

**THIS WEEK: 28 January – 3 February**

Monday 28 January *Australia Day Public Holiday*  
*Thomas Aquinas, theologian (d. 1274)*

Wednesday 30 January *Charles, King of England (d. 1649)*  
 9:00am Morning Prayer  
 10:00am Eucharist & Guild AGM  
 5:00pm Evening Prayer

Friday 1 February 9:00am Morning Prayer

Sunday 3 February 9:00am Eucharist, Bangalow  
 11:00am Eucharist, Eureka



**THE ANGLICAN PARISH OF BANGALOW**

All Souls' Bangalow  
 St Aidan's Eureka

We welcome all people regardless of age, race, sexual orientation or religion.

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 Bangalow NSW 2479  
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**The Third Sunday After Epiphany – 27 January 2019**

As we gather for worship, we acknowledge the Bundjalung Nation, traditional custodians of this land.



GRACIOUS GOD, YOU HAVE CALLED US,  
 AS MEMBERS OF THE BODY OF CHRIST,  
 TO BRING GLAD TIDINGS TO THE POOR  
 AND TO PROCLAIM FREEDOM TO THE OPPRESSED.  
 BY THE POWER OF YOUR HOLY SPIRIT MAY WE LIVE  
 INTO THE FULLNESS OF THIS CALL.  
 WE ASK THIS THROUGH  
 JESUS CHRIST OUR LORD. AMEN.



Bangalow Anglican Church

**PARISH GOALS**

- to pursue a social justice agenda
- to offer hospitality
- to support the spread of the Gospel in schools
- to maintain environmental care

**SERVICE TIMES**

Bangalow  
 Sunday 9.00am Eucharist  
 Wednesday 10.00am Eucharist

Eureka 1<sup>st</sup> Sunday 11.00am

**THIS SUNDAY 27 JANUARY 2019 – EPIPHANY 3**

*Nehemiah 8:1-3, 5-6, 8-10; Psalm 19; 1 Corinthians 12:12-31; Luke 4:14-21.*

**NEXT SUNDAY 3 FEBRUARY 2019 – PRESENTATION**

*Malachi 3:1-4; Psalm 24; Hebrews 2:14-18; Luke 2:22-40.*



**THE ANGLICAN PARISH OF BANGALOW**

Rector	Fr Matthew Smedley	6687 1046	souls_all@yahoo.com.au
Hon Assoc Priest	Fr Doug Bannerman	0418 182 450	annedoug16@bigpond.com
Licensed Lay	Joan Davies	6685 3287	
Ministers	Julieanne Sinclair	6688 4150	
Rector's Warden	Patricia Ellis	6687 0441	pbellis2@bigpond.com
	☩ Honorary Secretary		
Op Shop	Kath Amor	6687 2228	Mon - Fri 10:00am-3:00pm Sat 9:30am-12:30pm

## A crucified God for a crucified people

The preaching of the kingdom by Jesus is not something to be interpreted as merely spiritual or utopian; its power comes from its ability to stimulate faith that gives rise to praxis. Use of the word 'kingdom' had a political connotation when used in the context of Roman occupation. 'Messiah,' whether or not Jesus understood himself in this way, was a term which ever since the Jewish return from exile carried political overtones and was applied to Jesus by his followers. The Jews had been waiting for a Messiah, who would 'install the kingdom of God.' Nevertheless, Jesus' articulation of the kingdom went beyond the political, and [for Boff] this is what inspired and continues to inspire faith in Jesus as Christ and is the explanation of the incarnation itself: 'He came to heal all reality in all its dimensions, cosmic, human, social...He really participated in our human condition and took on our deepest longings.' Moreover, Jesus provoked a 'crisis' in his listeners in the original sense of the word: He forced his audience—whether Pharisee or publican—to make a *decision* as to what kind of life they wished to lead and who was in charge of their life (for example, God or mammon).

