



# Alstonville Anglicans

Sunday 9<sup>th</sup> July 2023

## Welcome



### Sharing the Good Life

We acknowledge the Bundjalung people, traditional custodians of the Land.

Our doors are open: LGBTQIA+ welcome here.

Streaming licence: CCLI 102220

Alstonville Anglicans are committed to ensuring that all people who participate in our worship, programs and ministries have a safe and rewarding experience.

**Tel: 66280231 [www.anglicans.live](http://www.anglicans.live)**

**Bank account: BSB 705 077 / Acc:00032931**

## 9<sup>th</sup> July – 16<sup>th</sup> July

9 <sup>th</sup> July		<b>Sunday</b> Holy Communion <b>John Kidson Celebration and Blessing of the window</b>
10 <sup>th</sup> July	9am	<b>Monday</b> Parish Office
	9am–3pm	Op Shop
	10am	Anam Cara
	10am	Deadline for bulletin items
11 <sup>th</sup> July		<b>Tuesday</b> Parish Office <b>Closed</b>
12 <sup>th</sup> July		<b>Wednesday</b> Parish Office Open
	9am	Anam Cara
	9am–3pm	Op Shop
13 <sup>th</sup> July		<b>Thursday</b> Parish Office Open
	9am-12pm	Op Shop
	9am-3pm	Op Shop
	9.30am	Play Place (in recess)
	6pm	Anam Cara
14 <sup>th</sup> July		<b>Friday</b> Parish Office Open
	9am–12pm	Parish Office Open
	10am	Holy Communion
15 <sup>th</sup> July		<b>Saturday</b>
16 <sup>th</sup> July		<b>Sunday</b> Holy Communion 80 <sup>th</sup> Birthday party of the 1943-ers
	9am	Holy Communion

This bulletin contains current announcements and the week's calendar and the sermon notes from the previous Sunday. Use our welcome booklet for info and contact details for regular activities. Keep it as a reference tool. We welcome any feedback on the booklet. [.../.../.../welcomeBooklet\\_v3.pdf](#)

## **Labyrinth**

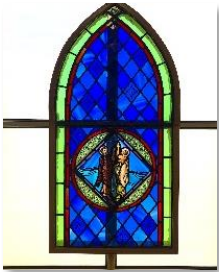
The Labyrinth is closed for the winter break. Watch this space for reopening times.

## **Macadamias Nuts**

"Gather your own" on Saturday, 8 July from 1pm. \$10 for a 10 litre bucket. BYO Bucket or Bag.

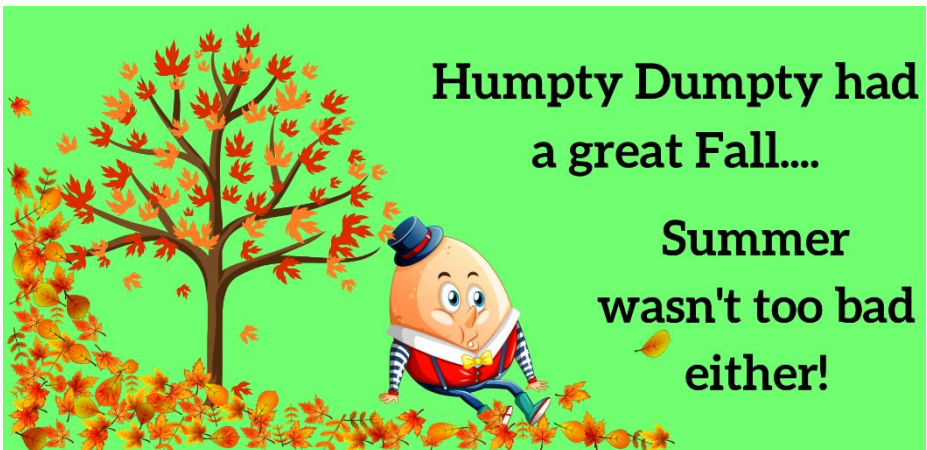
Charlie and Jenny Handley's property,  
76 Lindendale Road, Lindendale. 2480  
Follow the signs. Ph. 0427462540

## **Celebration of the Ministry of John Kidson and Blessing of the Window.**



On Sunday 9<sup>th</sup> July 9am we celebrate John Kidson's Ministry and contribution to the Parish. We also Bless the stained-glass window from St Peter & St Paul's that has been installed into the St Peter & Paul's room in the Ministry Centre. Followed by a morning tea celebration. Please bring a plate to share.

