



# Alstonville Anglicans

**Thirteenth Sunday of Pentecost**

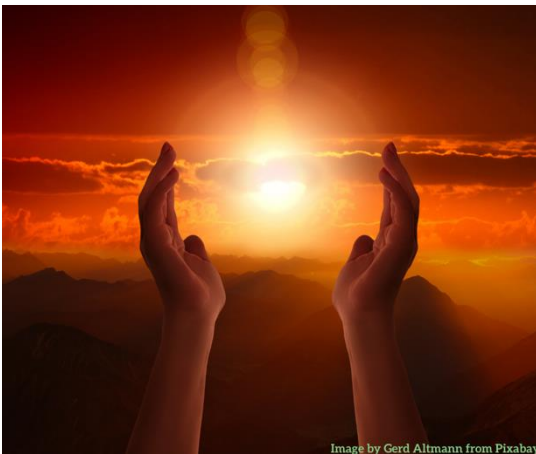
**Sunday 22<sup>nd</sup> August 2021**

**Liturgy for 22<sup>nd</sup> August**

## **Sentence of the Day**

Jesus said, 'It is the spirit that gives life; the flesh is useless.

The words that I have spoken to you are spirit and life.' John 6.63



## **Collect**

Everliving God,  
by whose Spirit the  
whole body of the  
Church  
is governed and  
sanctified:

## **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

hear the prayers we offer for all your faithful people, that in the ministry to which you have called them each may serve you in holiness and truth; through our Lord and Saviour Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

## Readings

### **John 6:56–69**

<sup>56</sup> Those who eat my flesh and drink my blood abide in me, and I in them. <sup>57</sup> Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. <sup>58</sup> This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever." <sup>59</sup> He said these things while he was teaching in the synagogue at Capernaum. <sup>60</sup> When many of his disciples heard it, they said, "This teaching is difficult; who can accept it?" <sup>61</sup> But Jesus, being aware that his disciples were complaining about it, said to them, "Does this offend you? <sup>62</sup> Then what if you were to see the Son of Man ascending to where he was before? <sup>63</sup> It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. <sup>64</sup> But among you there are some who do not believe." For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. <sup>65</sup> And he said, "For this reason I have told you that no one can come to me unless it is granted by the Father." <sup>66</sup> Because of this many of his disciples turned back and no longer went about with him. <sup>67</sup> So Jesus asked the twelve, "Do you also wish to go away?" <sup>68</sup> Simon Peter answered him, "Lord, to whom can we go? You have the words of eternal life. <sup>69</sup> We have come to believe and know that you are the Holy One of God."

## Messages

**Due to COVID restrictions, the church office and building is closed until further notice. Sunday services may be viewed on the website [anglicans.live](http://anglicans.live).**

### Pastoral Care

Lockdown is hard on everyone – if you are struggling it is normal – reach out if you need to.

- Lynne Watt our Pastoral Care Coordinator  
wattlg@bigpond.com
- or to Desiree 040 276 4969
- or any of the priests listed on the back page.

“Be attentive to how you are feeling. There is no such thing as a bad emotion or a wrong feeling. Feel what you feel. Where do you feel what you feel? Pay attention to what it is that is happening for you. Can you draw your emotions?” (Desiree).

- Stay active
- Stay connected
- Listen to music
- Enjoy the silence
- Smile if you can

From Cuyler Black 2020  
“Inherit the Mirth”.



## Good Governance

### COVID LOCKDOWN

As we all know we are in lockdown, which means no meetings or church services (except online), and no Op Shop. If the lockdown finishes, then we are straight away back to as before with usual restrictions. It's too early to say whether the lockdown will be extended.

Socially, it's a very difficult time for us all but especially those living alone, so remember to keep in contact by phone.

Covid Committee

### Keys



If you have been in a position where you had a key to either the Church or Ministry Centre, and you are no longer in that role, could you please return your key to the Church Office, so that we don't have to purchase more keys as people take up roles or as new hirers book the facility.

## Community Engagement

### Mothers Union

MU have Christmas cards and diaries available to order.

Contact [joyce@stephanies.com.au](mailto:joyce@stephanies.com.au).

### Community Garden

Watch this space for more news on this exciting project which will be happening soon.

