

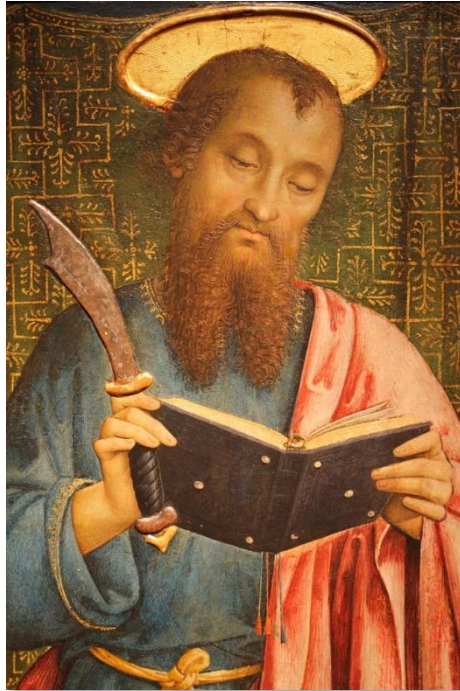


# Alstonville Anglicans

**Pentecost 11**

**Sunday 21<sup>st</sup> August 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.

**Tel: 66280231 [www.anglicans.live](http://www.anglicans.live)**

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

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

21 <sup>st</sup> Aug	<b>Sunday</b>
9am	Holy Communion
22 <sup>nd</sup> Aug	<b>Monday</b>
9am-12pm	Parish Office Open
9am-3pm	Op Shop
10am	Anam Cara
23 <sup>rd</sup> Aug	<b>Tuesday</b>
	Parish Office Closed (No office access)
4pm	Singalong group (contact Susan)
24 <sup>th</sup> Aug	<b>Wednesday</b>
9am-12pm	Parish Office Open
9am	Anam Cara (contact Charlie)
9am-3pm	Op Shop
25 <sup>th</sup> Aug	<b>Thursday</b>
9am-12pm	Parish Office Open
9am-3pm	Op Shop
6pm	Anam Cara (contact Charlie)
26 <sup>th</sup> Aug	<b>Friday</b>
9am-12pm	Parish Office Open
10am	Holy Communion
28 <sup>th</sup> Aug	<b>Sunday</b>
9am	Holy Communion
4pm	Messy Church

**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.**

## Good Governance



### COVID and Mask Wearing Update



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

The Parish COVID Committee 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.



### 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.

Planned Giving  
made easy

Application forms  
available today



## Commmunity engagemnet



Why was the skeleton lonely?

He had no body to play with.



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



## Professional Room

The professional room is now rented by Katie from Alstonville Psychology Tuesday - Friday 9am - 5pm.

The space is available for rental on Saturday, Sunday and Monday and after 5pm the rest of the week.

## Clean Newspapers

The Op Shop is in need of clean newspaper to wrap china and glassware. Please save up your newspaper and drop it in to the Op Shop.

## Church Linen

Our church linen supplies are depleted. If you are laundering church linen or have taken some to sort, could you please contact Carolyn Cocks or Lyn Stuckey. Thank you.



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

**Financial statements now available in the church or office.**

**Contact: John Noble 0414 285 132**

## Worship & Spirituality



**'Best Dad ever!'**

**Messy Church**

**Sunday 28th August  
4pm**



**Alstonville  
Anglicans  
6 The Avenue  
Alstonville  
anglicans.live**

Wednesday 31st August  
8am-8pm

## Earth Vigil

This Vigil invites the Community to come and sit in silent solidarity for the healing of the earth and her people.

Our focus this year is  
**'WATER'**

The Vigil will include short musical interludes and the ringing of the church bell.

Alstonville Anglicans  
6 The Avenue  
Alstonville  
[anglicans.live](http://anglicans.live)

### Sermon Notes

Preached on 14<sup>th</sup> August

### Mary, Mother of Our Lord



Today we celebrate Mary the Mother of the Lord.

We know very little about Mary's family background; nor do we know much about her life. The gospels are strangely silent about her. We are not certain if she belonged to the Davidic line, as the angel Gabriel's annunciation implies, or to the Aaronic line, as her kinship to Elizabeth would imply.

According to the 2nd century document variously named the Infancy Gospel of James or the Protevangelium of St James, Mary was born of a rich but childless couple, Joachim and Anna, as a result of fervent prayer. Her grateful parents dedicated her to a life of service in the temple, where, from

three years of age, she lived 'as a dove that is nurtured: and she received food from the hand of an angel.'<sup>i</sup>

At the age of twelve she was taken from the temple by Joseph, a widower, as a result of a sign marking Joseph as her divinely ordained protector. Later she was appointed among seven virgins to the task of weaving a new curtain for the temple, the same one that was rent in two at the time of Jesus' death.

It was during this work that the angel of the Annunciation appeared to her. When she at length was found to be pregnant, both she and Joseph were forced to undergo the water test for adultery<sup>ii</sup> which they successfully passed.

Near the end of their journey to Bethlehem, Joseph searched for a mid-wife while Mary rested in a cave. A cloud overshadowed the cave, a great light appeared, and the child was born and began to nurse. The mid-wife was astonished at these miraculous signs accrediting the Virgin Birth. The narrative proceeds to describe the visit of the Magi, the slaughter of the children at Bethlehem, and other happenings. Such was a 2nd century legend about Mary.

Later on, other legends concerning Mary's death and assumption began to appear. One of them, with a touch of anti-Semitic malice, has it that during the funeral procession for Mary, a Jewish priest laid hands on the bier intending to overturn it, failed, and was then unable to free his hands until he had confessed faith in Mary's divine son. The body of Mary was placed in a new sepulchre and raised by the command of Jesus, who appeared before the tomb with a band of angels. And the angels bore her to paradise.