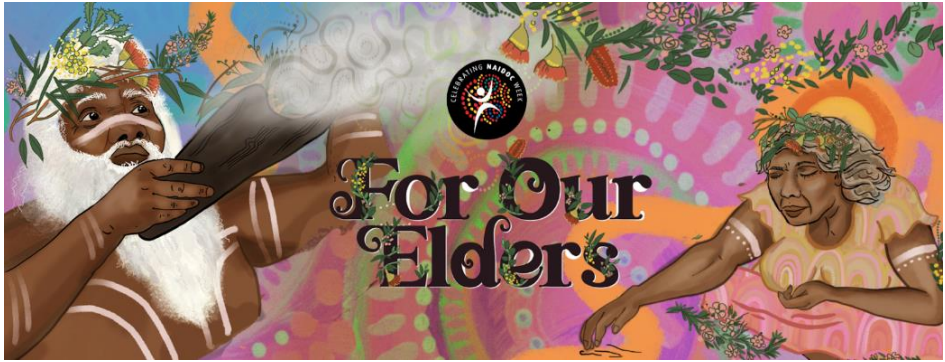
## **To Make You Smile**



**Humpty Dumpty had  
a great Fall....**

**Summer  
wasn't too bad  
either!**

## NAIDOC Week 2023, 2<sup>nd</sup> -9<sup>th</sup> July.



### The theme this year is 'For Our Elders'.

Across every generation, our Elders have played, and continue to play, an important role and hold a prominent place in our communities and families. They are cultural knowledge holders, trailblazers, nurturers, advocates, teachers, survivors, leaders, hard workers and our loved ones. This NAIDOC Week we celebrate them.

A poster for NAIDOC Week Messy Church. The left side features a close-up of many colorful, hand-painted Easter eggs with various Indigenous patterns and designs. The right side has a red background with white text. At the top right is a small cartoon koala. At the bottom left is a green starburst icon. The text reads: 'NAIDOC Week', 'a time of celebration and action', 'Messy Church', 'Sunday 23rd July 4pm', and 'Alstonville Anglicans 6 The Avenue Alstonville anglicans.live'.



### **Lunch at Summerland House**

Ballina Parish extends an invitation to Alstonville Parish to share lunch at Summerland House on Friday 28<sup>th</sup> July at 12.30pm. You can also meet at 11am and enjoy a walk around the Adventure Park and shop before lunch. Contact Kerry Johnstone 0407 257 129 for further information. A sheet is at the entrance to the church for you to add your name if you are planning to attend.

### **SYNOD Report**

There are some copies of the most important information from SYNOD 2023 at the entrance of the church. Please feel free to take a copy. More copies are available from the Parish Office.

### **Thank you**

A big thank you to everyone who helped on Friday at the funeral of Robyn Whitney. The funeral was much bigger than anticipated and your help was gratefully received and invaluable.

# St Mary's Music Program

St Mary's Music Presents

# SJAELLA

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ST MARY'S MUSIC

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A CAPTIVATING JOURNEY FROM BAROQUE  
TO CONTEMPORARY COMPOSITIONS AND  
FOLK SONGS FROM NORTHERN EUROPE

**SUNDAY, 9 JULY, 5 PM**

ST MARY'S BALLINA  
38-42 NORTON ST

TICKETS \$30,  
\$25 CONCESSION.

SCAN QR CODE TO BOOK

MUSIC@ANGLICANBALLINA.COM.AU

## Sermon Sunday 2<sup>nd</sup> July By Desiree Snyman

### Akedah



Akedah, translated as “the binding of Isaac,” is the Hebrew word summarising Abraham’s near sacrifice of his son. If one hoped for Biblical family values, then Genesis 22.1-14 may not be the “go to” text. A shocking story of potential child sacrifice, one wonders why the earliest

editors included the Akedah as part of the authorised sacred text. To state the obvious, we are shocked by God's request that Abraham sacrifice his son and Abraham's lack of argument. That Isaac is a treasured, much-loved, longed-for son is emphasised in the opening narrative: "And He said, "Take your son, your favoured one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." Moriah was the location of Solomon's temple and today is under Muslim control, it is the Dome of the rock.

