



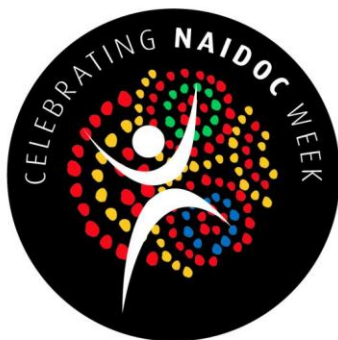
Alstonville
Anglicans

Sunday 15th November 2020

Welcome back

- Sunday@9am Anglican Service in the Ministry Centre
- Sunday@10am online via webpage www.anglicans.live
- Wednesday 9am & Thursday 6pm at St Bartholomew's
- Friday 10am Anglican Service in the Ministry Centre

Pentecost 24



**Always Was,
Always Will Be.**

8-15 NOV 2020

Sharing the Good Life

We acknowledge the Bundjalung people,
Traditional custodians of the Land.
Our doors are open: LGBTQIA+ welcome here.
Streaming licence CCLI#690910

Thought for the week

Always Was, Always Will Be

NAIDOC Theme 2020 'Always Was. Always will Be.' The 2020 National NAIDOC Week theme has been developed to shine a focus on the length of Aboriginal and Torres Strait Islander occupation of Australia. In our narratives Aboriginal people talk of continuous occupation of being here when time began, we are part of the Dreaming – past, present and future. Anthropologists and archaeologists have dated our sites to being hundreds of thousands of years old, in fact recording some of these sites as being the oldest on this planet. Additionally, the NAIDOC theme seeks to get the community to explore and learn about, and appreciate the wealth and breadth of Indigenous Nations, languages and knowledges of this continent. Exploring and learning about Indigenous understandings of the environment, plants, animals, greater astronomy and cosmology, waters, land use and protection, Indigenous sciences and maths. We need to question ourselves and understand:



How does learning these knowledges expand current western teachings to have a greater understanding of the world around us as individuals, as a community of learners and activists in looking after our environments?

<https://www.naidoc.org.au/sites/default/files/files/2020-naidoc-teaching-resources.pdf>

Liturgy for 15th November

Sentence of the Day

God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ. Therefore encourage one another and build up each other. 1 Thessalonians 5.9, 11

Opening Song

Fill The World With Love

In the morning of my life I shall look to the sunrise.
At a moment in my life when the world is new.
And the blessing I shall ask is that God will grant me,
To be brave and strong and true,
And to fill the world with love my whole life through.

(Chorus)

And to fill the world with love
And to fill the world with love
And to fill the world with love my whole life through

In the noontime of my life I shall look to the sunshine,
At a moment in my life when the sky is blue.
And the blessing I shall ask shall remain unchanging.
To be brave and strong and true,
And to fill the world with love my whole life through

(Chorus)

In the evening of my life I shall look to the sunset,
At a moment in my life when the night is due.

And the question I shall ask only I can answer.
Was I brave and strong and true?
Did I fill the world with love my whole life through?

Readings

Matthew 25:14-30

¹⁴ "For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; ¹⁵ to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. ¹⁶ The one who had received the five talents went off at once and traded with them and made five more talents. ¹⁷ In the same way, the one who had the two talents made two more talents. ¹⁸ But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. ¹⁹ After a long time the master of those slaves came and settled accounts with them. ²⁰ Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' ²¹ His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' ²² And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' ²³ His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' ²⁴ Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; ²⁵ so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' ²⁶ But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? ²⁷ Then you ought to have invested my money with the bankers, and

on my return I would have received what was my own with interest.
²⁸ So take the talent from him and give it to the one with the ten talents. ²⁹ For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. ³⁰ As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

Closing Song

1. May we be a shining light to the nations.

A shining light to the peoples of the earth.

Till the whole world sees

the glory of your name.

May your pure light shine through us.

2. May we bring a word of hope to the nations.

A word of life to the peoples of the earth.

Till the whole world knows

there's salvation through your name.

May your mercy flow through us.

