



# Alstonville Anglicans

**Pentecost 17**

**Sunday 2<sup>nd</sup> October 2022**

**Welcome, to the Season of Creation**



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

***The Burning Bush***

— Ex 3, 1-12 —

## **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 2<sup>nd</sup> October to 9<sup>th</sup> October

2 <sup>nd</sup> Oct		<b>Sunday</b>
	9am	Holy Communion
3 <sup>rd</sup> Oct		<b>Monday</b>
	9am-12pm	Parish Office Open
	9am-3pm	Op Shop
4 <sup>th</sup> Oct		<b>Tuesday</b>
		Parish Office Closed (No office access)
	4pm	Singalong group (contact Susan)
5 <sup>th</sup> Oct		<b>Wednesday</b>
	9am-12pm	Parish Office Open
	9am	Anam Cara (contact Charlie)
	9am-3pm	Op Shop
	11am	Pastoral Care Meeting
	3.30pm	Property Committee Meeting
	4pm	Messy Church Planning Meeting
6 <sup>th</sup> Oct		<b>Thursday</b>
	9am-12pm	Parish Office Open
	9am-3pm	Op Shop
	6pm	Anam Cara (contact Charlie)
7 <sup>th</sup> Oct		<b>Friday</b>
	9am-12pm	Parish Office Open
	10am	Holy Communion
8 <sup>th</sup> Oct		<b>Saturday</b>
	4pm	COVE Meeting
9 <sup>th</sup> Oct		<b>Sunday</b>
	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](https://anglicans.live/s/welcomeBooklet_v2.pdf)



**Mask wearing is not mandatory but is highly recommended**

### **Update from your Parish Council:**

1. Years ago parish council explored having chairs in the sanctuary, but had no money to action this. Now, we as parish council have an opportunity to receive good quality sanctuary chairs at no cost. We propose seating for 40 people in chairs and about 45 people in pews. However we need to see if this will work for us, so as an experiment we suggest having 20 chairs in the sanctuary for people to see whether or not it works. The church is being used more and more beyond Sunday and Friday morning worship and the use of chairs facilitates the church being used more effectively. We welcome your thoughts and feedback, its best to write to us at [office@anglicans.live](mailto:office@anglicans.live) so that your comments may be tabled at parish council. The experiment could begin on 9 October and should last about a month to give everyone a "feel".

2. On 26 November 2021 we celebrated the years of ministry at St Peter and St Paul's and grieved the church's closure. On 27 November Sunday 9am we will have a special celebration service on the first year anniversary of the closure, to be held at Alstonville Anglicans St Bart's Church Daley Street. This will also be an occasion for us to dedicate the meeting room as "The St Peter and St Paul's room" and unveil the St Peter and St Paul's stained glass window that will be installed in the room.

3. The op shop truck is on its last legs! As the op shop is a vital part of our ministry it will need to be replaced. The

leaders are applying for grants to assist us with this cost. Any thoughts or info that may help us are welcomed.

## Community engagemnet

### Bread Tags

A huge thank you to all who collect their bread tags. We have received a message of appreciation from South Australia. Our donations have to date funded 65 wheelchairs.

### A.R.E.A. Fundraiser

A Sausage Sizzle at Ballina Bunnings on Saturday 22<sup>nd</sup> 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.

### Ballina Region for Refugees Fundraiser

This fundraiser will assist with the settlement of refugees in the Ballina and Byron Shires.

Saturday 12<sup>th</sup> November

Tintenbar Hall, Tintenbar 2487

\$25 or \$20 for BR4R members

<https://events.humanitix.com/swing-with-acid-bleed-a-ballina-region-for-refugees-fundraiser-8ldi2c2m>

### To make you smile!





Sat. 8th Oct 4pm

# VERGE GARDEN MEETING

**ALL WELCOME**

Community-On-the-Verge, a food garden in Alstonville, will meet at 6 The Avenue to plan and develop our garden together.



**GUEST SPEAKER: KAREN GROSS**

Sat. 8th Oct 4pm

# BE INSPIRED!

Karen Gross leads The Paddock Project. The Paddock Project is an inclusive market garden on Bundjalung land at the entrance to Mullumbimby, Northern NSW. The not-for-profit social enterprise employs and trains young people who are living with disability or are economically marginalised. The Paddock Project currently works with over 15 young people in all aspects of gardening and sales.

### **The Visit of the Archbishop of Canterbury to Grafton Diocese**

The Archbishop of Canterbury is the senior bishop of the Anglican Communion of Churches and is the spiritual leader of the world's 85 million Anglicans. Archbishop Welby will visit Australia from 4-14 October 2022 accompanied by his wife, Mrs Caroline Welby.

