



Alstonville Anglicans

Pentecost 10 - 9th August 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
- Anam Cara – a meditation group. Wednesday 9am & Thursday 6pm. St Bartholomew's.
- Friday 10am.**Anglican Service of Worship in the Ministry Centre**



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

(Based on Matthew 14:22-33)

“Would you take the risk?”

In Matthew chapter 14 today, we read that Jesus’ disciples are unable to recognise him. A strong wind is blowing their boat further out to sea. At dawn they see the terrifying sight of a figure walking toward them on the sea! “It is a ghost!” they yell out in fear. They don’t know that the figure they see walking along in the roaring waves is actually Jesus.

Then Jesus spoke to them. “Take heart, it is I; don’t be afraid.” However, it seems that even when Jesus spoke, they still were not sure who it was.

Then Peter said a very strange thing; “Lord, if it is really you, order me to come out on the water to you.” What an amazing thing to ask.

Perhaps, Peter thinks that’s how you will know Jesus. Jesus is the one who recklessly commands you to leave the safety of the boat, to step into the sea and show what your faith is made of.

The good news is that, when Peter climbed out of the boat, even though the going was rough, even though he almost sank and perished, Jesus reached out his hand and caught him. Just at the right moment, Jesus helped Peter back into the

boat, stilled the wind and the waves, and brought safety and peace.

Maybe, the message for Matthew’s readers is that if Peter had not obeyed Jesus call to walk on the water, then Peter would never have had this great opportunity for recognition and rescue by Jesus.

So, if ever you should hear a voice calling your name; calling you to rise up, to risk the storm, to defy the waves, there is a good chance that voice could belong to none other than your very Lord and Saviour. Would you take the risk?



Pentecost 10

9am Liturgy

9th August 2020

Welcome and acknowledgment of country

Sentence of the Day

They cried out in fear, but Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.'
Matthew 14.26-27

Opening Song

Sing Praise and Thanksgiving

1 Sing praise and thanksgiving,
let all creatures living
now worship their maker
with gladness and song;
all glory and honour
we come to him bringing:

*O praise to the Almighty,
sing praise to our God!*

2. Our lives of his making
he brings to their waking;
in darkness he held us
in his gracious care,
now into the light
we are called from our sleeping:

*O praise to the Almighty,
sing praise to our God!*

3 Lord, frame our desiring
to do your requiring,
that unto your glory
be all that we do;
and where we have faltered,
give strength and give healing:

*O praise to the Almighty,
sing praise to our God!*

Words © Paul Gerhardt

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Reading

Matthew 14:22-33

²² Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds.

²³ And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, ²⁴ but by this time the boat, battered by the waves, was far from the land, for the wind was against them. ²⁵ And early in the morning he came walking toward them on the sea.

²⁶ But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. ²⁷ But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

²⁸ Peter answered him, "Lord, if it is you, command me to come to you on the water." ²⁹ He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus.

³⁰ But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" ³¹ Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" ³² When they got into the boat, the wind ceased. ³³ And those in the boat worshiped him, saying, "Truly you are the Son of God."

Sermon

Intercessory Prayers

In peace we pray to you, Lord God.

Silence

For all people in their daily life and work;

**For our families, friends, and neighbours,
and for all those who are alone.**

For this community, our country, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and

oppression.

For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and needy.

For the peace and unity of the Church of God;

For all who proclaim the gospel, and all who seek the truth.

For Murray Harvey our bishop, and for all bishops and other ministers;

For all who serve God in the Church.

For our own needs and those of others.

Silence.

Hear us, Lord.

For your mercy is great.

Final Song

The Bright Wind is Blowing

1. The bright wind is blowing,
the bright wind of heaven,
and where it is going to,
no-one can say;
but where it is passing
our hearts are awaking
to grope from the darkness
and reach for the day.

2. The bright wind is blowing,
the bright wind of heaven,
and many old thoughts
will be winnowed away;
the husk that is blown
is the chaff of our hating
the seed that is left
is the hope for our day.

3. The bright wind is blowing,
the bright wind of heaven,
the love that it kindles
will never betray;
the fire that it fans
is the warmth of our caring,
so lean on the wind
it will show us the way.

Words © Cecily Taylor CCLI Song # 3242520
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Sermon Notes

(for Matthew 14:13-21)

Introduction

Friends, the season after Pentecost is Green season, a time of growth. Living our questions is a helpful tool to deepen our experience of faith; thus, the congregation is invited to submit questions that we can all reflect on. The following points explain my approach:

1. Following Anglican tradition, I frame a response to each of these questions using three main sources of theology: reason, Scripture and Tradition. A fuller explanation of reason, tradition and Scripture is offered in the previous week's bulletin and on the blog and I entrust the reading of this to you [reflections/2020/7/20/qna](#).
2. I do not imagine that what I offer is a definitive response, I

hope instead to provide architecture for you to think about your response.

