



Alstonville  
Anglicans

**Third Sunday of Pentecost**

**13<sup>th</sup> June 2021**



Image by Ianailic from Pixabay

## **Sharing the Good Life**

We acknowledge the Bundjalung people,  
Traditional custodians of the Land.  
Our doors are open: LGBTQIA+ welcome here.  
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## Liturgy for 13<sup>th</sup> June

### Sentence of the Day

In Christ, God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. 2 Corinthians 5.19

### Collect

Almighty God,  
without you we are unable to please you:  
mercifully grant that your Holy Spirit  
may in all things direct and rule our hearts;  
through Jesus Christ our Lord. Amen.

### Readings

#### **Mark 4:26–34**

<sup>26</sup> He also said, "The kingdom of God is as if someone would scatter seed on the ground, <sup>27</sup> and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. <sup>28</sup> The earth produces of itself, first the stalk, then the head, then the full grain in the head. <sup>29</sup> But when the grain is ripe, at once he goes in with his sickle, because the harvest has come." <sup>30</sup> He also said, "With what can we compare the kingdom of God, or what parable will we use for it? <sup>31</sup> It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; <sup>32</sup> yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade." <sup>33</sup> With many such parables he spoke the word to them, as they were able to hear it; <sup>34</sup> he did not speak to them except in parables, but he explained everything in private to his disciples.

## Messages

### Worship and Spirituality portfolio

Subscribe to AnglicansLive on YouTube

**Next Messy Life?! Church**

**Sunday 20<sup>th</sup> June 5pm**

We look forward to seeing you.



# Love as energy in the spirit of Teilhard

- Saturday 26 June
- 10am-3pm
- 6 The Avenue Alstonville
- Bring a plate to share and journals, pens etc for creative expression (Cost: donation)

Join Alstonville Anglicans  
in a Quiet Day led by  
Kelly Tancred.

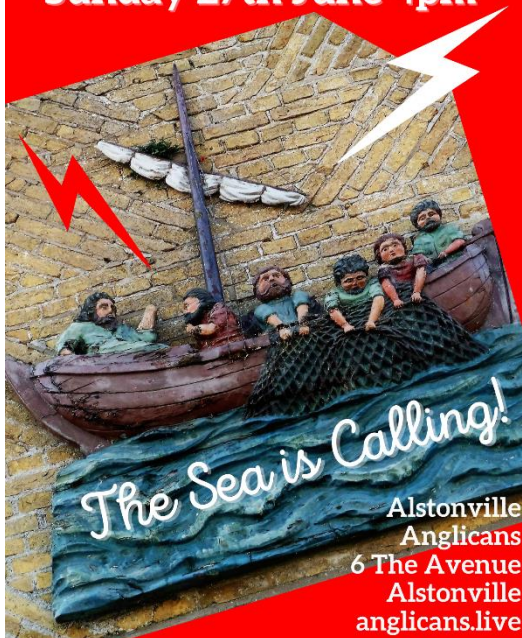
"Through her deep stillness, Kelly creates a sacred space where all are welcomed and their desire for communion with the Divine is nurtured. Her facilitation of silence is utterly stunning"  
(Desiree Snyman)

*come as ... you*

anglicans.live



## Messy Church Sunday 27th June 4pm



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## Pastoral Care

### Family Crosses



On Sunday 13 June, the Family Cross is being given to Bruce & Ros Sharp.



### Prayers

- Sharp Family
- Fitzpatrick Family

### 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).

## Leadership Empowering

**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.

# **Diocesan Redress Scheme**

## **Compensation for victims**

The diocese has a moral, and also legal obligation to compensate people who were abused as children in church care. Although the church now has protocols to help prevent further abuse, the lives of many of these historic survivors were ruined.

Of course, we need to continue to uphold victims prayerfully but, as well, financial compensation can help.

It will be very expensive. We are all in this together, and all parishes are contributing.

The diocese has developed a **Diocesan Compensation Proposal**. We have received a letter explaining the financial impacts on the Diocese and each Parish.

This letter will be available after services this week, and also at the church office.

After you have read the letter you can direct any questions you may have to the wardens or any parish councillor.

Bruce Sharp  
Warden

## **Good Governance**

### **COVID Restrictions**

- sign in
- sanitise.

## Ministry and leadership

### Opportunities

At Alstonville Anglicans, we consider all the baptised as ministers. Thus, everything that builds the community in love is ministry.

