



Anglican Parish of Bass-Phillip Island  
St Augustine's, San Remo St Paul's, Bass  
St Philip's, Cowes  
[www.anglicanparishbassphillipisland.org](http://www.anglicanparishbassphillipisland.org)  
Rector – The Rev'd Jo White Mobile - 0490 831 299  
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Email [-revjobpi@gmail.com](mailto:-revjobpi@gmail.com)  
8<sup>th</sup> Sunday after Pentecost 2021  
Choose Hope, Love, Justice

MON 19<sup>th</sup> 10.00am - 1.30pm Mary Talbot Room open  
TUES 20<sup>th</sup> 1.30pm Parish Council, Emmaus Room, Cowes  
WED 21<sup>st</sup> 10.00am – 1.30pm Mary Talbot Room open  
THURS 22<sup>nd</sup> 10.00am – Holy Communion, St Philip's, Cowes  
Worship Resources and online worship prepared today  
FRI 23<sup>rd</sup> 10.00am – 1.30pm Mary Talbot Room open  
Chat 'n Chew Drop in Centre, Emmaus Room, Cowes  
5.00pm Bass Home Group  
SAT 24<sup>th</sup> Rev'd Jo's Day Off  
SUN 25<sup>th</sup> 9.30am Prayer, Praise Proclamation - Goodness, St Philip's, Cowes  
11.00am Holy Communion, St Augustine's, San Remo  
12.30pm Holy Communion St Paul's, Bass,

#### **Bookings advised for all services**

**St Philip's** - book with Michaela 0400 134 449

**St Paul's** - book with Sandy 0449 594 737

**St Augustine's** - book with Ida 0468 374 356

#### **COVID-19 UPDATED Information 24/6/21**

Please wear a mask indoors.

Please keep your distance (2 sq. metres per person)

Please be assured that our facilities are cleaned thoroughly after worship.

Please register your attendance using our QR code. There are people at church ready to assist with this registration.

Please use the hand sanitiser provided.

We meet for worship on the lands of the Bunurong people; Gunaikurnai people; Woi-Wurrung people and wish to acknowledge them as the Traditional Owners. We pay our respects to their Elders, past, present and emerging.

#### **This week's roster**

**St Paul's** - Reader: L. Ridge; Prayers: L. Maghanoy; Chalice: B. Maghanoy

**St Augustine's – Leader:** G. Ippel; Input: R. Prideaux; Children: G. Ippel

**St Philip's** – Welcome: M. Wright; Reader: L. Wenham; Intercessions: J. Wright; Vestry: C. Hill; PowerPoint: J. Bell; Morning Tea: P. Casey & F. Guimaraes

– Please contact Wendy Gladman regarding St Philip's roster [gladmanwendy@gmail.com](mailto:gladmanwendy@gmail.com)

#### **Next week's roster 25<sup>h</sup> July**

**St Paul's** - Reader: S. Ridge; Prayers: Rev Jo; Chalice: Rh. Hayhurst

**St Augustine's –**

**St Philip's** – Welcome: W. Gladman; PowerPoint: L. Heflingers; Morning Tea: L. Wenham & ...

**Today's Readings** – 2 Samuel 7:1-14a; Psalm 89:21-38; Ephesians 2:11-22; Mark 6:30-34, 53-56

*The Sentence of the Day*

As he went ashore, Jesus saw a great crowd; and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things.

**2 Samuel 7:1-14a**

Now when the king was settled in his house, and the Lord had given him rest from all his enemies around him, <sup>2</sup>the king said to the prophet Nathan, "See now, I am living in a house of cedar, but the ark of God stays in a tent." <sup>3</sup>Nathan said to the king, "Go, do all that you have in mind; for the Lord is with you."

<sup>4</sup>But that same night the word of the Lord came to Nathan: <sup>5</sup>Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? <sup>6</sup>I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle.

