



Alstonville Anglicans

Pentecost 7 - 19th July 2020

You are welcome to join us this week...

- Sunday@**9am**. **Anglican Service of Worship in the Ministry Centre.**
- Or 10am connect via webpage www.anglicans.live
- Sunday@6pm A conversation approach. Join us in the Ministry Centre and via Zoom. Link available on the website www.anglicans.live
Meeting ID: 934 099 691 Password: 030920
- Anam Cara – a meditation group. Wednesday 9am St Bartholomew's



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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Thought for the week

The Parable of the Weeds in the Wheat.

The *weeds* in this well-known parable is probably the Eurasian ryegrass, *darnel*; aka *poison darnel*, *darnel ryegrass*, *cockle* or *false wheat*.

The CABI Invasive Species compendium reports that darnel seeds are remarkably similar in size and weight to wheat grains and other small grain crops, which makes separation difficult. It is widespread in temperate regions, and the seed contains alkaloids toxic to humans and livestock; although the plant itself may be used as animal fodder, up to seed set. The plant itself can play host to a number of crop diseases.

So, the tale is not about just a few relatively harmless weeds in the crop. The impacts on agriculture can be significant. Theophrastus (ca 300BCE) mentions darnel in his *De causis plantarum*. Æthelred the Unready complained that all the Danes had sprung up like *cockle* amongst the wheat and ordered the St. Brice's Day Massacre (13 November 1002) of all the

Danes in England. It almost goes without saying that William Shakespeare knew darnel. Cordelia assesses King Lear's madness in these words:

*As mad as the vexed sea;
singing aloud;
Crowned with rank fumiter and
furrow-weeds,
With hordocks, hemlock,
nettles, cuckoo-flowers,
Darnel, and all the idle weeds
that grow.*

In this parable, it is perhaps easy to overlook the significance of the grain that is sown. The seed was (is) a universal symbol of birth, of hope and future abundance; the ear of wheat a symbol of spring, of nature awakening, conquering the darkness and immobility of winter (death). As divine gift, it represented food for the spirit.

We are sowers. Like phosphorescence in the wake of a boat, we leave seed in our



wake. It will settle wherever; and it will flourish wherever.

Bishop Giancarlo Bregantini, former factory worker, long time prison chaplain, champion of the unemployed and outspoken critic of the Italian mafia, remarked: "When a child is born an angel puts a kernel of wheat in his hand. If he tightens his fist and keeps it closed, the kernel will become mould. If he opens his hand the kernel will fall down into the soil ... it will multiply. If the kernel is mine, I am sad; if I give the kernel ... open my fist, I realize that my problems are small in comparison to other people's problems."

Rev Doug Bannerman



"When a child is born an angel puts a kernel of wheat in his hand."

Pentecost 7 9am Liturgy 19th July 2020

Welcome and acknowledgment of country

Sentence of the Day

You, O Lord, are a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness. Psalm 86.15

Opening Song

I want to walk as a child of the light

1. I want to walk as a child of the light,
I want to follow Jesus.
God set the stars to give light to the world:
the star of my life is Jesus.

*In Him there is no darkness at all;
the night and the day are both alike.*

*The Lamb is the light of the city of God;
shine in my heart Lord Jesus.*

2. I want to see the brightness of God,
I want to look at Jesus;
clear Sun of righteousness,
shine on my path
and show me the way to the Father.

*In Him there is no darkness at all;
the night and the day are both alike.*

*The Lamb is the light of the city of God;
shine in my heart Lord Jesus.*

3. I'm looking for the coming of Christ;
I want to be with Jesus.
When we have run with patience
the race
we shall know the joy of Jesus.

*In Him there is no darkness at all;
the night and the day are both alike.*

*The Lamb is the light of the city of God;
shine in my heart Lord Jesus.*

Words Kathleen Thomerson CCLI Song # 89848
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Reading

Matthew 13:24-43

²⁴ Jesus put before them another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; ²⁵ but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then

went away. ²⁶ So when the plants came up and bore grain, then the weeds appeared as well. ²⁷ And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' ²⁸ He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' ²⁹ But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. ³⁰ Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.' " ³¹ He put before them another parable: "The kingdom of heaven is like a mustard seed that someone took and sowed in his field; ³² it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches." ³³ He told them another parable: "The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened." ³⁴ Jesus told the crowds all these things in

parables; without a parable he told them nothing.³⁵ This was to fulfill what had been spoken through the prophet: "I will open my mouth to speak in parables; I will proclaim what has been hidden from the foundation of the world."³⁶ Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field."³⁷ He answered, "The one who sows the good seed is the Son of Man;³⁸ the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one,³⁹ and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels.⁴⁰ Just as the weeds are collected and burned up with fire, so will it be at the end of the age.⁴¹ The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin

and all evildoers,⁴² and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth.⁴³ Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!

