



Alstonville
Anglicans

Second Sunday of Pentecost

6th June 2021



Image by Stepan Karasek by Pixabay

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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Liturgy for 6th June

Sentence of the Day

Here are my mother and my brothers! Whoever does the will of God is my brother and my sister and my mother.

Mark 3.34–35

Collect

Almighty God,
give us such a vision of your purpose,
and such an assurance of your love and power,
that we may ever hold fast the hope which is in
Jesus Christ our Lord;
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

Readings

Mark 3:20–35

²⁰ The crowd came together again, so that the disciples could not even eat. ²¹ When Jesus' family heard it, they went out to restrain him, for people were saying, "He has gone out of his mind." ²² And the scribes who came down from Jerusalem said, "He has Beelzebul, and by the ruler of the demons he casts out demons." ²³ And he called them to him, and spoke to them in parables, "How can Satan cast out Satan? ²⁴ If a kingdom is divided against itself, that kingdom cannot stand. ²⁵ And if a house is divided against itself, that house will not be able to stand. ²⁶ And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. ²⁷ But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered. ²⁸ Truly I tell you; people will be forgiven for their sins and whatever blasphemies they utter; ²⁹ but whoever

blasphemes against the Holy Spirit can never have forgiveness but is guilty of an eternal sin”—³⁰ for they had said, “He has an unclean spirit.”³¹ Then his mother and his brothers came; and standing outside, they sent to him and called him.³² A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.”³³ And he replied, “Who are my mother and my brothers?”³⁴ And looking at those who sat around him, he said, “Here are my mother and my brothers!³⁵ Whoever does the will of God is my brother and sister and mother.”

Messages

Worship and Spirituality portfolio

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Next Messy Life?! Church

Sunday 6th June 5pm

We look forward to seeing you.



Reconciliation Week

The flags are flying at St Bartholomew's in honour of Reconciliation Week.

The theme for Reconciliation week 2021 is 'More than a word. Reconciliation takes action' and urges the reconciliation movement towards braver and more impactful action.

6th June @ Messy Life?! Church
Reconciliation with Adam Goodes.



Love as energy in the spirit of Teilhard

- Saturday 26 June
- 10am-3pm
- 6 The Avenue Alstonville
- Bring a plate to share and journals, pens etc for creative expression (Cost: donation)

Join Alstonville Anglicans
in a Quiet Day led by
Kelly Tancred.

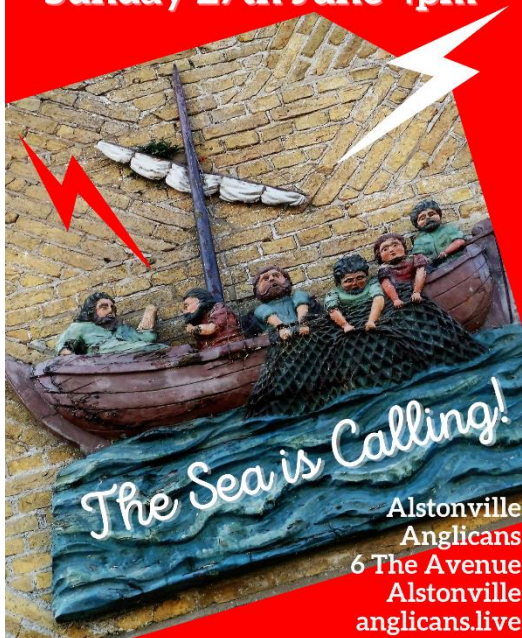
"Through her deep stillness, Kelly creates a sacred space where all are welcomed and their desire for communion with the Divine is nurtured. Her facilitation of silence is utterly stunning"
(Desiree Snyman)

come as ... you

anglicans.live



Messy Church Sunday 27th June 4pm



Pastoral Care

Family Crosses



On Sunday 6 June, the Family Cross is being given to Susan & Des Fitzpatrick.



Prayers

- Fitzpatrick Family
- Brown Family

Pastoral visits Remember!



If you or anyone you know is ill or in hospital, please let the office of Lynne Watt our Pastoral Care Coordinator know. Also, if you do visit anyone could you email Lynne? wattlg@bigpond.com.

