



Alstonville  
Anglicans

## Seventh Sunday of Pentecost

Sunday 11<sup>th</sup> July 2021

### Liturgy for 11<sup>th</sup> July

#### Sentence of the Day



Who shall stand in the Lord's holy place? Those who have clean hands and pure hearts, who do not lift up their hands to what is false. Psalm 24.3-4

#### Collect

Eternal God,  
open our eyes to see your hand at work in the splendour of creation  
and in the beauty of human life.  
Help us to cherish the gifts that surround us,  
to share our blessings with our sisters and brothers,  
and to experience the joy of life in your presence;  
through Jesus Christ our Lord,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever. Amen.

#### Sharing the Good Life

We acknowledge the Bundjalung people,  
Traditional custodians of the Land.  
Our doors are open: LGBTQIA+ welcome here.  
Streaming licence: One License A-738115

## Readings

### Mark 6:14–29

<sup>14</sup> King Herod heard of it, for Jesus' name had become known. Some were saying, "John the baptizer has been raised from the dead; and for this reason these powers are at work in him." <sup>15</sup> But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." <sup>16</sup> But when Herod heard of it, he said, "John, whom I beheaded, has been raised." <sup>17</sup> For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. <sup>18</sup> For John had been telling Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup> And Herodias had a grudge against him, and wanted to kill him. But she could not, <sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him. <sup>21</sup> But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. <sup>22</sup> When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it." <sup>23</sup> And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom." <sup>24</sup> She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." <sup>25</sup> Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter." <sup>26</sup> The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. <sup>27</sup> Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison, <sup>28</sup> brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. <sup>29</sup> When his disciples heard about it, they came and took his body, and laid it in a tomb.

# Messages

## Next Messy Life ?! Church Sunday 18<sup>th</sup> July 5pm

We look forward to seeing you.

## Pastoral Care portfolio

### Family Crosses

On Sunday 11 July, the Family Cross is being given to Mary & Graham Ireland.



### Pastoral visits Remember!



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).

### Mothers Union

Meetings are 3<sup>rd</sup> Monday of each month. Contact [joyce@stephanies.com.au](mailto:joyce@stephanies.com.au).

### Prayers

This week we remember in our prayers the

- Ireland Family
- Handley Family



## Good Governance portfolio

### **Current COVID Restrictions NSW Government**

At least until 16<sup>th</sup> July

- You are encouraged to use QR code check in whenever possible as per Government Regulations.
- No singing by congregation.
- Masks to be worn.
- Hand sanitisation, good ventilation and recording of names.
- Limit of 1 per 4 square metre ie. maximum of 36 in St Bartholomew's and 65 in the Ministry Centre.

It depends on what happens with the current outbreak what happens after 16<sup>th</sup> July. Watch this space! COVID Committee

### **Urgent Op Shop Need**

From 12<sup>th</sup> July it is COVID-Mandatory to check in everyone who enters the Op Shop.

The current concierge roster requires more volunteers to make this happen. Without this COVID requirement being met the Op Shop cannot open.

The Op Shop, as we all know, is a vital service to the Church and to the Community.

If you can spare one three hour shift a fortnight, please contact Paul Earner 0 4 1 6 2 8 0 1 4 0.

### **Safety on the Internet**

It has been brought to our attention that a scam using the Rev'd Desiree Snyman's name has been sent to our parishioners asking for gift cards.

1. Desiree will NEVER ask for money in an unofficial manner and NEVER through iTunes cards or gif cards.
2. Please report any such scams to <https://www.scamwatch.gov.au/report-a-scam>
3. We use the best online protection available and have a contract with a company that helps us protect you and ourselves.
4. We suggest the following websites to help you stay safe online.

**<https://esafety.gov.au/>**

Free courses on everything from how to access the internet, using your device and keeping in touch with others online:

**<https://beconnected.esafety.gov.au/>**

## Ministry and leadership

### Worship Team members



We are looking for people to assist on the Worship team on a Sunday: welcomers, readers and people to help with morning tea. Please contact Helen Nicholson [helen22nic@gmail.com](mailto:helen22nic@gmail.com) if you are able to assist.

**Synod 2021** is 6<sup>th</sup> – 8<sup>th</sup> August. If you have any questions or motions forward them to the Synod Representatives: Mark Stuckey, Cathy Angus, Rev Desiree.

## Community Engagement

### NAIDOC Week



NAIDOC week runs from the 4 – 11 July. NAIDOC Week is a special time to celebrate Aboriginal and Torres Strait Islander history, culture and achievements and is an opportunity to recognise the contributions Indigenous Australians make to our country and society. This year's theme is 'Heal Country, heal our nation'.