Reflection

A reflection on Matthew 25:1-13

Remembrance Sunday

According to an old tradition preserved in the Palestinian Targums, wrote Ron Hendel, the Hebrew Bible is the "Book of Memories" (ספר) (דנבריא) ... The remembered past, is the material with which biblical

Israel constructed its identity as a people, a religion, and a culture.”ⁱ

Ernest Renan states that *national identity* depends on “the possession in common of a rich legacy of memories”; but significantly, he adds, “*Forgetting*, I would even go so far as to say *historical error*, is a crucial factor in the creation of a nation.”ⁱⁱ I would add that it is a stumbling block.

National, ethnic, and religious identities are founded on a complex dialectic of memory and forgetting. Israel’s OT memories, a mixture of history, poetry and mythology “are inevitably laced with the unhistorical”,ⁱⁱⁱ coloured by literary influences, and political and religious interests. “Culture, history and memory interweave in the biblical accounts of the Patriarchs, bringing to us a past that is”, in Rendel’s words, “a marvellous blend of public memory, religious vision, and literary brilliance”.^{iv}

Today we have Remembrance Sunday in mind. And, as time goes by, I wonder more and more what exactly are we supposed to remember? Is what we “remember” on this day truly historical, or is it a slowly developing mythology? What will the people of the year 4000 CE be saying about our memories – supposing they have access to them? What will *their* remembrances be?

The other day I noticed, perhaps belatedly, that the memorial in the Elizabeth Ann Brown Park is now partly cordoned off with notices saying, “Sacred War Memorial, Please Keep Off.”

Firstly, and particularly in view of the fact that this is NAIDOC Week, it is insensitive to the Bundjalung Nation, the traditional owners of the land which hosts our Memorial; and upon whose land I preach today. The absurdity of the demand is illuminated in the shocking disregard white culture has for Aboriginal Memorials of similar ilk.

Secondly, my dictionary defines the word sacred as meaning “connected with God (or the gods) or dedicated to a religious purpose and so deserving veneration. So, do we have the seeds of a new religion in our local park? Who is responsible? And will it have a temple like ancient Israel? The National War Memorial perhaps? My imagination reels. A new priesthood of uniformed officers whose habits could well outdo the colourful fineries of the best Catholic liturgical garb?

What exactly are we supposed to remember? And what is an appropriate way to do so? Canon Rachel Mann in her book *Fierce Imaginings*, wants us to hear “some of the lost and never-heard voices of the Great War”.

... to take seriously the stark truth about the loss that the First World War brought about: the loss of countless young men, whose voices never counted in the first place in our society; the loss of the capacity to talk about their wounded experiences by those who survived; the loss of certain myths about manhood; and the loss of a God who providentially ordered history and protected his own.

v

With a nod to Ronald Rendel, we must bear in mind that stark truths, especially unacknowledged ones, the hidden ones, tend to get lost in mythologies “laced with the unhistorical”, or disappear altogether.

In 1959, Geoffrey Hill published two sonnets under the title “Two Formal Elegies for the Jews of Europe”. Much of his work explores the use of art as an act of atonement to give voice to the victims of the Holocaust, and that bears witness to other historical atrocities, all in a world that has become “witness-proof”. The second sonnet ponders the worth and actual nature of sacrifice.

2

For all that must be gone through, their long death
Documented and safe, we have enough
Witnesses (our world being witness-proof),
The sea flickers, roars, in its wide hearth.
Here, yearly, the pushing midlanders stand
To warm themselves; men brawny with life,
Women who expect life. They relieve
Their thickening bodies, settle on scraped sand.

Is it good to remind them, on a brief screen,
Of what they have witnessed and not seen?
(Deaths of the city that persistently dies...?)
To put up stones ensures some sacrifice,
Sufficient men confer, carry their weight.
(At whose door does the sacrifice stand or start?)
1959^{vi}

Erecting historical monuments, says Hill, to the Holocaust ensures "*some sacrifice*" by "*sufficient men*" who carry their weight, but in his sonnet the words "some" and "sufficient" vibrate with doubt.

And, the poet draws attention to "the inadequacy of witness, which can never fully recapture and convey the experience of the past to those living in the present, even for those events that seem relatively recent." He "contrasts what is 'witnessed' with what is 'seen'," and he points to the "deficiencies of memory, as though even those who lived through traumatic events cannot fully comprehend them".