Leadership Empowering

Synod 2021 is 6th – 8th August. If you have any questions or motions forward them to the Synod Representatives: Mark Stuckey, Cathy Angus, Rev Desiree.

Good Governance

COVID Restrictions

- sign in
- sanitise.

Ministry and leadership

Opportunities

At Alstonville Anglicans, we consider all the baptised as ministers. Thus, everything that builds the community in love is ministry.

Put your hand up!



☐ 1. Worship Team members

We are looking for people to assist on the Worship team on a Sunday: welcomers, readers and people to help with morning tea. Please contact Helen Nicholson helen22nic@gmail.com if you are able to assist.

Community Engagement



Congratulations & Happy Birthday Barry!
Thank you for all you do and give to our church community and the wider community.



Heartfelt House is moving premises in July 2021. We would like to invite all past participants, volunteers, supporters, donors and friends of Heartfelt House to come back to the beautiful grounds and house to say a farewell.

Date: Wednesday the 23rd of June Time: 10am - 12pm

Location: Heartfelt House - 301 Lismore Road, Wollongbar

Due to COVID regulations registration is required - please do so via the eventbrite link below.

<https://www.eventbrite.com.au/e/heartfelt-house-premises-farewell-tickets-157564261949>

Sermon notes on Trinity Sunday for Sunday 30th May

My purpose today is

(1) to explain the doctrine of the Trinity in a (hopefully!) clear way and

(2) to suggest how the Trinity shapes our lives as people.

What is the church's understanding of Trinity?

5 statements are offered.

- 1) Three Hypostasis in one undivided Ousia or Three "persons" in one undivided God

One of the difficulties in understanding the Trinity is that people start with the one God and try to say how there are then three persons. They offer analogies such as the egg with a shell, yolk and protein, or water that is steam, liquid and solid. I do not think, however, that these images are either accurate or helpful.

I suggest we start where Scriptures starts, with the three "persons" (Father, Son and Spirit or Creator Word and Spirit) and suggest how they are One. For example, reflect on the readings today that speak about God in precisely these terms.

The classic formula of the doctrine of the Trinity is that there are three "persons" in one undivided God. Each "person" is fully divine; one is not more God than another. Used here the term persons does not mean what it means today in that each person has a separate mind, nature and will. Rather the three persons share one undivided will, mind and nature. The Greek terms are more helpful in this regard. There are three Hypostasis in one

Ousia. Ousia is the divine substance. See before you a dance. While there are three dancers, there is only one dance.

In simple language our belief is that God is beyond us, God is in us and God is with us, at the very same time. Said another way, **God is three "persons" who love each other so much that they are one. Said yet another way, God is community.**

2) Persons as relation

It is precisely **relationship** that defines the Trinity, not the "nodes of being". In the other words the Creator is the Creator because S/he is the Source of the Word. The Word is the Divine nature existing as flowing from the Creator. (Or the Son is the Son precisely because he is the son of the Father). The Spirit is the Divine nature existing as the love bond flowing from Creator and Word.

3) Divine processions

Here the word procession is a Scriptural word that describes how the Word comes forth from the Creator and how the Spirit comes forth from the Word and the Creator. As we heard last week, the Spirit proceeds or comes forth as the bond of Love uniting Creator and Word.

4) Perichoresis

Reflect on John 10.38: "The Father is in me and I am in the Father." Or John 17.21: "May they be one as you are in me and I am in you may they be in us." The word for this is perichoresis which simply means that the Divine persons are in each other or flow into each other.

5) The unity of the Divine Persons "ad extra"

All that distinguishes the Divine persons or hypostases from each other is their relationships, and because everything that God does is done by all three "persons" in unison.

So much for an outline of what the church understands by Trinity, what does it actually mean for each of us today? Here are several suggestions:

What does it mean for me today?

1) Praying

Reflect on our prayers. We can pray to God, Jesus and Spirit and direct our prayers to each of the three hypostases or persons of the trinity. Many of us pray to God without reflecting to whom we are talking. We can have different relationships with each person of the Trinity.

2) Trinity shows that to be a person means to be in relationship.

