12:1-12	Acts 2:1-13	1 Corinthians 14:26-40
2-Jun	2 Peter 3:11-18	Psalms 77	Psalms 78:1-15
Tuesday	Psalms 90; 13-17	1 Chronicles 13:1-14; 2	Ruth 1
	Mark 12:13-17	Acts 2:14-24	1 Corinthians 15:1-11
3-Jun	2 Timothy 1:1-12	Psalms 78:16-38	Psalms 78:39-70
Wednesday	Psalms 123	1 Chronicles 14:8-15; 3; 15:25-29	Ruth 2
Janani Luwum, Archbishop Of Uganda Martyr (D. 1977)	Mark 12:18-27	Acts 2:22-36	1 Corinthians 15:12-34
4-Jun	2 Timothy 2:8-15	Psalms 80	Psalms 81
Monday	Psalms 25; 8-15	1 Chronicles 16:7-36	Ruth 3
	Mark 12:28-34	Acts 2:37-47	1 Corinthians 15:35-50
5-Jun	2 Timothy 3:10-17	Psalms 82; 84	Psalms 85; 87
Friday	Psalms 119:161-168	1 Chronicles 17	Ruth 4
Boniface Of Mainz, Bishop And Martyr (D. 754)	Mark 12:35-37	Acts 3:1-16	1 Corinthians 15:51-58
6-Jun	2 Timothy 4:1-8	Psalms 86	Psalms 150
Saturday	Psalms 71; 17-24	1 Chronicles 19:1-20; 3	Exodus 3:1-15
	Mark 12:38-44	Acts 3:17-4; 4	John 17:17-26
7-Jun	Exodus 34:1-8		
Sunday	Songs Of 3ym		
Trinity Sunday	2 Corinthians 13:11-13		
	Matthew 28:16-20		

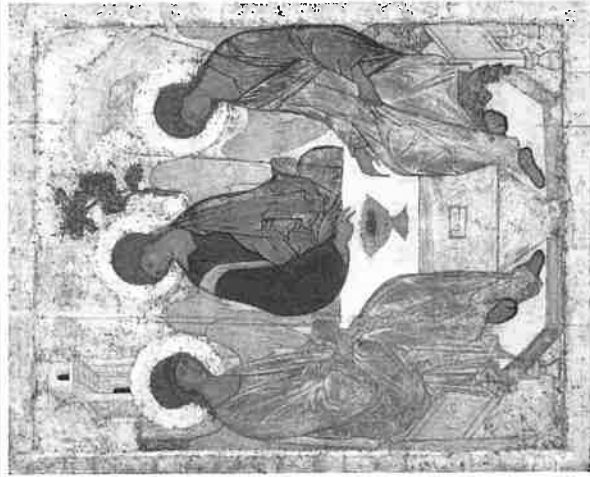
male circumcision and the rigorous dietary laws of Judaism. This group wanted things to stay the same. Others, like Paul, determined that since the Spirit was being given to Gentiles as well as Jews, then clearly God was no longer making distinctions. Paul considered that God's action in Jesus was a new creative activity so that in Christ 'there is neither Jew nor Greek, slave nor free, male and female; you are all are one in Christ' (Gal 3:28). Guided by the Spirit, Peter and Paul led the early community to understand both the radical newness of the Gospel of Jesus, where Gentiles were to be included. Yet this new act of God was still in continuity with the action of the Spirit through the prophets of Israel.

Today we find ourselves in much the same predicament. What does the Gospel of Jesus say about the way our world is changing, in the acceptance of gender diversity, booming technology, online community, and many other changes that often happen so quickly that they happen before we even realize they are.

