



Alstonville Anglicans

Seventh Sunday after Epiphany

Sunday 20th February 2022



Image by Pexels from Pixabay

Liturgy for 20th February

Sentence of the Day

Love your enemies, do good, and lend, expecting nothing in return. You will be children of the Most High; for he is kind to the ungrateful and the wicked. Luke 6.35

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.

Collect

God of compassion,
keep before us the love you have revealed in your Son,
who prayed even for his enemies.
In our words and deeds help us to be like him,
through whom we pray,
Jesus Christ our Lord and Saviour. Amen.

Readings Luke 6:27-38

²⁷ "But I say to you that listen, Love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who abuse you. ²⁹ If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. ³⁰ Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. ³¹ Do to others as you would have them do to you. ³² "If you love those who love you, what credit is that to you? For even sinners love those who love them. ³³ If you do good to those who do good to you, what credit is that to you? For even sinners do the same. ³⁴ If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. ³⁵ But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. ³⁶ Be merciful, just as your Father is merciful. ³⁷ "Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; ³⁸ give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

Messages



To make you smile...

How do you make a pancake smile?

You butter him up.

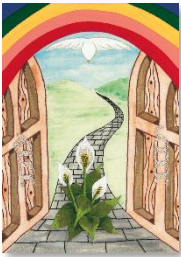
Worship & Spirituality

Shrove Tuesday



1st March 2022 5.30pm in the Ministry Centre \$10 includes Savoury Crepe & Sweet Pancake and a quiz. RSVP by 20th February to Jenny Noble

World Day of Prayer



World Day of Prayer 2022 will be hosted by Alstonville Catholic Church. Services will be Thursday 3rd March 7pm and Friday 4th March 10.30am.

For more information contact Nikki Wagner
nikki.wagner@lism.catholic.edu.au

Life Groups Lent 2022



Let's be honest!


The words spoken by Jesus at the Last Supper, the real reason why he died on Good Friday, and what the resurrection means for 21st century Christians, is all a bit of a mystery isn't it?

So, here's an invitation and encouragement, to come to a brief exploration of Jesus' last week, which we call Holy Week. You are invited to join a Life Group for five weeks,

commencing in the second week of March, and do a bit of sorting out of fact from fiction to nurture your faith. Each participant will have the book, *The Last Week* (\$12), to read and to discuss or just listen in a small group, to make sense of the events, and what was really going on for Jesus.


Times and places of each group will be advertised next week to give all who want to enrich their faith in God, an opportunity to sign up and enjoy.

Enquiries: Greg Ezzy M0412660742



**There is a bit of
Ash Barty
in all of us!**

**Messy Church
Ash Barty Party
Sunday 27th Feb 4pm**



Alstonville Anglicans
6 The Avenue
anglicans.live

Community Engagement

Community-On-the-Verge



Help yourself to what is ripe and ready for picking. If you are keen to be involved as the garden evolves, please contact Alan Larsen on 0409 655 123 or Barbara Fewtrell 0429 385 713.

LinC Luncheon



Wednesday 23rd March at 12 noon in the SDA room. RSVP 16th March to Viv Carson 0422 201 191
lincalstonville@gmail.com

Good Governance

COVID Update

"The rules are constantly changing as you know. This is a summary as at present.

- Density limit 2/sq m.
- Masks required indoors.
- Effective 8 January, singing and dancing at hospitality venues is no longer permitted other than for wedding services and receptions.
- QR code check in is compulsory.
- Ventilation is important, so doors and windows open, and morning tea outside but remembering social distancing. Covid Committee."

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.

Annual Report & AGM



AGM February 20th 2022 11am.

Sermon Notes 13th February 2022

Here's to the crazy ones

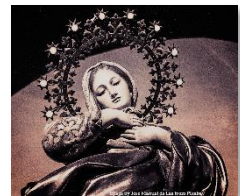
<https://www.youtube.com/watch?v=tjgtLSHhTPg>



Apple's "Think Different" advert in the 1990's launched its brand into success. It showed rule breakers such as Albert Einstein, John Lennon, Martin Luther King, Mahatma Gandhi, Pablo Picasso, and others. "Here's to the crazy ones," voiced by actor Richard Dreyfus, resonated with

many: *Here's to the crazy ones. The misfits. The rebels. The troublemakers. The round pegs in the square holes. The ones who see things differently. They're not fond of rules. And they have no respect for the status quo. You can quote them, disagree with them, glorify, or vilify them. About the only thing you can't do is ignore them. Because they change things. They push the human race forward. And while some may see them as the crazy ones, we see genius. Because the people who are crazy enough to think they can change the world, are the ones who do.*