We can understand that we indwell each other. Other humans are our brothers and sisters.

To indwell each other means to live inside the other. This can become the basis for conflict management and discussion; we are invited at times to give up our point of reference and really see it from within the other person's skin – to walk a mile in another's shoes as the adage goes.

3) Revisit our understanding of difference.



Unity is not the negation of difference or the reduction of difference into one. That is uniformity and in the history of the world it is associated with great evil; think for example of the rise to power of Hitler, or the disastrous effects of communism. Unity and uniformity are two very different

things; while unity is of God uniformity is not. In the Trinity there is a unity in diversity. There are not three "fathers" or

three “sons”. This bears remembering when we discuss ecumenism or different ways of being church or different ways of worshipping. The desire is not for us all to look the same or worship in the same way, or for us to amalgamate into one worshipping community, that is uniformity. The pastors in the three different churches fully understand that there is one church in Alstonville worshipping in three or four different ways. We have unity but no desire for uniformity.

4) The church and society

God is community. But humankind is also community. God’s desire is that these two communities should be one. In other words, God’s inner life is a model for our human life.

Trinity teaches us that God is structured along the lines of self-emptying love. The Creator shares everything with the Word and the Son (Word) gives her/himself totally to the Father-Mother. The spirit is the love that flows from Creator to Word. Our church must be structured along the lines of this self-emptying love.



The church is meant to be the place where we see the unity between God and humans taking shape, where we see the process of self-emptying love. People are supposed to see what it means to live in the Trinity by looking at us.

Church structures have been revisited in the light of this. Some ways in which we see this happening is in worship, in liturgy and in communion because in communion we are one with God and one with each other. In worship and liturgy, we are many and one at the very same time and so live our Trinitarian life.

Society too should be structured along the lines of self-emptying love. Society should mirror this inner life of God called the Trinity. In Australia we see some of this taking shape in our care for the vulnerable in the policies that are in place to include differently abled children at school and in our protection of the welfare of the mature. At the same time, we realise how we fail in our residual racism that we prefer to deny and not own up to. If we take Trinity seriously this will be the basis on which we reflect on our policies as a nation: the deportation of refugees, the protection of the environment through carbon pricing and our care of animals who with the cosmos are invited to share in the divine life of God.

In other words, we are to oppose that which works against sharing, mutuality, belonging and service which we see modelled in God.

5) Experiencing God

The psalmist says:

As the sparrow finds a home

And the swallow a nest for herself

Happy are those who find their home in you.

God invites us to make our home in God. We are invited to become part of the divine love affair. The love that flows between Creator and Word flows in us through us and with us. We are baptised into this love affair. We are meant to dwell in this safe place now and forever.





ULURU STATEMENT FROM THE HEART

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or

better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is *the torment of our powerlessness.*

We seek constitutional reforms to empower our people and take *a rightful place* in our own country. When we have power over



our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution.



Makarrata is the culmination of our agenda: *the coming together after a struggle*. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.

ANGLICAN PARISH OF ALSTONVILLE

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman 0402 764 969 priest@anglicans.live	
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

Parish Office: 8 The Avenue, Alstonville
Telephone: 6628 0231
Postal: PO Box 451, Alstonville NSW 2477
e-mail: office@anglicans.live

website: **anglicans.live**

Bank account: BSB 705 077 / Acc:00032931

The Anglican Op Shop

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

Dates 6th June to 13th June

6 th June	Sunday 9am Holy Communion Messy Life?! Church 5pm Reconciliation with Adam Goodes
7 th June	Monday 10am Anam Cara Praying for You Parish Office open 9am-12pm Op Shop 9am-3pm
8 th June	Tuesday Parish Office closed
9 th June	Wednesday 9am Anam Cara Parish Office open 9am-12pm Op Shop 9am-3pm
10 th June	Thursday 9.30am Play Place Parish Office open 9am-12pm Op Shop 9am-3pm Thursday 6pm Anam Cara
11 th June	Friday 10am Holy Communion Parish Office open 9am-12pm
13 th June	Sunday 9am Holy Communion Sunday 10am St Peter & St Paul's