<sup>7</sup>Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?" <sup>8</sup>Now therefore thus you shall say to my servant David: Thus says the Lord of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel; <sup>9</sup>and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. <sup>10</sup>And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, <sup>11</sup>from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover the Lord declares to you that the Lord will make you a house. <sup>12</sup>When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom.

<sup>13</sup>He shall build a house for my name, and I will establish the throne of his kingdom forever.

<sup>14</sup>I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings.

Hear the word of the Lord

**Thanks be to God**

**Psalm 89: 21-38**

`I have found my servant David:

**And anointed him with my holy oil.**

`My hand shall uphold him:

**And my arm shall strengthen him.**

`No enemy shall deceive him:

**Nor shall the wicked hurt him.**

`I will crush his adversaries before him:

**And strike down those that hate him.**

`My faithfulness and loving-kindness shall be with him:

**And through my name his head shall be lifted high.**

`I will set the hand of his dominion upon the Western Sea:

**And his right hand shall stretch to the streams of Mesopotamia.**

`He will call to me "You are my Father:

**My God, and the rock of my salvation."**

'I will make him my first-born son:

**And the highest among the kings of the earth.**

'I will ever maintain my loving-kindness toward him:

**And my covenant with him shall stand firm.**

'I will establish his line for ever:

**And his throne like the days of heaven.**

'If his children forsake my law:

**And will not walk in my judgements;**

'If they profane my statutes:

**And do not keep my commandments,**

'Then I will punish their rebellion with the rod:

**And their iniquity with blows.**

'But I will not cause my loving-kindness to cease from him:

**Nor will I betray my faithfulness.**

'I will not profane my covenant:

**Or alter what has passed from my lips.**

'Once and for all I have sworn by my holiness:

**I will not prove false to David.**

'His posterity shall endure forever:

**And his throne be as the sun before me;**

'Like the moon that is established for ever:

**And stands in the heavens for evermore.'**

*Glory to God: Father, Son, and Holy Spirit:*

***As in the beginning so now, and forever. Amen***

### **Ephesians 2:11-22**

<sup>11</sup> So then, remember that at one time you Gentiles by birth, called "the uncircumcision" by those who are called "the circumcision"—a physical circumcision made in the flesh by human hands—<sup>12</sup> remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

<sup>14</sup> For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. <sup>15</sup> He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, <sup>16</sup> and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. <sup>17</sup> So he came and proclaimed peace to you who were far off and peace to those who were near; <sup>18</sup> for through him both of us have access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, <sup>20</sup> built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.

<sup>21</sup> In him the whole structure is joined together and grows into a holy temple in the Lord; <sup>22</sup> in whom you also are built together spiritually into a dwelling place for God.

Hear the word of the Lord

**Thanks be to God**

***The Gospel of our Lord Jesus Christ according to Mark, chapter 6 beginning at verse 30;***

**Glory to you, Lord Jesus Christ.**

<sup>30</sup> The apostles gathered around Jesus, and told him all that they had done and taught.

<sup>31</sup> He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. <sup>32</sup> And they went away in the boat to a deserted place by themselves. <sup>33</sup> Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them.

<sup>34</sup> As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

<sup>53</sup> When they had crossed over, they came to land at Gennesaret and moored the boat. <sup>54</sup> When they got out of the boat, people at once recognized him, <sup>55</sup> and rushed about that whole region and began to bring the sick on mats to wherever they heard he was.

<sup>56</sup> And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

For the Gospel of the Lord

### **Praise to you, Lord Jesus Christ**

#### **EIGHTH AFTER PENTECOST**

Today we are given two snippets from chapter six but what is in between and around these bits are important to the movement of this whole section. Jesus and the disciples are on the move; in and out of the boat; trying to rest, to pray, to eat. They go out on the lake, they come ashore at Bethsaida and then off they go again making land fall at Gennesaret. In between Jesus is teaching, caring, praying and healing. Anyway, what we find in between these short but significant journeys is the feeding 5000 people and Jesus walking on the water.

