



Alstonville Anglicans

Pentecost 15

Sunday 18th September 2022

Welcome, to the Season of Creation



During the Season of Creation, Christians worldwide are *listening* to the voice of creation. We invite you to *tune in to your senses* and really listen. Why the voice of creation? These voices have been muted for far too long.

- The voices of *Indigenous Peoples*.
- The voices of our *suffering sisters and brothers*.
- The voices of *all members of God's creation*.
- The voice of *the Earth*.

*The heavens are telling the glory of God,
...their voice is not heard; yet their voice
goes out through all the earth, and their
words to the end of the world. Psalm
19:1-4*

Creation never stops proclaiming...
But are we listening?

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.

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Dates 18th September to 25th September

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

This bulletin contains current announcements and the weeks 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

Good Governance



Mask wearing is not mandatory but is highly recommended

Community engagement

Memorial Service

The Alstonville RSL Sub-Branch is holding a service in honour of Her Majesty Queen Elizabeth II on Thursday 22nd September 11am at Elizabeth Ann Brown Park.



Church Opening

The church is open daily from 9am – 3pm for prayer and reflection during this official mourning period. There is a condolences book in the church. Please feel free to add your messages.

Sylvia Hannah

Sylvia passed away peacefully at home surrounded by her family who cheered her on her way. The **probable** funeral date and time is Monday 26th September 9.30am.

To make you smile!



Did you hear about
the restaurant on
the moon?
Great food but no
atmosphere!



Worship & Spirituality



The Burning Bush

Ex 3, 1-12

**Listen to the
Voice of Creation
SEASON OF CREATION 2022**

***I have heard their cry...I know their sufferings...Come,
now! I will send you...I will be with you.***

Ex 3: 1-12

The burning bush is the Symbol for the Season of Creation 2022.

Today, the prevalence of unnatural fires is a sign of the devastating effects that climate change has on the most vulnerable of our planet.

Creation cries out as forests crackle, animals flee, and people are forced to migrate due to the fires of injustice.

On the contrary, the fire that called to Moses as he tended the flock on Mt. Horeb did not consume or destroy the bush. This flame of the Spirit revealed God's presence. This holy fire affirmed that God heard the cries of all who suffered and promised to be with us as we followed in faith to our deliverance from injustice.

In this Season of Creation, the symbol of the burning bush is a sign of God's Spirit who calls us to listen to the voice of creation.
<https://seasonofcreation.org/>

Reflecting on the state of our planet can feel overwhelming, but we can all do something. What is burning in your heart? What are you drawn to? What inspires or moves you to take action?



No Messy Church
in September
school holidays.
See you next term.

Sermon Notes
Preached on 11th September

"Listening to Creation" Luke 15.1-10

The experience of being lost and the experience of losing something or someone precious is different. We all have our own stories to tell of the experience of being lost; be it in the middle of an Australian forest or lost in an unfamiliar city with unforgiving traffic blaring out its impatience. It is an awful feeling being lost.



Worse than being lost is the experience of losing a precious something or someone. Even as you remember the moment of loss the gut contracts and breathless anxiety may take over the breathing and the thinking.

Why is it that losing something or someone precious has us on our knees? The experience of loss evokes a sensation of **helplessness** and **vulnerability**. We push away shadow experiences of helplessness and vulnerability, yet this is where our growth lies. In her book, *An Altar in the World*, Barbara Brown Taylor makes a strong case for these virtues of helplessness and vulnerability. She argues that lostness makes us “stronger at the edges and softer at the centre.” Lostness teaches us about vulnerability. About empathy. About humility. About patience. Lostness shows us who we really are, and who God really is.

The three stories of being lost and found are unique to the Gospel of Luke but utterly precious in our Christian proclamation on the nature of God’s grace. What I notice about the three lost and found parables within the one chapter of Luke is that they seem to offer three different responses to the experience of losing what is precious. The first two stories show people actively in search of what was lost. The shepherd searches for the sheep in a wide arc. The householder pays close attention to detail in her search. The third parable, the story of the prodigal son, there is no searching at all. Instead, the father “holds space” in a constant attitude of welcome embrace in the hope that his son returns.

We may misread the parables. We may be tempted to think of the lost lamb and the lost coin as representing “sinners” “out there” or those that do not belong. This is not how the parable reads. The lost lamb in the first parable belonged to the shepherd’s flock.

The coin in the second parable belongs to the woman *before* she lost it. Both the lamb and the coin belonged from the very beginning of the story; thus, these parables are not about welcoming the lost and least who are beyond us. These parables are not about evangelical zeal or winning converts. Instead, these are parables about lostness and leastness **on the inside**. God is not found in the fold with the 99 sheep. God is not in the house comfortably polishing the 9 coins. **God is where the lost are.**



The **season of creation 2022** is about **listening to the voice of creation**. As I listen to the voice of creation singing within this parable creation asks: What creatures and elements of Creation have we ignored and need to restore to the circle of our concern? What parts of creation were part of us that we have pushed away?