Sermon

Intercessory Prayers

We pray:

for those who make decisions about the resources of the earth,

that we may use your gifts responsibly;

for those who work on the land and sea, in city and in industry,
that all may enjoy the fruits of their labours and marvel at your creation.

for artists, scientists and visionaries,

that through their work we may see creation afresh.

for all who are deprived of fullness of life,

for prisoners, refugees, and those who are sick;

for those in politics, medical science, social and relief work, and for your Church,

for all who seek to bring life to others.



Blessing

On this day
the blessings of heaven.

On this day
the blessings of earth.

On this day
the blessings of sea and of sky.

To open us to life
to ground us in life
to fill us with life and with wonder.

On those we love this day
and on every human family
the blessings of heaven
the blessings of earth
the blessings of sea and of sky.

From Praying with the Earth: A Prayer book for Peace by John Philip Newell

Final Song

God Gives us a Future

1. God gives us a future,
daring us to go
into dreams and dangers
on a path unknown.

We will face tomorrow
in the Spirit's power,
we will let God change us,
for new life starts now.

2. We must leave behind us
sins of yesterday,
for God's new beginning
is a better way.
Fear and doubt and habit
must not hold us back:
God gives hope, and insight,
and the strength we lack.

3. Holy Spirit, teach us
how to read the signs,
how to meet the challenge
of our troubled times.
Love us into action,
stir us into prayer,
till we choose God's life,
and find our future there.

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Pentecost 7

6pm Liturgy

19th July 2020

[Matthew 13:24-43](#) or [13:24-30](#)

1. Can you always tell the weeds from the flowers, or the saints from the sinners? If you are quick to judge might you mistake a saint for a sinner? Is God patient with you regarding the "weeds" in your own garden? How patient are you with others? With yourself?

2. According to Pope Francis what is the important lesson that comes from the parables of the

mustard seed and the leaven?
Our cooperation is required, but
are we in control?

God's Kingdom requires our
cooperation, but it is above all
the initiative and gift of the
Lord. Our weak effort, seemingly
small before the complexity of
the problems of the world, when
integrated with God's effort,
fears no difficulty. The victory of
the Lord is certain: his love will
make every seed of goodness
present on the ground sprout
and grow. This opens us up to
trust and hope, despite the
tragedies, the injustices, the
sufferings that we encounter.
The seed of goodness and peace
sprouts and develops, because
the merciful love of God makes
it ripen.

[Pope Francis, Angelus, June 14, 2015](#)

Sermon Notes

One of the features of the
COVID pandemic is binge
watching Netflix. I am close to
finishing *Shameless*. The series
tells the story of lower income
people living in southside
Chicago and the problems often
associated with the southside
environment – alcohol and drug
addiction, neglected children,
and being pushed into



Lip

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homelessness by the
gentrification of the area. The
main characters are the
Gallagher family, brought up by
their oldest sister, Fiona. Phillip
or Lip is the second eldest.
Several episodes depict Lip's
relationship with his alcoholic
professor, Clyde Youens.

Clyde Frederick Youens was a
professor of engineering
at Chicago Polytechnic
University and a mentor to Lip
Gallagher. He dies in season 8,
in prison, after being arrested
and convicted for a DUI (driving
under the influence). Before his
death, Lip makes brave
attempts to help his alcoholic
professor to no avail. Youens
seems hell bent on
self-destruction. There are
several episodes that reveal the

dark side of Youens' character: his neglect of his family, the several occasions he was found unconscious in his own vomit, his multiple dui offenses. It is easy to judge him.

Clyde's funeral challenges all previously held opinions about him. Many colleagues and former students testify to the transformative influence that Clyde Youens had in their life. Several explain how they wouldn't be alive had it not been for his influence.

I was hit with the sudden realisation that Youens is the Christ figure in the series *Shameless*. Despite, or in spite of, being an alcoholic, he had a magnificent influence in the lives of those around him. I see Clyde as a modern parable.



Clyde Youens

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The word parable means to throw alongside. A parable is a riddle, a story that's told to evoke provocation, offense and eventually conversation. I offer this episode from *Shameless* as a modern parable to help us understand our parable of the sower.