Now, and in the years to come, the Church has again found itself in need of the Spirit to enable us to be the Good News of Jesus in our world today. We have seen and felt the struggles between embracing the new vision and clinging to the old ways. This reminds us not only of the struggles in the early Church, but also of the conflict and confusion felt by the religious people of Jesus' time. To try and explain his radical break from their expectations, he told them a parable: *And no one puts new wine into old wineskins; if he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins* (Luke 5:37-38). The newness of the Gospel simply will not fit within the old confines of Judaism. However, the parable concludes: *'And no one after drinking old wine desires new; for he says, "The old is good"'* (Luke 5:39). It is as if Jesus nods at his opponents and acknowledges the difficulty of accepting the new vision that he offers. The Spirit brings to us gifts to help us in our Christian living: wisdom, understanding, wise judgement (counsel), knowledge, resilient faith (fortitude), religious sensitivity (piety) and wondrous awe at the presence of God in our lives (fear of the Lord). The early Church needed all these gifts to survive the turbulent times of their age, just as we need these gifts in our times. And so we pray in the words of Pope John XXIII,

*'O Holy Spirit, renew your wonders in this our day, as by a new Pentecost.'*

## Meditation

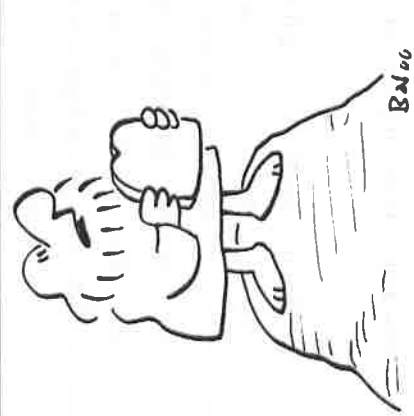


This picture is a very famous icon painted by a Russian monk called Andrew Rublev in the fifteenth century. It is often called Rublev's icon of the Trinity. The figure on the left is the Father, robed in gold and majesty. He gestures with a blessing towards the Son at the top, who is clothed in the red of his passion. By indicating towards the chalice on the table, he makes reference to his role as the sacrificial lamb, whose blood will be shed for the salvation of the world. The Spirit, sits to the right, wearing the green robes that speak of the Spirit's role in giving growth to the people of God. Their oneness or unity is indicated by the way their head incline one to the other, making the outline of circle. This shows how they are bound together into one by the common will

and mutual love that unites them. People have said that as they place themselves in front of the icon in prayer, they experience a gentle invitation to participate in the intimate conversation that is taking place among the three divine angels and to join them around the table. We can become a part of that movement from the Father toward the Son and the movement of both Son and Spirit toward the Father. So are we joined and held together in the love of the Triune God.

### Note:

*The early theologians used the word perichoresis, which literally means "dancing around." to express the ever vital, ever moving, ever interweaving of Father, Son, and Holy Ghost*



"These are plenty complicated enough for now — why don't we save the Trinity stuff for later?"

*Source of life, Word of life,  
Breath of life,  
fill us again with your creative  
power,  
remake us in your image  
so that we may better love you  
and worship you,  
in all our living. Amen*

## For Your Prayers



*Pray for each other so that you can live together whole and healed. The prayer of a person living right with God is something powerful to be reckoned with. James 5:16b*

**Prayer Nurture:** Elizabeth Smith, Toni Scales, Beris & Graham T, Becca,

Ann & Dave Morris, John & Carol Cranage

**Parish Families:** At this stage please keep all parishioners in your prayers.

**Year's Mind:** Lex (Alexander) Frank, Chloe Jade Coogan, Mary Trainer, Peter

**Parish Prayer List:** Names can be given to Rev'd Sue, Rev'd Andrea, or to the office via phone or email, or written on the form at the back of the church. Names will remain on the list for 4 weeks, then removed. If continuing prayer is needed please resubmit the name.

## CAKE OR DEATH

by alex calder

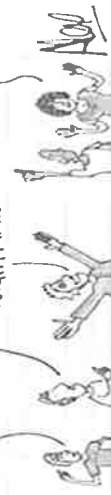
I SHALL SEND DOWN MY SPIRIT AND IT WILL BE LIKE A FLAME UPON YOUR HEADS

WE BETTER HAVE A FIRE DRILL—

WHAT IF I SET OFF THE FIRE ALARM?

DOES THIS MEAN I CAN'T WEAR A HAT?

THIS IS A BUT MY CHURCH IS A NON-SAFETY SHOKING AREA NIGHTMARE!



WHAT IF PENTECOST HAPPENED TODAY?

