



Alstonville Anglicans

Pentecost 6

Sunday 17th July 2022

Welcome, so good to see you.

Sentence of the Day

In returning and rest you shall be saved; in quietness and trust shall be your strength. Isaiah 30.16

Collect

Eternal God,
you draw near to us in Christ
and make yourself our guest:
amid the cares of our daily lives,
make us attentive to your voice
and alert to your presence,
that we may treasure your word above all else.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever. Amen.

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

Bank account: BSB 705 077 / Acc:00032931

Dates 17th July to 24th July

17 th July	Sunday
9am	Holy Communion
18 th July	Monday
9am-12pm	Parish Office
9am-3pm	Op Shop
10am	Anam Cara
19 th July	Tuesday
	Parish Office Closed (No office access)
4pm	Singalong group (contact Susan)
20 th July	Wednesday
9am-12pm	Parish Office
9am	Anam Cara (contact Charlie)
9am-3pm	Op Shop
6pm	Parish Council Meeting
21 st July	Thursday
9am-12pm	Parish Office
9am-3pm	Op Shop
6pm	Anam Cara
22 nd July	Friday
9am-12pm	Parish Office
10am	Holy Communion
23 rd July	Sunday
9am	Holy Communion
4pm	Messy Church Bonfire

Good Governance

Planned Giving
made easy

Application forms
available today



Have you downloaded our App?
'Alstonville Anglicans'

1. Download the app from the app store or google play.
2. Sign-up to create an account.
3. Update your profile.
4. Access the member directory.

COVID and Mask Wearing Update

Facts:

- There are currently 10,000 reported COVID cases a day in NSW.
- In the 2 years 2020-2021 there were 2,000 COVID deaths in Australia. So far in 2022 there have been 8,000 COVID deaths in Australia.
- Full vaccination decreases the risk of COVID death by 80% - even new variants.
- Risk of death from COVID increases with age such that 80-90 year olds with COVID have a 1 in 50 risk of dying.
- NSW Health has recommended that restrictions including mandatory mask wearing be reintroduced. The NSW Government has not taken this advice.

- Proper mask wearing more than halves the risk of getting or transmitting COVID.

With these facts in mind, the Parish COVID Committee has met and recommends that we all wear masks in Church Services and volunteering at the Op Shop. Mask wearing is, of course, not mandatory, but is strongly recommended.

Worship & Spirituality



 **Messy Church** 
Bonfire
Sunday 24th July 4pm
 Paul & Leslie Earner's home
 20 Lismore Road
 Alstonville
 Phone: 0416 280 140

Bring: chairs, mugs, rugs, sturdy shoes, torches, slice or cake for sharing.

Community Engagement



LET'S MAKE SOME JOYFUL NOISE!
Sing-a-long Group
Tuesdays 4pm
St Bartholomew's Church
All Welcome!


 Alstonville Anglicans
 6 The Avenue
 Alstonville
 anglicans.live



AREA appreciates your ongoing support for Bruce Fleming's 'mission' at Altonville High School

Financial statements now available in the church or office.

Contact: John Noble 0414 285 132

Sermon Notes Luke 10. 25-37 for 10th July

The Good Samaritan

Parables are polyvalent meaning that there are many meanings and layers. One obvious meaning of the parable of the Good Samaritan is the moral impulse for us to care for others. We are to care for others beyond who they are, beyond any tribal markers. We see the truth of this parable being lived out consistently in hospitals rather than churches. Emergency Room doctors and nurses care for whoever is on the bed in front of them regardless of what labels they carry. In the early days of the flood, we saw the parable being lived out too: people rushed to assist any who needed help regardless of who they were. Be nice and help everyone ... is that enough of an interpretation for this parable in Luke 10.25-37? I suggest that there may be a deeper challenge to the story. If the only point of the parable is to remind us to care for others no matter who they are the story could easily have a Samaritan in the ditch and a Jew caring for him. The provocation of "very good" Jews failing to show mercy, but a "wicked, evil" Samaritan having compassion challenges how we see the world and invites a deeper reading of the parable. The parable upends our categories of good vs bad, sacred vs profane and victim vs helper. If we are too comfortable reading and hearing the parable, we are probably missing the point. The parable is meant to shake us and open our eyes and examine the labels we give to ourselves and

others. For example, how would we feel if the parable described a good and holy paedophile assisting a child abandoned in a ditch. We would be shocked. The parable wants us to pause and hesitate about how we think of the world, ourselves, and people. In the pause and hesitation, we have an opportunity to re-examine our political, religious, and social assumptions about how the world works.