The message I always heard from Sunday School onwards was to sort your life out and make sure you're the good soil. Get rid of all the stones, get rid of the thorns so that you can be good soil for Jesus. Is that the message you heard? It kind of leaves you with a feeling of anxiety and your to-do list is now longer at the end of the week than it was at the start of the week because you've got all the sorting out to do.

I think we've misread this parable: it is not another book in the self-help aisle in the Dymocks bookstores that are fast disappearing. There is nothing that we have to fix. Our lives do not need sorting out. Christ the word is universally present in all types of soil, in all aspects of history and in all conditions, all the time, in all people in all places. That's the good news.

The surprising Christ figure from *Shameless* taught me that the Christ comes to us in surprising

guises. It's not that Christ is not present in our lives, then we fix up the soil which is our lives and then all of a sudden Christ is there. Christ is universally present,
at all times,
in all places,
in all people,
in all situations,
in all conditions.

Notice how in the story it's irrelevant what condition the seed lands in, it just grows. Christ is always there, growing, mysteriously and invisibly like seed.

We've been taught that Christ is only present in some people some of the time, in some places. The provocation of this gospel is to tell us that Christ is present
in all people,
in all situations,
at all times,
in all places.

By all places we mean all places everywhere, not just all Anglican churches, or all Christian churches, we mean literally, everywhere.

The parable talks about how we have eyes, but we do not see. It's quite tempting to view that statement in a negative light

wondering what it is we have misunderstood.

Teresa of Avila offers this interpretation.

Teresa uses the word soul to describe the presence of God within us. Because we are created in the image of God, we have the imprint of divinity within us. The soul is our truest self. You've all met that true self: those times when you have instinctively known truth. For example, you read a beautiful poem, and you just know that the poem has described truth: that's your true self resonating with truth in the poem. Or those moments when in your inner gut you know something is good or bad; that's your true self giving direction.

All those moments when goodness has just overflowed out of you, unbidden: love, care, compassion - that's the true self, the presence of Christ within, showing her face. Teresa calls the true self a soul.

Teresa says:

"we consider our very souls to be like a castle, made out of a diamond, or a very clear-cut crystal, in which there are many dwelling places.

We realize the soul of a person,

is nothing else but a paradise, where the Lord finds delight. The inner castle has many dwelling places, some above, others down below, others to the side, and in the centre, and middle, are the dwelling places where the very sweet exchanges of love between God and the soul take place.”

What Teresa is saying is that our true self is this beautiful, indescribable, castle, made of diamond and clear cut crystal.

When we are exiled from ourselves, when we are outside of ourselves, we have eyes but we do not see. Those times when we are particularly judgmental of ourselves, when we view ourselves as anything, but the paradise of light that God has created us to be, in those moments we have eyes but we do not see. We have eyes, but we do not see the beauty of our souls.

For Teresa of Avila God is in heaven and since the kingdom of God is within, so each of us is the heaven of God. If we had eyes to see this, what we would see is ourselves as a clear, bright, indescribably beautiful castle, a metaphor through which we can truly see who we are, when we have eyes to see.



St Teresa of Avila

Did you know?

• Leadership

- Lynne Watt is the Pastoral Care Coordinator. Let Lynne or the office know if anyone needs support.
- Parish Council are meeting Wednesday 15th July. We will update you next week.

Worship and Spirituality

- **Sunday @6** meeting in the Ministry Centre and online via Zoom.
- All being well **St Peter and St Paul's** will gather on Sunday 30th of August.
- **Anam Cara** is now meeting Wednesdays 9am in St Bartholomew's. Feel free to join Rev Desiree and Bella for meditation.

Did you know you can listen to Turning to the Mystics podcasts which take us through the meditations of St Teresa of Avila. www.cac.org

Op Shop

The Op Shop is now open Mondays and Thursdays with COVID Safe practices in place.

Messy Church

Online 26th July "We've got Spirit, how about you?"

Community Engagement Beanies Needed

Calling all knitters. The Sew Helpful craft group need winter beanies knitted to replenish their stocks. Any assistance would be much appreciated.



Property

A very big thank you to Phil Cowie for making the altar for the hall.

Boomerang prayers:

Rob and Diana Eagles will be departing our shores for a brief while. Join me in praying a blessing on them on 26 July Sunday 9am.





We've got Spirit,
how about you?

Join us for
Messy Church
Sunday 26th July
4pm

via our website
anglicans.live

ANGLICAN PARISH OF ALSTONVILLE

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman	0402 764 969
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	The Reverend Geoff Vidal	0447 645 456
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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.

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