Jesus seems to be out and about in the boat a great deal not necessarily because he wanted to minister to the crowds but because he was trying to get some peace and quiet. Jesus and the disciples needed to rest but the people just kept coming. They used the boat many times in an attempt to find a deserted place. They needed to rest and Jesus needed to pray but the crowds just kept on coming.

Why did they come we might ask.

Well, because they were like sheep without a shepherd.

With this image Mark speaks to the people of Israel who understand this shepherd reference; it's part of their history. King David was the shepherd who brought the tribes of Israel together to live in peace, while Psalm 23 speaks of the shepherd who cares for his flock and brings them through great dangers.

Our opening snippet has Jesus and the disciples coming ashore in Bethsaida which was probably where the feeding of the five thousand took place and this was Jewish Territory. Our final snippet has Jesus and the disciples moor the boat the other side of the lake at Gennesaret, in Gentile Territory. It would seem that Jesus doesn't only go to the children of Israel, he doesn't choose who is in and who is out. He goes wherever there is need.

The people on both sides needed compassion, they needed teaching, and they needed feeding and healing. And most of all they needed a shepherd to unite them and bring them through great trials and danger.

If we peep into chapter 7 of Mark's gospel we find the famous story of Jesus and the Syrophenician woman in which Jesus is challenged about his allegiance to the children of Israel. And what we discover is that Jesus includes her in his mission without further argument. Her tribe is of little matter. It is her faith that matters most.

These movements across Lake Galilee and the tribal distinctions we see are really important because here we find Jesus literally and figuratively crossing boundaries and taking down dividing walls.

The word gentile refers to anyone who is not a Jew or perhaps more correctly a gentile is an outsider. Jews are insiders, God's chosen people. Mark is letting his readers know that Jesus has come not only to the people of Israel. Jesus has come to anyone/any flock without a shepherd.

In Gennesaret, Gentile territory, the sick are brought to Jesus. He doesn't hesitate to visit the villages, cities and even the farms.

They begged him that they might touch even the fringe of his cloak and **all** who touched it were healed. (Mark 6:56)

This image of the fringe of Jesus' cloak brings to mind the woman who had had a haemorrhage for 12 years. She only touched his garment and was healed. Jesus didn't know who it was that touched him and yet she was still healed. We can safely assume that those people who came for healing from Jesus in Gennesaret were unknown too and given this was gentile territory we can also assume that most, if not all of these people were gentiles. Jesus didn't play favourites here, there was no special group to whom he offered this healing – *all who touched it were healed*.

If it were not for the mighty works of Jesus in Gentile territory recorded in chapter seven and eight of Mark we could be accused of overstating Jesus' openness to those considered as outsiders. As a Jew, Jesus was among the circumcised, those who St Paul refers to as *the commonwealth of Israel* and as such the expectation would be that his ministry was to Jews and Jews alone. Let's not forget that the term gentile describes what a person 'is not' in this case not a Jew.

What a person 'is not' immediately implies a prejudice. If we are not ... beautiful, wealthy, white, successful, youthful then we are not accepted, we are not ok, we are not part of the group.

In short we are an outsider.

Perhaps we like to live with the fantasy that there are no outsiders in Australia. What a huge mistake that is. We might as well believe the world is flat!

Let's try and start the list of those who, like it or not, are outsiders:

Refugees, Aboriginal people, people with a disability or those whose physical appearance is exceptional, women, same sex attracted people, people with learning difficulties or mental health problems. Those might be the stark examples but of course being on the outside can be subtle too.

St Paul, the apostle to the gentiles, in his letter to the church in Ephesus is addressing the huge change that occurs when we are **in Christ**. It can be hard for us to imagine the incredible enmity between Jews and Gentiles at this time in history. Jews had immense contempt of Gentiles calling them heathens whose purpose was only as fuel for the fires of hell. Over time the call of Abraham to become the father of many nations had been perverted and forgotten so that the people of Israel believed they were privileged and favoured by God. Jesus comes into this divided world to draw all people to himself.