## Worship and Spirituality



### Anam Cara Earth Vigil

The Anam Cara group are organising an  
Earth Vigil Wednesday  
3<sup>rd</sup> November 8am-8pm

### Anam Cara

Wednesday 9am and Thursday 6pm ONLINE

Priest Anglicans is inviting you to a scheduled Zoom meeting.  
Join Zoom Meeting

[https://us02web.zoom.us/j/6224874493?pwd=ZFhidWtHHTHV3  
NUk3UE9hcXNzaHEwdz09](https://us02web.zoom.us/j/6224874493?pwd=ZFhidWtHHTHV3NUk3UE9hcXNzaHEwdz09)

Meeting ID: 622 487 4493

Passcode: 82462477

## Sermon notes on John 6:51–58

### Protest actions



We are all too familiar with images of protest actions around the globe:

- Protests Actions against authoritarian rule in North Africa and the Middle East on 2011 in what is now called the Arab spring ushered in more democratic processes.
- The Black Lives Matter movement at the height of COVID in 2021 and 2022.
- The Me-Too movement
- Our beautiful children acting for Climate

Change, frustrated that their adult leaders are doing so little.

South Africa, the country that birthed me, is only who she is today because of Protest Action. From the Free Mandela protest action campaigns overseas, to the well organised, non-violent protest actions in the early days of Apartheid, South Africa today has a narrative of human rights. Thanks to Protest Action, South Africa boasts one of the world's most sophisticated constitutions. Harvard law scholar Cass Sunstein called the constitution in the new democratic South Africa "the most admirable Constitution in the history of the world."

Australia, my adoptive country, has also been changed through protest actions.

Today we have marriage equality in Australia. While we remember the protest actions in 2017 that campaigned for the yes vote for marriage equality, the protest action began in 1978. People who identify as LGBTQIA+ launched what we now know as the Mardi Gras in Sydney in 1978, a protest movement that continues to encourage a positive self-esteem for people who are LGBTQIA+.



Australia has a long road to go before we can all relationships with Indigenous Australians anything close to just. However, the Torres Strait Islander man Eddie Mabo achieved an important role in protest action that led to more land rights. The High Court case that eventually overturned the lie of terra nullius was a significant change brought about through the Mabo led protest action.

**Today I would like to thank you for your involvement in gentle, persistent, faithful protest action: your participation in the Eucharist.**

## **The Eucharist as protest action**

The protest action that we have witnessed on the news around the globe has taken different forms. Some protest actions have been non-violent. Some protest actions have resulted in death and disability. Other protest actions have witnessed high levels of anger and aggression, such as the frustratingly short-sighted demonstration against lockdown measures in Sydney last week.

In contrast the Eucharist as protest action is persistently gentle and consistent. There is no destructive anger, although there is the breaking of the bread. There is no blood shed although there is the constant call for the downfall of "The Powers" (whomsoever they may be) and the call for the uprising of the peasants, or the marginalised.

In analysing the John 6 text, one may be tempted to offer a spiritualised interpretation that reflects on the meaning of the Eucharist in terms of what the bread and wine signify during a Sunday Holy Communion Service. Many commentaries offer this over spiritualised interpretation. Such spiritual discussions on John 6 with the inevitable argument over transubstantiation are obsolete and irrelevant for a 21<sup>st</sup> century reader.

The political undercurrents of John 6 are related to the link made between Jesus the bread of life and manna, the bread of survival in Exodus 16. The manna story culminates in the annual Passover Festival. Passover commemorates how God freed and continues to free people from oppression. Thus, by linking Jesus the bread of life with the Manna story, John is deliberately

alluding to the uprising of the oppressed against authoritarian despotic rule.

If the Eucharist is a form of protest action, we ask three questions:

1. Protest action for whom? In other words, on whose behalf is the protest action for?
2. Protest action against what? In other words, what do we object to?
3. Protest action for what? In other words, what is our vision and what do we hope and work for?

### **Protest action for whom? In other words, on whose behalf is the protest action for?**

The Eucharist as protest action is for people who are hungry for life in all its fullness, the commitment that Jesus offers to each of us: "I have come that you may have life in all its fullness" (John 10.10b). For some this hunger may be a physical hunger. For others the hunger may be a deep desire for meaning and purpose.

The Eucharist as protest action is for the vulnerable, those who come to Jesus and cry: "Sir, give us this bread always." These words remind us of another dialogue in John's Gospel, when the Samaritan woman said to Jesus: "Sir give me this water always." The Samaritan woman is a vulnerable person, someone who is excluded and unwelcome.

The Eucharist bread is broken for the life of the world. All are invited to share at the table. All are welcomed. These moments of Eucharistic action protest a world where only some are welcomed and only some invited. The Eucharist action is for the vulnerable of the world. But it is also an objection to the brokenness of the world where some have too much, and others have too little.



## **Protest action against what? In other words, what do we object to?**

The Eucharist as Protest action objects against a world of injustice where some have too much, and others have too little. In John's Gospel the people say to Jesus: <sup>31</sup>'Our ancestors ate the manna in the wilderness; as it is written, "He gave them bread from heaven to eat.'" The reference to the story of Manna is relevant.