### SPIRIT, WIND, BREATH

(Numbers 11:24-30, Acts 2:1-21, 1 Cor 12:3-13, John 20:19-23)

Jesus' ascension, the spirit at Pentecost, shout, "He has been raised!"

The spirit of God sounding as a rushing wind appearing like flames.

The spirit of God breathed new on the disciples by their risen Lord.

The spirit of God inclusive, gift-giving wind blowing where it will.

The spirit of God not given for a choice few but for anyone.

The spirit of God faith's challenging, caring breath where will it blow us?

Jeff Shrowder, 2020

## Parish Celebrations

# BIRTHDAY

**Wk 1**

Tuesday 2 June - **Russell Sherrington**  
 Wednesday 10 June - **Jane Phillips, Trevor Ree**

Thursday 11 June - **Betty Brennan**

Friday 12 June - **Colleen Corben**

Saturday 13 June - **Wendy Neilson**

Sunday 14 June - **Diana Hecker, Sheryl Pitt, Ros Tufrey**

Tuesday 16 June - **Judy Morton**

Thursday 18 June - **Nancy Hammond**

Friday 19 June - **June Wheeler**

**Wk 2**

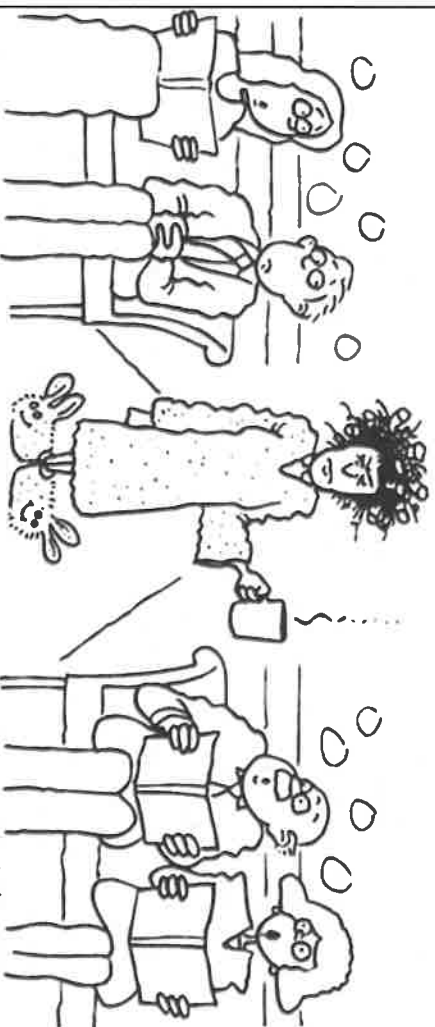
## HAPPY ANNIVERSARY

Week 1

Sunday 7 June - **Gail & Trevor Endres**

Friday 12 June - **Sheryl & Ken Pitt**

Saturday 13 June - **Ann & Dave Morris**



DUCKWORTH

Mrs. Jones got a little too used to watching online worship from home.

## Commentary on Trinity Sunday

Trinity Sunday is a time The psalmist looks at the stars and the moon, and these days we could go further and add the galaxies and planets of the universe, and he can only conclude that these must be the work of a great God.

Maybe you have done the same. You looked at the magnificent colours of a sunset, the intricate structure of a beautiful flower, the mountains, and you have said,

"There, that's proof that there is a God. Anyone who wants to see evidence of God's existence doesn't need to look any further."

The prophet Isaiah talks about the mystery of God when he says,

"To whom then will you liken me? Who is my equal?" says the Holy One.... His understanding is unsearchable" (Isaiah 40:25a, 28).

There's a song we sing or say at every Eucharist. It's called the Sanctus from the first word of the Latin version which means Holy. Here's how it goes:

Holy, holy, holy Lord, God of power and might,  
 heaven and earth are full of your glory.  
 Hosanna in the highest.