"That", said Mark Oatley, "is why we need visible memorials: if we are not to be dishonest, shallow and unreal we need to make the invisible visible."^{vii} And today's memorials have a much broader canvas, for the unknown and unacknowledged are also represented. Let it be so; but let us not turn them into temples for sacred festivals.

The original motive for Remembrance Day was, quite simply, to remember the fallen. But that simplicity embraces the unthinkable horror that war brings to individuals, communities and nations. The two-minute silence was first proposed by the Mayor of Cape Town in 1918 – for the whole city, marked by the noon day gun on Signal Hill. It was an awesome experience for the Cape Town citizens. The whole city, silent as a grave. Every day from 14 May 1918 to 14 May 1919

So – what do we remember? Certainly, the fallen, the maimed, the mangled lives; but also, perforce, the unknown that has escaped the notice of history and narrative – that is to say, the things we do not know, or have forgotten, or do not wish to bring to mind. So, when we say, “Lest we forget,” let our remembrance be not only for the things we know as historical fact, but also the things we do not know – “Not known because not looked for”, as T S Eliot might have put it.^{viii} George Eliot’s concluding paragraph of *Middlemarch* gives eloquent expression to this.

... the good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs.

The other dimension of remembrance, as Mark Oatley remarked, is the “non-negotiable God-given dignity and preciousness of each human life, the beauties and strength of friendship and love, the courage of working for what is just and fair.”^x These, too, we must remember in their purity. That is why a pledge for the future is now part of remembrance services. For “we cannot talk about freedom without embracing responsibilities and values”.^x

Let us know. Let us remember. Let us change. Lest we forget.
Amen.

¹ Ronald Hendel *Remembering Abraham; Culture, Memory, and History in the Hebrew Bible* Oxford University Press (2005) Preface pX

¹ E. Renan, "What Is a Nation?" in *Nation and Narration*, ed. H.Bhabha (London: Routledge, 1990), 19, 11 (French original, 1882) my italics – Among the many recent studies of these issues, see particularly B. Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, 2nded. (London: Verso, 1991), 187–206 ("Memory and Forgetting"); and A. D. Smith, *Myths and Memories of the Nation* (Oxford: Oxford University Press, 1999).

¹ Op cit Ronald Hendel pX

¹ Ibid

¹ See Fr Kevin Morris, see <https://www.smaaa.org.uk/wp/worship/services/preachers-and-sermons/sermons-by-fr-kevin-morris/remembrance-sunday-2017-sermon-by-the-vicar-fr-kevin-morris/>

¹ From "Two Formal Elegies: For the Jews in Europe", Geoffrey Hill (UK, 1932-2016)

¹ Stephen William Grace, PhD "Forms of Memory: The Sonnet in Contemporary British and Irish Poetry" (University of York, English and Related Literature September 2019 p28)

¹ Mark Oatley Monday 12th November, 2007. See <https://www.st-albans.dk/publications/sermons/remembrance-sunday-2007/>

¹ T S Eliot "Little Gidding" lines 248, 249

¹ Op cit Mark Oatley

¹ Ibid

Worship & Spirituality



Getting ready
for the mystery
of Christmas

Alstonville Anglicans
Sunday 22nd November
4pm

St Peter & St Paul's

The next service will be Sunday 22nd November 2020.



We are praying for you.

Every Monday 10am

Join us in St Bartholomew's or submit your prayer requests online

Anam Cara

Anam Cara means soul friend. Guided Meditation is offered Wednesdays 9am and non-guided silence on

Thursdays at 6pm, following an abbreviated compline (prayer at the end of the day).



What's your favourite Hymn or Song?

Juke Box Sunday 15th November

Did you know November 18th is the feast day of St Cecile, patron saint of music? It is written that as the musicians played at her wedding, she "sang in her heart to the Lord."

Community Engagement



Play Place

Has resumed meeting on Thursdays at 9.30am and runs each week during School Terms. A fun time of friendship, stories, music, craft and playing, with a break for morning tea and a cuppa for parents and carers.