In a world that still seems to reward success, wealth and popularity and power, "Here's to the crazy ones" promotes an unusual logic of success. The unexpected qualities of not fitting in, of being an outsider, of being a little weird or downright strange are highlighted as world changing characteristics. Jesus' sermon, often called the beatitudes, seems similar to the counterculture logic of "here's to the crazy ones." We agree it's true. Crazy changes the world. Who are our outlandish today? Where are the crazy ones hiding? One of the wild ones was Jesus. Today's Gospel is pure craziness: Blessed are the poor, the starving, the depressed, and the disposable. You who are rich, full, happy, and well-liked – you're in big trouble. Here's to the crazy ones, an upside-down world, a system of blessing that has no respect for the status quo and that middle-class Christianity will find rude. The upside-down view of the world Jesus offers is not new in the beatitudes, it has been developing in Luke from the very beginning:



a) In Luke 1.56, Mary sings the Magnificat which celebrates what God is doing in the world: looking with favour on the lowly (the poor), sending the rich away empty, filling the hungry with good things (the starving), casting down the mighty from their thrones and lifting up the lowly (the sad or depressed) and has come to the help of society's disposable ones. To remind you, Mary sings: "My soul proclaims the greatness of the Lord, my

spirit rejoices in God my Saviour; for God has looked with favour on God's lowly servant. From this day all generations will call me blessed: the Almighty has done great things for me, and holy is God's name. God has mercy on those who fear God in every generation. God has shown the strength of God's arm, God has scattered the proud in their conceit. God has cast down the mighty from their thrones and has lifted up the lowly. God has filled the hungry with good things, and the rich, God has sent away empty. God has come to the help of Israel." Notice that Mary is so confident of God's promised future that she sings of it in the past tense.

b) John the Baptist continues where Mary leaves off:

'Prepare the way of the Lord,
make his paths straight.

Every valley shall be filled,
and every mountain and hill shall be made low,
and the crooked shall be made straight,
and the rough ways made smooth;

and all flesh shall see the salvation of God.

The levelling of hills and the straightening of paths John sings about is the flattening of society brought about through jubilee politics, when debt is cancelled, and economic sharing takes place such that the lowly are raised up and the mighty are cast down.

c) It's like a Bollywood musical really, Luke's Gospel. The salvation promised by Mary and John the Baptist comes true in Jesus' first sermon (Lk 4), hear it as a song:

"The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor.

He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed, go free,
to proclaim the year of the Lord's favour."

The work of Jesus, the vision statement of his work, is a variation of Isaiah. Jesus' purpose is to be good news to the

poor, relief for those imprisoned by utter sadness and freedom from the oppression of being disposable.

d) Jesus' song comes true in another sermon, the beatitudes (Lk 6): "Blessed are you who are poor, for yours is the kingdom of God." New Testament scholars explain that there are several words to describe the poor, the usual word being *tapeinoi*, which describes the peasant classes (Richard Rohr and John Feister 1996:130). The word used by both Matthew and Luke in the beatitudes, is *ptochoi*, which means the empty ones, describing those who are unclean and expendable (Richard Rohr and John Feister 1996:130). In Jesus' time the poor were those who lived as outcasts: beggars, widows, orphans, the sick, the disabled, the blind and the dumb. Those referred to by the Pharisees as sinners, were the poor that Jesus came to reach (Albert Nolan 2001:27,28). Sinners were the *am-ha arez* who were peasants unfamiliar with the law and included prostitutes, shepherds, tax collectors and social outcasts (Albert Nolan 2001:29)

In Luke 6.17 Jesus speaks ("sings") to the crowd he is on a level place: "Jesus came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon." Why a "level place"? Because John the Baptist's understanding of salvation is taking shape in the work of Jesus. The place is levelled because the valleys are filled, and the mountains made low, the lowly are lifted and blessed, the mighty are brought low, the hungry are filled and blessed and the rich are empty.

Luke 6.17-26 is a freedom song understood best in the light of other songs: Mary's song "My soul magnifies the Lord", John's song "make straight in the desert a highway" and Jesus opening song "The spirit of the Lord is upon me to bring good news." These are all songs of nonviolent resistance. John Dear in *Mary of Nazareth, Prophet of Peace*, describes Mary's song as a "manifesto of revolutionary nonviolence and a call, not to arms, but to disarmament and justice....Mary's Magnificat was banned

in Argentina in the mid-1970's, because the Mothers of the Disappeared published it as a call for nonviolent resistance to the military junta. The words are so powerful, they are considered by some to be dangerous." The same is true for the other songs described above that build into the climax of the beatitudes. The beatitudes are thus not meant to be understood as a new list of Ten Commandments, nor as helpful advice or as a new list of requirements to get into heaven. No. These beatitudes require no work, no achievement, no striving. There is no creed to sign up to, there is no moral code to be judged by. No. We are given a blessing of what heaven on earth looks like when Jesus is central to our reality. Whole groups of people, simply by being who they are, are blessed.