St Paul puts before the church in Ephesus the aim of those who are **in Christ** not necessarily the reality. It's like that for us too. We know what we are aiming for as Christians in today's world but we don't always achieve it. Unity and inclusivity are what we strive for but we often fall short.

**In Christ**, Paul says no one is an alien; there are no strangers only friends. That's an incredible ideal – no strangers. If we don't know someone then we usually call them a stranger. If we don't know someone then we are more likely to judge them. If we don't know someone the love of Christ urges us to bring them into the household of God and to get to know them.

Paul talks about the dividing wall between Jews and Gentiles, a wall that is full of hostility. We should understand this hostility to include more than just hatred. This hostility was about violence and bloodshed. Paul is referring here to a real wall; the diving wall between the insiders, those who can enter the temple courtyards, and the outsiders. The Gentiles could look up at the temple but they could not enter, there was a one and half meter thick stone wall preventing their entry. Notices were displayed on this wall warning that trespasses will be prosecuted and even that trespasses will be executed.

Jesus Christ comes to reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. (Ephesians 2:16)

It can be with a simple look that we exclude another person.

When we look away, when we pretend there is not a problem or a need we exclude people.

When we don't bother to understand or hear the story of people who are not like ourselves then we are building a wall between us.

It was with a simple touch that Jesus healed people without distinction.

It was on the cross that Jesus stretched out his arms to embrace everyone drawing all people to himself. (John 12:32)

Let us pray:

Jesus, our good shepherd show, us how to embrace people without distinction. Lead us to a place where there are not walls dividing us. Help us to face up to our part in excluding others and embrace people as our friends. Amen.

## **PRAYERS 18<sup>th</sup> JULY**

Jesus, our good shepherd, as people brought the sick to you to be healed, so we bring to you our prayers for the well-being of the world and the church.

We pray for the people of the world in this time of pandemic. We pray for leaders of nations and for those who work in the World Health Organisation. Lord, break down the walls that divide rich from poor so that everyone can have equal access to the vaccine and to good health care.

Lord in your mercy, **hear our prayer.**

We pray for the church in these difficult days when people are fearful; when so many competing forces are at work – Lord, break down the walls of suspicion that divide those of differing belief, that we may see each other as children of the one God.

Bless Bishop Richard and his family as they isolate after a recent exposure to COVID 19. We also pray for those considering ordination that you would convict them and raise up new leaders in your church, especially in this diocese.

Lord in your mercy, **hear our prayer.**

We pray for all who belong to this community: for our families and friends particularly those who we are separated from due to lock-down and boarder closures. We pray for all in this area

who will be affected by the cancellation of the Moto GP this year, especially the businesses on the island. We pray for those who are over worked, those who have little or no employment. Break down the dividing walls of exclusion and prejudice that in our community all may know themselves accepted and valued. Help each of us to be a friend to someone.  
Lord in your mercy, **hear our prayer.**

We pray for all who are in need: for those who are overwhelmed by the demands of daily life especially as we all deal with the ever increasing demands of contact tracing and COVID 19 restrictions. We pray for those who are suffering illness, those recovering from surgery, those making adjustments after a change of circumstance. Break down the dividing walls of despair and pain; that our lives may be touched a fresh with your healing presence.  
Lord in your mercy, **hear our prayer.**

We give you thanks for your faithful people of every time and race: for the prophets, apostles and saints; for those we love and those we remember at this time. Break down the walls of sin and death that separate us from you, that we may come at last into your presence, no longer strangers, but as citizens with the saints in the household of God.  
Lord in your mercy, **hear our prayer.**

Almighty God, you have promised to hear our prayers. **Grant that we have asked in faith we may by your grace receive, through Jesus Christ our Lord. Amen.**

**Our Father in heaven,  
Hallowed be your name,  
Your kingdom come,  
Your will be done,  
On earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
As we forgive those who sin against us.  
Save us from the time of trial  
And deliver us from evil. For the kingdom, the power and the glory are yours  
Now and for ever. Amen.**

