

**Please pray for:**

Ministry Educator Anne Van Gend, CYF Educator - John Graveston, the Diocesan office staff, and Council.

For peace in the Middle East, Ukraine and Russia.

For Bp Ross Bay who is our Commissary and for our ongoing discernment as we prepare to elect a new bishop.

Give thanks for the lives of Fr Carl Somers-Edgar and Zona Fleury and pray for their families.

Those who are sick: Andy, Bev, Bill, Chris, Cruz and Mason, Dorothy H, Gerald, Jim & Eleanor L, Joan F, Jane B, John, Myrtle, Lexie, Louise, Margaret S, Pat G, Pauline, Philip, Rex & Rachel, Ruth, Sarah, Ruby, Val H and family.



# Southern Coastal Deanery

7<sup>th</sup> July, 2024.

Refugee Sunday

**2 Samuel 5:1–5, 9–10**

David makes a covenant with the elders of Israel, who anoint him king over Israel.

**Psalm 48**

God, an undefeatable guide, evokes wonder and praise from human hearts.

**2 Corinthians 12:2–10**

God's strength comes into its own in human weakness.

**Mark 6:1–13**

Those in Jesus' hometown take offence at him. Jesus forms an alternative community of trust and hope.

**Theme Focus - Jesus summons us to become alternative communities of trust and hope.**

Jesus returns to Nazareth, his hometown, and begins to teach in the synagogue. Many were astounded by his wisdom and deeds. But then the posturing starts. Questions are raised. Words uttered are infused with hints of slander and insult. People feel the need to bring up Jesus' questionable upbringing (Mark 6:3). In Nazareth, where Jesus grew up, a village with approximately 200-400 people, they would have rather he stunk it up than spoke like a prophet. They would rather he had kept to working with stone and wood rather than healing broken lives. Is it true that nothing good is supposed to come from Nazareth? Is shame and the great fear we don't belong part of the fabric of Nazareth? Jesus won't be dismissed. He names what's going on (v.4) and gets on with what he knows he's supposed to be doing. Ultimately, it is Nazareth that misses out. Those Jesus encounters here limit the possibility of what might happen in this place (v.5). In the end, Jesus is amazed at

**Green Island - Brighton, Mornington, St Kilda**

**Worship Schedule**

**Brighton 10.30a.m. 1<sup>st</sup> and 3<sup>rd</sup> Sundays**

**Green Island 10.30a.m. 2<sup>nd</sup> & 4<sup>th</sup> Sundays**

**Mornington 10.30am 1,2,& 4<sup>th</sup> Sundays**

**3<sup>rd</sup> Sunday 4pm Soup & Communion**

**St Kilda 11a.m. (Morning tea served from 10.15a.m.)**

**Midweek Eucharistic service at 1pm**

**Southern Coastal Deanery**

St Margaret's 4 Seaview Road, Brighton - St Mark's 27 Shand St, GI

St Mary's 3 Whitby St, Mornington

Holy Cross 5 Bellona St. St Kilda

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what people are giving up for so very little (v.6). Shame and negativity can so easily live inside you. It can become you. And the prophets who come to us will have no choice but to walk away.

Jesus goes on to build an alternative community of hope that brings expansive, life-changing stories and healing to human lives. He sends his followers out two by two (v.7). We need others with us. It takes a community to reach a community. The twelve were also sent out by Jesus with authority over destructive and dysfunctional forces (v.7). We share what Christ has given us. Becoming an alternative community of hope involves drawing on God for guidance and for the kind of presence that can be a force for good in this world.

Jesus also orders his followers to take nothing for their journey except a staff and sandals. No bread, no bag, no money in their belts, no spare tunics – only the bare essentials are required (vv. 8–10). The disciples are to travel lightly, trusting not only each other and God but even those they have been sent to. An alternative presence of hope is patterned around trusting in God as well as the hospitality of others. We must go beyond our own resources. We go with faith, and real faith is a handing over of control.

Jesus gives some final instructions that involve honouring whoever receives them, and sinking their roots deep wherever they are welcomed (v.10). The pairs are to ensure they do not intrude where they are not welcomed. Jesus asks them to be okay with not being wanted or valued by those they go to. There seems to be a practice here that allows them to name and resist the shame and negativity that could so easily live inside of any of us. Jesus tells them to shake the dust (v.11). Shake off the negative. Shake off the false. Shake off the dismissing, the demeaning, the degrading. Those things will only weigh you down for the rest of the work, which is ultimately about joining in with Jesus in all the ways that lives are changed in beautiful ways (vv.12–13).

