



Alstonville Anglicans

Twenty-Second Sunday of Pentecost

Sunday 24th October 2021



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

Liturgy for 24th October

Sentence of the Day

The redeemed of the Lord shall return and come to Zion with singing; and everlasting joy shall be upon their heads.

Isaiah 51.1

Collect

O God,
you give light to the blind and comfort to the sorrowing,
and in your Son you have given us a High Priest
who has offered the true sacrifice for us
and yet can sympathise with us in our weakness:
hear the cry of your people
and lead us home to our true country,
where with your Son and the Holy Spirit
you live and reign, one God, in glory everlasting. Amen.

Readings

Mark 10:46–52

⁴⁶ They came to Jericho. As Jesus and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. ⁴⁷ When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" ⁴⁸ Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" ⁴⁹ Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." ⁵⁰ So throwing off his cloak, he sprang up and came to Jesus. ⁵¹ Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again." ⁵² Jesus said to him, "Go; your faith has made

you well.” Immediately he regained his sight and followed him on the way.

Messages

Update from the Rector



- Desiree recently attended a compulsory three-day clergy retreat led by a bishop from Brisbane. Because of COVID lockdowns, this was a Zoom retreat. Desiree participated from the “monastery” of her tent in Flat Rock. She was not praying alone, she had fellow disciples with her when she was joined by a family of tawny frogmouths, members of the night jar family.



- Desiree represented the church at the LinC AGM that had been rescheduled about 4 times! We invite your prayers for the awesome service that LinC continues to offer.

We are sensitive to the fact that the COVID pandemic and the lockdowns have challenged people’s well-being. To this end there may be some tension, which is normal. We are encouraged not to shy away from conflict which can often bring people closer together with a renewed understanding and connection. The Diocese wanted the attached shared with you.



Covenant Commitments for Christians in Times of Tension

"Making every effort to maintain the unity of the Spirit in the bond of peace" (Eph. 4:30)

As both individual members of this church and as the body of Christ, we commit that we shall:

In our thinking

Accept conflict	Acknowledge together that conflict is a normal part of our lives. It arises from different needs, values, interests and viewpoints. It is healthy if handled well. <i>Romans 14:1-8, 10-12, 17-19; 15:1-7</i>
Affirm hope	Affirm that, as God walks with us in conflict, we can work through to a place where we can continue together and grow through the experience. <i>Matt 18:15-20, Ephesians 4:15-16</i>
Commit to reflection	Be willing to engage in thoughtful reflection about our own attitudes, the part we are playing in this conflict and the unhelpful expectations we may be carrying. <i>Matthew 7:3</i>
Commit to prayer	Admit our needs and commit ourselves to pray for a mutually satisfactory outcome for all involved (i.e. we do not pray for our success or for the other to change, but for a joint way forward) <i>James 5:16</i>

In our actions

Go to the other...	Go directly to those with whom we disagree; avoiding behind-the-back criticism, waiting the other person out, or playing games about who should 'go first' <i>Matthew 5:23-24; 18:15-20</i>
...in a spirit of humility	Go in gentleness, patience and humility. Be prepared to own our part in the conflict instead of pointing out others' wrongdoing. We will be prepared to share our needs, interests and values <i>Eph 4:25, Gal 6:1-5</i>
...to seek and to offer forgiveness	We will be prepared to offer an apology for any hurts we have caused the other and to seek their forgiveness. We will be prepared to receive an apology, and before God, will seek to offer forgiveness as it is requested of us. <i>Ephesians 4:32</i>
Be quick to listen	Listen carefully, ensuring we understand what is being said and why, before responding. We will seek as much to understand as to be <u>understood</u> . <i>James 1:19; Proverbs 18:13</i>
Be slow to judge	We will suspend judgments and will avoid making assumptions of others' motives. <i>Matt 7:1, Romans 2:1-4; Galatians 5:22-26, Romans 14:13</i>
Guard our tongues	We will avoid sharp, barbed comments or replies which are hurtful. We will take great care to guard against 'labeling', threats, or words that carry a negative connotation. <i>James 3:5, Ephesians 4:29</i>
Be willing to talk and work through differences	We will work through the disagreements constructively. We will grant space for all to reflect and think with compassion. We will find ways to honour each other's interests, needs, values and concerns. We will agree to a fair and reasonable process of how the outcome will be determined. We will engage in co-operative discussion about the options and consider each fully. We will accept the emerging outcome and working with it, not against it. <i>Acts 15; Philippians 2:1-11</i>