Prayer



#### **Hymn suggestions:**

All People that on Earth do dwell (TIS 59)

In Christ there is no East or West (TIS 459 ii)

Community of Christ (TIS 473)

Jesus Put This Song into Our Hearts (TIS 670) - <https://youtu.be/hTYcIY-rGag>

#### **THE SENDING OUT OF GOD'S PEOPLE**

*Loving God, we thank you for hearing our prayers, feeding us with your word, and encouraging us in our meeting together.*

#### Offertory

Thank you for your weekly offering it is much needed. During this COVID-19 period and post COVID-19 your offering can be made by either:

- Placing in the offering bowl at any church service. Use plain envelope if preferred
- Please make cheques payable to Anglican Parish Bass-Phillip Island

- Regular or one-off contributions can be made by internet banking to the Parish bank account, using Pay ID 0407410011 (or BSB & Acct No. below)
- Visit any Bendigo Bank branch and deposit cash or cheque to Anglican Parish Bass/Phillip Island BSB: 633 000 / Account Number: 169 629 797. Please put on deposit slip: "Offertory" or "Donation" indicating your usual congregation
- If in Cowes, drop your offering in the donation box at St Philip's, Cowes (located outside the front door of the Church)

Please pray for:  
 Rene Foulkes, Sue Chambers, Mike Heflingers, Jennie Shields,  
 Rev'd George Sansom, Shirley Broad, Kath Kent,  
 Len Chatfield, Rev'd Gerald Wall, Sylvia Williams, Tom Sansom,  
 Ruby Rose, David Foulkes, Terry Duffield  
 If you would like to add someone to the prayer list, please tell Rev. Jo



**ST PHILIP'S – We recommend parking in the church grounds.** Parking in Thompson Avenue is restricted to 1 hour only. 2 hours for those with a Disabled Parking Permit

**PARISH HOME GROUPS**

- Emmaus Room – Wednesdays 1<sup>st</sup> & 3<sup>rd</sup> 2.00pm Leader: Richard and Ann Prideaux
- Palms Group - Fridays fortnightly 10.30am Contact Rev'd Jo
- San Remo Group –Starting fortnightly at 2.00pm in the Mary Talbot Room Leader: Wednesday 1<sup>st</sup> & 3<sup>rd</sup> 2.00pm John Dawson
- Bass Group – Monday 5.00pm Leader: Sandy and Les Ridge

**DIARY DATES**

Saturday 7<sup>th</sup> August – Sing a New Song; Music Workshop with Stuart Connew, St Paul's Cathedral, Sale

St Philip's **FLOWER FUND** needs feeding  
 There is a box in the foyer where you can leave your donations.

**Mary Talbot Room** – Volunteers to go on a monthly roster are always welcome. Please let Rev'd Jo know if you can help.  
 Cooks are always welcome to provide the ever popular biscuits, jams and pickles. Reimbursement for the cost of ingredients can be arranged. Rev'd Jo is happy to deliver your baking to MTR as needed.



**Can you help?**

Volunteers needed on 2<sup>nd</sup> Saturday of the month to assist with serving Devonshire Teas and at the Sausage Sizzle.



**Learn a new skill** - We are training new vestry helpers and Eucharistic assistants.

Speak to Rev'd Jo if you would like to help.

Helpful websites

Parish website [www.anglicanparishbassphillipisland.org](http://www.anglicanparishbassphillipisland.org)

Dioceses of Gippsland website [www.gippsanglican.org.au](http://www.gippsanglican.org.au)

Facebook [www.facebook.com/stphilipscowes](https://www.facebook.com/stphilipscowes)

You can help Refugees by putting items in the basket at St Philip's. Most needed items include: honey, tuna in oil, tinned tomatoes, tinned veggies, tinned legumes, sweet & savoury biscuits, black tea bags, dishwashing liquid, shampoo & conditioner, soap bars.