If you have not yet received your receipt for your donations to AREA (during the financial year), you can collect your letter at our church office. THANK YOU for your continuing financial support for Bruce Fleming at our High School. John Noble AREA Hon Treasurer.



Rev Desiree is performing with Marius and other Alstonville musicians to raise money for the 'Make a Wish' Foundation

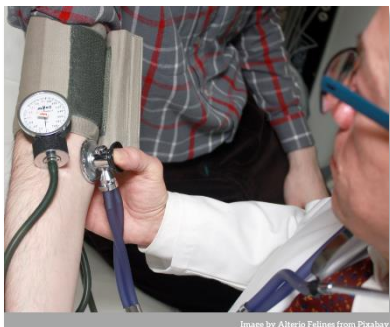
- Sunday 11<sup>th</sup> July
- 3pm
- in St Martin's Church Mullumbimby.

Be entertained and benefit a very worthy cause.

# Sermon notes on Mark 6.1-14

for Sunday 27<sup>th</sup> June

*A doctor and a lawyer were talking at a party. Their conversation was constantly interrupted by people describing their ailments and asking the doctor for free medical advice. After an hour of this, the exasperated doctor asked the lawyer, "What do you do to stop people from asking you for legal advice when you're out of the office?" "I give it to them," replied the lawyer, "and then I send them a bill." The doctor was shocked but agreed to give it a try. The next day, still feeling slightly guilty, the doctor prepared the bills. When he went to place them in his mailbox, he found a bill from the lawyer.*



The above joke reminds me of a home situation. You may be aware that I am the eldest of four daughters. Two of my sisters are doctors, one in South Africa and the other is a head of department in Tallah hospital Dublin. From time to time my father asks my sisters for medical advice. Their

reply is always the same: "Go to your GP." For this reason, he was reasonably upset to find out that I was given extensive medical advice and a list of medical treatments I could use. He wanted to know why I received medical advice from my sisters while he was merely told to "go to his GP". Reflecting, I suggested to him that the difference between him and I was perhaps that I took advice while he argued with and then rejected similar advice.

A doctor's professional advice is received with respect in an hospital environment while it's doubted in the family home. Similarly, Jesus says he is a prophet is without honour – he is disowned by his family.

Jesus, a prophet with honour except within the home context, is unable to be the transforming presence he wants to be: "He could not do any miracles there, except lay his hands on a few sick people and heal them. He was amazed at their lack of faith." It is a chilling assessment to consider the ways in which we prevent prophets and other ministers from being effective. We could consider the following questions:

- **What are the ways in which I might be blocking the effectiveness of God's spirit in me?**
- What are the stumbling blocks in my heart or this community they may prevent a full working of God's power?
- What are the ways that I choke faith?
- Is my unbelief preventing a full experience of God's work?

Holman Hunt's painting has Jesus knocking on a door, but the latch is on the inside. The door can only be opened from the inside. With God there is no forcible entry. The decision to allow God to work in our lives is ours.

In Mark 6 Jesus preaches in the synagogue, is rejected, and withdraws. Jesus then re-engages his mission by sending his 12 disciples out in 2's into the villages. The disciples return joyous at their success. Mark 6 continues the pattern





of engagement and withdrawal seen in Mark 1 and 3. In all three chapters Jesus engages, is rejected, withdraws, and then regroups and continues. The purpose of this pattern is to remind the reader or disciples that **despite failure the story must go on, discipleship must continue**. Remember that Mark's Gospel is manual on radical discipleship, on non-violent revolution, on disrupting the status quo where some accumulate wealth at the expense of the many. As disciples who partner with God in mending creation, failure is a given. Mark's Gospel inspires the resilience to continue with a vision of a transformed society in the face of failure.

Jesus is rejected by his family, his relatives, and his own household. Stripped of clan and tribal support Jesus continues his itinerant mission in the village. The word *apostolein* means to send out. From *apostolein* we derive apostles. The apostles are sent out into the village with the mission of Jesus. What is their equipment for this mission? In our context they would require WWCC, Faithfulness in Service certification, Safe Ministry Certificate, Police Clearance, evidence of training, references, a role description indicating who they are accountable to and supervised by and a relevant license for ministry. Jesus instead equips them only with the means of travel: a staff, and sandals, but nothing else. Instead, the disciples are to rely solely on the hospitality of the villages they minister in. The hospitality does two things, I think. It keeps the disciples respectful and disables any attempt to impose their views of ministry with force.

