



# Alstonville Anglicans

**Last Sunday of Pentecost**

**Sunday 21<sup>st</sup> November 2021**

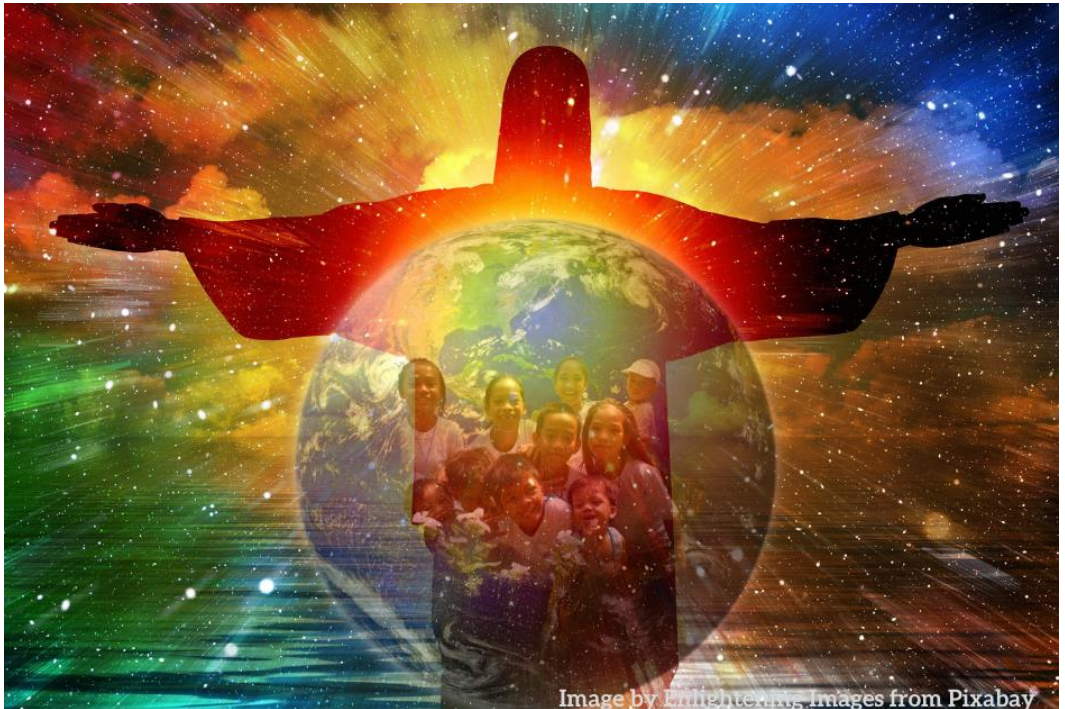


Image by Enlightening Images from Pixabay

## **Sharing the Good Life**

We acknowledge the Bundjalung people,  
traditional custodians of the Land.  
Our doors are open: LGBTQIA+ welcome here.  
Streaming licence: One License A-738115

# Liturgy for 21<sup>st</sup> November

## Sentence of the Day

Worthy is the Lamb that was slain to receive power and wealth and wisdom and might and honour and glory and blessing. Revelation 5.12

## Collect

Everlasting God,  
whose will be to restore all things in your well-beloved Son, our Lord and King:  
grant that the people of earth,  
now divided and enslaved by sin,  
may be freed and brought together under his gentle and loving rule;  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

## Readings

### **John 18:33–37**

<sup>33</sup> Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you ask this on your own, or did others tell you about me?" <sup>35</sup> Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" <sup>36</sup> Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." <sup>37</sup> Pilate asked him, "So you are a king?" Jesus answered, "you say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

## Reflection from 14 November 2021

### MARK 13

As Jesus was leaving the temple, one of his disciples said to him, "Look, Teacher! What massive stones! What magnificent buildings!"<sup>2</sup> "Do you see all these great buildings?" replied Jesus. "Not one stone here will be left on another; every one will be thrown down."<sup>3</sup> As Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, <sup>4</sup>"tell us, when will these things happen? And what will be the sign that they are all about to be fulfilled?" <sup>5</sup>Jesus said to them: "Watch out that no one deceives you. <sup>6</sup>Many will come in my name, claiming, 'I am he,' and will deceive many. <sup>7</sup>When you hear of wars and rumours of wars, do not be alarmed. Such things must happen, but the end is still to come. <sup>8</sup>Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains.

