



Alstonville Anglicans

Pentecost 2

Sunday 19th June 2022

**Welcome,
so good to see you.**



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.

Alstonville Anglicans

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

Bank account: BSB 705 077 / Acc:00032931

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

Dates 19th June to 26th June

19 th June	Sunday 9am Holy Communion
20 th June	Parish Office 9am – 12pm Op Shop 9am – 3pm 10am Anam Cara praying for Community
21 st June	Tuesday Parish Office Closed (Please refrain from accessing the office at this time)
22 nd June	Parish Office 9am – 12pm Anam Cara 9am Op Shop 9am – 3pm
23 rd June	Parish Office 9am – 12pm Op Shop 9am – 3pm World Refugee Day Anam Cara 6pm
24 th June	Parish Office 9am – 12pm Friday 10am Holy Communion
26 th June	Sunday 9am Holy Communion Messy Church 4pm Refugees are Welcome!

Good Governance

Sign Up for Planned Giving

To lessen the burden on volunteers and to reduce risk around cash handling and storage on property, you are encouraged to sign up for Planned Giving. Forms for signing up for Planned Giving are now available from the website and in the church foyer and parish office.

If you would prefer to directly deposit into the Parish Account, the details are **Bank account:** BSB 705 077 / Acc:00032931

SYNOD

In the Anglican Church, a diocese is governed by a Synod, that is, a bishop acting with the advice and consent of representatives of the clergy and laity of the diocese.

In the Diocese GRAFTON the Archbishop calls the Synod to meet at least once in every year, to discuss, debate and decide on various matters of business such as the Diocesan budget, legislation governing the Church (i.e. 'Canon law'), and other issues that concern the Church.

The Synod also elects people to various committees and boards in the Diocese, as well as choosing General Synod representatives (i.e. diocesan representatives in the national Synod held at least once every four years, which brings together all the diocese of the Anglican Church of Australia).

Synod 2022 will be held **18-19 June 2022**. Coffs Harbour.

Messages

Worship & Spirituality



Organ Recital All Saints Church Murwillumbah
July 10th 2.30pm. Featuring Robert Eather
organist at Christchurch Cathedral Grafton.
\$18/\$12 www.trybooking.com/BZITL



REFUGEES
WELCOME!

Messy Church
Sunday 26th June 4pm

Alstonville
Anglicans
6 The Avenue
Alstonville
anglicans.live



Community Engagement

To Make You Laugh



Where do you learn to make a banana split?
Sundae school.

Community-On-the-Verge



Parish Council are considering an idea from
COVE to plant an herb spiral.
COVE contacts are:
Alan Larsen on 0409 655 123 or
Barbara Fewtrell 0429 385 713

Professional Room for Hire



Our Professional Room is now available for hire. This space is ideal for small groups or individuals. It is comfortable, private and has Wi-Fi access. Let's spread the word. Booking via the webpage or Jo Brooks.



Good Governance

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.



Regular Reminders

Worship & Spirituality

Church Open

The Church is open for meditation during office hours.

Mothers Union: third Monday of each month. Contact Pam on 0417 258 991 or Joyce 0407 690 874 joyce@stephanies.com.au

Anam Cara

Anam Cara Praying for you Monday mornings 10am

Anam Cara Wednesdays 9am & **Thursdays** 6pm

Good Governance

COVID Update

- Masks not required but encouraged especially when singing.
- Social distancing is still advised as is adequate ventilation.
- Hand sanitiser will remain available but is not compulsory.
- Morning tea will continue to be served outside at the present time.
- The Covid Committee appreciates everybody's understanding, tolerance, and compliance.

Passing of the Plate



Parish Council advise that from Sunday 5th June the passing of the collection plate will be reinstated in services.

Community Engagement

Communications Upgrade

We will be streamlining our Communications in a bid to improve effectiveness. Our bulletin will look a little different and there is now a Connect Card for you to find out more and ask questions.

- Non regular announcements for our Mission and activities will be included in the bulletin.

- Regular and routine information is available in an information book, online and via the 'Alstonville Anglicans' app.

Play Place



Play Place 9.30-11.30am Thursdays during school terms.

Sew Helpful



Sew Helpful 1st & 3rd Mondays 1pm.
All welcome.

Anglicare North Coast 2022 Northern NSW Flood Appeal Please continue to support this Appeal.

www.anglicarenorthcoast.org.au

Pastoral Care

If you or anyone you know is ill or in hospital, please let the office or Lynne Watt our Pastoral Care Coordinator know. Also, if you do visit anyone could you email Lynne?

wattlg@bigpond.com.

Prayers

Please remember our family and friends impacted by the floods.

Sermon Notes 12th June Trinity Sunday

"The Gospel of the Holy Spirit"



Imagine before you a beautiful dance. It can be any dance that inspires you, moves you. Experience yourself being stirred by the dance that is this moment of beauty that causes time to stand still. The dance is dynamic, its movement intimate, yet so ecstatic it cannot be self-contained and its energy overflows from dancer

to dancer and to you, witnessing the dance. Now picture yourself being invited to join the dance, to allow its movements to flow through you in such a way that you and the dance are one.

The metaphor of the cosmic dance is the vehicle we adopt to experience the Trinity beyond merely understanding it. What might happen if we accept the invitation to dance?

1. We surrender our images of God (or notions of God as substance)

A perpetual problem in theology is our naming of God. One of the damaging effects in cultural Christianity is its propensity to name God as an object. This God of cultural Christianity is usually depicted as an Almighty Father, who is either an angry, judging patriarch of whom we are terrified, or a benign ineffectual Santa Claus, ready to give into our requests so long as we obey a string of commandments. Nevertheless, this bearded and elderly God is alone and separate from us, peering down at us, from a castle in the cloud.

