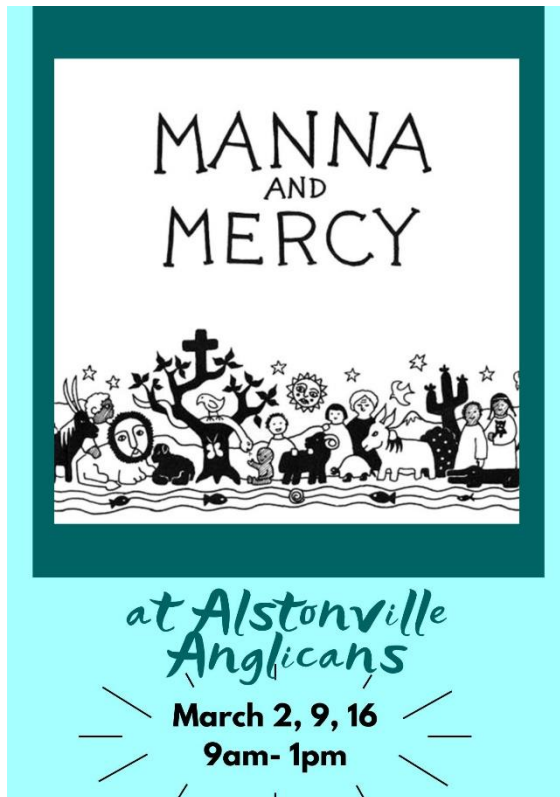




Alstonville
Anglicans

Sunday 25th February 2024

Welcome



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

Bank account: BSB 705 077 / Acc:00032931

25th February – 3rd March

25 th February		Sunday
	9am	Holy Communion
26 th February		Monday
	9am-12pm	Parish Office
	9am-3pm	Op Shop
	10am	Anam Cara
	10am	Deadline for bulletin items
27 th February		Tuesday
	9am-12pm	Parish Office Closed
28 th February		Wednesday
	9am-12pm	Parish Office
	9am	Anam Cara
	9am-3pm	Op Shop
29 th February		Thursday
	9am-12pm	Parish Office
	9am-3pm	Op Shop
	9.30am	Play Place
	6pm	Anam Cara
1 st March		Friday
	9am-12pm	Parish Office
	10am	Holy Communion
2 nd March		Saturday
	9am-1pm	Manna & Mercy
3 rd March		Sunday
	9am	Holy Communion

This bulletin contains current announcements and the week's 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. http://www.welcomeBooklet_v3.pdf

AGM 2024

Thank you to those that attended the AGM on Sunday 18th February.
Thank you to those who have taken up roles in the Parish for 2024.

Wardens

Bruce Sharp

Jenny Noble

Graham Ireland

Parish Councillors

Robyn Delaney

Helen Quaife

Robyn Hannah

Des Fitzpatrick

Amanda Middleton

Kaye Fry

Parish Nominators

Susan Fitzpatrick

Kaye Fry



What do you think?
Come with questions... Come with answers...
Come as you...

To
The Think Tank on Family Life
25 February 4pm
Ministry Centre
Supper included (5.30pm)

Alstonville Anglicans
6-8 The Avenue Alstonville
66280231 anglicans.live

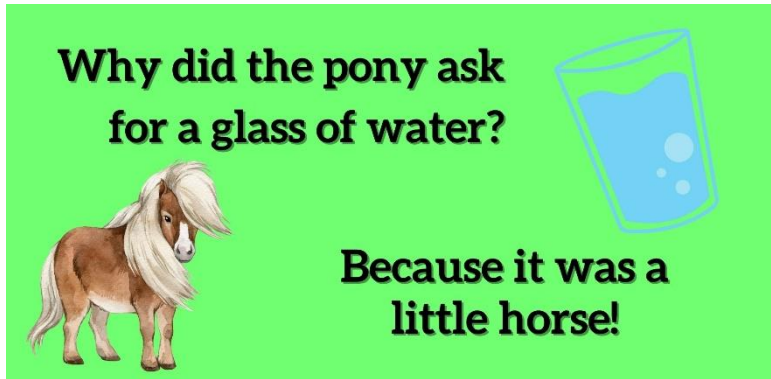
Confirmation

Bishop Murray will be visiting the Parish on Sunday 6th October. If you are interested in being confirmed please complete the application form and speak to Rev Desiree. Forms are available in the Parish Office and via the website.