### PERCY SHELLEY'S "OZYMANDIAS"

I met a traveller from an antique land  
Who said: "Two vast and trunkless legs of stone  
Stand in the desert. Near them, on the sand,  
Half sunk, a shattered visage lies, whose frown,  
And wrinkled lip, and sneer of cold command,  
Tell that its sculptor well those passions read  
Which yet survive, stamped on these lifeless things,  
The hand that mocked them and the heart that fed:  
And on the pedestal these words appear:  
My name is Ozymandias, king of kings;  
Look on my works, ye Mighty, and despair!  
Nothing beside remains. Round the decay  
Of that colossal wreck, boundless and bare  
The lone and level sands stretch far away."



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Wikimedia Commons

The poem is the result of an informal competition where Shelley and his poet friends took as inspiration a phrase from Diodorus Siculus. Greek historian Diodorus Siculus wrote *Bibliotheca historica*, which summarises world history in 40 books. He lived first century BCE Sicily. In the books describing the history of Egypt, Diodorus portrays an Egyptian statue with the inscription: "King of Kings Ozymandias am I. If any want to know how great I am and where I lie, let him outdo me in my work." Ozymandias is the Greek word for King Rameses II. In Shelley's poem Diodorus becomes "a traveller from an antique land". Shelley's poem Ozymandias is a modern summary of today's text; that the greatest men, the greatest kingdoms, the greatest empires fade into oblivion. Nothing is permanent. Shall we have a play and see if Ozymandias is indeed a modern interpretation of a Biblical apocalyptic text in Mark 13?

I met a traveller from an antique land **as Jesus was leaving the temple. One of his disciples said to him:** "Who said: "Two vast and trunkless legs of stone stand in the desert."

**"Look, Teacher! What massive stones!"** Near them, on the sand, half sunk, a shattered visage lies. **"What magnificent buildings!"**

"Whose frown, and wrinkled lip, and sneer of cold command **do you see?" All these great buildings**" replied Jesus, "tell that its

sculptor well those passions read. **Not one stone here will be left on another**, which yet survive, stamped on these lifeless things.”

**<sup>3</sup> As Jesus was sitting on the Mount of Olives opposite the temple**, the hand that mocked them and the heart that fed: **Peter, James, John. And Andrew asked him privately: “tell us, when will these things happen? And on the pedestal these words appear, and what will be the sign that they are all about to be fulfilled?”** “My name is Ozymandias.”

**Jesus said to them: “Watch out that no one deceives you**, king of kings; **many will come in my name, claiming, ‘I am he,’ and will deceive many**. Look on my works. **When you hear of wars and rumours of wars** ye Mighty, and despair! **Do not be alarmed**. Nothing beside remains. **Such things must happen, but the end is still to come**. Round the decay of that colossal wreck, **nation will rise against nation, and kingdom against kingdom**. Boundless and bare, **there will be earthquakes in various places, and famines**, the lone and level sands stretch far away. **These are the beginning of birth pains**.

## APOCALYPTIC

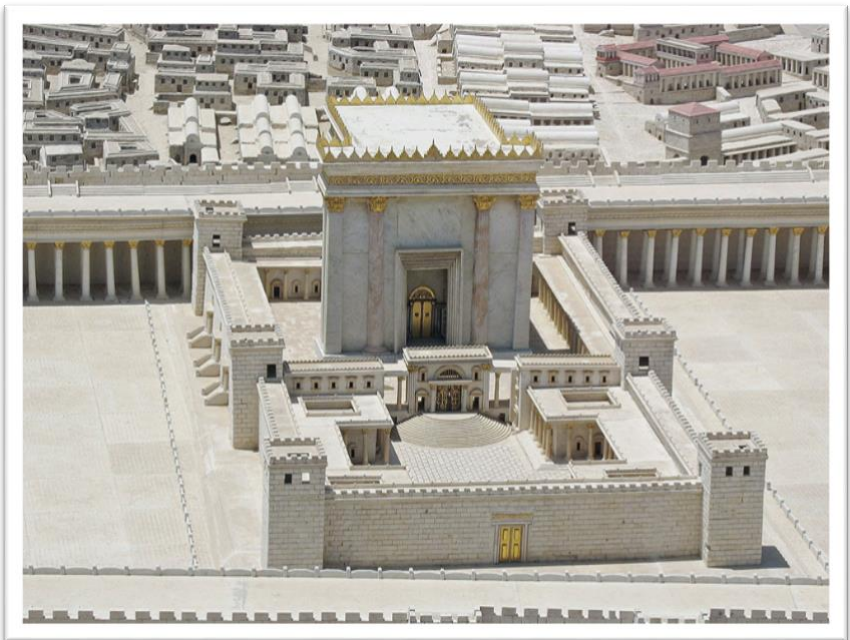
Mark 13 is apocalyptic literature. Apocalyptic texts are a preacher’s worst nightmare because it is hard to explain and distorted in a quagmire of Hollywood horrors, B grade novels and fundamentalist interpretation. Apocalyptic means uncovering or revealing or making clear. The question is, **what does Mark’s Jesus want to make clear for us? What is Jesus uncovering for us? What is unveiled for you in this text? What do you see as if for the first time?** The thing to remember about apocalyptic writing is that it is about the here and now – there is no future date to add to your google calendar.