The only thing more disturbing than the Akedah is the commentaries on the Akedah. Commentaries admit that God could never ask for child sacrifice and highlight the faith of Abraham who knew that the Lord would provide. If Abraham knew the Lord would provide why then go through the charade of binding Isaac and holding a dagger to him? Is that a normal expression of trust in God? Other commentaries comment on God testing the faith of Abraham. Let's just make it a blanket rule that if you are in a relationship with anyone, (a partner, a spouse, a parent, an employer, a divine being) and they want to test your commitment to the relationship by asking you to sacrifice a child, leave. That is next level coercive control toxicity.

In the episode following the Akedah Abraham goes down the mountain with his servants, Isaac's name is absent: "Then Abraham returned to his servants, and they set off together for Beersheba. And Abraham stayed in Beersheba". How does a father son relationship recover from a near sacrifice?

## **Hineni**

What I would like to focus on today is the word "Hineni". *Hineni* is Hebrew for "I am here, present, for you". It's the first word Abraham speaks in verse 1 and the last word he speaks in verse 11. Until he has to answer Isaac's question, that lone word in Hebrew is the only thing Abraham says in this story.

Hineni means more than "Here I am Lord." Hineni implies being fully present, fully grounded. Hineni is a genuine openness, a commitment to the other and a self-emptying surrender. The three persons of the Trinity offer hineni to each other. The Creator is fully

present to the Word who replies with Hineni, I am here, giving myself to you as you give yourself to me.

Abraham uses the word Hineni three times in Genesis 22.1-19.

1. Hineni is Abraham's reply to God in Verse 11: "Sometime afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "**Hineni.**" This the first time that Hineni is used, even though God has spoken to and called to Abraham many times up to this point.
2. Hineni is also Abraham's reply to Isaac in verse 6: "Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. (7) Then Isaac said to his father Abraham, "Father!" And he answered, "**Hineni, my son.**"
3. When a ram is caught in the thicket a messenger calls to Abraham and this is the third time hineni is used in verse 11: "Then an angel of the LORD called to him from heaven: "Abraham! Abraham!" And he answered, "**Hineni.**"

Hineni is recognising the other. Hineni is being accessible to the other. Abraham is as open and receptive to God as he is to Isaac and the messenger.

### **Hineni, Martin Buber and "I-Thou"**

Martin Buber (1878-1965), a Jewish philosopher and Zionist Jew originally from Germany, made a remarkable contribution to the interpretation of the word "Hineni". Escaping from Nazi Berlin in 1938, he found sanctuary in Israel and began lecturing at the Hebrew University in Jerusalem. One of the profound interpretations of Hineni can be credited to Martin Buber. Perhaps you have heard of Martin Buber's classic "I-Thou".



An over simplified explanation of the book is to consider the quality of our relationships with God, creation, ourselves, and others. One quality of our relationships is summarised as "I-It". We treat others and even God as an object. "I-It" relationships are transactional, we are only interested in others to the extent that they can offer something to us.



In contrast are "I-Thou" relationships. I-Thou relationships are a sacred encounter where we relate to others being to being. It is these "I-Thou" relationships that "hineni" defines. Buber's teachings regarding "hineni" highlight the profound impact of authentic interactions. By engaging in an "I-Thou" relationship, individuals can forge deep connections, discover profound meaning, and undergo mutual transformation.

One metaphor that may help in understanding Buber's interpretation of "hineni" is that of a snail. The outer shell of the snail represents the ways we protect ourselves from each other by putting on masks or playing power games. When the snail sticks its body out of the shell it is vulnerable. Similarly, "I-Thou" relationships imply



vulnerability, being accessible to others, genuine, agenda free listening. This is precisely what is required of non-indigenous people always but especially during NAIDOC week. Aboriginal people are tired of "I-It" relationships. We non-indigenous people are invited to say "hineni" to Aboriginal people.

