



Alstonville Anglicans

Twenty-Third Sunday of Pentecost

Sunday 31st October 2021



Our Church is open!

**COVID regulations
apply:**

- 4sqm rule
- Masks
- Sign in
- No singing

- **PS No proof of vaccination required to attend worship**

Anam Cara

Wednesday 9am & Thursday 6pm in the church

Play Place Thursday 9.30am -11.30am in the Ministry Centre

Fridays 10am in the church

Sunday 9am in the Ministry Centre

Op Shop Monday, Wednesday, Thursday 9am-3pm

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 31st October

Sentence of the Day

Give and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back. Luke 6.38

Collect

Blessed Lord,
you have caused all holy Scriptures to be written for our learning:
grant that we may so hear them, read, mark, learn and inwardly digest them,
that, by patience and the comfort of your holy word,
we may embrace and ever hold fast the blessed hope of everlasting life,
which you have given us in our Saviour Jesus Christ. Amen.

Readings

Mark 12:28–34

²⁸ One of the scribes came near and heard the chief priest, the scribes and the elders disputing with one another, and seeing that he answered them well, he asked him, "Which commandment is the first of all?" ²⁹ Jesus answered, "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; ³⁰ you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' ³¹ The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." ³² Then the scribe said to him, "You are right, Teacher; you have truly said that 'he is one, and besides him there is no other'; ³³ and 'to love him with all the heart, and with all the understanding, and with all the strength,' and 'to love one's neighbor as oneself,'—this is much more important than all whole burnt

offerings and sacrifices.”³⁴ When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.

Messages

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 Engagement

Community-On-the-Verge



COMMUNITY ON-THE-VERGE

1. This Food Garden is For All
2. Food is Free
3. Take what you need
4. You too can plant, water and tend.
5. Consider your safety... slip, slap, slop and sip

Alstonville Anglicans
anglicans.live

Everyone is invited to participate in the first working bee scheduled for Saturday 30th October 2-4pm. (COVID permitting). Bring a hat, water and gardening tools.



In preparation for the Working Bee Alan needs some helping hands and good strong muscles to assist in moving compost on Thursday 28th and Friday 29th October. If you

are able to assist 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.

Earth Vigil

Unite in a fierce love for our sacred earth

at St Bartholomew's
The Avenue Alstonville NSW
WED 3 NOVEMBER

Come for quiet thoughtfulness
anytime between
8am-8pm
anglicans.live

Pray the words of our vespertine
and fruitful ground and flourish.
St. Alban's
Anglicans

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

3. 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 Thursdays 9.30am – 11.30am

Ring Out for Climate Change

Saturday 30th October the bell at St Bartholomew’s will be rung at the start of our Community on the Verge Working Bee at 2pm. The bell ringing is part of a global initiative to draw attention to the ‘Climate Crisis’ ahead of the COP 26 UN Climate Conference in Glasgow.

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 meet every 1st and 3rd Monday in the Ministry Centre.

Church Mowing Roster

New roster commencing 15th November. Men and women are invited to be part of a team for the next 12 months. Typically teams have 3 or 4 turns per year. Contact Barry Campey 6628 3089

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 planning meeting Wednesday 3rd November 4pm in the Ministry Centre.



Anam Cara

Wednesday 9am & Thursday 6pm

Messy Life Church?!

Messy Life Church?! 7th November 5pm

Sermon notes on Mark 10:46-52 for the 24th October

Mark 10:46-52

⁴⁶Jesus and his disciples came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of

Timaeus, a blind beggar, was sitting by the roadside. ⁴⁷When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" ⁴⁸Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" ⁴⁹Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." ⁵⁰So throwing off his cloak, he sprang up and came to Jesus. ⁵¹Then 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." ⁵²Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

What has been seen cannot be unseen

I began full time ministry in South Africa in the early 2000's. I was in my early twenties. It was an euphoric time to be South African. Desmond Tutu's dream of a rainbow nation seemed to be coming true. As one of the youngest ministers at clergy meetings, I was among much older colleagues. Many ministers bore physical, spiritual, emotional, and psychological scars from the fight against apartheid. Some had been jailed. Some tortured. Some had been constantly watched and hassled by the security branch. Fearing for their children's safety, some ministers had to farm their children out to friends. It is fair to say, that being a minister during Apartheid and standing against the injustices of the law came at great personal cost. I remember asking a senior priest how he managed to find the courage to take a stand against the status quo, against the state, against the police, and even against close family when it came at so great a cost. I shall not forget his reply. "My dear Desiree" he said. "What has been seen cannot be unseen."