Jesus moves us out of our comfort zones and confronts us with reality by ripping the cataracts out of eyes. Using apocalyptic language of destruction there are aspects of reality that Jesus wants to make clear for us. What Jesus wants to remind us of is that nothing is permanent.

Nothing lasts forever. Only God is infinite. In a moment everything can change.

Like the disciples who were awed at stable eternity of the Temple, one of the great wonders of the ancient world, we too might be awed by the beauty, eternity, and stability of our

temple churches, such as St Paul's, Washington National Cathedral, the Vatican, Notre-Dame... Democracy, a capitalist-socialist economy, the use of coal as energy, private property, our memorials to war ... Jesus says it will all be turned to rubble. Our empires will tumble. Institutions will crumble. That which we think will last forever is as fragile as a soap bubble. You think civilisation is making progress? Jesus says every single civilisation "will be thrown down". Just ask England, Greece, Rome, Carthage, Persia. You think our research and technology will make the world a safer place? Jesus says, "that will be reduced to mere rubble?" Just ask the inventors





of asbestos, cfc, and plastic. You think our creeds and faith will last infinitely? Jesus says that is man-made and not one stone of it will be left. Just ask the church in Ephesus, founded in 1 CE but destroyed in 262 CE by the Goths. To all the things we take for granted and assume will always be there, Jesus says they are coming to an end. Or in Shelley's words to Ozymandias, "Nothing beside remains. Round the decay of that colossal wreck, boundless and bare, the lone and level sands stretch far away." In short, Jesus says, nothing around us is built to last.

Many of us here are already aware that life is fragile and cataclysmic destruction in some way awaits us all. We can rightly block our ears and shout back at Jesus: "I know the reality of earthquakes and famine and that life erupts and is left in rubble." Parents do not expect to bury their children. Yet the unexpected death of a much-loved child makes you feel like the walls of what you thought were your life tumble down, stone after stone, leaving you shattered. People expect their health to flourish but an unexpected illness comes like an earthquake that unsettles even the most stable of

relationships. People expect to come home from a hard day of work and relax at home. Yet homes are destroyed by flood and fire leaving your sense of safety and belonging destroyed like the temple. People invest in growing their faith but learn the hard way that when something is gained something is also lost. Deeper faith, deeper prayer, growth in God does not come as cheerful progress but rather like walls coming down as what you believed in is ripped away by new experiences. Our inability to let go will cause misery.

## **ETERNAL CHANGELESSNESS?**

I love the poetry and effortless breeze of good liturgy. Thanks to my regular attendance at a high church cathedral, many of the

ancient collect's included in Cranmer's prayerbook have been chanted into my permanent memory. The evening collect is a good example:

Be present, O merciful God,  
and protect us through the silent hours of this night,  
so that we who are wearied  
by the changes and chances of this fleeting world,  
may rest upon your eternal changelessness.  
through Jesus Christ our Lord. Amen.

Beautiful words, yet my experience of Jesus is closer to that of Mark's in chapter 13. Jesus doesn't answer my restlessness with rest but stirs it up further with more unrest. Wearied by the changes of this fleeting world, Jesus's answer to prayer is not with changelessness, but even more change. Jesus comes as a divine disrupter, not eternal changelessness. As Jesus once threw over the tables in the temple, he overthrows the neatness of our ordered lives and ushers in a holy chaos. Having Jesus in our life is downright inconvenient.

## **IN THE END IS THE BEGINNING**

From our perspective the precariousness of life, the fragility of our institutions, the frangibility of relationships and all we rely on may seem like death. Yet with Jesus these can be the birth pangs of new life. When our world is totally torn apart, and it feels like the end, a new world is made available by God and the pain of death becomes the labour of a new world. In every ending is a new beginning. Jesus invites us to accept with detachment the impermanence of life. Some say accepting that nothing lasts forever gives us the urgency to embrace the present as the precious gift that it is. For others accepting with detachment the impermanence of life inspires patient endurance in any non-violent struggle against oppression. Both perspectives our summed up in Edward FitzGerald's fable "Solomon's Seal".