It has echoes from Isaiah in which God is high and lifted up, beyond us, beyond our understanding. But of course this is all Old Testament stuff. The truth is that we do know a lot more about God. God is not only high lifted up, 'Holy, Holy, Holy', God is also a God who has walked in our shoes. He is more than the God of nature. There is another side to God other than his greatness and awesomeness. In Jesus, God reveals himself as a God who cares, a personal God who wants to have a relationship with his people. When we ask the question, "Who died on the cross?" we answer "God died on the cross!" He did the unthinkable -- he allowed himself to fall into the hands of sinful people, be treated cruelly, laughed at, and then nailed to a cross. We say that in theory this is not possible. God who is majestic and awesome cannot do this. But he did. This is part of the mystery of God.

Last week we celebrated Pentecost – the pouring of the Holy Spirit on his disciples and the church. Jesus said that he and the Father would send the Spirit to remind us of the truth of God's promises, to guide us, to encourage us and sustain us when the going gets tough. There is nothing more personal than the Spirit of God.

The doctrine of the trinity does not explain God, or unravel the mystery of God, it simply describes the mystery of the fact that God is at least all these things, creator, redeemer and sustainer.

Who is God? Our heavenly Father who made us, takes cares of us and calls us his dear children.

Who is God? Jesus who gave his life on the cross and reveals to us that God loves his creation with an unending love  
Who is God? God is the Spirit in you giving you faith in God and guiding you in your daily walk as a Christian.

On this Sunday festival of the Holy Trinity. We confess as Christians that we believe in one God in three persons, Father, Son and Holy Spirit. The very nature of God is relationship both within the Godhead and with the world. God did not need to create the world but did so. God did not need to create humanity in the image of God, but wanted to.

"Then god said, 'let us make humankind in our image, according to our likeness and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth, and over every creeping thing that creeps upon earth. So God created humankind in his image, in the image of God he created them, male and female, he created them."

We are created out of relationship and for relationship - just as we create children ourselves.

God said "Let us make Adam in our image." The word Adam comes from the word Adamah—the ground. Adam is a man made from mud. We are created on the same day as the beasts of the field and the creeping things—we are part of the earth—but we are also created in the very image of the Triune God.

The Gospel lesson for this Sunday tells of the Great Commission to make disciples of all nations, baptizing and teaching in the Triune Name. No one is excluded from God's good news because all have been created by God and redeemed by the Son of God. All are welcome into the Kingdom of God. Look at the animals and birds, the fish and the creeping things—all are part of God's good creation. Every woman and man and child of whatever race or colour, creed or background, orientation or ability or talent is made by God and welcome to follow the Lord. Fyodor Dostoevsky once wrote,

"Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love." *Charles Royden*

## *What's happening in the Parish!*

Well in some ways you could say that life is going on as usual. But a different type of usual from that which we are used to! I am writing this on Thursday morning in St Paul's as the church has been opened for prayer this morning. It is hoped that we will be able to continue this on Thursday morning when the markets are on.

The Anglican church, like all organizations, businesses, and people are guided by the government as to what is permissible over an extended timeline. However, the church then looks at those guidelines and decides what is practical for our organisation.

The changes that we have been able to make is that the Op Shop is opening Tuesday - Thursday from 9am – 1pm. There is a lot of cleaning going on and only 6 people are allowed in the shop at one time but so far this has been very successful.

On Monday night we are reopening Maryborough Community Meal @ St Paul's for takeaways only.

And today I am sitting in the church with the doors open for anyone who wishes to come in to pray.

However, at this time, worship services are not to be held apart from gathering by technology. So Sunday @ 9 by zoom is continuing. It is lovely to see invitations being extended to those who don't have access to technology, to people's homes to share in the service. Thank you to those who join me live with morning prayer each day, though I do miss doing it in bed with coffee! And the group who are zooming each night for 'Thy Kingdom Come', the time of prayer between Ascension day and Pentecost, for people to come to know Jesus. The current thought is that services by technology will become part of what we do, even after we open our church doors for services.

This Sunday is Pentecost, so even if you are not attending a church service, celebrate by wearing red! I have put a Pentecost meditation in for you to read, light a red candle, and say a prayer for the church throughout the world as we all discern the way forward in changing times.

All sorts of people are fond of repeating the Christian statement that "God is love." But they seem not to notice that the words 'God is love' have no real meaning unless God contains at least two persons. Love is something that one person has for another person. If God was a single person, then before the world was made, He was not love.  
*C.S. Lewis*