In our lives

Be steadfast in love	Be firm in our commitment to seek a mutual outcome; be stubborn in holding to our common foundation in Christ; be steadfast in love. <i>Colossians 3:12-15</i>
Be open to mediation	Be open to accept skilled help. If we cannot reach agreement among ourselves, we will use others with gifts and training in mediation, consultation, facilitation and negotiation. <i>Philippians 4:1-3</i>
Trust the community	We will trust the community and if we cannot reach agreement or experience reconciliation, we will turn the decision over to others in the congregation/denomination or from the broader church community. <i>Acts 15</i>
Be the Body of Christ	Believe in and rely on the solidarity of the Body of Christ and its commitment to peace and justice, rather than resort to the courts of law. <i>1 Corinthians 6:1-6</i>

As disciples of Christ, we have also questioned regulations in the light of the Christian faith, which is commendable. Thank you for your understanding and support when we chose to close the church for two weeks, following the outbreak of COVID in the village. Obviously, this decision was exacerbated by the requirement of vaccination for worshippers. On the 25 October we will review the situation, but it is hopeful that we can reopen on 27 October, God willing. The time that we are in is also fertile ground for personal and spiritual growth, so please continue to be kind to yourself and pray for your friends during this time. We would like to especially thank our volunteers, (ministers) with the following quote:

“Volunteers are not paid- not because they are worthless, but because they are priceless.”

Pastoral Care

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.

Mothers Union

The MU meetings are held on the third Monday of each month. Contact Pam on 0417 258 991 or Joyce 0407 690 874 joyce@stephanies.com.au.

Community-On-the-Verge

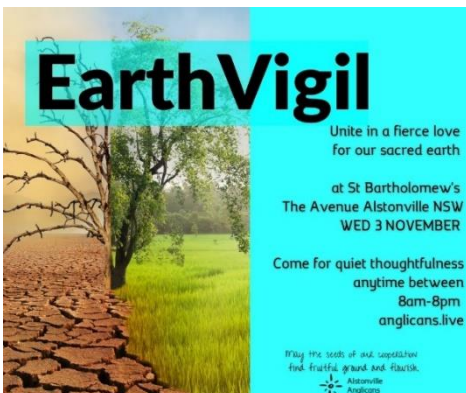


Everyone is invited to participate in the first working bee scheduled for Saturday 30th October 2-4pm. (COVID permitting).

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

Anam Cara Earth Vigil

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



The Earth Vigil is also the launch of the Community on the Verge food garden. Each visitor will cradle a seedling for the duration of their time in silence.

At the end of their reflection, the seedling may be planted in the verge garden.

A guided meditation begins the 12-hour vigil at 8am and a sound healing bath concludes the event at 7-8pm. The bell will toll before every hour.

All people of every faith or no faith are invited to come and sit in thoughtful quietness at a time and for a time of their choosing between 8am - 8pm.

How you can be involved in the Community on the Verge garden and the Earth Vigil:

1. Join in on the Working Bee Saturday 30th October @ 2-4pm as we begin to set up our verge garden. Bring your friends.
2. The Earth Vigil Wednesday 3rd November 8am – 8pm
The Community is encouraged to participate in a vigil of meditation and contemplation with a focus on the Earth. The program includes guided meditations, and quiet times and will conclude with a Sound Bath and a short Compline. It will also be the launch of the Community-on-the-Verge food garden. Guests will be invited to plant a seedling in the garden.



We need:

1. Welcomers to fill an hourly roster to cover the 12-hour period.
2. People to assist guests with the planting of their seedlings on an hourly roster.

We need you!

If you are able to help you can register via the website anglicans.live, email Anne ma@anglicans.live or phone the office 6628 0231.

PS. These events will take place with a COVID safe plan.



Play Place

Play Place in recess due to the current COVID shutdown.