Solomon decided to humble Benaiah. He said to him, "Benaiah, there is a certain ring that I want you to bring to me. I wish to wear it for Sukkot which gives you six months to find it."

"If it exists anywhere on earth, your majesty," replied Benaiah,

"I will find it and bring it to you, but what makes the ring so special?"

"It has magic powers," answered the king. "If a happy man looks at it, he becomes sad, and if a sad man looks at it, he becomes happy." Solomon knew that no such ring existed in the world, but he wished to give his minister a little taste of humility.

Benaiah had no idea where he could find the ring. On the night before Sukkot, he decided to take a walk in one of the poorest quarters of Jerusalem. He passed by a merchant who had begun to set out the day's wares on a shabby carpet. "Have you by any chance heard of a magic ring that makes the happy wearer forget his joy and the broken-hearted wearer forget his sorrows?" asked Benaiah.

He watched the grandfather take a plain gold ring from his carpet and engrave something on it. When Benaiah read the words on the ring, his face broke out in a wide smile. That night the entire city welcomed in the holiday of Sukkot with great festivity.

"Well, my friend," said Solomon, "have you found what I sent you after?" To everyone's surprise, Benaiah held up a small gold ring and declared, "Here it is, your majesty!" As soon as Solomon read the inscription, the smile vanished from his face. The jeweller had written three Hebrew letters on the gold band: gimel, zayin, yud, which began the words "Gam zeh ya'avur" — "This too shall pass."

## Messages

### To make you smile...



A pastor, a priest and a rabbit go into a bar. The bartender asks the rabbit what he would like to drink. The rabbit says, 'I don't know, I am only here because of autocorrect!'

Which days are the strongest?  
Saturday and Sunday. The rest are weekdays.

What do you call a line of men waiting to get haircuts?  
A barber-queue.



### YOUR CONTRIBUTIONS - OUR SHARING PAGE

This is a new initiative for the Bulletin: we seek YOUR input - each week

Maybe it is some news (excitement at a new grandchild) / some gratitude for what someone has recently done that should be acknowledged / a Christian book you have just read / recommendation for a movie / some gem you learned at Home Group, and you want to share

Simply pass your "Sharing" news item to us by each MONDAY, please.

Looking forward to your news ... from next week!!

### From John Noble this week

- (1) I was taken by one sentence from Desiree when the bishop was listening two weeks ago ... "Jesus probably came here to save us from religion" ... what a special concept to think about.

(2) Has anyone else read "The Mount of Olives" by Michael Invanov?

It has 11 Declarations to an extraordinary life. It is about the life of Felix (a Roman boy) who searches for better worldly treasures, but his journey leads him to riches far different / more satisfying. It is a compelling and historical parable. His quest teaches us about essential wisdom – an unforgettable guidebook for better living. There are Biblical truths woven throughout, with Declarations at the end of each chapter (that go with each of the stories).

I heard of one Home Group whose spiritual discussions related to this novel – understanding one Declaration for each week.

Love to hear from anyone else who has read this book .....

(3) YES, we are still collecting plastic bottle tops and plastic "bread tags". While the official collection (out at Gap Road) has had to close, here at St Barts, we are still collecting them and sending them to interstate recycling centers (for use in making practical aids for children with disabilities). We feel that as Christians, we should demonstrate our obligation to look after our Earth. Let's save all this plastic from being put into landfill by Ballina Shire.

You can find the white containers in the Ministry Centre and over at the Op Shop.

## Pastoral Care

### **Pastoral visits Remember!**

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](mailto:wattlg@bigpond.com).

### **Mothers Union**

The MU meetings are held on the third Monday of each month. Joyce or Pam.

## **Community and communication:**

Very soon a parish directory with phone numbers will be available for members. It will look a little different to our previous directories because we have changed our database.

We have new people in our community who have joined through Anam Cara or Messy Church or one of the other worshipping groups.

To assist them in easily finding contact details for their friends the phone numbers are listed alphabetically in worshipping communities. We realise this is a change, but its purpose is to make it easier to find people you have met at a particular service, rather than sifting through 200 names. We realise some of you may prefer an alphabetical list without designated communities. This has also been arranged.