What has been seen cannot be unseen. Seeing is precisely the crux of authentic discipleship. Following Jesus is not about understanding complex Christian doctrines originally espoused in Greek and Latin. Nor is following Jesus about doing churchy things, although coming to church will help, since none of us can thrive

isolated. Following Jesus is not about knowing the liturgy off by heart or even being pious. To follow Jesus is about whether you want to see, or not. Six words summarise today's message: to follow Jesus is to see. Our wealth as OED Christians cannot protect us from our spiritual poverty nor our spiritual blindness.

What is it that we must see, you ask? While there are many ways to answer this question, a one-word answer is injustice. To follow Jesus is to see the injustice that destroys creation and humanity. Ched Myers is more poetic:

To see our weary world as it truly is, without denial and delusion: the inconvenient truths about economic disparity and racial oppression and ecological destruction and war without end... Discipleship invites us to apprehend life in its deepest trauma and its greatest ecstasy, in order that we might live into God's vision of the pain and the promise¹.

About some words in the text

As we look at the text, there are symbols that are worth noting:

“Jericho”

Jesus has been moving south from Galilee towards Jericho. Twice, mention is made of Jericho. Jericho is symbolic of “The Way”, remembering that the first Christians were called people of The Way. Mark is calling us to follow Jesus on the road, on the way to Jericho, on the way to full sight.

I wonder what Jericho symbolised for the first audience. Does it remind readers of the time that the walls of Jericho came down when people shouted? There is an Old Testament story about a hero called Joshua who fought a battle at Jericho and the walls came tumbling down when people shouted.

The shouting of Bartimaeus on the road to Jericho could prefigure the fact that at the shout of Jesus, Jerusalem and particularly the temple will be shouted down (Mark 13.2)?

¹ <https://chedmyers.org/2018/10/25/the-feast-of-bartimaeus-celebrating-an-old-tome-a-new-home-and-a-sacred-story-by-ched-myers/>

“Shout”

Bartimaeus cries out. The word is kratzo. It has been used several times in Mark: the demons cry out “What do you want with us Jesus of Nazareth when Jesus first begins his ministry. (3.11 Whenever the unclean spirits saw him, they fell down before him and shouted, “You are the Son of God!”)

Bartimaeus cries out in Mark 10. The crowds cry out at Jesus’ trial, and Jesus cries out when he dies on the cross. Indeed, at the final cry of the Gospel when Jesus gives up his spirit the temple tumbles.

“Bartimaeus”

The healing story of Mark 10.46-52 in Jericho reminds us of the healing in Mark 8.31 near Bethsaida. There are of course some differences. In the first healing story Jesus heals the man twice. In the second story, the blind man’s faith makes him well. In the first story the blind man is brought to Jesus. In the second story Bartimaeus asks Jesus for healing himself while others try to stop him.

The name of the person Bartimaeus is mentioned and explained. This is one of the only times that the recipient is named. Bartimaeus means “son of a precious one.” The one whom society literally sidelines, is the precious one.

The crowds at first rebuke Bartimaeus. Rebuke is a strong word. Is it not enough that he is blind, must he be mute as well? The crowds add to his disability by requiring muteness on top of blindness.

“Jesus, Son of David,” is what Bartimaeus calls out. The irony is that the blind man “sees” who Jesus is, better than James and John and the other disciples who are blind to the type of Messiah that Jesus wants to be.

There is further irony in Bartimaeus calling out “Jesus, Son of David,” in that David was said to have been prejudiced against the blind and the lame. There is a vague idea that King David “hated”

the blind and the lame and forbade them from ever entering Jericho. 2 Samuel 5.8 explains the supposed origins of David's prejudice against the blind and the lame: "David said on that day, "Whoever would strike the Jebusites, let him reach the lame and the blind, who are hated by David's soul, through the water tunnel." Therefore, they say, "The blind or the lame shall not come into the house."