World Day of Prayer

Friday 1st March 1.30pm at the Alstonville Baptist Church.

To Make you Smile



Sermon Notes Sunday 18th February Doug Bannerman Mark 1:9-15

Mark's choice of title for his gospel is simple, and powerful. Five Greek words give us "The beginning of the gospel of Jesus Christ", and 3 of these words, "beginning", "gospel", and "Christ" neatly encapsulates the whole gospel.

The beginning ...

The Greek word for "the beginning" is *archē*, and Mark's choice of this word is deliberate. We know this because the same word crops up again in chapter 10 when Mark speaks of the *archē* of creation (10.6), all of which, as Desiree said to us recently, links with the first verses of Genesis and John. Think *archetype*.

The echo of Genesis serves three functions. Firstly, Mark strongly implies that his story represents a fundamental re-generation of salvation history. Secondly, it introduces at the outset the thrust of Mark's apocalyptic discourse about a new heaven and new earth. And thirdly, it has a specific meaning in the light of the end of the story, where Mark will point back to the place where the discipleship narrative was originally generated – Galilee.

Christ ...

The Greek word *Christos* (Χριστός) has three possible translations from which to choose – “Anointed One”, “Messiah” or “Christ”. Ched Myers’ prefers “Messiah” to render the prologue as, “The beginning of the gospel of Jesus Messiah ...”.

Gospel ...

The English word “gospel” stems from the old English word “gōdspel” – “gōd” meaning “glad” and “spel” meaning “tidings”. Glad tidings. The Greek word for “gospel” is *euangelion*, which also means “glad tidings”, but there is a twist.

Nowadays we think of “gospel” as an authoritative text. But what of Mark’s first audience or readership? In the Greco-Roman world this term was used to describe or announce significant events like the rise of a new ruler to the throne or a major military victory. In the Roman Empire it was especially associated with political propaganda.

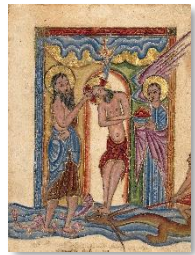
Rome had an *imperial gospel* promoting a paternal and benevolent colonial image of Rome that eulogized Caesar as the “divine man,” a deification of the emperor that gave the word *euangelion* significance and power.

Everywhere else in Mark, the word “gospel” is construed as something independent of Jesus (1.14f; 8.35; 10.29; 13.10; 14.9); but here at the beginning, it is bound fast to him as Christ or Messiah. Jesus is explicitly declared to be a divine ruler. Please understand, however, that Mark is giving the reader privileged information – for our ears and eyes only. We are told something that the characters in book are unable to grasp initially; they are perplexed about Jesus’ identity (4.41; 6.3); and it is only later in chapter 8 that the term “messiah” is explicitly introduced into Mark’s story world (8.29).

Confusingly, however, two verses later, Jesus immediately repudiates it (8.31, 14.61), and from that point on, Messiah becomes an object of contention (12.35; 13.21; 15.32). Jesus never truly accepts the designation; rather, he uses a third person term, the “Human One” or “the Son of Man”, a nod to the apocalyptic book of Daniel (8.14 14.31).

In a nutshell then, Mark’s prologue displaces the Roman cultural code in favour of a new beginning in the figure of Jesus.

The scene is set for high drama it would seem. As Myers put it, "A subversive mission is inaugurated." The account of Jesus' baptism opens as he appears from Galilee" (1.9) and closes when he reappears in Galilee (1.14b).



The drama of the prologue is muted, however, when Jesus appears simply as one of the anonymous crowd coming to the Baptist. Furthermore, the fact that Jesus comes from Nazareth in Galilee stresses his obscure origins. Nazareth is a place unattested by any ancient source. And throughout his narrative, Mark keeps reminding us of Jesus' humble origin (1.24; 10.47; 14.67; 16.6).

Galilee, on the other hand, was notorious; sited near the northern border of Palestine, it was regarded with contempt and suspicion by most southern Jews. Yet, it is precisely upon this figure of doubtful social origins, in a remote location, that divine favour falls. When Jesus rises from the waters of the Jordan, it is to a vision of the heavens being rent asunder and a voice from heaven speaking in terms of election; "You are my Son, the Beloved; with you I am well pleased" (1. 11), calling to mind the prophetic hope of Isaiah:

Oh, that you would tear the heavens open and come down
to make known to your name to your enemies,
and make the nations tremble at your presence,
working unexpected miracles
such as no one has ever heard before (Isaiah 64:1-2).