Please use the directory wisely and protect the privacy of your friends.

Chmeetings is an app that is released this week!

This is what you do ... download the app from your device's app store. Register for access and we can then send you a link. Remember this is optional...



### **Christmas Dinner in the Church**

To celebrate being back in the Church together, we are planning a Christmas Dinner in the Church on Saturday 11<sup>th</sup> December. The cost will be approximately \$20.00. Numbers are limited, so please ensure you book for this night of fellowship, music, and laughter by phoning Jenny on 0416 285 140 as

soon as possible.

## Community Engagement

### LinC Celebration Service

Friday 26<sup>th</sup> November 4pm at Our Lady of the Rosary Catholic Church. RSVP by 19<sup>th</sup> November [lincalstonville@gmail.com](mailto:lincalstonville@gmail.com) or 6628 6960.



### Play Place

Play Place Thursdays 9.30am – 11.30am.

It is exciting and encouraging to see new families coming along and enjoying their time with us.

### Community-On-the-Verge



Our garden is planted and thriving! 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

### MEETING!!!!

There will be a meeting at 4 pm this coming Saturday 20<sup>th</sup> November at the church hall, of interested parties, to discuss the ongoing management of the Community gardens.

The purpose of the meeting is to form an ongoing group of committed persons who can assist with:

- \* Ongoing maintenance of the beds planted to date
- \* Fundraising events
- \* Setting up of water supply and compost bins
- \* Discussion of the next stages of development of the gardens.

Alan Larsen will chair the meeting and Desiree will address the meeting on her longer-term vision for the Community gardens concept.

Persons interested in attending and involvement please contact Alan 0409 655 123 or Barbara Fewtrell on 0429 385 713

## **WALK FOR COMPASSION**

Ballina Region 4 Refugees (BR4R) is organising a walk in conjunction with Australia wide walks this coming Sunday 21<sup>st</sup> November. BR4R has suggested people organise teams to walk and ask for donations from others. The donations go towards supporting refugees and asylum seekers in helping with food, accommodation, and visas etc. Barry Campey will be participating and would appreciate your support by either walking with him or donating money in the box provided at each service. Barry will ensure the money is delivered to Ruth Henderson, Chairperson of BR4R and receipts can be arranged if you supply your details with the donation. Those wanting to walk with Barry can call him on 6628 3089 and he will be leaving the church at approximately 10.30am on Sunday 21<sup>st</sup> to then walk along an agreed section of coastal track in Ballina.



### **Sew Helpful Craft Group**

Sew Helpful meets every 1<sup>st</sup> and 3<sup>rd</sup> Monday in the Ministry Centre.

Did you know? The Sew Helpful Group have been knitting octopi for premmie babies at John Flynn hospital....

Look how gorgeous they are!

## **Refugees**

### **Please support 'Ballina Region 4 Refugees' WE NEED YOUR HELP!**

We are looking for volunteers to fill out Humanitarian Visa forms. Each volunteer will be assigned one or two individuals and their families and will need to work on the application by communicating with these applicants.

Filling out one of these forms is **time consuming**. Especially given the back-and-forth with the applicants in Afghanistan. It can take a couple of weeks per application and is a challenge on several levels and will involve:

- Communicating with the applicants and navigating the eccentric responses of Google translate to gather all the required information and documents
- Working on an extensive PDF document application form and shaping their story in the section where they need to show a well-founded fear.
- A good knowledge of email, WhatsApp messaging and working with an editable PDF document (this is required by the lawyers)
- Confidentiality

If you feel this is something you can help work on, please be in touch to [president@br4r.org.au](mailto:president@br4r.org.au)  
Benjamin Gilmour

## Good Governance:



The office is closed on Tuesday to allow staff to work uninterrupted on some of the essential tasks, thus enabling them to give you their attention on other days. Would ministry coordinators, and anyone else with keys, please consider only accessing the office for their needs during office OPEN times.

### Spring Cleaning

Thank you to all who helped at the working Bee to spring clean the church on Saturday



### Update on Covid Restrictions:



The Covid Committee has made the following recommendations especially with respect to the bishop's recent letter and recent Public Health

Orders.



**Singing** - Choir of up to 10 may be unmasked. Congregation, only the double vaccinated may sing and must be masked. The unvaccinated may not sing. The Committee believed it simply be announced at the beginning of the singing that we ask the unvaccinated not to sing in accordance with the Public Health Orders (until December 15th.)