**Put your hand up!**



#### □ 1. 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.

## Community Engagement



### Working Bee

There is to be a working bee to clean the kitchen in the Ministry Centre. Saturday 3<sup>rd</sup> July 8am – 12noon. Contact Phil Cowie 0402 488 545 for further details.



Heartfelt House is moving premises in July 2021. We would like to invite all past participants, volunteers, supporters, donors and friends of Heartfelt House to come back to the beautiful grounds and house to say a farewell.

Date: Wednesday the 23rd of June Time: 10am - 12pm  
Location: Heartfelt House - 301 Lismore Road, Wollongbar  
Due to COVID regulations registration is required - please do so  
via the eventbrite link below.

<https://www.eventbrite.com.au/e/heartfelt-house-premises-farewell-tickets-157564261949>

**Sermon notes on**  
**Mark 3:20-35**  
**for Sunday 6<sup>th</sup> June**

**Psalm 130 by Sinead O'Connor**

Out of the depths I cry to you, oh Lord  
Don't let my cries for mercy be ignored  
If you keep a count of sins oh who would stand?  
But you have forgiveness in your hands

And I've heard religion say you're to be feared  
But I don't buy into everything I hear  
And it seems to me you're hostage to those rules  
That were made by religion and not by you

And I'm wondering will you ever get yourself free  
Is it bad to think you might need help from me?  
Is there anything my little heart can do  
To help religion share us with you?

For oh your like a ghost in your own home  
Nobody hears you crying all alone  
Oh you are the one truly voiceless one



They have their back turned toward you  
For worship of gold and stone.

And to see you prisoner oh makes me weep  
Nobody hears you screaming in the streets  
And it's sad but true how the old saying goes  
If God lived on earth people would  
Break his windows.

I long for you as a watchman longs  
For the end of night...

## **Reflections on Mark 3:20-35**

### **Introduction**



Two Welshman are stranded on an island. Left to fend for themselves they build homes for themselves, even churches and pubs. Years later they are rescued. Puzzled, the captain of the ship rescuing them asks: "I understand that you have two pubs, and two houses. But why do you have three churches?" The Welshman explained: that is the church that I go to. This is the church that he goes to. And that over there is the church that neither of us go to.

The joke was told to me by Welsh priest who chose to be self-deprecating about her own culture. Yet the story of who is in and who is out seems universal across the cultures. Moreover, it is often the case that what does in fact unite us is our joint

animosity to a third party. One published study found that people are more likely to bond over a shared dislike rather than a shared fondness of a third party (“that is the church that neither of us go to”).

I doubt very much that excluding others based on tribe, race or any other dimension of humanity is our natural state. For example, many observe that young children are content to play with any child regardless of the various aspects of their humanity. We are taught prejudice in discerning who is in and who is out through our culture. We are socialised with boundaries that can store up privilege of the strong against the weak.

## Inside and outside



The theme of insiders and outsiders is a continual theme through the Gospel, but there is a difference. A central message of Mark is that those who are insiders are actually outsiders. And those who think they do not belong or are the outsiders are in fact the insiders. Throughout the

Gospel of Mark, the disciples and members of his family rarely understand Jesus’ vision. Yet the *anavim*, the *ha amaretz*, those excluded by the rules of religion, have a clear grasp on the Good News Jesus offers. The *anawim* were the poor: the vulnerable, the marginalized, and socio-economically oppressed, those of low status without power.

Mark has a strategy to highlight division and inclusion, insiders and outsiders. A sandwich technique begins one story, interrupts with another and then returns to the first story. In Mark 3:20-35 the sandwich is clan – conflict – clan. The effect of the sandwich technique highlights the widening rift between Jesus and the traditional structures of belonging, both clan and state.

### **Why are the family upset with Jesus?**

Jesus has engaged in a full-frontal attack on the Pharisees and the Scribes by healing a man with a withered hand on the Sabbath day in a synagogue. Not very subtle – usually if people break the rules, they at least have the decency to try not to be caught. Instead of laying low it seems that Jesus is taunting the religious powers.



Jesus is the thief in the night, he compares himself to a criminal, who will come and bind the strongman. Who is the strongman? In this dialogue it appears to be the Pharisees who have power. Jesus as a stronger man, a surprise criminal, will bind the religious rulers. The reason Jesus is stronger is because he in fact is not

the *ha satan*, the pharisees are. The divided house of Israel will fall. The stronger man, the criminal, Jesus, will be victorious and take the spoils of the divided house of Israel by rescuing the anavim.