3. In this spirit, when assertions are made I invite you to receive any of these as questions.

Question 1

It is often extremely hard to understand the meaning of parables, why would Jesus have chosen this way to explain things? They have often been misunderstood and the true meaning lost.

Godly Play is a process that equips people (adults and children) with skills in spiritual praxis, rather than information only. Materials for each parable are contained in a gold box.

Parable from godlyplayresources.com 1



Godly play introduces parables with the following words:

"Look! It is the colour gold.

Something inside must be precious like gold.

Perhaps there is a parable inside.

Parables are even more valuable than gold, so maybe there is one inside.

The box is also closed.

There is a lid.

Maybe there is a parable inside.

Sometimes, even if we are ready, we can't enter a parable.

Parables are like that.

Sometimes they stay closed.

The box looks like a present.

Parables were given to you long ago as presents.

Even if you don't know what a parable is, the parable is yours already.

You don't have to take them, or buy them, or get them in any way.

They already belong to you.

You need to be ready to find out if there is a parable inside.

It is easy to break parables.

What is hard to do is to go inside.

I have an idea.

Let's look inside and see what's there!

I wonder what this could be?

(from Godly Play Volume 3 by Jerome Berryman)

See also

https://www.youtube.com/playlist?list=PLd8UFTdIPH2cdkUutFNa18Pp_nyyZytc.

The above is a poetic way to introduce people to the truth of parables, let us now reflect on the reason for the use of parables in Scripture, our Christian Tradition and reason.

Scripture

Simply put the word parable means to throw alongside. In Scripture, different types of parables are offered. In other words, a parable is not a single genre, but there are several ways in which a parable is used. Some parables challenge and provoke (e.g. the parables of the Good Samaritan and the Prodigal Son). Some parables offer examples of Jesus teaching (e.g. the parable of the mustard seed, pearl). Most importantly, Jesus' actions are parables. For example, on Palm Sunday, he travels into Jerusalem on a colt or on a mother donkey that has just given birth to a colt that is walking next to her. Jesus' action is parabolic, it is a challenge to the status quo where rulers would ride triumphantly on a stallion. Moreover, the parable is saying something about the sort of

Messiah Jesus is.

In Godly Play when we reflect on the Faces of Easter, we recognize that “the work of Jesus was to come close to people through healing and telling parables. Then Jesus realized that he would have to become a parable.” What Godly play is communicating is that in addition to saying parables and acting in parables, Jesus was himself a parable.

A purview of parables in Scripture should make clear that a parable is not an earthly story with a heavenly meaning. The reason we can be confident of this is that Jesus died a political death. If Jesus were merely a spiritual teacher who told ethical and moral stories, he would not have offended the Roman and religious leaders of his day who organized his execution, clearly, he was more than an ethical and moral teacher.

As we turn from resources in Scripture to influences in our Christian Tradition, we plumb the writings of scholars who answer the question as to why Jesus spoke in parables.

Tradition

Several contemporary scholars are worth consulting including

John Crossan, William Hertzog III (*Parables of Subversive Speech*), Marcus Borg, Ched Meyers and Richard Horsely. For our purposes, the reason Jesus uses parables may be summarized as follows.

Technique

Firstly, a parable is a technique that forces people to **participate** in the story. In this way people remember the story. The parables lure listeners into argument. The parable provides a type of hook that reels people into the subversion Jesus proposes through his kingdom of God campaign. Think about your own reaction to the story of the Prodigal son (read Luke 15). Are your feelings about the elder son, the younger son and the father’s response to both completely academic? Or does the story invite some emotional response such as irritation, a feeling of unfairness or discomfort? I imagine that you know the story of the prodigal son well and that even the mildest reaction to the story points to the powerful technique that the parable is, in allowing participation. I would suggest that unless the parable annoys you, it is likely that you have not even scratched the surface of its meaning.

Turn the world upside down

The second reason Jesus uses parables is that his aim was never to maintain the status quo. Jesus' message of the kingdom of God is provocative, it turns the world upside down. The parable invites you to see the world as Jesus sees it, upside down. The upside down world view of Jesus is summarized in the Sermon on the Mount, a type of Constitution for the kingdom of God: blessed are the poor (not the rich), blessed are the peacemakers and blessed are the meek who inherit the earth. The parables both illustrate the upside-down worldview of Jesus and are a tool to enlist your participation in the subversion of an unjust society.

Transformation

Thirdly the most important reason to use parables is that for Jesus the kingdom of God is about a transformation in perception. The point of the parable is that it creates in the listener a change in thinking, a paradigm shift. A paradigm shift is a fundamental change in approach or underlying assumptions. Many are familiar with the illustration of a paradigm shift where the viewer sees all, either the old or young woman. In order to see one or the other, a change in

perception or a paradigm is required.