Online ministry

Head to Anglicans Live YouTube channel to catch up on any of our discussion or service videos you may have missed.

Have you subscribed? Get your friends and family to subscribe at: Anlicans Live YouTube channel.



Sew Helpful

Sew Helpful will meet again once the current COVID restrictions are lifted.

Worship and Spirituality

Save the date! 7 November

Bishop Murray will be visiting the parish on the 7th November 2021. The Bishop will preach and celebrate at the 9am service.



Messy Church

Messy Church cancelled for October due to the COVID shutdown



Anam Cara

Wednesday 9am

Thursday 6pm

Messy Life Church?!

Messy Life Church?! 7th November 5pm

Mark 10:35–45

³⁵ James and John, the sons of Zebedee, came forward to Jesus and said to him, "Teacher, we want you to do for us whatever we ask of you." ³⁶ And he said to them, "What is it you want me to do for you?" ³⁷ And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." ³⁸ But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink or be baptized with the baptism that I am baptized with?" ³⁹ They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; ⁴⁰ but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." ⁴¹ When the ten heard this, they began to be angry with James and John. ⁴² So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. ⁴³ But it is not so among you; but whoever wishes to become great among you must be your servant, ⁴⁴ and whoever wishes to be first among you must be slave of all. ⁴⁵ For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

Think of a sunflower, they bow to the sun

Life Is Beautiful (La vita è bella) is an Italian film from 1997. It is astonishingly beautiful with many memorable teaching moments. In short, the film is a love story. A Jewish bookseller, Guido, marries the woman of his

dreams, Dora, and together with their son they enjoy a fairy tale life. The beauty of their life is interrupted by the cruelty of the Holocaust and their internment as Jews in a concentration camp when Italy is occupied by the Germans in WWII. The love



story is about how a father uses his sense of humour and imagination to save his son from the cruelties of life in a concentration camp. Guido convinces his son that the Nazi rules are part of an intricate game and that if he earns enough "points" he will win a tank.

In the film, the narrator, Guido's grown son, looks back and describes his dad's imaginative creation of that ploy as "his gift to me."

At the start of the film, *Life is beautiful*, Guido is learning to be a waiter. His uncle, Elesio, has secured him a job in Northern Italy and is training him in the art of being a waiter at a fine dining restaurant. Guido says: "How far do I bow? I suppose I can even go 180 degrees." Eliseo replies: **"Think of a sunflower, they bow to the sun. But if you see some that are bowed too far down, it means they're dead. You're here serving, you're not a servant. Serving is the supreme art. God is the first of servants. God serves men, but he's not a servant to men."**

“Think of a sunflower, they bow to the sun...Serving is the supreme art. God is the first of servants...”

The lesson from Elesio, that service is the supreme art, is precisely the truth that Jesus wants to impart to his disciples, and what Jesus wants to impart to us.

Mark 10.32-45

As you know, the Gospel of Mark is characterised by Jesus’ disciples, his closest friends, failing repeatedly to understand the purpose of his ministry and the dynamics of the kingdom of God. Three times Jesus has predicted his death and three times the disciples have failed to listen and understand him. Significantly, these episodes where the disciples totally fail to appreciate the ministry of Jesus, are framed by the healing of blind men.

Healing of a blind man

Jesus predicts his death

Peter’s failure to understand

Jesus predicts his death

The disciples’ failure to understand

Jesus predicts his death

James and John fail to understand

Healing of a blind man.

Ironically the blind men “see” Jesus better than the disciples ever can. People often expect that the “leaders” of a movement are the heroes that have an inside intimacy, knowledge, and experience of the Christ figure at the heart of the Jesus way of life. Mark’s Gospel is a warning to us that “outsiders” often understand more than “insiders” about the type of faith Jesus calls forth. We would all do well to heed this warning and be openly

curious and eager to hear what those outside of our faith tradition have to say about us and their understanding of the faith we practice.



Each time the disciples misunderstand Jesus, he teaches them the fundamental point of the kingdom of God, that the last are first and the first are last. In other words, everything in God's Kingdom on earth is structured or should be structured with the needs of the most vulnerable at the centre. The only way to operate is by ensuring that policies, procedures, laws, and processes secure the full flourishing of the least, the lost and the last.