## **Why is Jesus upset with his family?**

Jesus challenged the narrow confines of family and clan loyalty, believing that God does have favourites, the trinity: the foreigner, the widow and the orphan.

The journey Jesus offers is simple to explain and hard to achieve. Here is how I understand the workings of the passage Mark 3. Think about a close family member or friend that you love dearly. Think about what you want for this person, your deepest hopes and dreams for your beloved. Concretise your loving hopes for your beloved with two or three phrases. Now consciously want what you want for your nearest and dearest for the strangest stranger, a socially oppressed person who stands outside your circle of privilege.

In sympathy with Mark's theme, we are to see the outsiders as our insiders. This will not be easy, in caring for the outsider, your insiders may make you an outsider too. It can be done, and it can be done well. I think of Beyers Naude as an example. Beyers Naude was an Afrikaner who reached the highest echelons of white Afrikaans achievement. However, he wanted for black people what white people took for granted. In working towards freedom and flourishing for black people, Naude's own white tribe disowned him. The apartheid struggle was very lonely for him, he was shunned by church and state.

## **Mark 3 and Reconciliation**

According to Mark 3, if we are to follow Jesus, we are to outgrow our family loyalties and cultural boundaries. The same care and effort we want for our loved ones we consciously offer and work towards for the strangest stranger, the one who is most different from you.



To state the obvious, Reconciliation week invites this spiritual practice of forsaking clan and kin in favour of the outsider for our First Nations people who have been made outsiders in the land of their belonging. What we most desire for our loved ones we must want and work towards for First Nations people. In this task we have been given a wonderful gift, a Statement from the Heart.

On May 27, 1967, Australians voted to remove part of the Australian Constitution that treated Indigenous Australians as inferior to non-Indigenous Australians: "In reckoning the numbers of the people of the Commonwealth, or of a State or other part of the Commonwealth, aboriginal natives should not be counted."

The Statement of the Heart asks each of us for deep listening: "In 1967 we were counted, in 2017 we seek to be heard."

## **Binding the strongman today**

Who is the strongman today? White fellas. We white people continue to be the ones with power. The devil is not a creature with cartoon horns and a forked tail but a demonic force that stands against the compassion and reconciling love that works through Christ. It is my belief that that unless we willingly and lovingly surrender our power and privilege we too will be bound and plundered.

How do we lay down power? Through accepting the invitation to listen deeply to truth telling. The Statement of the Heart can be received as the powerful gift it is. It represents the heights of spiritual, emotional, communal and psychological maturity that other humans are yet to achieve.

## **Conclusion**

Today is the first Sunday in ordinary time. Let us not forget the power of the Pentecost Spirit from the last two weeks: When the Spirit comes, it binds up those with power, giving them ears to hear. The Spirit unbinds the tongues of those with little power to give them speech for truth telling. May such a Spirit move in Australia so that we who speak in different tongues may nevertheless fully understand each other.

JENNIFER K. BOSSON, AMBER B. JOHNSON, KATE NIEDERHOFFER, WILLIAM B. SWANN Jr. First published: 09 May 2006. "Interpersonal chemistry through negativity: Bonding by sharing negative attitudes about others". In *Personal Relationships: Volume 13, Issue 2*. p. 135-150.

## 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 13<sup>th</sup> June to 20<sup>th</sup> June

13 <sup>th</sup> June	Sunday 9am Holy Communion Sunday 10am St Peter & St Paul's
14 <sup>th</sup> June	Monday 10am Anam Cara Praying for You Parish Office open 9am-12pm Op Shop 9am-3pm
15 <sup>th</sup> June	Tuesday Parish Office closed
16 <sup>th</sup> June	Wednesday 9am Anam Cara Parish Office open 9am-12pm Op Shop 9am-3pm Parish Council Meeting 6pm
17 <sup>th</sup> June	Thursday 9.30am Play Place Parish Office open 9am-12pm Op Shop 9am-3pm Thursday 6pm Anam Cara
18 <sup>th</sup> June	Friday 10am Holy Communion Parish Office open 9am-12pm
20 <sup>th</sup> June	Sunday 9am Holy Communion Messy Life?! Church 5pm Come Walk the Line