



Alstonville Anglicans

Sixteenth Sunday of Pentecost

Sunday 12th September 2021

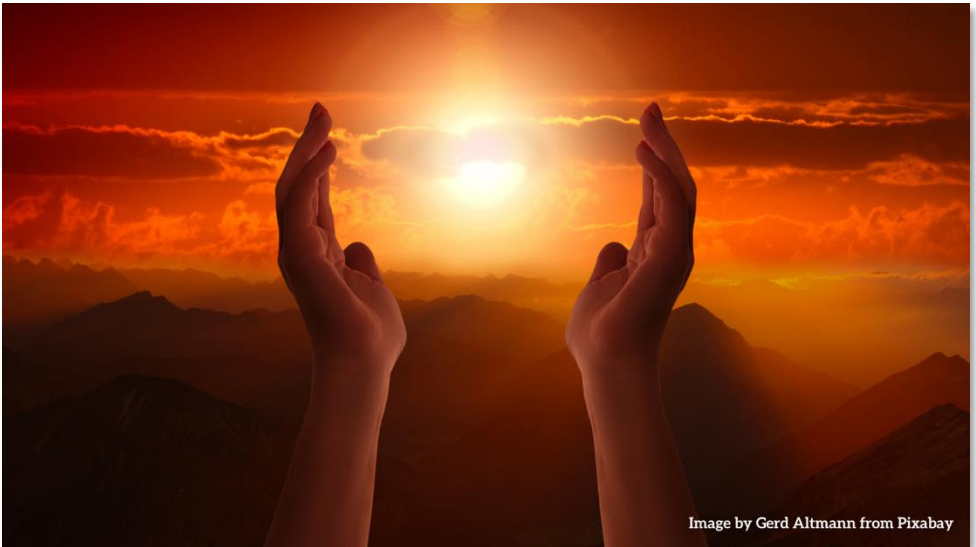


Image by Gerd Altmann from Pixabay

Liturgy for 12th September

Sentence of the Day

Those who want to save their life will lose it, and those who lose their life for the sake of the gospel will save it. Mark 8.35.

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

Collect

God of mercy, help us to forgive as you have forgiven us, to trust you, even when hope is failing, and to take up our cross daily and follow you in your redeeming work; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Readings

Mark 8:27–38

²⁷ Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" ²⁸ And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." ²⁹ He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." ³⁰ And he sternly ordered them not to tell anyone about him. ³¹ Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³² He said all this quite openly. And Peter took him aside and began to rebuke him. ³³ But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." ³⁴ He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. ³⁵ For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶ For what will it profit them to gain the whole world and forfeit their life? ³⁷ Indeed, what can they give in return for their life? ³⁸ Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

Messages

Due to COVID restrictions, the church office and building is closed until further notice. Sunday services may be viewed on the website anglicans.live.

Pastoral Care



R U OK?

This week we celebrated R U OK day.

This year the message is '*Are they really ok? Ask them today*'.

Do you know how people in your world are really going?

Life's ups and downs happen to all of us. So chances are someone you know is struggling. Your genuine support can make a difference whatever they are facing, big or small.

So don't wait until someone's visibly distressed or in crisis. Make a moment meaningful and ask them how they are really going.

Are they really ok? Ask them today. Your conversation could change a life.

For more information and resources follow the link below.

<https://www.ruok.org.au/join-r-u-ok-day>

Good Governance

COVID LOCKDOWN

As we all know we are in lockdown, which means no meetings or church services (except online), and no Op Shop. If the lockdown finishes, then we are straight away back to as before with usual restrictions.

In breaking news



CHMeetings

The Parish is rolling out a new data base system designed to help manage parishioner information. CHMeetings was chosen because it is easy to use and has stringent security measures built in to protect the privacy of your information. Parish leaders will be able to communicate with members of their teams and parishioners will be able to update their own information by downloading the app. Please be assured that there will still be printed directories available once the office reopens. If you are interested, follow the link here and learn more about the system. www.chmeetings.com



Scan this or click below to receive access to chmeetings. This feature will allow your members to access the app, view and update their own & their family profiles, receive notifications, messages and also see public events on the calendar.

<https://anglicans.chmeetings.com/en/Registe>

Community Engagement

Community-On-the-verge

The Anam Cara meditation group is planning to develop a community food garden on the perimeter of St Bartholomew's church. The project will incorporate permaculture and planting in garden beds. Vegetables, fruit, edible plants and herbs will be grown.

The vision is that the garden will offer a connection point for our church community and the wider Alstonville community. We hope to develop a garden that people can work on, contribute to and harvest as a community.

Local community groups will be invited to be part of the project. The first working bee is scheduled for Saturday 30th October 2-4pm. (COVID permitting). Everyone is welcome.

