



# Alstonville Anglicans

**Pentecost 23**

**Sunday 13<sup>th</sup> November 2022**

**Welcome**



## **Sharing the Good Life**

We acknowledge the Bundjalung people, traditional custodians of the Land.

Our doors are open: LGBTQIA+ welcome here.

Streaming licence: CCLI 102220

Alstonville Anglicans are committed to ensuring that all people who participate in our worship, programs and ministries have a safe and rewarding experience.

**Tel: 66280231 [www.anglicans.live](http://www.anglicans.live)**

**Bank account: BSB 705 077 / Acc:00032931**

## Dates 13<sup>th</sup> November to 20<sup>th</sup> November

13 <sup>th</sup> Nov	<b>Sunday</b>
9am	Holy Communion
14 <sup>th</sup> Nov	<b>Monday</b>
9am-12pm	Parish Office Open
9am-3pm	Op Shop
15 <sup>th</sup> Nov	<b>Tuesday</b>
	Parish Office Closed (No office access)
4pm	Singalong group (contact Susan)
16 <sup>th</sup> Nov	<b>Wednesday</b>
9am-12pm	Parish Office Open
9am	Anam Cara (contact Charlie)
9am-3pm	Op Shop
6pm	Parish Council Meeting
17 <sup>th</sup> Nov	<b>Thursday</b>
9am-12pm	Parish Office Open
9am-3pm	Op Shop
6pm	Anam Cara (contact Charlie)
18 <sup>th</sup> Nov	<b>Friday</b>
9am-12pm	Parish Office Open
10am	Holy Communion
20 <sup>th</sup> Nov	<b>Sunday</b>
9am	Holy Communion

**This bulletin contains current announcements and the week's calendar and the sermon notes from the previous Sunday. Use our welcome booklet for info and contact details for regular activities. Keep it as a reference tool. We welcome any feedback on the booklet.**

[https://anglicans.live/s/welcomeBooklet\\_v2.pdf](https://anglicans.live/s/welcomeBooklet_v2.pdf)

## Community Engagemnet

### Ballina Region for Refugees

Run for Refugees

Sunday 20th November



The event is a 5 kilometre walk or run out and back from Ballina North Wall to Black Head car park past Shelley Beach.

A team of parishioners will be participating in this event. Walkers can be sponsored after church on Sunday 13th November. Contact Robin Delaney or Barry Campey for more information.

### Quota Alstonville's Creative Christmas Tree Event



Sat / Sun 26th & 27th November  
10am-3pm  
Alstonville Community Centre  
All proceed go to local charities.

Our Messy Church families have created a wonderful entry.



LET'S MAKE SOME  
JOYFUL NOISE!

Sing-a-long Group

In recess  
Tuesday 22nd &  
29th November.



Alstonville  
Anglicans  
6 The Avenue  
Alstonville  
anglicans.live

# To make you smile!



## SCAMS

Be aware that there are some email scams circulating at the moment. information is available at:

<https://www.scamwatch.gov.au/>.

**No clergy or staff would ever ask you for money via email. Always verify any such requests regardless of how urgent they seem!**

JOIN US!  
ALL WELCOME

VERGE GARDEN WORKING BEE

Sat. 12th November 8am

Community-On-the-Verge,  
a food garden in Alstonville,  
6 The Avenue  
Alstonville .

anglicans.live  
6628 0231





Behold the faces  
of Christmas!

What fun we had!!!!

Save the date:  
Next Messy Church  
Sunday 27th November  
4pm

## Good Governance

### Lawn Mowing Roster



The new roster November 2022 – November 2023 is now being created. We are looking for an extra team of 2 people to spread the load so that each team would only have 3 times per year. If you can help please contact Barry Campey 6628 3089

## Worship & Spirituality



**Enquire and sign up for one at Alstonville Anglican's parish office (66280231) to discuss either 'The First Christmas' by Borg and Crossan or 'Learning to Walk in the Dark' by Barbara Brown Taylor.**

**Five weeks commencing the week following Sunday 13<sup>th</sup> November – book provided.**

- 1 Monday 7pm Alstonville - The First Christmas  
Jo and Barry Brooks
- 2 Tuesday 1.30pm Ballina – The First Christmas  
Carol Stone
- 3 Tuesday 6pm Alstonville – Learning to Walk in the Dark  
Doug Bannerman and Robyn Hannah
- 4 Wednesday 7pm Macleans Ridges  
Learning to Walk in the Dark – Dave and Cathy Angus
- 5 Wednesday 6pm Alstonville  
Learning to Walk in the Dark – Geoff, Carol and Sherry Anne
- 6 Thursday 10am Alstonville  
Learning to Walk in the Dark – Chris Lockley
- 7 Thursday 3.30pm Emmanuel Anglican College  
The First Christmas – Greg Ezzy and Desiree
- 8 Thursday 7pm Alstonville – The First Christmas  
Alan and Helen Larsen

**The First Christmas** is about what the gospels really teach about Jesus' birth - stars moving across the sky, a virgin birth, angelic choirs ..... how believable, necessary, and relevant are the nativity stories for our faith in the 21st century?

