

**Lectionary**  
**Readings for every day**  
**You Select!**



in the HCUC

**No. 5**

**For 3 May 2015**

**Dear Friends**

Before I realised that my father had been a soldier in the 1st World War, and before I knew what people were referring to when they talked about “The War”, I knew the story of Simpson and his donkey.

It was the story of a soldier at Gallipoli who was a stretcher bearer rescuing wounded soldiers from the battle. One day he found a stray donkey and, being used to working with them as a school boy back in England, he used it to carry wounded men to the hospital tent. A dangerous journey from the high ridges to the beach. Day after day he risked his life. Soldiers noticed that he worked without any concern for the bullets and shrapnel that flew around him. He often whistled and sang during his rescue operations.

Even before I knew of the slaughter and horror of the ANZAC landing I grew up feeling Simpson was a hero like no other.

Today I know that there are hundreds of stories of ordinary people who have leapt into raging flood waters, burning houses, cars likely to explode, or onto railway tracks to rescue a person as a train approaches.

When we ask why would one person risk or sacrifice their life for another, the answer may seem simple and obvious: he or she cares, and has compassion or love for the person in need. True!

Now let’s go another step and look a little deeper. We can understand a mother risking her life to save her child whom she loves. But often the person who leaps into the raging waters doesn’t know the person who needs rescuing. Sometimes it is a soldier who rescues a soldier who belongs to the hated enemy ranks. Why?

**Sincerely - Lester**

	<b>Psalm</b>	<b>Epistle/OT</b>	<b>Gospel</b>
Monday 4 May:	118:1-3,14,15	Acts 14:5-18	John 14:21-26
Tuesday 5 May:	145:10-end	Acts 14:19-end	John 14:27-end
Wednesday 6 May:	122:1-5	Acts 15:1-6	John 15:1-8
Thursday 7 May:	96:1-3,7-10	Acts 15:7-21	John 15:9-11
Friday 8 May:	57:8-end	Acts 15:22-31	John 15:12-17
Saturday 9 May:	100	Acts 16:1-10	John 15:18-21
<b>Sunday 10 May <u>Easter 6</u></b>			
Ps 98; Acts 10:44-48; 1 John 5:1-6; John 15:9-17			
	<b>Psalm</b>	<b>Epistle/OT</b>	<b>Gospel</b>
Monday 11 May:	149:1-5	Acts 16:11-15	John 15:26-16:4
Tuesday 12 May:	138	Acts 16:22-34	John 16:5-11
Wednesday 13 May:	148:1-2, 11-end	Acts 17:15,22-18:1	John 16:12-15
Thursday 14 May: (Ascension)	93	Acts 1:1-11	Luke 24:44-53
Friday 15 May:	47:1-6	Acts 18:9-18	John 16:20-23
Saturday 16 May:	47:1,2,7-end	Acts 18:22-end	John 16:23-28
<b>Sunday 17 May <u>Easter 7</u></b>			
Ps 1; Acts 1:15-17,21-26; 1 John 5:9-13; John 17:6-19			
	<b>Psalm</b>	<b>Epistle/OT</b>	<b>Gospel</b>
Monday 18 May:	68:1-6	Acts 19:1-8	John 16:29-end
Tuesday 19 May:	68:9,10,18,19	Acts 20:17-27	John 17:1-11
Wednesday 20 May:	68:27-28	Acts 20:28-end	John 17:11-19
Thursday 21 May:	16:1,5-end	Acts 22:30;23:6-11	John 17:20-end
Friday 22 May:	103:1-2, 11-12,19-20	Acts 25:13-21	John 21:15-19
Saturday 23 May:	11:4-end	Acts 28:16-20, 30-end	John 21:20-end
<b>Sunday 24 May <u>Pentecost</u></b>			
Ps 104:24-34,35b; Acts 2:1-21; Rom 8:22-27; John 15:26-27, 16:4b-15			

## THE UNDERLYING REALITY

Have you ever heard of a rescuer asking if the person needing immediate help votes Labour or National, is a Moslem or Christian, a heterosexual or lesbian, says global climate change is a myth? When the situation of dire need arises the rescuer's response leapfrogs all such issues. Something deeper is going on. What is it?

A philosopher named Arthur Schopenhauer also wondered. His views have influenced many others, including the wonderful story-teller and teacher Joseph Campbell. Both of them believed that self-sacrifice for someone in urgent need occurs because the rescuer realizes that he or she and the person in need are one. Let's try and elaborate this and unpack the view.

- At the crucial moment all sense of difference is overcome. The sense of separation disappears. We live our daily lives with the experience of feeling we are separate from others, and, of course, it appears we are separate. However in these situations of great need and great risk, the helper leaps over the separation. There is something deeper, more basic, more fundamental. Underneath all our differences and divisions there exists a Oneness.
- This Oneness already exists. We cannot create it, because it is already here. We may be ignorant of it. We may deny that it exists because we cannot see it. We may feel it is a weak and useless notion in the face of our obvious and powerful divisions and separations, but we can never destroy it because it is built into the total fabric of life.
- These days there is an emphasis on calling this Oneness—"One Mind". Flowing underneath our multitude of ideas, different attitudes, troubling divisions, destructive conflicts there flows a great river of consciousness—and we all, each one of us, draw our awareness, our sense of life and our being alive from this never drying-up source.
- When we catch a glimpse of this in incidents of great compassion, bravery, risk and self-sacrifice all the world stands and claps. Something deep within knows 'this is true'. This is who we are—each one of us. It is the experience of being at one. In religious circles it is called AT/ONE/MENT.

## THE GREAT UNDERGROUND RIVER

A woman who described her age as "slightly south of 70" wrote:-

I don't feel old or elderly—and it's not just because I'm healthy, which I am.

When I think of "me", who I am, it's not this body but my consciousness which is ageless.

It's bright, clear and steady, peaceful. Although I can't prove it's eternal, that's how it feels—always there, always the same, ever lively and fresh.

And that's who I am.

My thoughts and feelings change. This reliable body will eventually give out, but that central stable core—that's me.

(Thanks to this writer—unknown except she is called Michelle)

**Jesus said:-**

"I and the Father are one."  
(John 10:30)

Be outrageously bold and say it too! You may not feel it is true, but Jesus knows it is true for you as for him.

He knows—we still don't know. He is awake to this at-oneness. We are not yet awake.

To put your name in the space after "I" sounds both blasphemous and lunatic.

I (*name*) and the Father are one.

**Are the sages insane?**  
- asks Ken Wilber.

They all tell the same story of awakening one morning and discovering you are one with the All, in a timeless and eternal and infinite fashion.

Just as ocean waves are not separate from the sea—so all the forms we see, touch, hear, feel, are like the rolling waves, the tiny waves, the whitecaps, the tsunamis which are nothing other than the great oceans of the world.

All are expressions of The One.