What if God were not substance at all but energy? Phrased another way, what if God were a Verb and not a Noun? Trinity challenges us to conceptualise God as dynamic motion. Trinity invites us to consider God as the essence of relationship. Trinity is this cosmic and eternal dance of dancers who are mutually giving and receiving, mutually holding and being held. No matter how many dancers there are there is only the one dance. Trinity teaches us that God is the energy of loving relationship; three loving each other so much that they become one, or "dancers" becoming the one dance. In short God is community.

2. We reconsider human identity

If a perpetual problem in theology is our naming of God, an ongoing and underlying question of spirituality is "who am I?". Trinity shows that to be a person means to be in relationship. If we join the dance, the dance changes us. We are no longer an independent isolated self, we are part of the dance, part of the community. We can understand that we indwell each other. To indwell each other means to live inside the other. To join the dance you have to be in the

dance, in the spirit of the dance, you cannot remain outside the dance. Other humans are our brothers and sisters, our kin because they are in the dance and we are in the dance and the dance is one. Other aspects of creation, the trees, rivers, mountains, dust mites, atoms, minerals and subatomic particles are our brothers and sisters too, they are also our kin because they are in the dance and we are in the dance and the dance is one.

3. We consider prayer as participation in the Trinity and prayer as joining the dance

The metaphor of dance helps us to understand prayer as relationship. Prayer is a journey. At the start of the journey we may be outside the dance, observing the dance and sometimes even speaking about the dance. This could be the equivalent of prayer as words. It is a necessary beginning. In observing the dance, there may be an innate desire to join the dance. There is a period of learning the dance steps and moves. This could be the equivalent of prayer as listening or meditation. There is the moment when we surrender to the dance and become one with the dance. This is the experience of contemplative prayer as total surrender, as unitive consciousness, as non-duality. When dancers are fully in the dance there is only the energy of dance. We are in the dance and God loves us as God loves Godself. When we are fully in the dance, the dance is in us and we can no longer say for sure where the dance begins and ends.

4. We are offered a model of what it means to be in community

For dancers to be in the dance there is the requirement for total and mutual surrender. If one dancer insists on his or her own way, insists on "being the boss" and having power over, the dance ceases. The giving and receiving of energy that makes the dance one. Each dancer moves in a way that brings the dance into being, that gives shape to the dance. This then is the healthy functioning of community. To be in the dance fully we give up being slaves and bosses and opt instead for the perfect freedom of living in the dance.

The Trinity as dance is a model for our human life. Trinity as dance teaches us that God is structured along the lines of self-emptying love and the mutuality of giving and receiving. The Creator shares everything with the Word and the Word gives self totally to the Creator. The Holy Spirit is the love that flows from Creator to Word. Our church must be structured along these lines of this self-emptying love. Some ways in which we see this happening is in worship, in liturgy and in communion because in communion we are one with God and one with each other. In worship and liturgy we are many and one at the very same time and so live our Trinitarian life.

Society too should be structured along the lines of self-emptying love. Society should mirror this inner life of God called the Trinity. In Australia we see some of this taking shape in our care for the vulnerable in the policies that are in place to include differently-abled children at school and in our protection of the welfare of the mature. At the same time we realise how we fail in our residual racism that we prefer to deny and not own up to. If we take Trinity seriously this will be the basis on which we reflect on our policies as a nation: the deportation of refugees, the protection of the environment our care of animals who with the cosmos are invited to share in the divine life of God.

In other words we are to oppose that which works against sharing, mutuality, belonging and service which we see modelled in God.

5. We revisit our understanding of difference.

Unity is not the negation of difference or the reduction of difference into one. That is uniformity and in the history of the world it is associated with great evil; think for example of the rise to power of Hitler, or the disastrous effects of communism. Unity and uniformity are two very different things; while unity is of God uniformity is not. In the Trinity there is a unity in diversity. There are not three "fathers" or three "sons". This bears remembering when we discuss ecumenism or different ways of being church or different ways of worshipping. The desire is not for us all to look the same or worship in the same way, or for us to amalgamate

into one worshipping community, that is uniformity. We have unity but no desire for uniformity.

Experiencing God here and now

The psalmist says: "As the sparrow finds a home and the swallow a nest for herself, happy are those who find their home in you". God invites us to make our home in God. We are invited to become part of the divine dance, part of the love affair. The love that flows



between Creator and Word flows in us through us and with us. We are baptised into this dance, into the love affair. We are meant to dwell in this safe place now and forever.

Liturgy for 19th June Pentecost 2

Sentence of the Day

God anointed Jesus of Nazareth with the Holy Spirit and with power; and he went about doing good and healing all who were oppressed by the devil, for God was with him. Acts 10.38

Collect

Pour out upon us, O God,
the power and wisdom of your Spirit,
so that we, who have been baptised into Christ
and made your children through faith,
may know your Son's power to heal, and,
being made one in him,
may overcome all barriers that divide us;
through our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

Readings Luke 8:26-39

²⁶ Then the disciples arrived at the country of the Gerasenes, which is opposite Galilee. ²⁷ As Jesus stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. ²⁸ When he saw Jesus, he fell down before him and shouted at the top of his voice, 'What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me'— ²⁹ for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) ³⁰ Jesus then asked him, 'What is your name?' He said, 'Legion'; for many demons had entered him. ³¹ They begged him not to order them to go back into the abyss. ³² Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. ³³ Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. ³⁴ When the swineherds saw what had happened, they ran off and told it in the city and in the country. ³⁵ Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. ³⁶ Those who had seen it told them how the one who had been possessed by demons had been healed. ³⁷ Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. ³⁸ The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, ³⁹ 'Return to your home, and declare how much God has done for you.' So he went away, proclaiming throughout the city how much Jesus had done for him.