**Learning to Walk in the Dark** is a personal account of the author's exploration of 'darkness'. She looks at the many aspects of darkness - fear, evil, losses, darkness of the soul .... many of which she has experienced in her life. Perhaps the overriding

aim, is learning to see darkness as a positive, indeed, to embrace the dark times that come in our life!

Further enquires to Greg Ezzy M 0412660742



Join the Celebration

## ST PETER & ST PAUL'S DAY

**27 NOVEMBER | 9AM**

Alstonville Anglicans  
6 The Avenue

We dedicate the meeting room as  
"The St Peter and St Paul's room"  
and unveil the St Peter and St Paul's  
stained-glass window installed in the  
meeting room.

On 26 November 2021 we celebrated the many years of ministry at St Peter and St Paul's and grieved the church's closure. On 27 November Sunday 9am we will have a special celebration service on the first-year anniversary of the closure, to be held at Alstonville Anglicans St Bart's Church Daley Street. This will also be an occasion for us to dedicate the meeting room as "The St Peter and St Paul's room" and unveil the St Peter and St Paul's stained-glass window that will be installed in the room.

### Sermon Notes

Preached on 6<sup>th</sup> November

### Remembrance Sunday

*Indeed they cannot die any more, because they are like angels and are children of God, being children of the resurrection. (Luke 20.36)*

Remembrance Day is a time when we remember “the fallen”. Or, more specifically, *our* fallen. The people on *our* side who “gave their lives for us”, victims of a horrifying human process called war. Or, as Laurence Binyon so movingly put it:



*They shall grow not old, as we that are left grow old;  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.*

Yes, of course; we *will* remember them, but the remembering in which we collectively engage seems to me to be a possessive thing, biased, one sided, short sighted; there is something missing. And because it is lop-sided, our collective memories, our contemporary myths, are lop-sided; prone to elicit ill-informed judgements, hatred, racism, xenophobia and so on.

A little over 50 years ago, I stood in a small WWI graveyard on a hilltop in Belgium. It comprised a roughly square plot of land within which lay a smaller square. It was shaded by a crown of mature trees, and, apart from the pathway that separated the inner square from the outer, the ground was covered in ivy.

Three plaques heralded the left, centre and right-hand sections. The left hand one identified a common grave for German soldiers, the right hand one for Allied soldiers, and the middle one for unidentified remains. That discovery left me in awe, because the fallen honoured there were all of the combatants who had fallen in a fierce 36-hour battle. An inclusive memorial to a communion of saints.

And so, today, I endeavour to talk about another kind of remembering, a more comprehensive way, perhaps.

Our Gospel for the day puts resurrection squarely in the frame. It was written by Luke, who also wrote The Acts of the Apostles. Taken together, they provide an extraordinary narrative tapestry.

The resurrection was (inevitably) first proclaimed in Israel, and Luke insists that such preaching presupposed the memory of the crucified Jesus in the repeated use of the phrase, “*this* Jesus”.



"This Jesus" points to a clearly identifiable man whose sentence of death was enacted within a particular political process and a widely known public event in which Luke's audience *took part*. This audience was not neutral, not innocent, for there were no uninvolved bystanders. The apostles in Luke's narrative are speaking to people with blood on their hands. <sup>i</sup>

The rhetoric of this preaching assumes that the hearers already belong *in* the story, that they were agents.

It is also clear that the whole of Acts has a particular focus on the city of Jerusalem. Acts preaches a 'risen' Christ directly to the people of that city, the people who condemned him to death, the people who deserted him, the people who killed him, the people who looked the other way.

In Luke, the people of Jerusalem are "Jews and gentiles alike", the "kings of the earth" (personified by Pilate and Herod), and "all the house of Israel that are gathered in this city". Judge, Jew and Roman, priest and people, king and commoner; it is the "city" thus constituted, that condemned and rejected God's holy Child; and it is in this city that the crucified is now proclaimed as risen.

Now, to simplify a long story, the crucified and risen one returns as judge of the judges, of the city. The condemned and the court change places and the victim becomes the judge. That is the point where most of us stop. Hurrah for victory and vindication. But in this, Luke introduces a startling and very profound reversal. The resurrection of the condemned Jesus is presented by the disciples not as a threat but as a *promise and a hope*.<sup>ii</sup>

Although the city is under judgement as resisting God's will, this does not mean that that the will of God ceases to be saving, even though the rulers and the people still "act in ignorance". As Peter said to the delinquent crowd in the portico:

And now, friends, I know that you acted in ignorance, as did also your rulers. ... Repent therefore, and turn to God ... so that *times of refreshing* may come from the presence of the Lord,

When we make victims – condemn, exclude, violate, diminish or oppress anyone – when we set ourselves up as judges, we become citizens of Luke’s city, and we are exposed to judgement ourselves.



