



Apostolic Johannite Church

# St. Teresa Parish News

### Feasts this Week:

Nil



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## Rector's Ramblings

Another week another newsletter! I want to start by thanking those who have given me feedback on the Newsletter so far. It's good to know that my efforts are well received and that folks both in the Parish and further afield are getting something out them :)

A big reminder that NEXT SUNDAY (August 7th) we will be holding Mass in Toowoomba. It would be great if some of the usual gang could gather with us for this occasion.

Mass will be held at the Harlaxton Community Hall and will start at 10am (I will be there from around 9:30). We will also be celebrating the Feast of the Transfiguration which will be moved from the 6th.

\*

Today we celebrate the Feast Day of Holy Joseph of Arimathea. To be honest, this is not a character that I have given a whole lot of thought to in the past. Though I have, of course, encountered him before.

I am firstly familiar with Joseph of Arimathea from the bible. Joseph can be located in all four of the Canonical Gospels; he was the one who took responsibility for the post-crucifixion body of Jesus.

Each of the gospels put their own spin on the story. In one he is simple a rich disciple, in two others he is a member of "the council" (Sanhedrin); one explic-

itly states he did not agree with his colleagues decision regarding Jesus. And in the Gospel of John Joseph is called a secret disciple and is credited with asking Pilate for permission to take Jesus' body.

It is a commonly held understanding that the tomb in which Jesus was placed was the tomb prepared for Joseph himself but we only find this concept in Gospel of Matthew.

Over time many extra-biblical narratives and legends have sprung up around Joseph, and it is through some of these that I became familiar with this character.

Those who have an interest in Arthurian legend have most likely encountered Joseph of Arimathea. During the 12th Century Joseph became linked to the Holy Grail and has been identified as it's first custodian.

Many legends contend that it was Joseph who first brought Christianity (along with the Grail) to the British Isles and he has long been associated with Glastonbury and the Glastonbury Thorn.

Legend suggests that Joseph's entry point to Britain was at Avalon (today Glastonbury). On his arrival he was exhausted, thrust his staff into the ground and settled in to sleep for the night. When he awoke the staff has taken root and miraculously grown into a thorn tree.

Descendants of this tree still exist on Glastonbury and they flower

twice a year. At Christmas time each year it is tradition that the Monarch of England receives a budded branch from a Glastonbury Thorn.

\*

The Gospel for today is comprised of a number of Logions from the Gospel of Thomas.

The last part of the reading will be familiar to those who may have watched the Hollywood Film "Stigmata"!

For me the opening lines of the reading struck me.

Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?

I think this is an important point for us to contemplate.

In society in general appearances are important. What folks think of us and the way we are perceived in general can have a great impact on the way we view ourselves. In these few short words the Gospel of Thomas attempts to draw us away from this idea.

Why is it that we worry about outside appearances or outer perceptions? Is not our interior disposition just as important?

I'd like to invite you all this week to join me in contemplating these words. What is your internal state like? If we improve our internal sense of self and connectedness how will this be reflected in the outside of our "cup"?

Blessings, Fr. Brenden+



Holy Thorn at Glastonbury Abbey



## Prayer of the Day

Divine Beloved, you gave to your servant Joseph or Arimathea the sacred task of caring for the Holy Grail. Fill our hearts with your wisdom and love as we ask ourselves: “Whom does the Grail serve?” We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

## Lesson - Hymn of the Creatures of the Holy Francis of Assisi

O most high, almighty, good God, to Thee belongeth praise, glory, honor and blessing. Praise be my God, with all His creatures, and especially our brother the sun, who brings us the day and who brings us the light. Fair is he, and shining with very great splendor. O God, he signifies to us Thee. Praise be my

God for our sister the moon, and for the stars, the which he set dear and lovely in heaven. Praise be my God for our brother the wind, and for air and cloud, calms and all weather, by which Thou upholdest in life all creatures. Praise be my God for our sister water, who is very serviceable unto us, and humble and precious and clear. Praise be my God for our

brother fire, through whom Thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong. Praise be my God for our mother the earth, the which doth sustain and keep us, and bringeth forth diverse fruits, and flowers of many colors and grass. Praise ye and bless ye God and give thanks unto Him, and serve Him with great humility.



## Gospel - Gospel of Thomas



Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside? His disciples said to Him: When will the kingdom come? Jesus said: It will not come by expectation; they will not say: “See, here,” or “See, there.” But the kingdom of the Father is spread upon the earth and men do not see it. Jesus said: Whoever drinks from my mouth shall become as I am and I myself will become he, and the hidden things shall be revealed to him. I am the All, the All came forth from me, and the All attained to me. Cleave a piece of wood, I am there; lift up the stone and you will find me there. (Logion 89, 113, 108, 77)

## The Immanence of the Living One Logion 77

When Yeshua says “I am the All,” he refers to the fact that he manifests in himself the integration of all polarities and opposites. He incarnates the union of the human and the divine, the finite and the infinite, time and eternity.