**Op Shop** - Our Op Shop does not have to check vaccination status as we provide a donation service to vulnerable, poor, and otherwise disadvantaged members of our community.

**Ventilation** - All doors and windows be open for all services in the Church and Ministry Centre. In the Op Shop the kitchen door and back-room doors be kept open.

**Finance:** Supporting Alstonville Parish

### **Parish Provider is now Planned Giving**

Prior to the recent Covid lockdowns, all in parishioners were asked to prayerfully consider their offertory giving. We were also asked to rethink our method of giving to consider Parish Provider in future.

The lack of services and therefore regular giving throughout the lockdowns has hindered the parish's finances at a time when we could ill afford it. This was compounded by zero activity at our amazing Op Shop where no income came to the parish. This was a direct example how planning to give helps support your parish more consistently.

For those currently using Parish Provider, you will have recently received a letter advising you that the change from AFGD to AFSA now requires you to reactivate your giving through "Planned Giving".

Please complete the application you received at your earliest convenience to ensure the continuity of your gifts to Alstonville Anglicans. If you are experiencing any difficulty with the new application, please contact the office for assistance.

Parish council will continue to promote electronic giving as the normal way. We pray for a day when every parishioner in the parish will embrace this method. Before Christmas we will be

writing to you asking that you to embrace this way forward to ensure a stable future for Alstonville Anglicans.

Luke 6:38 "Give and it will be given to you."

## Worship and Spirituality

### Online ministry

Head to Anglicans Live YouTube channel to catch up on any of our discussion or service videos you may have missed.

**Have you subscribed? Get your friends and family to subscribe at: Anglicans Live YouTube channel.**



### Messy Church



Sunday 28<sup>th</sup> November at 4pm. Our theme is 'We will, we will rock you!'



### **Three Meditations**

While gentle silence enveloped all things, your Word, Beloved, kissed light into creation. Wisdom 18:14

These three meditations on  
Friday November 19,  
Friday November 26 and  
Friday December 3

4.00 - 5.00) prepared by  
Dr. Robyn Fitzgerald and Dr Kerrie Hide, invite us into the gentle,  
enveloping silence of contemplation in preparation for Advent.

**We invite you to join us in this centring silence to create a  
noosphere of heart communion.**

The zoom address:

<https://us02web.zoom.us/j/83483631502?pwd=UDJYWVQSTF3M0hoZEJZNHJWVd6UT09>

or Meeting ID: 834 8363 1502  
Passcode: **Heart**

## ANGLICAN PARISH OF ALSTONVILLE

Ministers	all the baptised!		
Rector	The Reverend Dr Desiree Snyman 0402 764 969 <a href="mailto:priest@anglicans.live">priest@anglicans.live</a>		
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	
Wardens:	Bruce Sharp, Jenny Noble		
Safety	John Noble		

Any ideas or communication for parish council: email the office or contact below

Parish Office:      8 The Avenue, Alstonville  
Telephone:      6628 0231  
Postal:      PO Box 451, Alstonville NSW 2477  
e-mail:      [office@anglicans.live](mailto:office@anglicans.live)

**website:      anglicans. live**

**Bank account:** BSB 705 077 / Acc:00032931

### The Anglican Op Shop

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

Open Mon, Wed, Thurs

### Dates 21<sup>st</sup> to 28<sup>th</sup> November

21 <sup>st</sup> Nov	Sunday 9am Holy Communion in the Church
22 <sup>nd</sup> Nov	Monday 10am Anam Cara Praying for You Parish Office 9am–12pm Op Shop 9am–3pm
23 <sup>rd</sup> Nov	Tuesday Parish Office Closed

Please refrain from visiting the Parish office on a Tuesday. This time is set aside for staff to work uninterrupted. Thank you.

24<sup>th</sup> Nov Parish Office 9am-12pm  
Op Shop 9am-3pm  
Parish Council meeting 6pm in the Meeting Room

25<sup>th</sup> Nov Parish Office 9am-12pm  
Op Shop 9am-3pm  
Thursday Anam Cara 6pm in Church  
Desiree's Sabbath

26<sup>th</sup> Nov Friday 10am Holy Communion in Church  
Parish Office 9am-12pm  
LinC ecumenical service at Our St Joseph's 4pm

28<sup>th</sup> Nov Sunday 9am Holy Communion in the Church  
  
Sunday 10am St Peter & St Paul's (Final Service)  
Note: there will be the annual Christmas eve service at 6pm on 24 December  
  
Messy Church 4pm We will rock you!