The problem arising is that when I see that I have exposed myself to judgement, I become my own victim, no less than the one I judge; and the judge-victim relationship needs to be liberated. That, really, is what salvation is all about.

One of the leitmotifs of all the NT accounts of Jesus’ trial is that Jesus did not use counter-violence of any sort. For example, the First Letter of Peter says “When he suffered, he did not threaten”. (1 Peter 2.23). And the Gospel of John elaborates this point in a sophisticated reconstruction of the whole concept of “judgement”.

The tradition is clear that Jesus tendered no violence to any who turned to him in hope: he accepts, he does not condemn, resist or exclude. “His life is defined as embodying an unconditional and universal acceptance, untrammelled by social, ritual or racial exclusiveness”<sup>iii</sup>. And Jesus’ silent resignation at his trial is underlined.

For John, Jesus is judge because he is a pure victim who can *never* inflict violence, only *suffer* it; which means that he is a judge who will not condemn.

The exaltation of Jesus to be judge, to share the ultimate authority of God, is thus God’s proclamation to all earthly judges to the condemning court and the hostile city, that it is the pure victim alone who can “carry” the divine love, the divine opposition to violence, oppression and exclusion.<sup>1</sup> God is *a/ways* to be found with the powerless. And our *hope* is that God is to be found as we return to our victims seeking reconciliation, seeking to find in a renewed encounter with them the merciful and transforming judgement of Jesus, the “absolute victim.”

It is only a hop and step to the realisation that this judge-cum-pure-victim, Jesus Christ, holds the memories of both judge and victim. And that is where I hoped to arrive, to a transformed manner of remembrance-in-relationship. If our remembrance process is to have any kind of integrity, it must surely include the memories of all who have been involved in our conflicts, be they personal, national or international; be they friend, foe, or non-combatant. The tomb of the unknown soldier is a mute, symbolic, testament to that.

Furthermore, on the national front, we might grace our ceremonies with the inclusion of the conflicts associated with the coming of white people to Australia. Otherwise, our ceremonies fail to recognise the fact that *all* the people of Australia are *human*. We share a common humanity, complete with its failings and its beauties. If we do not grasp this, we are not really open to the possibility of ordinary human relationship with an atrociously victimised group, the First People of this land.

The foundational ideology professed by all political parties at the time of Federation was blatantly racist. And although the white Australia policy was abolished in 1973, that racism remains a virulent force. Glenn Loughrey, Chair of the National Aboriginal & Torres Strait Islanders Anglican Council recently wrote:

The first People of this land remain outcasts on their own countries, suffering vilification and violence based solely on the contrived category of race. ... Race defines who is competent or not and who has the power to decide; who is or is not a human being and who has the power to decide; and who is and is not seen and heard. <sup>ii</sup>

The "city" to which we belong, the Australian Jerusalem, the city of rejection, the city full of ordinary folk like you and me, would do well to approach our victims in humility, seeking healing and grace for all. What better place to start if not in our Remembrance Day ceremonies.

In the name of the Risen Crucified One.

Amen. Doug Bannerman © 2022

<sup>1</sup> Rowan Williams *Resurrection: Interpreting the Easter Gospel* (London: Darton Longman and Todd 2002) <sup>1</sup> *Ibid* <sup>1</sup> *Ibid* <sup>1</sup> *Ibid*  
<sup>1</sup> The Revd Canon Glenn Loughrey, "Wiradjuri Honouring Our Lost – Cassius Turvey", November 2022. Glenn is the Chair of the National Aboriginal & Torres Strait Islanders Anglican Council

## Sentence of the Day

May the Lord of peace himself give you peace at all times in all ways.  
2 Thessalonians 3.16

## Collect

Lord God of all the ages,  
the One who is, who was, and who is to come:  
stir up within us a longing for your kingdom,  
keep our hearts steady in times of trial,  
and grant us patient endurance until the Sun of justice dawns.  
We make our prayer through your Son, our Lord Jesus Christ,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever. Amen.

## Luke 21.5-19

<sup>5</sup> When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, Jesus said, <sup>6</sup> 'As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down.' <sup>7</sup> They asked him, 'Teacher, when will this be, and what will be the sign that this is about to take place?' <sup>8</sup> And he said, 'Beware that you are not led astray; for many will come in my name and say, "I am he!" and, "The time is near!" Do not go after them. <sup>9</sup> 'When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately.' <sup>10</sup> Then he said to them, 'Nation will rise against nation, and kingdom against kingdom; <sup>11</sup> there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven. <sup>12</sup> 'But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. <sup>13</sup> This will give you an opportunity to testify. <sup>14</sup> So make up your minds not to prepare your defence in advance; <sup>15</sup> for I will give you words and a wisdom that none of your opponents will be able to withstand or contradict. <sup>16</sup> You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. <sup>17</sup> You will be hated by all because of my name. <sup>18</sup> But not a hair of your head will perish. <sup>19</sup> By your endurance you will gain your souls.