



Alstonville Anglicans

Pentecost 16

Sunday 25th September 2022

Welcome, to the Season of Creation



The Burning Bush

— Ex 3, 1-12 —

***Listen to the
Voice of Creation***
SEASON OF CREATION 2022

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

Dates 25th September to 2nd October

25 th Sep	Sunday
9am	Holy Communion
	Messy Church in Recess
26 th Sep	Monday
9am-12pm	Parish Office Open
9am-3pm	Op Shop
10am	Sylvia Hannah's Funeral
27 th Sep	Tuesday
	Parish Office Closed (No office access)
4pm	Singalong group (contact Susan)
28 th Sep	Wednesday
9am-12pm	Parish Office Open
9am	Anam Cara (contact Charlie)
9am-3pm	Op Shop
6pm	Ministry Hub Meeting
29 th Sep	Thursday
9am-12pm	Parish Office Open
9am-3pm	Op Shop
6pm	Anam Cara (contact Charlie)
30 th Sep	Friday
9am-12pm	Parish Office Open
10am	Holy Communion
2 nd Oct	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.

https://anglicans.live/s/welcomeBooklet_v2.pdf

Good Governance



Mask wearing is not mandatory but is highly recommended

Community engagemnet

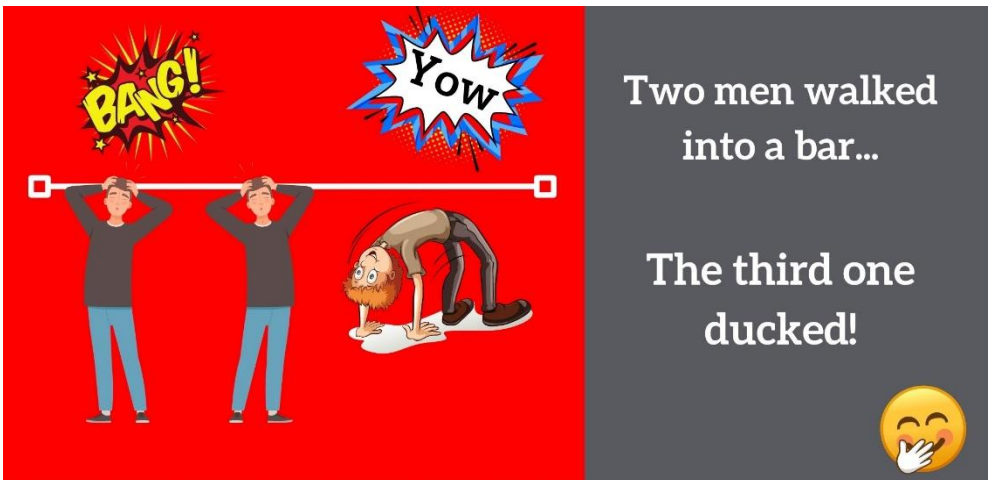
Lost Property

A set of keys with a very distinctive key ring was found in the church near the burning bush. If you are missing some keys please check in with the office staff.

A.R.E.A. Fundraiser

A Sausage Sizzle at Ballina Bunnings on Saturday 22nd October. Five volunteers from the Anglican community are needed from 1-4pm. A jobs sheet is available. Please contact John Noble 0414 285 132 if you are able to help out.

To make you smile!



Worship & Spirituality

Bishop Murray's Letter

Dear Sisters and Brothers,
I am pleased to announce that for only the second time in the history of our Diocese, and the first time in over 70 years, we will have the Archbishop of Canterbury as our guest. This is a special honour and we look forward to welcoming The Most Reverend Justin Welby in October.

As part of the program for Archbishop Welby, we have organised an address as a ticketed event open to the public. Archbishop Welby will speak on "***Building Peace in Robust Diversity***".

There is no cost to attend – A collection for 2022 North Coast Flood Appeal will take place on the night.

To ensure that interested members of your parish can attend, we have initially restricted bookings to those from the parishes and schools of the Anglican Diocese of Grafton. This means that up until Friday **30 September 2022** local Anglicans have priority in booking places for this special event. After 30 September, unallocated seats will become available to the general public.

Register soon because space is limited.

Please select "Priority Tickets - General Diocese" as your ticket category and your parish from the list under "Ministry Unit". Only those who book a seat through Eventbrite will be allowed to attend. There will be no walk-ins.

Please spread the word in the parish. I pray that members of each of our parishes will be able to join with me in welcoming the Archbishop of Canterbury to our beautiful region.

