



# Alstonville Anglicans

**Pentecost 3**

**Sunday 26<sup>th</sup> June 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.

## Alstonville Anglicans

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman priest@anglicans.live	0402 764 969
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
Parish Office:	8 The Avenue, Alstonville	
Telephone:	6628 0231	
Postal:	PO Box 451, Alstonville NSW 2477	
e-mail:	office@anglicans.live	
website:	anglicans.live	

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

The Anglican Op Shop: 1 The Avenue, Alstonville **Tel:** 6628 8777

## Dates 26<sup>th</sup> June to 3<sup>rd</sup> July

26 <sup>th</sup> June	Sunday 9am Holy Communion Messy Church 'Welcome Refugees' 4pm
27 <sup>th</sup> June	Parish Office 9am – 12pm Op Shop 9am – 3pm 10am Anam Cara praying for Community Funeral of Ruby Yates 10.30am
28 <sup>th</sup> June	Tuesday Parish Office Closed (Please refrain from accessing the office at this time)
29 <sup>th</sup> June	Parish Office 9am – 12pm Anam Cara 9am Op Shop 9am – 3pm
30 <sup>th</sup> June	Parish Office 9am – 12pm Op Shop 9am – 3pm Anam Cara 6pm
1 <sup>st</sup> July	Parish Office 9am – 12pm Friday 10am Holy Communion
3 <sup>rd</sup> July	Sunday 9am Holy Communion NAIDOC Week commences

## Good Governance

### Sign Up for Planned Giving

To lessen the burden on volunteers and to reduce risk around cash handling and storage on property, you are encouraged to sign up for Planned Giving. Forms for signing up for Planned Giving are now available from the website and in the church foyer and parish office.

If you would prefer to directly deposit into the Parish Account, the details are **Bank account:** BSB 705 077 / Acc:00032931

### Additional Camera in the Church

The idea has been raised of adding an additional camera in the church that will show people's faces in a similar style to 'Songs of Praise'. If you have any thoughts on this, please share them with Desiree or the wardens.

## Messages

### Worship & Spirituality

#### Family Cross



The Family Cross is given to someone each week and prayers are then focused on them for the 2 weeks that they hold the Cross. If you haven't yet had the Cross or would like to receive it again please let Anne know [ma@anglicans.live](mailto:ma@anglicans.live).

**Organ Recital** All Saints Church Murwillumbah July 10<sup>th</sup>  
2.30pm. Featuring Robert Eather organist at Christchurch Cathedral Grafton. \$18/\$12  
[www.trybooking.com/BZITL](http://www.trybooking.com/BZITL)



## Community Engagement

### To Make You Laugh



What do you call a factory that sells OK products?  
A satisfactory.

### Community-On-the-Verge



Parish Council are considering an idea from COVE to plant an herb spiral. COVE contact is:  
Barbara Fewtrell 0429 385 713

### Professional Room for Hire



Our Professional Room is now available for hire. It is comfortable, private and has Wi-Fi access. Booking via the webpage or Jo Brooks.

### Sing-along Group @ Alstonville Anglicans



Parish Council has approved the formation of a weekly church sing-along group. The group's first gathering will be held on Tuesday 5 July at 4pm in the church. A \$5 fee has been set to cover expenses, ie musician, resources, etc. The aim of the group is to have fun making a joyful noise together, and being open and welcoming to all. The group is not intended as a choir nor to perform at any specific events. Songs will include a mixture of hymns – known and lesser known and popular songs. And, it may also provide an opportunity to practise some of the lesser-known hymns for forthcoming services. Everyone is invited to submit their choices of hymns and songs to be sung. If you're interested, contact Susan Fitzpatrick - 0428 414 767

## Leadership Empowering

### **Financial Report Summary June Parish Council Meeting**

Summary: (YTD) St Barts is currently \$4,193 behind budget which is a good improvement on the previous month due to improvements in income from three sources being Op Shop revenue of \$15,781 for May, Community Event (largely the fete) with income of \$10,009 and a donation from the Grafton Diocese to support the parishes work response to the flood and one-off donations providing a further \$9,310. Whilst the revenue from the Op Shop has picked up income from offerings is unusually low for the month of May at \$3,443 against a budget of \$9,835. As reported last month the overall expenses remain generally within budget parameters for the month of May.

### **NAIDOC Week 2022**



## Good Governance

### 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.



## Regular Reminders

### Worship & Spirituality

#### Church Open

The Church is open for meditation during office hours.