The People of God have escaped from Egypt. Egypt is a place of oppression, a place where life was sucked out of God's people as they were enslaved to a system of greed symbolised by the pyramids. In Egypt they suffered because some had too much and others too little. God frees them. They are in the desert. While in the desert God must teach them a new system of economics; a system that is not based on greed and a few having too much, and others enslaved to work. God rains down Manna. The people collect it. This teaches them that everything comes from God, all is a gift, it all comes from heaven. When they collect the manna, they will learn that work is a dignified activity where people work with God to mend creation. When they collect the manna, some will gather more, and others will gather less. But those who gather more will not have too much and those that gather less will not have too little. What God teaches them is a new system of economics that will give life to all God's people. Life for all God's people is God's vision for the world, it is for this vision of sharing that the Eucharist action protests for. We live in an insane world where 26 billionaires had the same net worth as the poorest half of the world's population, some 3.8 billion people<sup>1</sup>.

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<sup>1</sup> This is according to OXFAM. Read more here: <https://indepth.oxfam.org.uk/public-good-private-wealth/>.

## **Protest action for what? In other words, what is our vision and what do we hope and work for?**

The Eucharist as Protest action envisions a world where all have enough, and all are treated with the dignity that is their birth rite as people created in the image of God. The dignity of being human and living a purposeful, whole, and healed life is the vision of the Eucharist. In addition to the manna, another important feature of the Exodus story alluded to in John 6 is the marriage between humanity and divinity. In Exodus, as God's liberated people travelled through the wilderness, the Ark of the Covenant symbolising the Divine was among them. The Eucharist re-members that the heart of our reality is the marriage between the holiness of our humanity with the holiness of God's divinity. Every human is to be honoured because all are a unity of divinity and humanity.

The beautiful thing about the Eucharist is that God achieves this vision of human dignity for us and through us and with us. As Jesus explains to his audience, our task is to believe it: *<sup>28</sup>Then they said to him, 'What must we do to perform the works of God?' <sup>29</sup>*Jesus answered them, 'This is the work of God, that you believe in him whom he has sent.'**

## **Concluding comments**

Today I would like to thank you. Thank you for coming faithfully to the Eucharist Feast. Thank you for being part of Protest Action that stands against a world, where so few have too much and so many have too little. Thank you for being a partner with God in the Eucharist. Thank you for celebrating the marriage of the holiness of your humanity with the holiness of God's divinity. Thank you for your work with God in mending creation.

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# ANGLICAN PARISH OF ALSTONVILLE

## OUR VISION

Our vision and purpose is:

**Sharing the Good Life.**

Sharing the Good Life means:

**we partner with God in creating heaven on earth.**

## OUR MISSION

In sharing the Good Life, we cultivate:

- **Invigorating, diverse** worship and **transforming** spirituality.
- **Outstanding** community engagement
- **Nourishing pastoral care.**
- **Empowering & visionary servant** leadership
- **Good Governance** of property, finances, administration and a Safe Church Culture.

## OUR STRUCTURE

Portfolio	Purpose
Pastoral Care	To show Christ's love in action.
Worship & Spirituality	To glorify God, proclaim the good news and pursue peace and reconciliation through personal and social transformation.
Community engagement (outreach and communication)	To respond to human need by loving service. To have communication that is caring, clear, concise, correct and that connects people with each other.
Op Shop	To respond to human need by loving service.
Leadership	To implement the vision, mission, values and to work towards strategic goals.

<b>Good governance: Finance, Admin, Safe Ministry and Property</b>	To have outstanding facilities and sustainable resources for mission & ministry.
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Ministers all the baptised!

Rector The Reverend Dr Desiree Snyman  
0402 764 969 [priest@anglicans.live](mailto: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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**Bank account: BSB 705 077 / Acc:00032931**

## The Anglican Op Shop

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

## Dates 22<sup>nd</sup> August to 29<sup>th</sup> August

22 <sup>nd</sup> August	Sunday 9am Holy Communion <b>ONLINE</b> Sunday 4pm Messy Church <b>CANCELLED</b>
23 <sup>rd</sup> August	Monday 10am Anam Cara Praying for You <b>CANCELLED</b> Parish Office <b>CLOSED</b> Op Shop <b>CLOSED</b>
24 <sup>th</sup> August	Tuesday Parish Office closed (Please avoid going to the office)
25 <sup>th</sup> August	Wednesday 9am Anam Cara <b>ONLINE</b> Parish Office and op shop <b>CLOSED</b>
26 <sup>th</sup> August	Parish Office <b>CLOSED</b> Op Shop <b>CLOSED</b> Play Place 9.30am-11.30am <b>ONLINE</b>
27 <sup>th</sup> July	Friday 10am Holy Communion <b>CANCELLED</b> Parish Office <b>CLOSED</b>
29 <sup>th</sup> August	Sunday 9am Holy Communion