If you would like to be involved in the planning and management of the project, or have any ideas to contribute please contact Alan Larsen on 0409 655 123 or Barbara Fewtrell 0429 385 713



Play Place

Play Place REPLACED by Play Place Zoom
9:55 to 10:30 Thursdays.
Meeting number 794 532 1277
passcode 371 870



Congratulations

Heartfelt congratulations to Ken and Denise Ashdown. Their first great grandchild Cooper Morris was born on the 3rd June.

Worship and Spirituality



Anam Cara Earth Vigil

The Anam Cara group are organising an Earth Vigil Wednesday
3rd November 8am-8pm

Anam Cara

Wednesday 9am

Priest Anglicans is inviting you to a scheduled Zoom meeting.
Join Zoom Meeting

<https://us02web.zoom.us/j/6224874493?pwd=ZFhidWtHthV3NUk3UE9hcXNzaHEwdz09>

Meeting ID: 622 487 4493

Passcode: 82462477

Sermon discussion

Each week a 'Thought of the Week' is uploaded to our Youtube channel. Follow the link below to catch up with Chris and Desiree as they discuss tradition and scripture.

<https://studio.youtube.com/video/4njXhMxF8Iw/edit>

Sermon notes on Mark 7 29th August

Practise what you preach

“Practise what you preach” and “walk the talk” are clichéd and ubiquitous platitudes thrown around in religious circles. It can be ironic and quite fun to watch a “practise what you preach” moment unfolding in front of you. From 2001-2003 I was a Methodist pastor and was required to attend district meetings



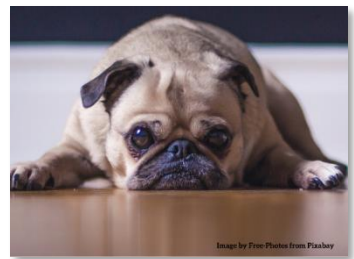
with our bishop. Usually about 100 ministers were present. At one such meeting the bishop, irritated by interruptions caused by ringing phones, stood up to reprimand us for not turning off our mobile devices. At that precise moment, his phone rang! Hilarious! Similarly, in today’s reading Jesus is tasked with “walking the talk”.

The Gospel of Mark 7.24-37 narrates Jesus’ encounter with a Syrophenician woman. The encounter follows hot on the heels of Jesus’ admonishment to the Pharisees about their pedanticism with law and tradition. You may remember the take home message in the preceding verses (in Mark 7.1-23); that it is not what goes into the body that defiles, but what comes out that is corrupt. In the case of the Pharisees, overemphasising their scriptures and traditions led to pettiness, jealousy, acquisitiveness, wickedness, deceit, envy, slander, pride, foolhardiness. Yet when a Syrophenician woman asks Jesus for help, his answer reflects his narrow focus on tradition and the consequent prejudice: “He said to her, ‘Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.’”. Jesus believes that his mission is to the Jews and what comes out of this narrow focus is a cultural put-down where a gendered outsider is compared to a dog.

Some find it alarming that Jesus displays racism common to his era. If we take seriously the full humanity of Jesus, we can allow for his need to learn and evolve. Furthermore, Jesus is running on empty. He has attempted to honour his need for prayer, quiet and

restoration, but his retreat was interrupted by the hungry crowds (Mark 6). Some of Jesus' brusqueness with the Pharisees (Mark 7.1-23) arises from his fatigue. Again, looking for quiet and peace Jesus "set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice" (Mark 7.24).

The heroine in the story is the Syrophenician woman who stood her ground and expected liberation from Jesus. She makes a theological argument against limiting the messianic banquet to Israel alone. She thus teaches Jesus the meaning of his own message of Good News. In arguing for freedom and wholeness for her daughter, this pagan outsider, this gentile, this Syrophenician woman, is the transformer, the Christ presence. She is for Jesus a teacher, mentor, and spiritual director. She helps Jesus critique his sense of entitlement and internalised bias. The narrative arc of Mark's Gospel pivots at this point; from this moment on, Jesus' mission intentionally focusses on sharing the power and Good News of God's kingdom with gentiles. One might even say without her we as gentiles might not be here. As Heidi Husted put it: (in the Christian Century, August 16, 2000): "The day the gospel went to the dogs was the day it came to us. We are some of the "dogs" who have received the good news of the gospel! When Jesus opened himself up to mission to the whole world, he opened his church to the world. Now we are to open ourselves to the whole world in mission."



Jesus' encounter with the Syrophenician woman supports the kingdom's vision. The vision is radical inclusion. The story addresses some of the obstacles to Jesus' vision of welcome.

- The purity codes of the pharisees that exclude people from a meal.
- The honour of the Jews that limits the inclusion of outsiders.