Yours in Christ,
Dr Murray Harvey
Bishop of Grafton


AN EVENING WITH:

THE MOST REVD AND RT HON


JUSTIN WELBY

Building Peace in Robust Diversity

Thursday - 13 October 2022 - 7:30pm
The Lindsay Walker Centre
Emmanuel Anglican College
Ballina NSW 2478



Anglican Diocese of
Grafton



Link for tickets below:

<https://www.eventbrite.com.au/e/an-evening-with-the-archbishop-of-canterbury-the-most-reverend-justin-welby-tickets-420088394697>

Sermon Notes

Preached on 18th September

"How to Opt Out" Luke 16.1-13

How to opt out

During the month of September faith traditions around the world consider the environment. The Season of Creation aims to:

1. Renew our prophetic voices to action for creation.
2. Gather all religious and non-religious communities to share a common voice for our creation and act.
3. To reflect on the importance of ecological conservation and its integrity by remembering that the voices of creation are the reflection of the voice of its creator.
4. To call out the damaging impact of our earthly development on God's creation and voice our cry for change as humans living together under one home.

Our 2022 theme in the Season of Creation is listening to the voice of creation. **What is the voice of creation saying to you in the parable?**

To decode what is a perplexing parable I offer the following two bookmarks:

Bookmark 1: Parables are earthy stories with heavy meanings

In Sunday School we may have been taught that parables are earthy stories with heavenly meanings. We must outgrow this “pie in the sky” approach to studying scripture. Instead, I agree with William Herzog III who says that

...the parables were not earthy stories with heavenly meanings but earthy stories with heavy meanings, weighted down by an awareness of the workings of exploitations in the world of their hearers. The focus of the parables was not on a vision of the glory of the reign of God, but on the **gory details of how oppression served the interests of a ruling class.**

Instead of reiterating the promise of God’s intervention in human affairs, they explored how human beings could respond to break the spiral of violence and cycle of poverty created by exploitation and oppression. The parable was a form of social analysis every bit as much as it was a form of theological reflection.

Bookmark 2: Death and Resurrection

To decode the parable, we must appreciate that death and resurrection (aka the paschal mystery) are a constant theme in the gospels and the many parables. Jesus constantly preaches death and resurrection.

1. For example, Jesus says a seed must die to bear fruit (John 12).

2. Jesus also says that those who gain their lives will lose it. For example, in Luke 17.33 Jesus says: "Whoever tries to keep their life will lose it, and whoever loses their life will preserve it". In Luke 9.24 Jesus also says that: "If anyone wants to come after Me, he must deny himself and take up his cross daily and follow Me. For whoever wants to save his life will lose it, but whoever loses his life for My sake will save it. What does it profit a person to gain the whole world, yet lose or forfeit their very self?"
3. The parables often comment that the last shall be first and the first shall be last, this continues the theme of death and resurrection.

Parables are earthy stories with heavy meanings and are undergirded by the theme of death and resurrection. With these two bookmarks I offer the following suggestions as you develop your own interpretations, listening to the voice of creation in Luke 16.

- In Luke 16, a rich ruler, an absentee landlord, owns so much wealth he requires managers to look after it for him. How did he become so wealthy? In Luke 20.47 Jesus condemns those who devour widows' houses, who, in the words of Isaiah 5.8 "add house to house and join field to field till no space is left and you live alone in the land." In other words, the rich ruler has become wealthy in a predatory way. Although God created an abundant world with enough for everyone (provided that human communities constrain their appetites and live within limits), disparities in wealth resulted because of human sin in structuring society such that the rich benefit. At this period of the Roman Empire, a growing concentration of land and wealth is in fewer hands resulting in landlessness peasant

classes. According to Jesus sermon in Luke 4, the disparity between rich and poor is not “natural” and must be mitigated through the regular practice of wealth redistribution or jubilee politics. Jesus’ prophetic message calls people to the practice of the redistribution of wealth and in Luke’s Gospel this is “good news” to the poor.

- Without proof, a charge is laid against the manager that he is squandering his master’s wealth; a phrase that is exactly the same as the prodigal son who squandered his father’s inheritance in loose living.
- The manager is about to be fired. The manager is now in a crisis: he has no skills for hard work and no desire to beg. This is a crisis moment for the steward and decisive action is a must. In this crises moment the manager “dies” to money. Money often takes on divine status in the lives of people. The manager is now dead to the importance of money. Money is no longer the goal and purpose of his life. Money can no longer offer our manager security.
- The manager must improvise. He builds connections with debtors to ensure his survival in the future, it is a case of I scratch your back please scratch my back in future. Set free from slavery to money, money is now used as a resource for relationship. The landlord



should have been angry yet praises the steward for his shrewdness.

