



# Alstonville Anglicans

Pentecost 2 - 14th June 2020

## You are welcome to join us this week...

- Sunday@8am. **A short Anglican Service of Worship 8am** connect via webpage [www.anglicans.live](http://www.anglicans.live)
- Sunday@6pm A conversation approach. Join us via Zoom. Link available on the website [www.anglicans.live](http://www.anglicans.live)  
**Meeting ID: 934 099 691 Password: 030920**
- Anam Cara - a meditation group. Wednesday 9am via Zoom. Link available on the website [www.anglicans.live](http://www.anglicans.live)  
**Meeting ID 880 0635 6978 Password 82462477**



### Sharing the Good Life

We acknowledge the Bundjalung people,  
traditional custodians of the Land.  
Our doors are open: LGBTQIA+ welcome here.  
Streaming license CCLI #690910

## Thought for the Week

The Scriptures this week are dense with themes of discipleship, evangelism and the zeal of sharing the Good Life. But what is the first step of being a follower of God? I suggest that it begins with experience, the experience of being utterly loved and accepted by God. With this in mind I invite you to read through this quote by Thomas Merton. Read it a few times. What sings to you? Allow your reading to be a prayer.



*(Conjectures of a guilty bystander (1966.142) New York:Doubleday).*

## Pentecost 2 8am Liturgy 14th June 2020

### Welcome and acknowledgement of country

### Sentence of the Day

The harvest is plentiful, but the labourers are few; ask therefore the Lord of the harvest to send out labourers into his harvest.  
Matthew 9.37-38



## Opening Song

### Here I am Lord

I, the Lord of sea and sky  
I have heard my people cry  
All who dwell in dark and sin  
My hand will save

I, who made the stars of night  
I will make their darkness bright  
Who will bear my light to them?  
Whom shall I send?

Here I am, Lord: is it I, Lord?  
I have heard you  
calling in the night  
I will go, Lord, if you lead me  
I will hold  
your people in my heart

I, the Lord of snow and rain  
I have borne my people's pain  
I have wept for love of them  
They turn away

I will break their hearts of stone  
give them hearts for love alone  
I will speak my word to them  
Whom shall I send?

Here I am, Lord: is it I, Lord?  
I have heard you  
calling in the night  
I will go, Lord, if you lead me  
I will hold  
your people in my heart

I, the Lord of wind and flame  
I will tend the poor and lame  
I will set a feast for them  
My hand will save

Finest bread I will provide  
till their hearts be satisfied  
I will give my life to them  
Whom shall I send?

Here I am, Lord: is it I, Lord?  
I have heard you  
calling in the night  
I will go, Lord, if you lead me  
I will hold  
your people in my heart

*David L Skette*  
*Reproduced with permission OZL#12925*

## Opening Prayer

Let us pray to God  
the Holy Spirit, saying,  
'Come, Holy Spirit, come'.  
**Come, Holy Spirit, come.**

Come, Holy Spirit, creator,  
and renew the face of the earth.  
**Come, Holy Spirit, come.**

Come, Holy Spirit, counsellor and  
advocate. Touch our lips that we  
may pray aright and proclaim  
your word.  
**Come, Holy Spirit, come.**

Come, Holy Spirit,  
power from on high,

make us agents of peace  
and ministers of wholeness.  
**Come, Holy Spirit, come.**

Come, Holy Spirit, giver of life,  
breathe on your Church  
and make us a living people,  
holy and free.

**Come, Holy Spirit, come.**  
**Come Holy Spirit, bond of love,**  
**pour your love into our hearts**  
**that we may serve you with joy.**

## Reading

### Matthew 9:35-10:8 (9-23)

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest." Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and

every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him. These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not



worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town. "See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking

through you. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes."

## Sermon

(Rev Doug Bannerman)

## Intercessory Prayers

Creator God,  
you call us to love  
and serve you  
with body, mind, and spirit  
through loving your creation  
and our sisters and brothers.  
Open our hearts in compassion  
and receive these petitions  
on behalf of the needs of the  
church and the world.

That those who seek power also  
seek wisdom

**Lord have mercy**

That we listen to the poor, the  
oppressed and creation

**Lord have mercy**

That children have nothing to  
fear

### **Lord have mercy**

That the aged and those with disabilities feel safe

### **Lord have mercy**

That we live in harmony with one another and ourselves

### **Lord have mercy**

Hear our prayers  
that we may love you with our whole being  
and willingly share the concerns of our neighbors.

**Amen.**

## **Blessing**

God who has called you is faithful.

Go into the world with joy,  
forgive generously,  
love extravagantly,  
live abundantly;  
and the blessing of God,  
the Father, the Son and the Holy Spirit, be upon you  
now and for ever. Amen.