Sew helpful

Come along on Mondays from 1.00pm to 3.00pm. Not everyone brings a craft project! You can learn a new skill, work on a project, or just enjoy the company. All welcome!

Quota Creative Christmas Tree Event

Entry forms available from the office.

We need your help!

Alstonville Anglicans Twilight Christmas Fair

Friday 4 December, 3.30pm

Stalls:

- Cake stall
- Craft stall
- Cards and gifts stall
- Plants stall
- Sausage sizzle
- Colouring-in activity for the children
- Christmas Hamper raffle
- Festive music

We need:

- Items for the stalls
- Assistance to run the stalls
- Helpers to set up and pack down

Please contact:

- Graham Ireland
- Robyn Beck (cakes)
- Mary Ireland (craft)
- Carol Stone (cards and gifts)
- Barbara Fewtrell (plants)
- Gail Burley (raffle)
- Brian Delaney (sausage sizzle)

Let's share the joy of Christmas with one another and our local community.

Finance

Alstonville Anglicans - Offertory Options

We give thanks to God for all people making offertories to the vision of God's Kingdom here on earth.

Your offertory can be made using the following options:

- Direct transfer to our bank account
BSB 705 077 / Acc: 00032931
- Parish Provider - Direct debit through Anglican Funds - Forms available from the office
- Cheque to Alstonville Anglicans (PO Box 451, Alstonville 2477 or Offertory Plate)
- Offertory envelopes
- Cash

Thank you for your support.

ANGLICAN PARISH OF ALSTONVILLE

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman	0402 764 969
	priest@anglicans.live	
Associate	The Reverend John Kidson	0411 394 213
	The Reverend Geoff Vidal	0447 645 456
	The Reverend Doug Bannerman	0418 182 450
	The Reverend Greg Ezzy	0412 660 742
Parish Office:	The Ministry Centre, 8 The Avenue, Alstonville	
Telephone:	6628 0231	
Postal:	PO Box 451, Alstonville NSW 2477	
e-mail:	office@anglicans.live	website: anglicans.live

The Anglican Op Shop 1 The Avenue, Alstonville **Tel:** 6628 8777



Alstonville
Anglicans

Twilight Christmas Fair

**BE PART OF
SOMETHING
SPECTACULAR!**

Friday 4th December
3.30pm—7.00pm
6 The Avenue Alstonville

Immerse yourself in an enchanting world of COVID safe celebration, clowns, cards, crafts, cool plants and Christmas hampers





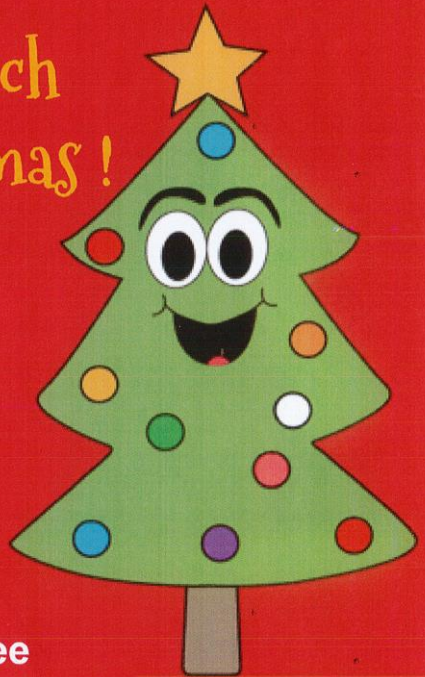
Alstonville Quota Creative
Christmas Tree and
Teddy Bear Display
Sat/Sun 28th 29th November 2020

Don't let
the 'Covid' grinch
steal our christmas!

Trees on display at the
Uniting Church Hall
Alstonville

Open to the public
Sat 28th 10am-3pm
Sun 29th 10am- 3 pm

Vote for your favourite tree
and enjoy light refreshments



\$2 Entry
Proceeds - Local Charities

Enquiries to enter a tree: Susan 0266 285 302 or
Dot 0423150048 email: quotaalstonville@gmail.com