**Mothers Union:** third Monday of each month. Contact Pam on 0417 258 991 or Joyce 0407 690 874 [joyce@stephanies.com.au](mailto:joyce@stephanies.com.au)

#### Anam Cara

**Anam Cara Praying for you** Monday mornings 10am

**Anam Cara Wednesdays** 9am & **Thursdays** 6pm

## Good Governance

#### COVID Update

- Masks not required but encouraged especially when singing.
- Social distancing is still advised as is adequate ventilation.
- Hand sanitiser will remain available but is not compulsory.
- Morning tea will continue to be served outside at the present time.
- The Covid Committee appreciates everybody's understanding, tolerance, and compliance.

## Community Engagement

### Communications Upgrade

We will be streamlining our Communications in a bid to improve effectiveness. Our bulletin will look a little different and there is now a Connect Card for you to find out more and ask questions.

- Non regular announcements for our Mission and activities will be included in the bulletin.
- Regular and routine information is available in an information book, online and via the 'Alstonville Anglicans' app.

### Play Place



Play Place is open to all parents and carers with children and babies at 9.30-11.30am Thursdays during school terms. Lots of new friends waiting to meet you.

### Sew Helpful



Sew Helpful 1<sup>st</sup> & 3<sup>rd</sup> Mondays 1pm.  
All welcome.

**Anglicare North Coast 2022 Northern NSW Flood Appeal** Please continue to support this Appeal.

[www.anglicarenorthcoast.org.au](http://www.anglicarenorthcoast.org.au)

## Pastoral Care

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).

### Prayers

Please remember our family and friends impacted by the floods.

## Sermon Notes 19th June Pentecost 2

### Luke 8:26-39



By intention, Luke's gospel is both historical and political. At first glance, his version of the Gerasene demoniac simply portrays Jesus as a healer sent by God.

In the broader picture, however, we have a sower sowing seed, a lamp under a jar, family issues, calming a storm and casting out demons, after which Jesus goes on to heal a haemorrhaging woman and a twelve-year-old girl is restored to life. Jesus is revealed as someone of cosmic authority. The action takes place in Gentile territory, this the only time, in Luke's gospel at least, that Jesus is recorded as actually setting foot on Gentile soil. Now, as we know, gentile soil was also where piggy-wiggies were cultivated for market. Not a place favoured by Jewish people. Yet Jesus goes of his own accord, and without explanation.

A demon-possessed man confronts them. Naked, so overcome by violent impulses that he cannot be restrained even with chains and leg-shackles, he is excluded from the city, an outcast living among the tombs. When he sees Jesus, he *recognizes* him and demands to know what there is between them. What does Jesus, the son of the most-high God, have to do with him? And he begs Jesus not to torture him.

"Is it the man talking, or is it the demons?"<sup>i</sup> Clearly bewildered, the man himself may not know where his identity ends, and illness begins. Equally clearly, Jesus will not allow unclean spirits to continue their torment, because before the man addresses him, he has commanded them to leave. And it is *then* that Jesus asks the man for his name. But it is the demons who reply: "Legion," they say, "for we are many."



For people in the Roman world, “Legion” had only one meaning: a unit of approximately six thousand Roman soldiers, the occupying army. And simple exorcism now takes on social and political significance, as evidenced by Luke’s choice of words.

When the man *accosts* Jesus, Luke uses a verb that he employs later for armies meeting in battle (Luke 14:31); and when the demons have *seized* the man, Luke’s verb for *seize* is the same as his description in Acts when Christians are *arrested* and brought to trial (Acts 6:12; 19:29). The words for the hand and foot chains, for binding and guarding, are the same ones that Luke uses in Acts when the disciples are imprisoned. “In short, the language of the whole episode evokes the experience of living under a brutal occupying power”.<sup>ii</sup>



And we have echoes of an incident recorded by the Roman historian, Josephus, who wrote that in the late 60s BCE, toward the end of the Jewish revolt, “... the Roman general Vespasian sent soldiers to retake Gerasa (*Jewish War*, IV,ix,1). The Romans killed a thousand young men, imprisoned their families, burned the city, and then attacked

villages throughout the region. Many of those buried in Gerasene tombs had been slaughtered by Roman legions.”<sup>iii</sup>

A little bit of dark humour. The 10<sup>th</sup> Fretensis Roman Legion participated in the siege and destruction of Jerusalem, took the lead in reconquering Palestine, and was stationed in Jerusalem after the war. One of the emblems of the 10<sup>th</sup> Fretensis was a pig. For the people of the area, pigs would have seemed a fitting destination for Legion.

