

The Christian Community

Movement for Religious Renewal

Hollywood Congregation

Rev Ben van Lieshout
3 Stewarts Place
Holywood, Co Down
BT18 9DX
90424254
07974960570
benvl@onetel.com

Newsletter for the week of Sunday 5th September.

Dear friends, next week I am going to be away so this newsletter and program covers the next two weeks.

Tonight, 31 August, we will once again start our autumn gospel study sessions in Holywood.

This will happen on eight Tuesday evenings at 20.00 between now and Advent.

Everyone is welcome, we will turn to the gospel reading of that particular week and you don't have to commit to the whole series, you can join whatever sessions you can.

This Thursday, 2 September at 20.00 we will also meet again with the finance group.

For all our activities in Holywood the only restriction we now have to abide by is the rule for social distancing in indoor spaces which has been reduced to 1 m.

So I did some measuring in our chapel in Holywood and with keeping 1 m distance we can seat everyone who wants to come.

So you will no longer need to announce yourself to book a place for services, talks, or any other events, you can just turn up.

And there will be communion at every service in the way we have been sharing it during the Wednesday service.

I will continue to write down the names of those attending for possible contact tracing.

But the virus hasn't gone away so, if you have any symptoms that could be covid, or have been in close contact with someone who has, please stay away, it is now up to our individual responsibility to live with this virus.

Ben van Lieshout

Hollywood

Tuesday 31 st August	Gospel Study: Mark 7, 31-37	20.00
Wednesday 1 st September	The Act of Consecration of Man	10.00
Thursday 2 nd September	Finance group	20.00
Sunday 5th September	The Act of Consecration of Man	10.00
	The Sunday Service for Children	11.30
Tuesday 14 th September	Gospel Study: (Luke 17, 5-24)	20.00
Wednesday 15 th September	The Act of Consecration of Man	10.00

Glencraig

Thursday 16 th September	The Act of Consecration of Man	9.30
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Mourne Grange

Sunday 12 th September	The Act of Consecration of Man	10.15
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The gospel for the week of Sunday 5 September is Luke 10: 1-20

After this the Lord appointed seventy-two others and sent them two by two ahead of him, before his face, to every town and place where he himself was about to go. He told them, "An ample harvest, and few workers! Ask the harvest master, therefore, to send out workers to help with the harvesting. Go: I hereby send you out like lambs in the midst of wolves. Do not take a wallet or knapsack or sandals; and do not pause to greet anyone on the way.

"When you enter a house, first say, 'Peace to this house.' If a son of peace is there, your peace will alight on him; if not, it will turn round and come back to you. Stay in that place, eating and drinking with them, because the worker is worth his wages. Do not move around from house to house.

"When you enter a town and are welcomed, eat what is set before you, and heal the sick and tell them, 'The kingdom of God is close upon you.' But when you enter a town and are not welcomed, go into its streets and say, 'Even the dust of your town that sticks to our feet we are shaking off.

Yet be sure of this: The kingdom of God is approaching' I am telling you, Sodom will be better off than that town on that day.

"The worse for you, Chorazin! The worse for you Bethsaida! Because if the deeds of the spirit that occurred in you had had occurred in Tyre and Sidon, *they* would long since be sitting in sackcloth and ashes as a sign of their change of heart and mind. But Tyre and Sidon will be better off on the day of decision than you. And you, Capernaum, won't *you* be exalted to the skies? You will go down to the depths.



Tissot

He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me. "

The seventy-two returned with joy and said "Lord, even the demons submit to us in your name."

He replied, "I saw Satan fall like lightning from the sky. Here, I have now given you authority to trample on snakes and scorpions and on all the power of the enemy and none of it shall ever hurt you. But do not be glad that the spirits submit to you; be glad that your names are written in the world of spirit.

A homily on Luke 10:1-20

Numbers are for quantities. They describe a collective of two or three (or 72) units. A name, however, describes quality. A person's name becomes shorthand for the unique quality of their being.

Even though there may be many Johns or Sallys, any particular John or Sally is like no other. The gospel reading begins with a collective. Seventy-two are sent out in 36 pairs. When they return they are somewhat intoxicated with their own spiritual effectiveness. Christ does not deny their effectiveness. But he encourages them to rejoice that the quality of their unique being, their name,



Tissot

will be preserved in the heavenly worlds,

Christ came so that our true being would not fall prey to ruin. He rejoices in our individuality, our uniqueness. We are to clothe our uniqueness in an attitude of peace.

Quality shall be uppermost, the quality of peaceful, non-violent dignity. And so we may hear the voice of our angel in the poet's wish:

May you awaken to the mystery of being here and enter the quiet immensity of your own presence.

May you have joy and peace in the temple of your senses.

May you receive great encouragement when new frontiers beckon.

May you respond to the call of your gift and find the courage to follow its path.

....May you experience each day as a sacred gift woven around the heart of wonder.

John O'Donohue , in Anam Cara

The gospel for the week of 12 September is Luke 17:11-19

And it happened as he was on the way to Jerusalem that he passed through the middle of Samaria and Galilee. And as he was entering a certain village, ten men who had leprosy met him. They stood at a distance, and they raised their voice, saying, "Master, Jesus, have mercy on us!"

And seeing them, he said, "Go, and show yourselves to the priests." And it came about that as they went on their way, they were cleansed. Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice, and fell on his face at his feet and thanked him--and he was a Samaritan. And Jesus responded and said, "Were not all ten cleansed? And the nine—where are they? Was no one seen returning to praise the revelation of God's working in this event except this foreigner?" And he said to him, "Rise and go your way. The power of your trust has made you strong."

A homily on Luke 17:11-19

The ancient Hebrew people were required to tithe, that is, to give one-tenth of their income back to God by offering it to the temple. In today's New Testament reading, one outcast in ten returns to give thanks to the Son of God for healing his destiny. We could read this story's characters as being the different parts of one human being.

We all feel ourselves divided, ill, outcast from heaven. We ask for mercy, to be healed and rejoined to the community of the heavens. In the story, all ten who ask are granted their request. Yet only one returns with a heart-offering, a tithe of gratitude. However, Christ, the Lord of Karma and Guide of our destiny, notes that this is only a tenth.



C. Shuplyak

Can we remember to be grateful for *everything* that happens to us? Our destiny would be immeasurably aided if we were to give wholehearted, one hundred percent thanks to God for *everything* that happens to us. In this way, we align ourselves with our own destiny. We receive it with an open heart. And we can work with it in a creative way.

We can give thanks for everything, both 'good' and 'bad'. For we know that Christ and our guardian angel mean only the best for us; they are always there to guide us toward our future, especially when we return to them with thanks. Knowing this and expressing our gratitude makes us strong. And this power of trust and gratitude for the beneficence of God becomes our own power to perceive the good in all that happens. Christ himself demonstrates this by giving thanks to His Father before uniting himself with bread and wine, His chosen destiny.