



Alstonville Anglicans

Pentecost 4 - 28th 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
- Sunday@6pm A conversation approach. Join us via Zoom. Link available on the website 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
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

Leonard Cohen gives a poetic rendition of the Genesis reading in his song "Song of Isaac:"

"The door it opens slowly,
My father he came in,
I was nine years old.
And he stood so tall above me,
His blue eyes they were shining
And his voice was very cold.
He said, "I've had a vision
And you know I'm strong and holy,
I must do what I've been told."
So he started up the mountain,
I was running, he was walking,
And his axe was made of gold.

Cohen then brings the ancient Hebrew text of Genesis into the current age. In the mouth of Isaac Cohen begs us:

You who build these altars now
To sacrifice these children,
You must not do it anymore.
A scheme is not a vision
And you never have been
tempted
By a demon or a god.
You who stand above them now,
Your hatchets blunt and bloody,
You were not there before,
When I lay upon a mountain
And my father's hand was
trembling
With the beauty of the word.

In what ways has modern civilization continued to sacrifice children?

Pentecost 4 8am Liturgy 28th June 2020

Welcome and acknowledgement of country

Sentence of the Day

The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.
Romans 6.23

Opening Song

*Come
now is the time
to worship
Come now is the time
to give your heart
Come just as you are to worship
Come just as you are
before your God
Come*

One day every tongue
Will confess You are God
One day every knee will bow
Still the greatest
treasure remains
For those who gladly
choose You now

*Come
now is the time...*

*Brian Doerksen CCLI Song # 2430948
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CCLI #12035*

Reading

Genesis 22:1-14

After these things God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the



lamb for a burnt offering, my son." So the two of them walked on together. When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham

looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."

Sermon

Intercessory Prayers

Though we build strong walls for prisons,
though we feast while others starve,
though we fill this world with weapons:
comfort, comfort.
Every prisoner will be rescued,
every hungry mouth be filled,
every gun will rust, forgotten:
comfort, comfort.

Comfort, comfort
all my people
with the comfort of my word.
Speak it tender to my people:
All your sins are taken away.

Though we fracture God's creation,
though we stand so far apart,
though we fail to love each other:
comfort, comfort.
Every wall will crack and crumble,
every stranger will be friend,

every one embrace another:
comfort, comfort.

Comfort, comfort
all my people
with the comfort of my word.
Speak it tender to my people:
All your sins are taken away.

Though your tears be rivers running,
though your tears be an ocean full,
though you cry with the hurt of living,
comfort, comfort.
Every valley shall be lifted,
every mountain shall be low,
every rough place will be smoother:
comfort, comfort.

*CCLI Song # 1271882
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CCLI #12035*

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

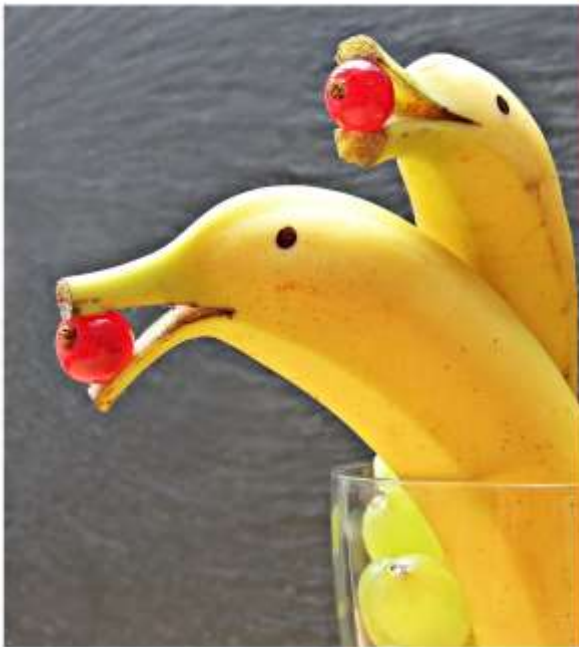
1. Amazing grace how sweet
the sound
that saved a wretch like me!
I once was lost
but now am found
Was blind, but now I see.

2. As grace first taught
my heart to fear
so grace my fears relieved;
how precious did
that grace appear
the hour I first believed!

3. Through many dangers,
toils and snares
I have already come:
God's grace has brought me
safe thus far,
and grace will lead me home.

4. The Lord has promised
good to me,
his word my hope secures;
he will my shield
and portion be
as long as life endures.

*CCLI Song # 2762836
John Newton
Reproduced with permission
CCLI #12035*



Feeling fruity?

Join us for
Messy Church
Sunday 28th June
4pm

via our website
anglicans.live



20th JUNE 2020
ANGLICANS.LIVE

Hello Messy Church Families

We would love it if you could join in the Messy Church fun planned for Sunday 28 July 4pm.



Of course, sometimes life is Messy, so watch anytime that suits.

We have a super easy messy fun experience planned.