From: <https://weapedagogy.wordpress.com/2017/01/29/spirituality-development/>

Transformation is a critical factor for the kingdom of God which is why it is so necessary that Jesus adopt the approach. The questioner comments that parables are at times misunderstood. I suggest that the degree to which parables are misunderstood is the degree to which we resist participating in the parable. Further, failure to understand the parable is often when we force it to fit our perception of reality, rather than doing what it is designed to do, namely interrogate our perception which could lead to transformation.

Reason

By reason I mean that we live the prayer of Theophan, that we sit with the intellect in the heart, praying unceasingly. Theophan's quote cautions us against an overly knowledge based approach.

The power of the parable is that although it is culturally and historically specific, the possibility of participating in the parable is eternal.

Housekeeping

Our notices are organized under our mission goals.

Worship & Spirituality Questions

How would you answer the following?

Question: If the expression of our faith is via our actions in our everyday life. Live your faith etc. What then is the value of meeting in a church on a Sunday?

Question: Can you explain the significance of why we are taught it IS Christ's body and blood rather than in symbolic remembrance (a way of remembering) "not the real thing?"

Question: From your sermon

27th July you mentioned something about the 8th parable. Can we hear more about this?

Question: Angels: their place in scripture, their place in our lives today.

Question: "Jesus said those who cause people to sin and all others who do evil things will be gathered and thrown into the fiery furnace, a punishment that is complete, consuming and unending"...Could you please speak to this passage and in particular how this relates to the notion that God is loving, gracious and forgiving?

Questions: "This week's message is, God is in control, people who have allegiance to the landowner should be confident that there will be a harvest. We are to wait for this harvest with hopeful hearts." What happens to those people who don't have allegiance to the landowner?

Leave

Rev Desiree is on leave Sunday 9th August. Rev Geoff Vidal will be preaching.

Sundays @ 6

Sunday@6 is currently in abeyance with a view to relooking at the situation in the New Year.

Anam Cara Contemplative Church

This service is recommencing Thursdays 6pm in St Bartholomew's.

Friday Service

Friday 10am services have recommenced in St Bartholomew's. We look forward to seeing you there.

St Peter and St Paul's Tregeagle

St Peter and St Paul's will recommence services from 30th August at 10am.

Prayer

Monday morning prayer where we pray for our church and the community will recommence in the church 7th September at 10am. You are welcome to pray with Rev Desiree at St Bartholomew's or join in pray from home.

Messy Church

A Messy Church planning meeting will be held Wednesday 12th August at 2pm.

Leadership

A Clergy Rendezvous will be held on Monday 31st August from 10am—2pm. We are studying 'Holy Envy' by Barbara Brown Taylor.

The next Parish Council Meeting is 19th August 6pm.

Safe Ministry

Alstonville Anglicans is now registered as a COVID Safe business in keeping with Government regulations

Thank you to all parishioners for your diligence in adhering to COVID Safe practices. Your care with social distancing, hand sanitising and in particular hand washing before food handling are helping to keep us all safe and well.

Communication & Community Engagement

AREA

Thank you to all those who have continued to financially help AREA support Bruce Fleming in recent months. Thanks especially to those who have now chosen to make Direct Credit to our bank. We chose not to purchase new 2020-21 envelopes so if you still wish to use envelopes until June 2021, please contact John Noble 0414285132

Bulletins

We are currently printing a limited number of bulletins for

those who are unable to access electronic copies. This will continue. If you would also like to have a printed copy of the weekly bulletin can you please email or ring the office and a copy can be made available for you to collect on Sundays.

The bulletin is now a much more comprehensive document. The work and time involved in preparing it has increased. This has meant some extra hours on Wednesday for Anne. To help ease this situation we would ask that all notices for the bulletin be submitted by 10am on a Monday. Any notices received after this time will be held over for the following week's bulletin. Thank you for your help and understanding with this.

Good Governance

Masks

It had to happen, and it has. We have to wear masks in church.

After new research showing that COVID-19 stays in the air for a long time after it is breathed out, masks have really come to the fore as COVID-19 transmission prevention.

The Chief Health Officer of NSW and now our own Bishop have requested all people in worship services wear masks.

So , if you have your own mask, bring it with you to church. If you haven't one, we will provide you with a disposable one. Keep us all safe!

The COVID Team.



ANGLICAN PARISH OF ALSTONVILLE

Ministers	all the baptised!	
Rector	The Reverend Dr Desiree Snyman 04 02 764 969 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
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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

We give thanks to God for all
people making offertories to
the vision of God's Kingdom here
on earth.

Parish Provider these are the
details: **BSB: 705 077 /**

Acc: 00032931

Or

Cheques can be posted to the ad-
dress above or placed in our
locked letterbox. Before 12pm
Fridays.