- The social reconciliation of “us” and “them”.



If the Syrophenician woman can be Jesus’ teacher and mentor in evolving towards radical inclusion and integration, perhaps we too could allow her to be our teacher. She invites us to examine ourselves and our social structures closely and reflect honestly

on who or what is excluded? Where do we draw lines that exclude? What are our blind spots? Who is missing from our churches? What inner attitudes and perspectives keep others out of our committees and boards? For example, why are there so few female principals? Why are LGBTQI people not included in ordained ministry? Why do our churches not reflect the population demographics? What is it about the corporate and political culture that prevents black people, woman and young people from participating more equitably?

What happens when these questions are asked and acted upon? People and societies are transformed to wholeness. Here are some of my Good News moments where “Syrophenicians” (as a symbol for the excluded) have stood their ground and expected liberation and love from society. I would be interested to hear of your examples.

1. Disable bodied people have long advocated for the use of accessible design by arguing for the built environment to be as accessible for as many as possible. Those in wheelchairs certainly find the ramps on our roads more useful, but the interesting thing is that so many others have benefitted too (e.g., prams and bikes use the ramps too).
2. The concept of universal design is the result of “Syrophenicians” (the excluded) demanding liberation and love. Universal Design addresses issues of having a different approach for different users, which not only improves and simplifies the way a facility is used but also eliminates user segregation to maximise participation by users of all abilities.

Today is beginning of our Season of Creation. The Season of Creation is the annual Christian celebration of prayer and action for our common home. Together, the ecumenical family around the world unites to pray, protect, and advocate for God's creation. During the 2021 Season of Creation, from 1 September through 4 October, hundreds of thousands of Christians will be uniting around the theme, "A home for all? Renewing the Oikos of God."



It is pertinent that at the beginning of the Season of Creation a Syrophoenician woman is our chief theologian. Women are disproportionately affected by environmental issues.

(See [this](#) fact sheet)

https://www.un.org/womenwatch/feature/climate_change/downloads/Women_and_Climate_Change_Factsheet.pdf.

Further, there is a significant connection between the degradation of the earth and the oppression of women. The Good News that this story offers is that those most affected by the inequalities of exclusion are the best equipped to respond, those close to the problem are close to the solutions too. My sincere hope is that we pray with the Syrophoenician woman who changed the journey of Jesus. My hope is that she inspires those who are excluded to have confidence to speak-up for we all need their message. My hope is that like Jesus we can make space and listen to the words of the 21st century Syrophoenicians God sends our way. The words of today's collect adequately summarise these hopes:

O God, whose word is life,
and whose delight is to answer our cry:
give us faith like that of the woman
who refused to remain an outsider,
so that we too may have the wit to argue
and demand that our children be made whole,
through Jesus Christ. Amen.

ANGLICAN PARISH OF ALSTONVILLE

OUR VISION

Our vision and purpose is:

Sharing the Good Life.

Sharing the Good Life means:

we partner with God in creating heaven on earth.

OUR MISSION

In sharing the Good Life, we cultivate:

- **Invigorating, diverse** worship and **transforming** spirituality.
- **Outstanding** community engagement
- **Nourishing pastoral care.**
- **Empowering & visionary servant** leadership
- **Good Governance** of property, finances, administration and a Safe Church Culture.

OUR STRUCTURE

Portfolio	Purpose
Pastoral Care	To show Christ's love in action.
Worship & Spirituality	To glorify God, proclaim the good news and pursue peace and reconciliation through personal and social transformation.
Community engagement (outreach and communication)	To respond to human need by loving service. To have communication that is caring, clear, concise, correct and that connects people with each other.
Op Shop	To respond to human need by loving service.
Leadership	To implement the vision, mission, values and to work towards strategic goals.

Good governance: Finance, Admin, Safe Ministry and Property	To have outstanding facilities and sustainable resources for mission & ministry.
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Ministers all the baptised!

Rector The Reverend Dr Desiree Snyman
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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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The Anglican Op Shop

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

Dates 12th September to 19th September

12 th Sept	Sunday 9am Holy Communion ONLINE
13 th Sept	Monday 10am Anam Cara Praying for You CANCELLED Parish Office CLOSED Op Shop CLOSED
14 th Sept	Tuesday Parish Office closed (Please avoid going to the office)
15 th Sept	Wednesday 9am Anam Cara ONLINE Parish Office and Op Shop CLOSED
16 th Sept	Parish Office CLOSED Op Shop CLOSED Play Place 9.30am-11.30am ONLINE
17 th Sept	Friday 10am Holy Communion CANCELLED Parish Office CLOSED
19 th Sept	Sunday 9am Holy Communion