He is scheduled to meet Anglicans across the country who are involved in delivering diverse ministries and services. His visit to Grafton Diocese on 13 and 14 October will be focused on disaster recovery following the devastating floods in the region during February and March 2022. He will meet representatives of Lismore Parish, Anglicare North Coast and other organisations that are playing a part in disaster recovery in the region. The Archbishop has spoken extensively about climate change, and has been at the forefront of climate change initiatives.

The Archbishop will also give a public lecture entitled Building Peace in Robust Diversity at Emmanuel Anglican College on Thursday night 13 October. This will be the first visit of an Archbishop of Canterbury to Grafton Diocese since the visit of Archbishop Geoffrey Fisher in 1950. It will be an honour to welcome Archbishop and Mrs Welby to the Diocese and I'm sure the visit will be a great encouragement to Anglicans on the North Coast.

Dr Murray Harvey Bishop of Grafton

Link for tickets to the lecture below:

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



**Messy Church Planning Meeting**  
**Wednesday 5<sup>th</sup> October 4pm**  
**All welcome**

**Pastoral Care**



Do you have a passion for helping people? Do you have some time to give? The Pastoral Care team is looking for new members. Their ministry involves visiting, transportation, home communion, home help tasks and whatever else is needed. The next Pastoral Care meeting is Wednesday 5<sup>th</sup> October 11am in the Meeting room. Please contact Lynne Watt if you are interested.

**Sermon Notes**  
**Preached on 25th September**

**Luke 16.19-31**

In the Season of Creation 2022 we listen to the voice of creation. The burning bush (see Exodus 3.1-12) is the symbol for listening to the voice of creation. The unprecedented unnatural fires that effected our region in the northern rivers in 2019 and 2020 are a sign of how climate change effects the most vulnerable. The forests crackle, animals flee, and people lose their homes as creation roars at us from the fires. In contrast the holy fire in Exodus 3 did not consume but affirmed that God hears the cries of those who suffer. The global family is called to heal our relationships with creation and each other. We consider the voice of creation and the voices of those who are silenced, the vulnerable who bear the consequences of our ill-treatment of the environment. The parable in Luke 16.9-13 echoes the call of the season of creation, **calling us to heal our relationship with each other and the earth**, and to

**consider the voices of those who are often silenced:** the poor, the marginalised and the oppressed.

## ***Background***

By way of background, it is helpful to know that Luke 16 is a continuation of Luke 15. Luke 15 and 16 are read together and are Jesus' reply to the pharisees. The pharisees are irritated that Jesus spends too much time with sinners. In response to the pharisees' criticism Jesus tells five parables:

1. the lost sheep,
2. the lost coin,
3. the lost sons,
4. there was a rich man...
5. there was a rich man...

To my mind the five parables are comparable to the Torah, the first five books of our Old Testament or the Tanach of the Hebrew Scriptures. In the same way that the pharisees conform to the Torah as their standard for morality, so Jesus uses these five parables as his Torah, his gold standard of God's rather upside morality.

By way of background, it is also helpful to know a little of the historical, socio-economic, and geo-political situation of the first century Palestine in which our parable is written. As you know the Romans colonised the area east of the Mediterranean, a region that includes Samaria, Judea, Galilee, and Nazareth in the north. The northern part, formerly called Israel, already experienced tension with the southern part, formerly called Judah. Jerusalem was in the south. All the wealth was concentrated in the south. The north was populated by farmers who struggled financially. The Romans imposed taxes that disproportionately affected farmers in the north. When the farmers in the north could not pay their taxes,







their countrymen in the south, the wealthy Jewish elite, paid the taxes for them. In exchange for paying the taxes, the farmers in the north gave up the title deeds of their farms. These farmers continued to live on the farms that they once owned, but now as tenant farmers who “paid” a percentage

of their crop to the wealthy Jewish elite in the south. When the two parables in Luke 16 state “there was once a rich man ...” it refers to the wealthy Jewish elite in the south that the pharisees side with. Like the pharisees, the wealthy Jewish elite do not value human beings because they improperly value wealth. Remembering that parables are earthy stories with heavy meanings, designed to help us see systems of oppression, let us meander inside the parable and see what it wants us to notice.

### ***Heavy meanings in an earthy story***

As Luke 16 is a parable we do not read it literally but dig deeper for its meaning. In other words, the abode of the dead is not ‘hell’ as we have come to understand it in 21<sup>st</sup> western Christianity. The imagery is designed to shock us into taking a decision and is not meant to be an explanation of the mechanics of the afterlife. If I had to offer a modern equivalent, the parable in Luke 16.19-31 is rather like the classic “The Christmas Carol” where Scrooge is forced to examine the hold that money has in his life and how he has sacrificed relationships at the altar of money.

