

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.

The Dunedin Hospital Rebuild.

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

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



Southern Coastal Deanery

29 September, 2024.

26th Sunday in Ordinary Time

Celebrating Holy Cross Festival

Esther 7:1–6, 9–10; 9:20–22 describes a woman who does not lose her saltiness. Esther shows great courage and fortitude in overcoming the social and political roadblocks to saving her people and her integrity as part of her community of belonging.

James 5:13–20 insists that not only are we to avoid putting up stumbling blocks to others but we are to be active in bringing them back to the pathway, having wandered, so that life is sustained for all.

Mark 9:38–50 In the gospel of Mark, we become an audience, alongside the first disciples and the first readers and their questions about boundaries and inclusion. Jesus redirects thoughts and actions to what matters. Every time the first disciples “miss the mark” on what is being revealed to them, allows us to see what they did not. Having witnessed Jesus’ exorcisms and attempting some themselves (unsuccessfully), Jesus’ followers express urgent concern for the one who is “casting out demons” in Christ’s name and yet is not one of “them.” In a cultural context where who was in, who was out and who was right was of concern, the first disciples find themselves preoccupied with this other who is not a part of the group. Jesus as teacher, one of his primary roles in Mark, moves them away from thinking about who belongs and who doesn’t and instead challenges them to a broader sense of community and to overcoming their own challenges and limitations rather than someone else’s. Jesus is not concerned with the one who is healing in his name, as he reminds them that “whoever is not against us is for us.” Jesus draws the disciples, instead, to examine their own stumbling blocks on the journey. Here is where we encounter the rather gruesome descriptions of cutting off that which causes stumbling rather than losing the whole self. The utmost

Green Island - Brighton, Mornington, St Kilda

Worship Schedule

Brighton 10.30a.m. 1st and 3rd Sundays

Green Island 10.30a.m. 2nd & 4th Sundays

Mornington 9.30am 1,2,& 4th Sundays

3rd 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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concern is to keep on the path, the way of Jesus.

The way is the road one takes to follow Jesus even if it involves going to Jerusalem and challenging the most powerful of political regimes.

The passage falls in the middle of the section in Mark, with its focus on Jesus' movement toward Jerusalem (8:27—10:52).

What will it mean to go where Christ goes? What does it mean to have integrity with God's dreams and desires and avoid the social and political roadblocks to that integrity? The worst violation the followers can commit is putting up barriers to faith and understanding for those new to the faith and for themselves. Jesus suggests it would even be better to die than get in the way of self or another's faith. Although some interpret each of these body parts to point to a particular sin, it is likely reflective of common ancient use of body metaphor to refer to a social, political group. Therefore, if these tensions, problems, or even individuals were affecting the path and integrity of the whole, it would be better to lose the part instead of the whole, perhaps by way of excommunication.

The alternative punishment described as the unquenchable fire makes subtle references to Jeremiah and Isaiah's use of these descriptors for life outside of God. Again, despite harsh imagery, punishment for Jesus involves logical consequences; what would happen if disciples fall prey to stumbling blocks like gaining power and enforcing their own rules for doing things away from God's way. It leads to a life of exile, isolation, and separation from the relationship and life that Jesus demonstrates. The disciples are left with an imperative to have salt in themselves and be at peace with one another. This could mean the preservation of the group and the integrity of its followers. Losing our saltiness means not living in the full potential of ourselves.

Call to worship

Have salt in yourselves: salt enough to love courageously.

Have salt in yourselves: salt enough to speak honestly.

Have salt in yourselves: salt enough to act justly.

Have salt in yourselves: salt enough to pray constantly. Amen.

Opening prayer Gracious God, you delight in us – each of us. When we tend to look suspiciously at others, or assume they do not quite fit in, or wonder what kind of ministry they may be doing, remind us that all of us are called, and blessed, and equipped to do your work. May we celebrate that in this time of worship. **Amen**

Readings: Proverbs 31:10-31, James 3:13-4:3,7-8a, Mark 9:30-37

Collect: God of grace and goodness, you know that by reason of our frailty we cannot but fail; keep us always under your protection and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

E te Atua atawhai me te pai, e mōhio ana koe i tō mātou ngoikoretanga e ngaro ai mātou; meinga mātou kia ū atu ki raro i āu manaakitanga, ā, arahina mātou ki ngā rawa katoa e ora ai mātou; ko Īhu Karaiti hoki tō mātou Ariki.

Hymns: NJ 93 Lift High the Cross, NJ 89 Let there be peace on earth, NJ 100 Make me a channel of your peace, NJ 15 Be thou my vision.

Readings for 6 October, 2024

Job 1:1, 2:1-10, Heb. 1:1-4, 2:5-12, Mark 10:2-16

Calendar

Tuesday 1st October: Oasis is on break for the holidays, please continue to pray for the children. 5.30pm St Barnabas Board

Wednesday 2nd October: 1pm Midweek eucharist at Holy Cross, 2pm Bradford Manor, 3pm Home communion,, 5.30pm Meditation Group at Holy Cross, 7.30pm Arrangements Committee

Thursday 3rd October: Fruit & Vege distribution 10.30-11.30am at GI, 4-5.30pm at Holy Cross, 2pm Home Communion, 7.30pm Bible Study Group. 6pm Selwyn Board,

Friday 4th October: 9.15am Supervision, 11am Meeting

Save the date: Anglican Family Care Fundraiser

Movie Night: **Thelma** 23 October 2024 6.30pm at the Rialto
Tickets: \$40 *which includes drinks and nibbles*

Thelma Post is a 93-year-old grandmother who loses \$10,000 to a con artist on the phone. With help from a friend and his motorized scooter, she soon embarks on a treacherous journey across Los Angeles to reclaim what was taken from her.