"Cloak"

Clothing is a powerful symbol in Mark's Gospel. Usually, leaving a cloak behind symbolises a journey in transformation. Bartimaeus leaves his cloak, as does the unnamed man at the end of the Gospel after the Resurrection of Jesus. The cloak also reminds us of the woman with the issue of blood who hoped that merely touching the edge of Jesus' cloak would heal her.

Our new cloaks

What do we do in reaction to the story in Mark 10.46-52? How is **our** blindness healed?

On one level, the Scriptures may question how people are treated, particularly differently abled people. In the reading it is not enough that the man is blind, he is muted when the crowds rebuke him. The recent Para-Olympics were an astonishing celebration of the nobility of the human spirit in facing challenges of mobility and other issues. The cry of Bartimaeus is a continuous call for us to assess our own hospitality to difference and those with challenges. I believe it is not the disabled who are disabled but society who is disabled. If we were to design buildings and processes properly with inclusion as a central value, then so-called disabilities cease to exist as a disability but become another incredible way of being human. For example, if a path is properly designed, two people journey in diverse ways, one on wheels and one in runners.

On another level, the Scriptures are a reminder of the power of the prophetic voice. At the Crucifixion when Jesus cries out the second

temple tumbles down. The prophetic cry is a sober reminder that institutions that are not life giving will eventually tumble.

Some here today may be called to be on the road with Jesus and Bartimaeus. We may be called to leave behind the cloaks of old patterns, behaviours, and ways. Perhaps one message is that we are to follow Jesus the other half of the way. In the words of **Meister Eckhart: "There are plenty that follow the Lord halfway, but not the other half. They will give up possessions, friends, and honours, but it touches them too deeply to disown themselves."** The symbol of leaving one's cloak behind is precisely the pleasure of disowning oneself, of self-renunciation, of setting aside the fragile false ego. Thomas Kelly explains that to follow Jesus all the way to Jerusalem from Jericho is "the astonishing life" where one intends complete obedience, without any reservations to commit our lives in obedience to Christ literally, utterly, and completely. It is to this that we are all called when we throw of our cloaks and follow Jesus the other half of the way.

I end with a prayer from Charles de Foucauld who left his cloak behind and followed Jesus on the road from Jericho to Jerusalem. Brother Charles of Jesus not only gave up possession, friends and honours, he disowned himself too, willingly giving himself fully to God.

The Prayer of Abandonment of Brother Charles of Jesus

Father, I abandon myself
into Your hands;
do with me what You will.
Whatever You do I thank You.
I am ready for all, I accept all.
Let only Your will be done in
me,
as in all Your creatures,
I ask no more than this, my
Lord.

Into Your hands I commend my
soul;
I offer it to You, O Lord,
with all the love of my heart,
for I love You, my God, and so need
to give myself--
to surrender myself into Your
hands,
without reserve and with total
confidence,
for You are my Mother. Amen.

ANGLICAN PARISH OF ALSTONVILLE

Ministers all the baptised!

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The Anglican Op Shop

1 The Avenue, Alstonville **Tel: 6628 8777**

Dates 31st October to 7th November

31st October Sunday 9am Holy Communion in Ministry Centre
Sunday 10am St Peter & St Paul's

1st November Monday 10am Anam Cara Praying for You
Parish Office 9am-12pm
Op Shop 9am-3pm

2nd November Tuesday Parish Office Closed

3rd November Wednesday 8am-8pm Earth Vigil
Messy Church Planning Meeting 4pm in Ministry Centre
Parish Office 9am-12pm
Op Shop 9am-3pm

4th November Parish Office 9am-12pm
Op Shop 9am-3pm
Thursday Anam Cara 6pm in Church

5th November Friday 10am Holy Communion in Church
Parish Office 9am-12pm

7th November Sunday 9am Holy Communion in Ministry Centre
Messy Life Church?! 5pm in Ministry Centre