## **Final Song** **Colours of Day**

1. Colours of day  
dawn into the mind,  
the sun has come up,  
the night is behind.  
Go down in the city,  
into the street,  
and let's give the message

to the people we meet.  
*So light up the fire  
and let the flame burn,  
Open the door,  
let Jesus return.  
Take seeds of his Spirit,  
let the fruit grow,  
tell the people of Jesus,  
let his love show.*

2. Go through the park,  
on into the town;  
the sun still shines on,  
it never goes down.  
The light of the world  
is risen again;  
the people of darkness  
are needing our friend.

*So light up the fire  
and let the flame burn,  
Open the door,  
let Jesus return.  
Take seeds of his Spirit,  
let the fruit grow,  
Tell the people of Jesus,  
let his love show.*

3. Open your eyes,  
look into the sky,  
the darkness has come,  
the sun came to die.  
The evening draws on,  
the sun disappears,  
but Jesus is living,  
and his Spirit is near.

*So light up the fire  
and let the flame burn,  
Open the door,  
let Jesus return.  
Take seeds of his Spirit,  
let the fruit grow,  
Tell the people of Jesus,  
let his love show.*

***Derri Daughy***

***Reproduced with permission CCLI #12035***

## Update

Parish Council met on Wednesday 10th June to finalise a application to the Diocese to reopen in a COVID safe way.

## Did you know?

### COVID Lockdown

The monthly birthday group hasn't been able to gather for breakfast, but we have been able to get birthday cards out to friends celebrating a birthday each month.

This photo also shows the beanies the Sew Helpful group has made for the Winsome Hotel soup kitchen. Jill Arnett from Tregeagle will deliver 45 for the people needing a warm head this winter.



### Op Shop Extension

Work on the Op Shop extension has begun. We will keep you up-to-date as work progresses.



Pentecost 2  
Sunday@6  
Liturgy  
14th June 2020  
Zoom in....

Meeting ID: 934 099 691  
Password: 030920



## Princess Diaries

### Film Clip: The Princess Diaries

Mia is quite obviously nearly invisible to everyone.

She says "someone sat on me again".

### Discussion: On The Princess Diaries

1. Who are the invisible people



in our community who feel like Mia or are like the people Jesus saw in Matthew 9:36?

In our Sa6 program, we will be praying about solidarity and engaging with reflections by Richard Rohr called the five conversions. This week we reflect on the first conversion

### Invitation to Solidarity

Throughout human history, countless people have been poor, vulnerable, or oppressed in some way. Those holding positions of authority within systems of power secure their own privilege, comfort, and wealth—almost always at the expense of those most on the margins. Much of history has been recorded to hide this fact and instead celebrates the so-called "winners." I call this systemic reality a form of sin, or



what the apostle Paul describes as the "the world" (Ephesians 2:1-2). This type of corporate evil is often culturally agreed-upon, admired, and deemed necessary, as is normally the case when a country goes to war, spends most of its budget on armaments, admires luxuries over necessities, entertains itself to death, or pollutes its common water and air. The hidden nature of systemic oppression makes it all the more remarkable that the revelation of God in the Bible is written from the perspective of the oppressed. The Bible reveals a liberating path of humility, compassion, and nonviolence in the face of oppression that culminates in the life, ministry, and state-sponsored execution of Jesus.

We see in the Gospels that the people who tend to follow Jesus are the ones on the margins: the lame, poor, blind, prostitutes, drunkards, tax collectors, and foreigners. He lived in close proximity to and in solidarity with the excluded ones in his society. Those on the inside and at the centre of power are the ones who crucify him: elders, chief priests, teachers of the Law, scribes, and Roman occupiers. Yet we still honour people in these latter roles and shun the ones in the former. For the first three

hundred years after Jesus' death, Christians were the oppressed minority. But by the year 400 C.E., Christians had changed places. We moved from hiding in the catacombs to presiding in the basilicas. That is when we started reading the Bible not as subversive literature, the story of the oppressed, but as establishment literature to justify the status quo of people in power. When Christians began to gain positions of power and privilege, they also began to ignore segments of Scriptures, especially the Sermon on the Mount. Our position in society determines what we pay attention to and what systems we are willing to "go along with." This is what allowed "Christian" empires throughout history to brutalize and oppress others in the name of God. Sadly, this is still the case today.

But when the Bible is read through the eyes of solidarity—what we call the "preferential option for the poor" or the "bias from the margins"—it will always be liberating, transformative, and empowering in a completely different way. Read this way, Scripture cannot be used by those with power to oppress or impress. The question is no longer "How can I maintain my special and secure status?" It is "How can we

all grow and change together?" I think the acceptance of that invitation to solidarity with the larger pain of the world is what it means to be a "Christian."