We might say that the Christ takes on all human faces, none of which is alien to him. He has manifested the face of human disfiguration. He has been the sage who speaks from the mountaintop, the slave, and the sheep being led to slaughter. He shows the face of the most dazzling light and the face of the deepest darkness, the face of suffering and the face of beatitude. He has passed through all states of human being, including death.

Thus when he says “I am the All,” he does not mean some outer (and rather vague) totality, but rather the power of integration of all polarities contained in humanity and in the cosmos, or *pleroma* (a Greek word, sometimes translated as “fullness” and often used by gnostics, as well as by Paul and John in the

canonical gospels). Nothing is to be excluded, but everything is to be *transfigured*, integrated—even the absurd, evil, and death. This is shown in the story of the Christ.

In psychological terms we may say that the Christ is alive in us when we are totally ourselves, excluding nothing of what we are. It is when we are no longer fragmented, no longer made up of more or less well chosen parts sewn imperfectly together.

The moments of direct experience of Being are moments of totality when we are free of the fragmentary aspect of time. This is the eternal Now.

There are two very different ways of reading the last lines of this logion. A Moralistic interpretation may be summed up thus: “Split the wood and life heave stones, but know that I am beside you in this work.” This was the interpretation of the famous biblical scholar Joachim Jeremias...

In contrast to this, a metaphysical interpreta-

tion of the logion is that all things participate in the very essence of Being, according to their mode and degree. We could say of the creative Intelligence: It flowers as a tree in springtime, it is heave as a stone, it sings as the bird, and it becomes conscious of itself as a human being. The Church, or the *theanthropos*, here remembers and evokes the different stages of existence in the cosmos. It is in this sense that he can say, “I am the All.” This cosmic Presence of the Logos, or the “All in All,” as Paul would say, has too often been ignored in Western Christianity for dear of pantheism.

This interpretation of the logion certainly implies no worshipping of stone or wood, but it does recognize the immanence of the Living One in everything that exists. As St. Francis said, “Brother Sun, sister Moon...”

From:

*The Gospel of Thomas: The Gnostic Wisdom of Jesus*

Jean-Yves Leloup

## Lammas in the North

If anyone has taken a look at the Calendar of the Church you will notice that today is a dual feast day for both Joseph of Arimathea and Lammas.

Lammas is a traditional festival in some Northern Hemisphere countries (particularly English speaking nations).

Lammas is a festival to celebrate and bless the first fruits of the Harvest. To celebrate this event a special loaf of bread made with the first fruits is brought to the church and blessed.

Along with this provision of a special loaf it is also tradition in some communities for a procession to local bakeries to take place where clergy will bless the bakers.

As Christian’s have had the habit of doing Lammas can be seen to have been a Christianization of the holiday of Lughnasadh or Lughnasa (one of the four principle Gaelic festivals) which celebrated the harvest.

While not particularly relevant to us Antipodeans at the time of the

year thankfulness for the fruits of creation and all that we have never goes astray!

### A Lammas Day Prayer

We bless you,  
God of Seed and Harvest  
And we bless each other  
That the beauty of this world  
And the love that created it  
Might be expressed though our lives  
And be a blessing to others  
Now and always  
AMEN.



A “fancy” Lammas Loaf



## Prayer List

### *For Healing, Recovery from Illness and Wellbeing*

*Jen Petsche  
Megan,  
Elke  
Craig Snapp  
Ann Holmes  
Ken Chapman  
Blair Blundon  
Fr. John DiGilio  
Bess DiGilio  
Myint Myint Aye  
Carrie Aitkins  
Magdalena Dargue  
Dorothy DiGilio  
Melissa DiGilio-Busch  
Bonnie  
Marie Hoffman  
Rev. Joe Revels  
Nichelle Rogers  
Rob Penman  
Jake Stratton-Kent*

*Joyce Masters  
Matthew Duncan Masters  
James Mitchell  
Jennifer Mitchell  
Chandra Fundak  
Chris Schuck  
Emanuel Newell*

### *For Peace, Healing, Relief from Stress and Distress*

*Megan  
Kylie  
Jason Mehmel  
Ingrid  
Shaun McCann  
Brad Rees  
Grace  
Mar Thomas  
Danu and Karel  
Stephen and Valis Porter*

### *Other Matters*

*For all those affected by COVID-19  
Jon Vandergaag for relief from pain and distress  
For the people of Burma  
For the people of Ukraine  
Kyle for financial relief*

### *For the Repose of the Soul*

*Starr  
Lucius  
Ellen Garrick  
Jeff Lynch*

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## 2022 Meeting Schedule

### **Brisbane**

West End Uniting Church Hall  
12:30 (service begins after set-up)  
July 3rd  
October 2nd  
December 4th

### **Maryborough**

Community Recreation Centre; Ariadne St  
10:00am  
Third Sunday of the Month (from July)

### **Online**

Lectio Divina - via Zoom and Live Stream  
6:30pm - 2nd Sunday of the Month

### **Toowoomba**

Harlaxton Community Hall  
Time 10:00 am  
August 7th

For further details please contact Fr. Brenden