Jesus' common-sense sayings and deeds of power pointed his followers toward God, and because of their experience of God in Jesus they began to see him as God: 'Only a God could be so human!' Jesus provoked astonishment, both from his followers and from his detractors; this astonishment, inspired and continues to inspire Christological reflection.

Jesus reveals a compassionate God, one who will welcome more and more groups into the eschatological kingdom. This is a hard message for humanity to hear, however...the truly radical meaning of Jesus' presentation of the kingdom can only be arrived at through the lens of liberation. It requires a 'change of outlook' (Segundo's translation of *metanoia*); this is what the parables sought to reveal. Jesus' parables of liberation require a shift from the notion of privilege to a notion of responsibility; the key texts which demonstrate this shift are the Lost Sheep and the Prodigal (Luke 15), the Good Samaritan (Luke 10), and the Sheep and the Goats (Matthew 25), for each of these parables shows Jesus' 'systematic dismantling of oppressive ideologies.'

Traditional Christology assumes that the message of Jesus was either one of judgment or of love...Jesus' preaching called for conversion by those opposed to the kingdom of God (that is, those in power), but called for prophetism and conscientisation on the part of those already regarded as sinners (that is, those without power).

Jesus, embodied in and incorporated into human history, is the historical body of God, the full actualisation of God in humanity. The Church, carrying on what Jesus began, is the historical body of Jesus, as Jesus was of God; in this way, the Church functions as a 'sacrament of liberation,' revealing Jesus Christ and his God.

From 'A Crucified God for a Crucified People: Latin American Liberation Christology' in Thomas Bohache, *Christology from the Margins* (London: SCM Press, 2008), pp. 91, 94, 95.

## PARISH NOTICES

- ★ The Rev'd Greg March has been appointed as Rector of the Parish of Kingscliff. Fr Greg is a senior priest who brings considerable experience to the diocese, having served in a number of parishes and senior positions in the Diocese of Brisbane, including as an Archdeacon in that diocese for a number of years. With the people of Kingscliff we welcome the news of Fr Greg's appointment and we warmly welcome him and Georgina to the North Coast. A commissioning date has not yet been set.
- ★ The Rev'd Canon Judy Edwards has announced her resignation as Rector of the Parish of Casino. Rev'd Judy's final services in the Parish will be on 24 February. Please pray for Rev'd Judy and John and the Parish of Casino.
- ★ Advance notice for our Parish AGM on Sunday 24 February at 11:00am in All Souls' Bangalow. Reports for inclusion at the AGM should be forwarded prior to Sunday 10 February.
- ★ Please continue to pray for parishes seeking new incumbents: Coffs Harbour, Mullumbimby, Nambucca Heads, South Grafton, and Tweed Heads.

Fr Matthew



We pray for WILFRED ALBERT HORSLEY

baptised today, his parents Christie Jan Horsley

& Richard Michael Horsley, and godparents

Sarah Horsley and Timothy Horsley.

### Prayers

Your Spirit is upon us.

**We proclaim the year of your favour.**

Anglican Communion — Igreja Episcopal Anglicana do Brasil: The Most Rev'd Naudal Alves Gomes, Primate of Brazil & Bishop of Curitiba

Diocese — St Columba Anglican School Port Macquarie: Principal Terry Muldoon, Chair Gordon Burch; Non Stipended Clergy of the Diocese; Retired Clergy; Clergy Widows and Widowers; Parish of Upper Clarence: LLM Kerry Martin; Little Brothers of St Francis: Brother Wayne, Brother Howard & Brother Geoffrey

Please pray for those who are sick, lonely, homeless, refugees and asylum seekers

Anniversaries of Death — Lelsie Kevin Rose, Violet Lillian McPaul, Constance Ayeards, Charles Hunter, Frederick George Bartlett, Violet May Ball, Karl Gorgensen, Alfred David Windley, Warwick Montague Willmer, James Charles Bonnell, Charles Robert Johnson, Ivy Pearl Smith, Wayne Noel Neville, Thomas Thompson Skelton, John Fredrick West (infant), Leslie Hugh Rice, John William Hannigan, Reginald John Thomas