#### References:

Adapted from Richard Rohr, *Yes, And . . . Daily Meditations*, (Franciscan Media: 2013), 37, 39;

*Eager to Love: The Alternative Way of Francis of Assisi* (Franciscan Media: 2014), 22; and *What Do We Do with Evil?: The World, the Flesh, and the Devil* (CAC Publishing: 2019), 11.

### The Five Conversions

If one of the primary markers of a Christian life is *solidarity* as modelled by Jesus, I am afraid that most of us still have a long way to go. It's one of the reasons I say that Christianity is still in its infancy. We are just taking our first toddling steps towards a more mature and embodied faith. Transformed teachers like Francis of Assisi, Dorothy Day, and countless others, both sainted and anonymous, have invited us into solidarity with the poor and oppressed. When we are comfortably centred, it is difficult to move to the margins, but that is where we must go!

About fifty years ago, a Brazilian educator named Paulo Freire (1921-1997) wrote a book titled *Pedagogy of the Oppressed*. Freire worked for literacy

amongst the poor in Brazil and Chile. His work became influential among many liberation theologians and those struggling against unjust systems. This book continues to impact my thinking about what it means to be in solidarity with those on the margins. It challenges many of our preconceived ideas about Christian "charity," "service," and "mission." It is some of the most humbling subject matter we cover in our Living School curriculum. Many of our selfless and goodhearted students have dedicated their lives to Christian "service." Yet they recognize the ways those vocations, as they are currently designed, often reinforce dehumanizing systems of oppression and marginalization. That paradox is often what drives them to study with us.

This week I will introduce you to a teaching I have developed in the Living School inspired by Paulo Freire's work that I call "The Five Conversions." It can offer us a path toward a more authentic Christian life where we recognize our deep connections to each other and choose to live in solidarity with suffering. Solidarity begins by becoming aware of our own social location, which is our place in society. For

me and most of my readers that place is a starting point of privilege within the dominant culture. Let's begin:

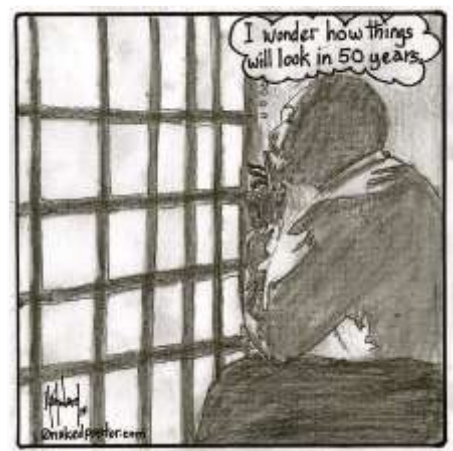
**The First Conversion** to solidarity is to have basic compassion for the poor in general, or one poor person. Throughout this discussion, I will be using the word "poor" in a very specific way—those who are powerless, dismissed, or considered lesser in society. This is far larger than mere economic poverty. Sadly, there seems to be many Christians who don't even have basic compassion for the poor. In the United States, we are pretty much trained to blame people who are poor, immigrants or refugees, victims, or gay, lesbian, or transgender people. Far too many seem to think, even if to themselves, that if "those people" would simply work a little more, do things the right way, change their minds, stay hidden, or just "pray a little harder," we'd all be better off. The first conversion is where we must begin. Our hearts must be softened, and we must experience basic sympathy, empathy, and recognition of another person's pain.

**References:**

Adapted from Richard Rohr, Living School symposium presentation (November 25, 2018), unpublished; and Interview with Richard Rohr, "From Service to

Solidarity," Living School Alumni Quarterly (Winter 2020).

Accessed from <https://cac.org/the-second-conversion-2020-05-26/#%sc.tab=0>.



Martin Luther King

## ANGLICAN PARISH OF ALSTONVILLE

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman 04 02 764 969 priest@anglicans.live	
Associate	The Reverend John Kidson	0411 394 213
	The Reverend Geoff Vidal	0447 645 456
	Life Groups Chaplain	
	The Reverend Greg Ezzy	0412 660 742
Parish Office:	The Ministry Centre, 8 The Avenue, Alstonville	
Telephone:	6628 0231	
Postal:	PO Box 451, Alstonville NSW 2477	
e-mail:	office@anglicans.live	
website:	anglicans.live	

**The Anglican Op Shop** 1 The Avenue, Alstonville **Tel:** 6628 8777

**We give thanks to God for all people making offertories to  
the vision of God's Kingdom here on earth.**

### **Option 1**

Parish Provider these are the details:  
**BSB: 705 077 / Acc: 00032931**

### **Option 2**

Cheques can be posted to the address above or placed in our  
locked letterbox. Before 12pm Fridays.

### **Sharing the Good Life**

We acknowledge the Bundjalung people,  
traditional custodians of the Land.  
Our doors are open: LGBTQIA+ welcome here.  
Streaming license CCLI #690910