### **Call to Worship**

Come in faith and humility as an open community, accepting each other in our diversity, for we all have strengths and weaknesses.

**Come thanking God.**

### **Opening Prayer**

Christ, you knew: the subtle put down,  
(he was born the wrong side of the track)  
the cowardly gossip, (callous whispers behind your back)  
the degrading innuendo, (he's after your job, he's a hack)  
the insidious rebuff, (whatever you do will be slack)  
and you watched the fear and unbelief.

When we experience rejection, may we simply be ourselves,  
and go about living the good news.

May we encourage each other, to hold the grace that will triumph,  
and the life that conquers death. Amen.

### **Prayer of confession**

Home is where the heart is. But also sometimes the shame,  
and those old stories that keep us small.

We're sorry, God, for the ways we fail to honour the sacred dignity of others. We're sorry for all the times we've made people feel like they don't belong. We're sorry for the possibilities we have limited.

### **Words of Grace**

Jesus shows us how to shake the dust, to let go of the things that will weigh us down for the journey ahead. You do not have to carry your sins, your failures, your regrets, they are forgiven.  
So, shake the dust, embrace your forgiveness,  
embrace the creative new possibilities that are now opening up for you.  
Your sins are forgiven. **Thanks be to God, Amen.**

**Collect:** Christ of the new covenant, give us the happiness to share,  
with full measure, pressed down, shaken together and running over,  
all that you give us. Hear this prayer for your name's sake. Amen.

E te Karaiti o te kawenata hou, hōmai te hari koa kia tohaina katoatia,  
inea whānuitia, pēhia iho ki raro, ruirui tahitia kia pūrena atu.  
Whakarongo ki tēnei inoi i runga i tōu ingoa. Āmine.

**Readings:** 2 Sam 5:1-5,9-10, 2 Cor 12:2-10, Mark 6:1-13

**Hymns:** All the hungry, all the thirsty, NJ 58 I am the light of the world,  
HTC 419 Now let us from this table rise, May our God, God of love.

**Readings for 14<sup>th</sup> July, 2024 – Sea Sunday**

**2 Sam 6:1-5, 12b-19, Eph 1:3-14, Mark 6:14-29**

## Calendar

**Monday 8<sup>th</sup> July:** 11am Zona Fleury's Memorial Service at Gillions.

**Tuesday 9<sup>th</sup> July:** 10.30am Dio Council meeting.

**Wednesday 10<sup>th</sup> July:** 11am Home communion, 1pm Midweek Eucharist at Holy Cross, 5.30pm Meditation Group at Holy Cross

**Thursday 11<sup>th</sup> July:** Fruit and Vege distribution: 10.30am St Mark's GI, 4pm Holy Cross. 2.45pm Home communion, 7.30pm Study Group at Holy Cross.

**Friday 12<sup>th</sup> July:** 11am Home communion

**Anglican Family Care** are gathering up winter warmers – for the families they work with. Anything from winter sheets, hot water bottles, knitted hats and gloves, hot chocolate or milo, tissues. Below is the collection of goods St Hilda's gathered earlier this week.



**Belonging in this Land is a two-part video workshop for communities of faith. Treaty basics from a Christian Perspective. <https://www.treatyandbelonging.nz/>**

Featuring: Very Rev. Jay Ruka, Dean of Taranaki Cathedral, Anglican Archbishop Emeritus David Moxon Lillian Murray from Karuwahā Trust

Conversation about the Treaty is happening all around us, and the Treaty Principles Bill will soon come up for discussion. As Christians, we are shaped by the stories and promises of what God has done before us. God has been at work in this country forever and the Treaty has a rich Christian heritage. We can look at the story of the Treaty and how it was signed, and let that shape how we live in this land. But do we actually know what the Treaty says? **Why Māori chiefs and the Crown signed it? What happened after? Now is a great time to refresh our understanding and plug our knowledge gaps so that we can participate meaningfully in these conversations. We are inviting you and your faith community to join us in exploring these questions, and come on an exciting journey of curiosity, learning and conversation.**

Hear from expert presenters, both Māori and non-Māori, to learn

- What the Treaty of Waitangi says
- The context in which the Treaty was signed and the role Christians played.
- What's the story now?

Common Grace provide videos, host guidance and discussion questions for two 90-minute sessions.

**Are you curious, would you like to come to the two sessions in this series? Talk to Jan so we can arrange groups.**