In your show bag from us find some rocks, some bubbles and ...

get ready for a story!



from the rector ...

MOVING OUT OF COVID LOCK DOWN...

Some of you may have met our gorgeous twins, Connor and Keehan. Phew! I cannot believe they are 16!

I know how hard the COVID lock down was for our family dynamics. Thus, I cannot imagine the exhaustion and juggling all our Messy Church families had to overcome with younger children.

You have all done an amazing job and I hope there are ways in which you can reward yourselves for all you have done for your families.

We have been licensed by the Bishop to begin worship services again. From 5 July the Sunday morning and evening services will commence.

However, we are not yet ready to open Messy Church up again. The COVID safe requirements are immense. We are still working out how to run ministry to families in a COVID safe way. So, for now, Messy Church will remain online.

Enjoying community and friendships with families is a passion of mine and a priority for the church. We are a family friendly church.

Our aim is to provide a regular experience for families that is enjoyable and meets the needs of 21st century parents and children. To this end we are planning a "summit" where you the parents can help us design the best possible experience for you.



A meal will be offered, and your children will be well looked after by our licensed volunteers, while I facilitate a conversation with you.

More details will follow at a later time.



"Our aim is to provide a regular experience for families that is enjoyable and meets the needs of 21st century parents and children"



**Alstonville
Anglicans**

Pentecost 4

6pm Sunday

28th June 2020

We continue our conversions to greater solidarity with the marginalized.

The Third Conversion is when we idealize some of the virtues of the poor that we ourselves do not have. When the lens is cleared by our initial awakening to injustice, it is much easier to focus on people's admirable qualities, especially those that might be lacking in our own group. This was certainly true for me. In my travels to India, the Philippines, and many Global South nations, I saw plenty of people who were happy, generous and grateful with the little they had. By contrast, I could be entitled and grumpy whenever the littlest things went wrong! It was so humbling.

Although it feels positive, staying at this conversion stage still places an unfair burden on those who are marginalized. Projecting only good qualities onto them tends to ease the burden of solidarity work from us. Layla F. Saad describes this tendency in relation to black

women in her book *Me and White Supremacy*:

Black women are either superhumanized and put on pedestals as queens or the strong Black woman, or they are dehumanized and seen as unworthy of the same care and attention as white women. Both superhumanizing and dehumanizing are harmful because . . . they fail to capture Black women in the mess, joy, beauty, and femininity of women of other races. [1]

If it is unjust to dehumanize others, it is equally unjust to "superhumanize" them, applauding their ability to "do it all" instead of making sure they don't have to.

The Fourth Conversion is a



deepening recognition of the impact of systemic oppression. This tends to come about as a result of disillusionment and disappointment with the poor, especially when one sees how they have been socialized to a worldview of failure and scarcity. This is internalized oppression. As Paulo Freire puts it, “so often do [the oppressed] hear that they are good for nothing, know nothing, and are incapable of learning anything . . . that in the end they become convinced of their own unfitness.” [2] From the very beginning, the systems we operate in either support us or tear us down. From my place in society, I was able to enter into a good education system, and I always had good healthcare. I was offered so many options and encouragement to become “successful.” But when we come from a social location that has put us in systems and relationships where options are limited, we are often humiliated and looked down upon at every stage of our life. Under those conditions, it is much harder to keep putting our best foot

forward.

The work of solidarity is to close the distance these systems have put between us by joining and accepting others as fully human—in our struggles and gifts alike. This work requires a commitment to *relational accompaniment*. What is needed, according to Freire, is for us to “stop making pious, sentimental, and individualistic gestures, and risk an act of love.” [3]

Sermon Notes

Nelson Mandela. It is a household name, world renown. Nelson Rolihlahla Mandela: For some the name means global diplomacy, the ultimate example of leadership, one who stands against tyranny and injustice and leads people into freedom. A revolutionary. An activist. In



taught us that Abraham is our spiritual ancestor: that you and I are 'sons' of Abraham. But who is our spiritual mother?

As Winnie Madikizela Mandela is the overlooked hero of South African history so too are Sarah and Hagar ignored by our religious traditions. In the midst of the story of Abraham, we have an inconvenient, destabilising, and disrupting scene of Hagar undermining the male centric text. Although our faith and Bible have been handed down to us almost exclusively through the words and actions of privileged men, still the Bible manages to subvert itself. Much more than any faith ancestor, Hagar haunts and challenges our understanding of ourselves in relation to God.

Who is Hagar? Hagar is the servant of Abraham and Sarah. When Sarah fails to fall pregnant, she gives her slave Hagar to Abraham. Hagar does fall pregnant and the power imbalance shifts. Sarah is jealous and abuses Hagar even though she is pregnant. Hagar takes her destiny into her own hands

and runs away into the wilderness to escape Sarah's violence. The wilderness is a safe place for Hagar for she finds water and nourishment. God's messenger visits Hagar in the wilderness. Hagar is the first person in religious history to be visited by an angel. God blesses Hagar promising her many descendants. God also names Hagar's son Ishmael meaning "God Sees." Hagar's annunciation parallels the Christmas story in every way.