Jesus predicts that his love and service of humankind will lead to his death for a third time. In response James and John ask for positions of intimacy, privilege, and power. Service as the supreme art is Elesio's message to Guido and Jesus' message to James and John and the rest of the disciples. The disciples want to sit at the right and left of Jesus when he takes up his throne. What we know, and the disciples are yet to find out, is that the throne of Jesus is the cross. Those on Jesus' left and right when he comes into his kingdom are two criminals crucified alongside him. The cup that Jesus our king drinks from is not from a jewel inlaid golden chalice usually associated with royalty, but vinegar on a sponge at the end of a stick, offered by a kind soldier. Jesus embodies what Elesio taught, that service is a supreme art.

Visionary servant leadership

I was ordained in the Diocese of Johannesburg, (in the Church of the Province South Africa). Emerging out of the Apartheid era, the Diocese of Johannesburg totally restructured itself in response to the new situation it found itself in. The whole concept of what it meant to be an Anglican church in the dawn of the new century was holistically redefined. One of the key aspects of this change in church structure is visionary servant leadership. The fundamental point being made was that leadership is **a task not a position. Leaders are but trusted servants**, and all Christ followers are fundamentally visionary servant leaders.

In today's text Jesus refers to two sacraments: baptism and the Eucharist: "The cup that I drink, you will drink; and with the baptism with which I am baptized, you will be baptized". All of us who are baptised, all of us who share in the sacrament of the Eucharist, share in the visionary servant leadership of Jesus.

The point about visionary servant leadership as opposed to servant leadership is that we are not meant to be slaves to the false idols of people's egos, preferences, manipulations, wounds, tantrums, history, traditions, or pride. We serve not as dead sunflowers, bowed so low they touch the ground. We are set free to be visionary servant leaders, to bow as sunflowers who honour the sun. We honour the Christ within people and serve them in ways that allow their true selves, their Christ selves, to shine through. To be visionary servant leaders is to live lives that long for others to have joy. To be visionary servant

leaders is to partner with God in the mending of some part of creation. When we pray, when we love, when we fulfil our highest roles as partners, parents, grandparents, friends, when we authentically love humanity as sunflowers bowing to the sun, we are visionary servant leaders. Perhaps a final image will make this clear.

Closing image

A story is told about a violinist Fritz Kreisler (February 2, 1875 – January 29, 1962). An Austrian-born American violinist and composer, he was considered one of the greatest violinists of all time because of his tonality and sensitive expression. Kreisler came across a beautiful violin, a Hart, but could not afford it. When he finally raised enough money for the violin, he returned to buy it and learned that it had already been sold to a collector.

Kreisler went to the new owner's home to persuade him to sell the violin. The collector said that he could not let the violin go. The thwarted Kreisler asked a favour: "May I play the instrument once more before it is consigned to silence?" George Hart had sold the violin to John Adam who, having heard Kreisler play the Hart consented to sell it.

Our purpose as visionary servant leaders is to create the space that allows others to live the life they are meant to live, not as violins reduced to ornaments to gather dust on a collector's shelf, but rather as violins singing to the world the beauty of their song.

<https://tarisio.com/cozio-archive/cozio-carteggio/kreislers-violins/>

ANGLICAN PARISH OF ALSTONVILLE

Ministers all the baptised!

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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 24th October to 31st October

24th October Sunday 9am Holy Communion ONLINE
Sunday 10am St Peter & St Paul's (in abeyance)

25th October Monday 10am Anam Cara Praying for You
Parish Office 9am-12pm
Op Shop CLOSED

26th October Tuesday Parish Office Closed

27th October Wednesday 9am Anam Cara in the church
Parish Office 9am-12pm
Op Shop 9am-3pm

28th October Parish Office 9am-12pm
Op Shop 9am-3pm
Thursday Anam Cara 6pm

29th October Friday 10am Holy Communion
Parish Office 9am-12pm

31st October Sunday 9am Holy Communion
Sunday 10am Praise & Graze St Peter & St Paul's
Tregagle