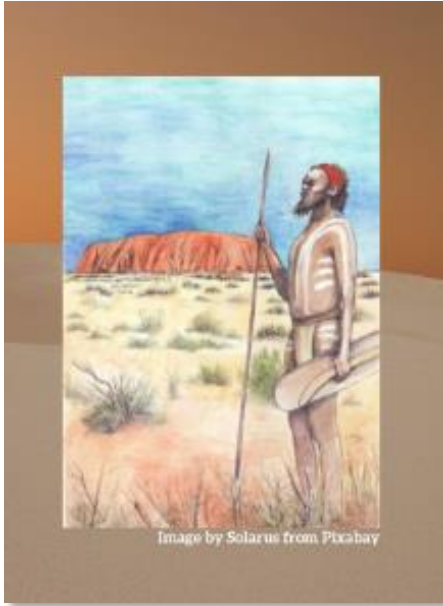
Secondly it is reminiscent of Exodus 16. In the same way that the spiritual ancestors under Miriam and Moses relied on the hospitality of God in the wilderness so too must the disciples in Mark rely on God's hospitality through others. In Exodus 16 God's people rely on God's hospitality through Manna. Manna is

aphid poo. Aphids are scale insects who eat tamarisk leaves and defecate 130 percent of their body mass. Even today Bedouin shepherds collect “man” or “manna” for food. In English manna is sometimes called honeydew. By relying on manna Moses and Miriam and the escaped slaves learned to live off the land and deprogrammed their reliance on slavery, over consumption and hoarding.

Similarly, Israel was invited to affirm its identity as descendants of escaped slaves at every harvest. The covenant renewal ceremony is outlined in Dt. 26: 5-9, which literally in Hebrew began “*Arami oved avi*”: a wandering Aramean is my ancestor. Oved is wandering but can also be a “stray,” a “wanderer”, someone who is feral, wild or a maroon, like an escaped slave (“If you look at how the word ‘maroon’ came about, you will recognise that it was a derogatory term which described the slaves who leave the plantation and did not return). The liturgy at harvest festivals says, in the words of Jim Perkinson:

“we are a social movement of folk who claim as “father” or “mother”—as our ancestral line—anyone in history who has dared to “exit,” to jump away from empire, to leave the oppressive city-state system, re-learn skills out in the wild with herd animals as teachers, live on the land like escaped slaves making common cause with indigenous dwellers who still know how to do such.”

Today is the beginning of NAIDOC week. In our Australian context I often think that the First Nations people are the true prophets who like Jesus are without honour in their own land. Like Jesus the First Nations people have been treated as a ‘scandalion’ by us white colonisers. Should we learn to listen to the God given prophets in our land, the First Nations peoples, much can be learnt.



I spoke earlier of the stumbling blocks to God's power working in our lives. Australia is one of the most secularised nations. Secularisation and its lack of appreciation for symbol, metaphor and ritual is a significant stumbling block to spirituality flourishing. First Nations people with their wisdom and connection to country and spirit are much needed prophets who can help us to reconnect with what is most real. A closing prayer:

God of all wonder,

We pause in the busyness of our days to listen deeply to the wisdom of this land and those who belong to it.

May our minds be open to dialogue,

May our hearts be open to transformation and

May our hands do the work of reconciliation.

We ask that the Spirit accompany us on our journey of healing on these lands, seas and waterways; We also ask the Spirit of peace be with all those who are living a life of fear, dispossession and distress. We make this prayer in the name of Jesus our brother and friend. Amen.

Sources:

[Jim Perkinson](#), St. Peter's Episcopal Church, Detroit.

<https://radicaldiscipleship.net/tag/jim-perkinson/page/2/>. Meyers, Ched. Binding the Strongman.

<https://www.cns.catholic.edu.au/wp-content/uploads/2020/11/NAIDOC-Week-for-Parents-2020.p>

## ANGLICAN PARISH OF ALSTONVILLE

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman 0402 764 969 <a href="mailto:priest@anglicans.live">priest@anglicans.live</a>	
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

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

### The Anglican Op Shop

1 The Avenue, Alstonville **Tel:** 6628 8777

### Dates 11<sup>th</sup> July to 18<sup>th</sup> July

11 <sup>th</sup> July	Sunday 9am Holy Communion Sunday 10am St Peter & St Paul's Tregagle Sunday 3pm Concert Mullumbimby
12 <sup>th</sup> July	Monday 10am Anam Cara Praying for You Parish Office open 9am-12pm Op Shop 9am-3pm
13 <sup>th</sup> July	Tuesday Parish Office closed
14 <sup>th</sup> July	Wednesday 9am Anam Cara Parish Office open 9am-12pm Op Shop 9am-3pm
15 <sup>th</sup> July	Parish Office open 9am-12pm Op Shop 9am-3pm Play Place 9.30am-11.30am (contact Margaret Brown) Thursday 6pm Anam Cara
16 <sup>th</sup> July	Friday 10am Holy Communion Parish Office open 9am-12pm
18 <sup>th</sup> July	Sunday 9am Holy Communion Sunday 5pm Messy Life?! Church