Throughout the Hebrew Scriptures there is a strong tendency to not say the name of God. In stark contrast, Hagar gives God a name. God named Abram Abraham the father of many and Sarai Sarah. Hagar names God "the God of





watered. Similarly, the Hebrew slaves escape Egyptian oppression through the desert where they are fed manna from heaven and water from a rock.

Hagar is symbol of hope for migrants, refugees and black women who like Hagar bear the triple yoke of oppression: patriarchy, racism, and classism. Hagar, the one who refused humiliation and was befriended by God at least three times in our records, is a spiritual ancestor to all who feel rejected by mainstream society and religion. Today Hagar is the one leading the processions with a placard "black lives matter." Today Hagar is the one who reminds Australians of the slavery in her history. Hagar today keeps alive the memory of women and children murdered in domestic violence.

We, the well-off, stumble over Hagar who jolts us and challenges us to confront our personal bias, our inherent racism, our collusion with injustice. Hagar convicts us of our insensitivity, our selfishness, our callousness and apathy in challenging poverty, dominance, individualism, and materialism when like Sarah we place the welfare of wealth over the care of the most vulnerable. I invite you this week to sit again and again with Hagar in the wilderness, allow her to interrogate the ways in which you collude with dominance, allow her to do surgery on your latent prejudices and allow her to help you read your faith from the perspective of those who





stumbling into our camps and tents and saying "Excuse us, but we are here too." (Megan McKenna 1994:187).
Desiree Snyman © 2020.

Update

St Bartholomew's to Reopen for Services

With great joy we announce that St Bartholomew's will reopen as follows (all services except Anam Cara will be in the Ministry Centre due to social distancing rules)

- Anam Cara
Wednesday 1st July
- Sunday 8am
Sunday 5th July
- Sunday@6
Sunday 5th July
- Friday 10am
Friday 10th July
- Church Groups using the Ministry Centre from Monday 6th July

In order to keep us all safe (and to comply with State Government and Diocesan requirements) some new changes will occur.

- Hand sanitise and temperature taken before entry.
- Social distancing of 1.5m.
- No morning tea/coffee

suffer. I end with a quote from Megan McKenna.

In the tradition of the Jewish midrash, the Torah, the scriptures are black fire written on white fire – sparking furious power and insight, allowing the Spirit to rush through any word, phrase, story, or text without warning. The scriptures are inspired both textually and contextually, and those who read the scriptures with the Spirit will alter the interpretation. The

interpretation that makes us most human and most divine, most aware of and careful of others – that is the interpretation that is most true, most holy and most listened to, taken to heart, and put into practice. What is sacred is people – the poor, the weak, the least, the ones that keep interrupting our set practices of belief and religion, the unexpected face of God

etc until we see how social distancing is observed.

- Cleaning of touched surfaces after each service.

Some of these requirements will be annoying but are the cost we pay for getting together again. We look forward to your help.

Paul Earner

Did you know?

Thank you to our faithful parishioners for their comforting prayerful support during the period of COVID-19 shutdown.

We have all experienced many changes and challenges during this time, and knowledge of your support has been encouraging.

We look forward to seeing many of you again at our services beginning on 1st July.

Love and blessings to you all
Susan Fitzpatrick, Warden

NB! 8am or 9am???

- Our responsibility as Parish Council is to serve the best interests of each worshipping community.
- I would like to listen and respond effectively to

the needs of the Sunday @ 8 community.

- The question is would you like your worship service at 8am or 9am on a Sunday
- For the purposes of a more conclusive survey, it would be really great if you could make decision for either 8am or 9am.

We would greatly appreciate you responding to the survey email as soon as is convenient for you

Op Shop News

EFTPOS has now been installed in the Op Shop. The Shop will open Monday 6th July and Thursday 9th July only in week 1. Donations will be accepted at the shop Sat 4th July 9am-12pm.

Happy Birthday

Denise Fenwick celebrated her 75th birthday on the , 22nd June. Denis and Judy Thompson took her a cake and a meal and celebrated with her. The celebration was also shared with, Denise's sister, Jenny McBurney, husband Kevin and son Shane This is our church family remembering others when we are not actually being together with an

announcement from the Sunday 30th August. The maximum capacity of the building is 10. Rev John and Christine and Phil Crandon advised that due to the age of the congregation and government advice for over 70s the delay was in the best interests of all.

Worship Leaders Meeting

29th June at 4pm. This meeting will outline with our leaders the COVID Safe Practices we will be adopting going forward.

St Peter and St Paul's

The proposed opening date for St Peter and St Paul's is

ANGLICAN PARISH OF ALSTONVILLE

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman 0402 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 .

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