It is the pig-keepers who witness the whole scene and run to spread the news. But the locals do not celebrate the good news of the liberated man’s release. They are still held *captive*. The verb Luke uses here is *συνέχω* (*synecho*), used of armies (Luke 19:43) and of the men *guarding* Jesus (Luke 22:63)

And the outcast remained an outcast, the label stuck with the adhesive of corrosive language. As they do in so many human situations. Which begs many questions:

“How many people in our world are haunted by a traumatic past and tortured by memories? How many live unsheltered and inadequately clothed because of social and economic forces that they cannot overcome, no matter how hard they struggle? How many are imprisoned, regarded as barely human, excluded, cast out? How many are enslaved by addictions no longer knowing where the addiction ends, and their own selves begin? Where do the governing authorities separate people from their families, denying them the opportunity to seek better lives? Where do occupying armies still brutalize entire communities and hold them captive to fear<sup>iv</sup>

Yet, the seed is sown, unbidden, generously, indiscriminately. Jews, gentiles, outcast and beyond.

Following the shooting of Michael Brown, the young, black, unarmed man killed by a policeman in 2014, a makeshift memorial was set up in a street in Ferguson, Missouri – a cardboard box pillar, painted black, with gold coloured writing: ‘They tried to bury us. They didn’t know we were seeds.’ These words had a history. They were borrowed from the Zapatista’s fight for indigenous people in Mexico. The Zapatista’s, in turn, had obtained them from the writings of the Greek poet, Dinos Christianopoulos, who had been marginalized by the Greek literary community throughout his life because of his sexuality. He had written in the 1970’s: ‘You did not bury me. But you forgot I was a seed’.

The spirit of the foregoing is very much the spirit of Alice Walker, author of the novel *The Colour Purple*. She understands her work as a ‘prayer to and about the world’.<sup>v</sup>

‘Who made you?’ was always  
The question  
The answer was always

'God.'

Well, there we stood  
Three feet high  
Heads bowed  
Leaning onto  
Bosoms.

Now

I no longer recall  
The Catechism  
Or brood on the Genesis  
Of life  
No.

I ponder the exchange  
Itself  
And salvage mostly  
The leaning. <sup>vi</sup>

Walker ponders the exchange of whether life is a divine gift, and the being of the creator *salvages* in her a reverential *leaning* rather than any dogma or certitude, a movement that acknowledges the sacred nature of the question and of those intimations of ours, what T S Eliot called the 'hints and guesses',<sup>vii</sup> which lead us to ask the question and not ignore it.

It is the leanings and the questions that are the seeds of gospel. As Rowan Williams wrote: "God always has to be rediscovered. Which means that God always has to be heard or seen where there are not yet words for him."<sup>viii</sup>

Amen, Doug Bannerman © 2022

## Liturgy for 26<sup>th</sup> June Pentecost 3

### Sentence of the Day

Those who find their life will lose it, and those who lose their life for Jesus' sake will find it. Matthew 10

## Collect

O God,  
the light of the minds that know you,  
the life of the souls that love you,  
the strength of the thoughts that seek you:  
help us so to know you  
that we may truly love you,  
and so to love you  
that we may fully serve you,  
whose service is perfect freedom;  
through Jesus Christ our Lord. Amen.

## Readings Luke 9:51-62

<sup>51</sup> When the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. <sup>52</sup> And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; <sup>53</sup> but they did not receive him, because his face was set towards Jerusalem. <sup>54</sup> When his disciples James and John saw it, they said, 'Lord, do you want us to command fire to come down from heaven and consume them?' <sup>55</sup> But he turned and rebuked them. <sup>56</sup> Then they went on to another village. <sup>57</sup> As they were going along the road, someone said to him, 'I will follow you wherever you go.' <sup>58</sup> And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.' <sup>59</sup> To another he said, 'Follow me.' But he said, 'Lord, first let me go and bury my father.' <sup>60</sup> But Jesus said to him, 'Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.' <sup>61</sup> Another said, 'I will follow you, Lord; but let me first say farewell to those at my home.' <sup>62</sup> Jesus said to him, 'No one who puts a hand to the plough and looks back is fit for the kingdom of God.'

---

<sup>i</sup> See Judith Jones, Vicar, St. Stephen & St. Luke by the Sea Episcopal Churches, Waldport, Oregon, United States, <https://www.workingpreacher.org/commentaries/revise-common-lectionary/ordinary-12-3/commentary-on-luke-826-39-4>

<sup>ii</sup> Ibid

<sup>iii</sup> Ibid

<sup>iv</sup> Ibid

<sup>v</sup> Alice Walker *The Same River Twice: Honouring the Difficult* (New York: Scribner 1996) p 38

<sup>vi</sup> See Mark Oakley *The Slash of Words: Believing in Poetry* (Norwich: The Canterbury Press 2017). Sunday School, Circa 1950

<sup>vii</sup> T S Eliot 'The Dry Salvages', *Four Quartets* (Bloomsbury House: Faber & Faber 2019) p41

<sup>viii</sup> Rowan Williams *Writing in the Dust: Reflections on 11 September and its Aftermath* (Hodder and Stoughton 2002) pp4-5