Pause and hesitate – that is what I suggest the parable is inviting from us – pause and hesitation. As I pause and hesitate what attracts me most in this parable is the person in the ditch. The resurrection moment happens when the Samaritan looks at the person in the ditch and something moves in him, and he changes. The story hinges on the brokenness of the person in the ditch and the gaze of the one looking at him. Without this moment of connection, we have no parable. There is an unbearable grace that the person in the ditch offers – an inconvenience to our institutions, a moment of solidarity with Samaritan outsiders now empowered with the opportunity to help another. The man in the ditch teaches us that there is a profound grace in allowing others to care for you.

Perhaps we could consider an invitation to locate ourselves in the story, but specifically to pinpoint ourselves in the wounded one, lying broken in a ditch. Notice how everyone in the story is defined, except him. There is something about being stripped naked that undresses us of the usual names and labels we give ourselves.

If you haven't yet found yourself in the ditch in the middle of nowhere between where you were and where you had imagined yourself to be going, don't worry your turn will come. Whether it be through grief, the experience of failure, after a diagnosis, a transition in faith, an existential crisis, we all have a turn in the ditch. I wonder what will save us then? Will it be what we believe about eternal life? Will our understanding of the law of God save us? Will our membership of a church or other institutions be what helps us? What will save us? Who will shock us with a fresh face of God?

The Gospel of Luke is constructed around a geographical theme. The Lukan story journeys gradually towards Jerusalem where the climax of the story takes place: the death and resurrection of Jesus. In the parable of the Good Samaritan, we have the broader journey of the Gospel of Luke summarised in a parable that foretells the journey ahead. What happens to the traveller in the parable of the Good Samaritan is a summary of what happens to Jesus in the Gospel of Luke. Like the traveller in Luke 10.25-37, Jesus journeys to Jerusalem. Like the traveller Jesus is also attacked, beaten, stripped naked, and left for dead. The religious elite are spectators and colluders in both the traveller's and Jesus' story. While it was the Samaritan who tends the wounds of the injured man with oil and wine, in Jesus' story it is other outcasts – the women – who tend the wounds of Jesus crucifixion with oil and spices.

The Gospel of Luke has a geographical structure where the narrative journeys towards Jerusalem as the climax of the story; this is more than a clever literary device. Just as the narrative journeys toward Jerusalem so too are our lives a journey toward Jerusalem and therefore a continuation of the Gospel story. Jerusalem symbolises many things. At one level Jerusalem symbolises speaking truth to power, both religious and political. At another level Jerusalem symbolises how we live the story of self-sacrificing love that led Jesus towards Jerusalem, towards crucifixion and ultimately the transformation that love brings about – Resurrection.

Like the traveller in the parable and like Jesus, our journey to Jerusalem may also be fraught with danger. We too might be stripped naked, beaten, and left for dead. It may be that the parable already has resonance for us. It may be that we have already found ourselves in a dark ditch, beaten, stripped naked, while faithful followers walk on by, not because they are mean or busy or couldn't care, but because they are literally on the other side and have no ability to look on darkness or doubt or see the ditches. Being beaten up, stripped naked and in a ditch is beyond the resources of the faith-bearing priest and Levi, they cannot enter the ditch and look at you without putting their own faith at risk so they do the best they can. Barbara Brown Taylor describes her own

experience of being in a ditch between Jericho and Jerusalem in "Learning to walk in the dark" (2014:8):

I call it "full solar spirituality," since it focuses on staying in the light of God around the clock, both absorbing and reflecting the sunny side of faith. You can usually recognize a full solar church by its emphasis on the benefits of faith, which include a sure sense of God's presence, certainty of belief, divine guidance in all things, and reliable answers to prayer. Members strive to be positive in attitude, firm in conviction, helpful in relationship, and unwavering in faith. This sounds like heaven on earth. Who would not like to dwell in God's light 24/7? If you have ever belonged to such a community, however, you may have discovered that the trouble starts when darkness falls on your life, which can happen in any number of unsurprising ways: you lose your job, your marriage falls apart, your child acts out in some attention-getting way, you pray hard for something that does not happen, you begin to doubt some of the things you have been taught about what the Bible says. The first time you speak of these things in a full solar church, you can usually get a hearing. Continue to speak of them and you may be reminded that God will not let you be tested beyond your strength. All that is required of you is to have faith. If you still do not get the message, sooner or later it will be made explicit for you: the darkness is your own fault, because you do not have enough faith.

When we do find ourselves in the ditch and those with an enviable simple faith walk by not because they don't care but because the dark is too dazzling and too puzzling, perhaps the ultimate Good Samaritan is the darkness itself. Perhaps it is darkness that will be our Good Samaritan that reaches us to bless us with a fresh and shocking face of God. As Barbara Brown Taylor puts it: "I have learned things in the dark that I could never have learned in the light, things that have saved my life over and over again, so that there is really only one logical conclusion. I need darkness as much as I need light."

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