"Blessed be" or "Woe to you"

Before we breathe a sigh of relief, we ask ourselves where we are in the text. There are two sides of the same coin; are we on the side of "woe" or the "blessed"? As one of the wealthiest nations in the world obviously we are in the second half of the text.

How then are we crazy ones when we squirm as the woes are handed out? We are rich, mostly happy or drugged to be happy, well-liked, and necessary to our economy. Do we give all this away to "inherit" the blessing Jesus offers? I suggest not. Poverty, illness, and pain are not holy, helpful, nor redemptive in themselves. In fact, Jesus' healing and love is about Good News, joy, and freedom from suffering. Instead of defaulting into doing, we can sit – sit either with poverty, sadness and emptiness or sit with the woes. We sit in solidarity with God, in solidarity with poverty or woe and we learn the meaning of blessing.

In response to the beatitudes and in learning the meaning of blessing, wealthy Christians have stepped out into solidarity with the poor, not to help the poor but so that the poor can help them. It is us, the rich that need the help, not the poor who are already blessed by God. Authentic friendship with the poor that

offers twice as much listening and humble learning rather than speaking or helping is solidarity with the poor. It comes from the knowledge that at some point, all experience poverty. It is also a recognition that the poor are poor because of how society is structured. Theodore Jennings (1990:183) laments: "Each year there is a new holocaust, a new sacrifice to the Moloch of greed and indifference ... The slaughter of the innocents is no fortuitous calamity, but the direct result of economic arrangements that blind us to reality by making us complicitous in calamity. Mortal poverty is not due, as some blasphemously maintain, to an act of God. It is the work of economic idolatry".

One of the values we celebrate as Alstonville Anglicans is "Blessing." We believe that we burst into the world as original blessings, that blessing lies at the very heart of our identity. When we insist that we are blessed to be a blessing to others, who we are creates the conditions for others to flourish, so that God is not a noun but a verb, an energy of love moving in us and through us and with us until all woes are healed and all come home to their true identity – blessing.

Books:

1. Richard Rohr and John Feister 1996. *Jesus' Plan For A New World*. Cincinnati, OH : St. Anthony Messenger Press.
2. John Dear. 2003. *Mary of Nazareth, Prophet of Peace*. Ave Maria Press. Michigan
3. Theodore Jennings. 1990. *Good News To The Poor: John Wesley's Evangelical Economics*. Abingdon Press, Nashville

Regular Reminders

Worship & Spirituality

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

Messy Church

Recommencing 27th February 2022

Anam Cara



Anam Cara Praying for you Monday mornings 10am

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

Community Engagement

Play Place



Play Place 9.30-11.30am

Recommencing for Term 1 10th February

Sew Helpful



Sew Helpful 1st & 3rd Mondays 1pm

Plastic lids and Bread tags



Your donated bread tags will be recycled to make wheelchairs and your donated plastic lids will be recycled to make prosthetic limbs for disabled children. They can be dropped at the Op Shop or the hall.

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.

Family Cross



On Sunday 20th February the Family Cross is being given to Sheila & Michael Hobbs.

Prayers



Please remember Sheila & Michael Hobbs & Chris Lockley in your prayers this week.

ANGLICAN PARISH OF ALSTONVILLE

Ministers all the baptised!

Rector The Reverend Dr Desiree Snyman
0402 764 969 priest@anglicans.live

Associates	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

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website: anglicans.live

Bank account: BSB 705 077 / Acc:00032931

The Anglican Op Shop

1 The Avenue, Alstonville **Tel:** 6628 8777

Dates 20th February to 27th February

20 th Feb	Sunday 9am Holy Communion AGM 11am
21 st Feb	Parish Office 9am – 12pm Op Shop 9am – 3pm 10am Anam Cara praying for Community
22 nd Feb	Tuesday Parish Office Closed (Please refrain from accessing the office at this time)
23 rd Feb	Parish Office 9am – 12pm Anam Cara 9am Op Shop 9am – 3pm
24 th Feb	Parish Office 9am – 12pm Op Shop 9am – 3pm Play Place 9.30am Anam Cara 6pm
25 th Feb	Parish Office 9am – 12pm Friday 10am Holy Communion
27 th Feb	Sunday 9am Holy Communion Parish Council & Leaders dedication Messy Church 4pm Ash Barty party.