At the level of the individual self, we have overemphasised rationality and intellectual output, pushing away signals from our body to rest and recover. Like the lost sheep sidelined from the flock, the needs of our body have been sidelined.

At the level of community, we value that which can be monetised. Nature, trees, insects, streams and rivers, and other parts of creation that do not make a profit are abused not protected. We are reminded in *Laudato Si* that Creation has “an intrinsic value” which is “independent of [its] usefulness. Each organism, as a creature of God, is good and admirable in itself.” (#140). When we abuse God’s wonderful creation, we hurt ourselves. In *Laudato si*, Pope Francis says “The human environment and the natural environment deteriorate together; we cannot adequately combat

environmental degradation unless we attend to causes related to human and social degradation. In fact, the deterioration of the environment and of society affects the most vulnerable people on the planet... The impact of present imbalances is also seen in the premature death of many of the poor." (#48)

In *Laudato Si'* (2015), Pope Francis shares the attitudes and changes within us that can result from undergoing an ecological conversion during this season of creation:

- gratitude and gratuitousness (recognition that the world is God's loving gift)
- generosity in self-sacrifice and good works
- a loving awareness of a universal communion with the rest of creation
- greater creativity and enthusiasm in resolving the world's problems
- a feeling of responsibility based on faith

Jesus invited people to imagine a world where God reigns, and then to act accordingly. He lived the message that he proclaimed. If we imagine a world where God reigns and live into that future, it might sound something like the letter to the future written by Gamilaraay astronomer Karlie Noon and Kamilaroi astrophysicist Krystal de Napoli in their book *Astronomy: Sky Country*: "The year is 2044 and Country has never been healthier. There is more fish than plastic in the ocean, bushfires have been mitigated by right burns, and the skies are dark because of smart lights, helping people rest and nocturnal animals go about their business and the birds return. 'Earth is now a place where knowledge is respected regardless of the race or qualifications' of the knowledge holders. Everyone has become a custodian of Country, working alongside the Creator. There is new life to come." May it come true.

Desiree Snyman

Sentence of the Day

You know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich. 2 Corinthians 8.9

Collect

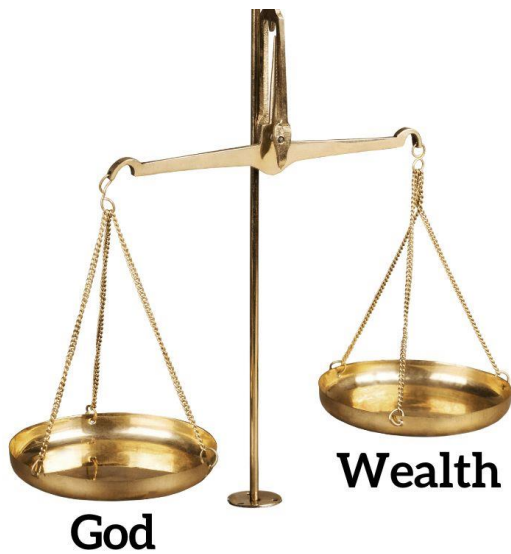
O God,
you are rich in love for your people:
show us the treasure that endures and,
when we are tempted by greed,
call us back into your service
and make us worthy to be entrusted with the wealth that never fails.

We ask this 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 16.1-13

¹ Then Jesus said to the disciples, 'There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. ² So he summoned him and said to him, "What is this that I hear about you? Give me an account of your management, because you cannot be my manager any longer." ³ Then the manager said to himself, "What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. ⁴ I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes." ⁵ So, summoning his master's debtors one by one, he asked the first, "How much do you owe my master?" ⁶ He answered, "A hundred jugs of olive oil." He said to him, "Take

your bill, sit down quickly, and make it fifty.” ⁷ Then he asked another, “And how much do you owe?” He replied, “A hundred containers of wheat.” He said to him, “Take your bill and make it eighty.” ⁸ And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. ⁹ And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes. ¹⁰ ‘Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. ¹¹ If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? ¹² And if you have not been faithful with what belongs to another, who will give you what is your own? ¹³ No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.’



2022 SEASON OF CREATION PRAYER

Creator of All,

From your communion of love your Word went forth to create a symphony of life that sings your praise.

By your Holy Wisdom you made the Earth to bring forth a diversity of creatures who praise you in their being. You called human beings to till and keep your garden. But we turn in on ourselves and away from our co-creatures.

We fail to listen to the cries of the poor and the needs of the most vulnerable. We silence the voices of those who hold the traditions that teach us to care for the Earth. We close our ears to your creative, reconciling and sustaining Word that calls to us through the Scriptures.

Creation cries out as forests crackle, and animals alike flee the fires of injustice that we have lit by our unwillingness to listen.

In this Season of Creation, we pray that you would call to us, as from the burning bush, with the sustaining fire of your Spirit. Turn us from our inward gaze. Teach us to contemplate your creation, and listen for the voice of each creature declaring your glory.

Give us hearts to listen, enlighten us with your grace, and fill us with the hope to quench the fires of injustice with the light of your healing love that sustains our common home.

In the name of the One who came to proclaim good news to all creation, Jesus Christ. Amen.