### **Hineni and NAIDOC week**

Sunday 2 July 2023 marks the beginning of NAIDOC week, an opportunity to say "hineni," to truly listen. The words of Glen Loughrey summarise what Aboriginal people are asking for in the Statement from the Heart.

- We do not seek revenge; we seek to walk across the land together building a better future for this country.
- We seek recognition in the 1901 Constitution, the birth certificate of this nation.
- We seek a Voice on matters that impact our sovereign relationship with country and kin.
- We seek a treaty over time identifying how we live together, sharing this space based upon being included in the Constitution.
- We seek the opportunity to talk about the truth of what happened and what it feels like for both of us to live in this space called Australia.

- We seek the opportunity to make the changes necessary to become a just and whole nation through Makarrata, the coming together after a dispute.

What would be the effects of non-indigenous Australians responding to Indigenous Australians with "hineni"? Glen says that:

An opportunity has been offered to all non-Indigenous people to begin the process to right the wrongs by welcoming us into their world as equals, persons with a voice, able to contribute equally as



co-sovereigns of this land. This invitation is not given to our own people. It is extended to you and if you accept, you will share the blessing of wholeness it leads us toward. **We will no longer be *persona nullius*. We will be seen.**

### Sentence of the Day

'Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest,' says the Lord. 'Take my yoke upon you, and learn from me; for I am gentle and humble in heart.' Matthew 11.28-29

### Collect

Almighty God,  
 your Son Jesus Christ has taught us  
 that what we do for the least of his brothers and sisters  
 we do also for him:  
 give us the will to serve others  
 as he was the servant of all,  
 who gave up his life and died for us;  
 yet lives and reigns with you and the Holy Spirit,  
 one God, now and for ever. Amen.

## Matthew 11.15-30

<sup>15</sup> Let anyone with ears listen!

<sup>16</sup> 'But to what will I compare this generation? It is like children sitting in the market-places and calling to one another,

<sup>17</sup> "We played the flute for you, and you did not dance; we wailed, and you did not mourn."

<sup>18</sup> For John came neither eating nor drinking, and they say, "He has a demon";

<sup>19</sup> the Son of Man came eating and drinking, and they say, "Look, a glutton and a drunkard, a friend of tax-collectors and sinners!" Yet wisdom is vindicated by her deeds.'

<sup>20</sup> Then he began to reproach the cities in which most of his deeds of power had been done, because they did not repent.

<sup>21</sup> 'Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

<sup>22</sup> But I tell you, on the day of judgement it will be more tolerable for Tyre and Sidon than for you.

<sup>23</sup> And you, Capernaum, will you be exalted to heaven?

No, you will be brought down to Hades. For if the deeds of power done in you had been done in Sodom, it would have remained until this day.

<sup>24</sup> But I tell you that on the day of judgement it will be more tolerable for the land of Sodom than for you.'

<sup>25</sup> At that time Jesus said, 'I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants;

<sup>26</sup> yes, Father, for such was your gracious will.

<sup>27</sup> All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

<sup>28</sup> 'Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.

<sup>29</sup> Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls.

<sup>30</sup> For my yoke is easy, and my burden is light.'

# Values

What follows are the best words that we are able to offer, to describe what we love best about Alstonville Anglicans. When you come to us and when we go to you, this is what we are thinking and feeling.

## Beloved:

each person comes into the world as an original blessing from God. Thus, each person is a beloved person: significant, wanted and loved.

## Belonging:

anyone who wants to belong already belongs. We want to welcome each other as a gift, saying, "my greatest difference from you is my greatest gift to you". Community matters and is protected. We want to consciously enjoy each other hearing "the Christ in me sees the Christ in you."

## Being:

we are human beings not human doings. Our being present is important. The Spirit of God vibrates within us "like a pure diamond, blazing with the invisible light of heaven."

## Believing:

we are partners with God in living heaven on earth now. We want to be one call among many, offering a provocative but compassionate voice calling for a whole new way of thinking and believing that is loving, liberating and lifegiving.

## Blessing:

as beloved original blessings, we are blessed to be a blessing to others. God is always on God's way through us to creation, of which humans are a part. We believe everyone is called, that everyone has something beautiful to do for God. We want to be the sort of beloved community that creates space for people to express their calling.