Could this unknown Nazarene villager be the fulfillment of Isaiah's ancient longing?

This is the first of three distinct moments that Mark inserts into his narrative, points of discourse between earth and heaven (i.e. apocalyptic symbols). The divine voice confirms the claim of the prologue together with a reminder that this vision remains "privileged information," for Mark gives no indication that any of the bystanders at the Jordan saw or heard anything.

Jesus is identified as "beloved Son" (1.11; c.f. 9.7; 12.6), a phrase that calls to mind two more key scriptural traditions.

The first is the royal messianic psalm in which the King is enthroned *over against* the "rulers of the earth." (Psalm 2.2,10); but the

triumphal note struck by this Davidic tradition is qualified by a simultaneous allusion to the Suffering Servant of Isaiah:

I will put my spirit upon him,
he will bring forth justice to the nations,
he will not cry or lift his voice in the street,
a bruised reed he will not break. (Isaiah 42.1)

The scene ends in anticlimax, as Jesus retreats even further into the obscurity of the wilderness; but the symbols surrounding Jesus' baptism have a social function that signals the creation of a new humanity. Herman Waetjen suggests that in contrast to his fellow Jews, Jesus was baptized *into* the Jordan by full immersion.

As such it was a *profound act of repentance* that extinguished his participation in the structures and values of society, ended his involvement in the moral order into which he was born. For Jesus, the entirety of Jewish-Roman social construction of reality is terminated; all his debts incurred under this elitist ordering of power and community life are wiped out. A sort of internal resurrection to newness of life.

And so, the new creation begins with a complete renunciation of the old order, setting Jesus free to openly challenge the oppressive structures of law and order around him.

Mark resists the temptation to narrate a grand entrance of this "new human being." Instead, he drives Jesus off-stage altogether. Somewhere in the heart of the wilderness another apocalyptic drama ensues: the struggle between Satan and the Spirit-led Jesus, foreshadowing the later moments when Jesus is "tempted" by his political opponents to compromise himself, (8.11; 10.2; 12.15) and it is against this temptation that he will warn his disciples on the eve of his arrest.

And so, we move on to the beginning of the Galilean ministry, tersely heralded by Jesus returning to Galilee saying "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." (1.14b).

Easier said than done, for me at any rate. In the light of the forgoing, the term repent carries a sting in tail, acquires the profound connotation of new creation, new beginning. And it has nothing to do

with asking oneself (or anyone else for that matter) “What shall I give up for Lent this year?”

Doug Bannerman © 2024

Resource: Ched Myers *Binding the Strong Man: A Political Reading of Mark's Story of Jesus* (New York: Orbis Books 2003)

Sentence of the Day

If you want to become a disciple of Jesus, deny yourself, take up your cross, and follow him. Mark 8.34

Collect

God of all times and places,
in Jesus Christ, who was lifted up on the cross,
you opened for us the path to eternal life:
grant that we,
being born again of water and the Spirit,
may joyfully serve you in newness of life
and faithfully walk in your holy ways;
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
one God, now and for ever. Amen.

Mark 8:31-38

**Experience the
captivating
world of Manna
and Mercy**



IAKE PHALAIOASTHAI (5PH119-10, NOS 2-10)

We invite you to immerse yourself in the captivating world of creativity and spirituality with our unique 100-page hand-printed graphic novel that reimagines the Bible like never before.

This innovative narrative beautifully weaves together elements of imaginative storytelling, humour, and clarity to bring to life the powerful themes of food sharing and forgiveness. Through its engaging and thought-provoking approach, this graphic novel offers a fresh perspective on timeless teachings, transforming the traditional religious text into a vibrant source of wisdom and grace.

Embark on this unforgettable journey with us on March 2nd, 9th, and 16th, from 9 am to 1 pm, at Alstonville Anglicans. Secure your spot today and be part of a truly enriching experience that promises inspiration and enlightenment.

Book Now at anglicans.live

anglicans.live
6 The Avenue Alstonville
66280231