Luke 16 offers a highly relevant parable for the many who argue that our dominant economic system is failing. Like the manager in the parable, we too are in a crisis, an

ecological crisis that is a result of our consumer capitalist industrial military complex. Capitalism does not know the word enough. In order to survive capitalism requires continual growth. Without an ever-increasing profit, capitalism collapses. Capitalism is not a stable system. The ecological crisis is because of cancerous economic growth. The parable encourages us to sabotage our dominant system in an attempt to restore justice, to “build a new world within the shell of the old,” as Dorothy Day did. As Wendell Berry say: **“If we do not serve what coheres and endures, we serve what disintegrates and destroys.”** The parable also helps us face the truth that like the manager we are enmeshed in a capitalist culture – we are stuck in a system that is death. Yet we still have to act. Like the manager we improvise. By being creative we can change the system that is killing us. There are positive examples of people who offer an alternative capitalism; that sabotage the system from within.

A contemporary example of Luke 16 is Yvon Chouinard, the owner of Patagonia, a company that makes outdoor clothes, who has given the company away. Like the manager in Luke 16, Yvon is caught in a death dealing system. Like the manager Yvon sabotages the systems from within. Patagonia has not been sold or made public but instead transferred to a trust; all of its \$100 million a year profits are used to combat climate change and protect undeveloped land around the globe.

“Hopefully this will influence a new form of capitalism that doesn’t end up with a few rich people and a bunch of poor people,” Chouinard, 83, said. “We are going to give away the maximum amount of money to people who are actively working on saving this planet.”

Picture sourced from: https://uk.anygator.com/article/who-is-yvon-chouinard-patagonia-founder-giving-up-company-to-fight-climate-change__16801371

Where to from here for us? How can we listen to the voice of creation and participate in an alternative economy? We need to work that out together. As we work out our alternative economy, the sacred spiritual disciplines of simplicity, solidarity, silence and study will continue to inspire, transform and sustain us in our vision and work for a new heaven and new earth.



- 1) Simplicity – get rid of your excess. The excess is a trap, and it takes away your freedom. Simplicity does not mean simplistic as in the opposite of complex. It means having things based on need and not want. It means breaking free from a consumer culture.
- 2) Solidarity with the poor moves you from “aid” to understanding and from sympathy to compassion
- 3) Silence: the furnace of transformation where we can finally die to the tyranny of money and what it symbolises. Silence is God’s first language.
- 4) Study Scripture: the Scriptures deserve study as they offer a healthy alternative to communism and capitalism.
- 5)

Desiree Snyman

Sentence of the Day

Confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. James 5.16

Collect

O God,
from whom light rises in darkness for those who seek you:
grant us, in all our doubts and uncertainties,
the grace to ask what you would have us do,
that in your light we may see light,
and in your narrow path may not stumble;
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

Luke 16.19-31

¹⁹ 'There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. ²⁰ And at his gate lay a poor man named Lazarus, covered with sores, ²¹ who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. ²² The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. ²³ In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. ²⁴ He called out, "Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames." ²⁵ But Abraham said, "Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. ²⁶ Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us." ²⁷ He said, "Then, father, I beg you to send him to my father's house— ²⁸ for I have five brothers—that he may warn them, so that they will not also come into this place of torment." ²⁹ Abraham replied, "They have Moses and the prophets; they should listen to them." ³⁰ He said, "No, father Abraham; but if someone goes to them from the dead, they will repent." ³¹ He said to him, "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead." '

2022 SEASON OF CREATION PRAYER

Creator of All,

From your communion of love your Word went forth to create a symphony of life that sings your praise.

By your Holy Wisdom you made the Earth to bring forth a diversity of creatures who praise you in their being. You called human beings to till and keep your garden. But we turn in on ourselves and away from our co-creatures.

We fail to listen to the cries of the poor and the needs of the most vulnerable. We silence the voices of those who hold the traditions that teach us to care for the Earth. We close our ears to your creative, reconciling and sustaining Word that calls to us through the Scriptures.

Creation cries out as forests crackle, and animals alike flee the fires of injustice that we have lit by our unwillingness to listen.

In this Season of Creation, we pray that you would call to us, as from the burning bush, with the sustaining fire of your Spirit. Turn us from our inward gaze. Teach us to contemplate your creation, and listen for the voice of each creature declaring your glory.

Give us hearts to listen, enlighten us with your grace, and fill us with the hope to quench the fires of injustice with the light of your healing love that sustains our common home.

In the name of the One who came to proclaim good news to all creation, Jesus Christ. Amen.