By the time Dante appeared on the scene, the adoration of Mary was quite something. Dante eulogised Mary in a celebrated prayer (St Bernard's) that marks the culmination of his spiritual adventure through hell, purgatory, and the

Spheres of Paradise, to the beatific vision of the Trinity in the midst of the celestial rose. His prayer reads in part:

Virgin mother, daughter of your Son,  
more humble and sublime than any creature,  
fixed goal decreed from all eternity,

you are the one who gave to human nature  
so much nobility that its Creator  
did not disdain His being made its creature.

That love whose warmth allowed this flower<sup>iii</sup> to bloom  
within the everlasting peace—was love  
rekindled in your womb; for us above,

you are the noonday torch of charity,  
and there below, on earth, among the mortals,  
you are a living spring of hope.

Lady, you are so high, you can so intercede,  
that he who would have grace but does not seek  
your aid, may long to fly but has no wings.

Your loving-kindness does not only answer  
the one who asks, but it is often ready  
to answer freely long before the asking.

In you compassion is, in you is pity,  
in you is generosity, in you  
is every goodness found in any creature.<sup>iv</sup>

In the light of the foregoing, one might ask how it was that Mary did not become a part of the Godhead. All other Godheads of which I know include a feminine principle of one sort or another. But, as Joseph Campbell pointed out, the Christian Doctrine of *three divine persons in one divine substance* is actually “a transposition of the *Graces three and Hyperborean Apollo* of Greek lore into a mythological order of





exclusively masculine masks of God. All of which accords well enough with the patriarchal spirit of the Old Testament, but radically unbalances the symbolic, and therefore *spiritual*, connotations not only of sex and the sexes, but also of all nature. "v

An almost ridiculous difficulty has followed this exclusion of the female principle from its normal cosmic role. The mythological females of the Christian myth have perforce

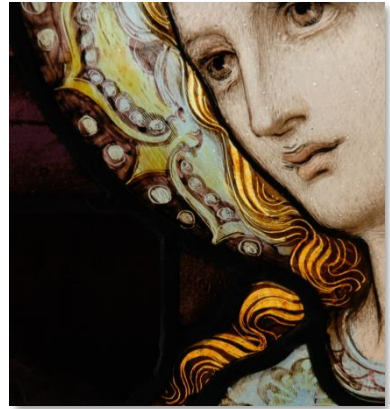
been 'interpreted *historically*: Mother Eve, before and after the Fall, as a prehistoric character in a garden that never was; and Mary, the "Mother of God", as a virgin who conceived miraculously and was physically assumed into a place called "Heaven Above" that does not actually exist.'vi

Throughout the history of Christianity, its symbols (and liturgies) have been prey to the danger of re-interpretation in some general mythological sense - as has been the case for other major religious groups. Buddhist, Hindu, Navaho and Aztec mythologies are equally susceptible to Christian readings, something that might be interpreted as a triumph for Christianity if the process were not reciprocal.

In point of fact, re-interpretation of Christian myth into an essentially patriarchal system took place very early in the history of the Christian Church, and in such a way that documentary evidence for that process is scant. Revisionism at its worst. And we must bear in mind that this reinterpretation has been sustained from generation to

generation by the Church's liturgies, something that many in this day and age wish to correct.

Carl Jung, I believe, was correct in looking for a feminine principle within the Christian Godhead. So, let us celebrate Mary, Mother of the Lord, with more conviction than some dewy-eyed appreciation of the Lady in Blue.



The cartoonist Leunig's offering of prayer is fitting.

God be with the mother.

As she carried her child may she carry her soul.

As her child was born, may she give birth and life and form to her own, higher truth. As she nourished and protected her child, may she nourish and protect her inner life and her independence. For her soul shall be her most painful birth, her most difficult child and the dearest sister to her other children.

Our soul shall indeed be our most painful birth, and this life is its gestation. Let us then celebrate the holy mysteries in peace and with joy.

In the name of God.

Amen.

Doug Bannerman © 2022

## Sentence of the Day

You, O Lord, are my hope, my trust from my youth. Upon you have I leaned since my birth. Psalm 71.5–6

## Collect

O God, the Judge of all,  
through the saving blood of your Son  
you have brought us to the heavenly Jerusalem  
and given us a kingdom which cannot be shaken:  
fill us with reverence and awe in your presence,  
that in thanksgiving  
we and all your Church  
may offer you acceptable worship;  
through Jesus Christ our Lord,  
who lives to intercede for us, now and for ever. Amen.

## John 1.45-51

<sup>45</sup> Philip found Nathanael and said to him, "We have found him about whom Moses in the Law and also the Prophets wrote, Jesus son of Joseph from Nazareth." <sup>46</sup> Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." <sup>47</sup> When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" <sup>48</sup> Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." <sup>49</sup> Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" <sup>50</sup> Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." <sup>51</sup> And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

- 
- <sup>i</sup> Book of James or Protoevangelium, From "The Apocryphal New Testament", M.R. James-Translation and Notes (Oxford: Clarendon Press, 1924) VIII 1, see <https://www.earlychristianwritings.com/text/infancyjames-mrjames.html>
- <sup>ii</sup> Numbers 5:16ff
- <sup>iii</sup> i.e. the Celestial Rose.
- <sup>iv</sup> Dante, Divine Comedy, Paradiso 31-33. Translation by the late Allen Mandelbaum. See <https://www.newliturgicalmovement.org/2021/03/the-annunciation-2021-dante-and-virgin.html#.YvW4hy8RoUQ>
- <sup>v</sup> Joseph Campbell *The Masks of God: Creative Mythology* (Arkana Books: New York 1991) p108
- <sup>vi</sup> Ibid p109