As we meander in the parable, alert to any eye-opening encounters, we may notice a reversal where the rich man is nameless, but the poor man is Lazarus, from the Hebrew Eleazar meaning “God helps”. The naming of the poor man dignifies him and graces him with worth as a human being. This is in contrast to the rich man who even in the afterlife continues to see Lazarus as a thing, as a slave who is there to service the rich man’s needs. Notice how the rich man commands Abraham to send Lazarus to bring him some

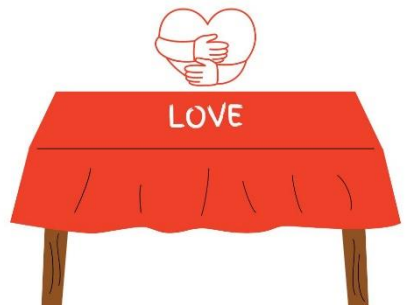
water. Abraham's reply to the rich man's dehumanising attitude echoes the songs of the kingdom of God sung throughout Luke. For example, Mary's Magnificat where the rich are sent away empty and the hungry are filled with good things, and the beatitudes which bless the poor but announce "woe to you who are rich, for you have already received your comfort" (Luke 6.24).

Also notice the chasm that exists between the rich and the poor. The parable invites us to consider the unjust systems humanity has created that widen the gap between the rich and the poor. We know from research that the wider the gap between rich and poor the more unstable and violent a country is. According to the world bank, South Africa is the world's most unequal society. In Australia the gap between rich and poor is widening as cost-of-living pressures and unequal access to housing effect the most vulnerable.

I noted in the beginning that the five parables are Jesus' reply to the pharisees who think Jesus spends too much time with sinners. The point Jesus makes in the parables is that the pharisees, like the rich man in the parables, value money too highly and therefore value people improperly. For the rich man and the pharisees alike, the sinners and the poor are "things", unvalued and not worthy of Jesus attention. The parables offer an alternative economic policy.

### ***An alternative economy***

Through the five parables in Luke 15 and 16 we are invited to adopt the Gospel's economic policy. Instead of putting money at the centre of an economic policy, we are to put love at the centre: love of God and love of neighbour. Instead of using relationships in service of money we are to use money in service of relationships. In this way we are free from money's hold over us. We are free to see all



people as having intrinsic worth, regardless of their place in an economic pyramid. One aspect of our culture is that we look at the oceans, the soil, and the landscape and fail to see that creation shimmers with the divine. Instead, our culture wants to utilise creation as a commodity for short term profits for those at the top of the economic pyramid.

The parable of the rich man and Lazarus (Luke 16.1-18), together with the parable of the manager (Luke 16.19-31) invite us to lose faith in our current economic system where the rich get richer and the poor poorer. The parable invites us to open our eyes to see the lies that we are told, the lie of the trickle-down economy where in fact it is the poor who pay for the rich in a trickle up economy. One example of the trickle up economy is research commissioned by Anglicare who were able to show that \$68 billion is spent keeping the wealthiest households wealthy. That is greater than the cost of Newstart, disability support, the age pension, or any other single welfare group. The Cost of Privilege report, prepared by Per Capita, shows us the chasm between the rich and poor depicted in this parable, and the how expensive it is to be poor. Read "The cost of privilege" [https://percapita.org.au/our\\_work/the-cost-of-privilege/](https://percapita.org.au/our_work/the-cost-of-privilege/) The parable invites us to see how eternally death dealing our current system is, to listen to the voice of the vulnerable and creation and adopt the profits another way.



## Sentence of the Day

'Who is greater, the one who is at the table or the one who serves? But I am among you,' says the Lord, 'as one who serves.' Luke 22.27

## Collect

Faithful God,  
have mercy on us your unworthy servants,  
and increase our faith,  
that, trusting in your Spirit's power to work in us and through us,  
we may never be ashamed to witness to our Lord  
but may obediently serve him all our days;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. Amen.

## Luke 17.5-10

<sup>5</sup> The apostles said to the Lord, 'Increase our faith!' <sup>6</sup> The Lord replied, 'If you had faith the size of a mustard seed, you could say to this mulberry tree, "Be uprooted and planted in the sea", and it would obey you. <sup>7</sup> 'Who among you would say to your slave who has just come in from ploughing or tending sheep in the field, "Come here at once and take your place at the table"? <sup>8</sup> Would you not rather say to him, "Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink"? <sup>9</sup> Do you thank the slave for doing what was commanded? <sup>10</sup> So you also, when you have done all that you were ordered to do, say, "We are worthless slaves; we have done only what we ought to have done!" '