



Anglican Parish of Warracknabeal

Warracknabeal, Areegra, Minyip, Hopetoun, Brim

Pentecost 7
16 July 2023

Sunday Services: 10.30am Warracknabeal / Parish AGM: 12.00pm



Jesus consistently *stands with the excluded*: outsiders, sinners, and poor people. That is his place of freedom from every local culture, his unique way of critiquing all self-serving culture, and his way of standing in union with the suffering of the world—all at the same time. That is his form of world healing. It's rather obvious that Jesus spends most of his ministry standing with the ones accused of unworthiness, the so-called bad people, the demonized. It is actually rather scandalous how the only way he tries to change them is by loving and healing them, never accusing anybody but the accusers themselves. His social program is solidarity. As Jesuit Greg Boyle, the street priest in Los Angeles, says, "Jesus stands with the demonized until the demonizing stops." Father Greg insists this is Jesus' primary form of justice work, which is why Jesus' "strategy" is always so hard to pinpoint and name. *His justice strategy is solidarity*—even more than working or fighting for justice *per se*, which disappoints many activists. Mary does the same by standing at the foot of the cross. He and she stand with the pain, to call us all to lives of communion with the world's suffering. This is so much harder than merely trying to fix it, understand it, control it, or even localize it. Only love can do this, and really only God's love.

If universal kinship, solidarity, communion with God, with ourselves, and with the rest of the world, is *daily experienced and lived*, we do have a very grounded plan for peacemaking, justice work, social reform, civil and human rights—but now from a very positive place, where "I and the Father are one" [John 10:30]. This demands our own ongoing transformation, our changing places, and even a new identity, as Jesus shows in his great self-emptying (Philippians 2:6-7). He stood in solidarity with the problem itself, hardly ever with specific answers for people's problems. This was his strategy and therefore it is ours. It feels like weakness, but it finally changes things in very creative, patient, and humble ways. Such solidarity is learned and expressed in two special places—*contemplation* and *actions* of communion with human suffering. This is our name and our task, and it comes from watching Jesus.

[Richard Rohr: 'Radical Grace']

Every blessing, Rev!



Prayer in the Parish

In the Parish & Beyond:

- +Garry; the Communion Forest initiative; our Diocese;
- For those who hunger for food;
- For those who thirst for clean water;
- For those who seek peace amidst war & violence and abuse;
- For the people of Ukraine; Middle East; Sudan; Syria; Turkiye; Peru; PNG;
- For those experiencing tragedy & grief;
- For Christian Emergency Food Centre;
- For those we know who are unwell – in mind, body or heart;
- For our friends and families – near and far away;
- For those who are fighting depression, anxiety, isolation and alienation;
- For those travelling;
- For those known to us in hospital;
- For those celebrating birthdays and anniversaries, and milestones;
- For our neighbour;
- For ALL the activities and programs in the Parish; Parish Council; all who serve our parish in seen and unseen ways;

Years Mind: Dorothy Livingston, Peter Boyle, Robert Fulton

“Rest eternal grant to them, O Lord, and let light perpetual shine upon them.”

Services – July

Pentecost 7 – 16 July

10.30am Warracknabeal

12.00pm AGM – Sandwich & Soup

Pentecost 8 – 23 July

10.30am Warracknabeal

12.00pm Mission Lunch

5.00pm Café Church

Pentecost 9 – 30 July

10.30am Warracknabeal

12.00pm Lunch at Creekside



Mission Lunch – next Sunday 23rd

Donations of Casseroles please.

Bring a friend.

\$25.00 - what a bargain.

All proceeds to project below.

Papua New Guinea: Institutional Strengthening Project

“This is an exciting time for the Anglican Church of Papua New Guinea as they prepare to take over the management of a large government grant for community development activities all over the country.

Part of that preparation involves comprehensive strategic planning, and development of key policies such as Child Protection and Safeguarding of Vulnerable Adults.

ABM Goal for project: \$64,000”

Parish contribution: \$1,500

TODAY'S READINGS

SEVENTH SUNDAY AFTER PENTECOST

First Reading : Genesis 25:19-34

A reading from the book of Genesis

This is the account of the family line of Abraham's son Isaac. Abraham became the father of Isaac, and Isaac was forty years old when he married Rebekah daughter of Bethuel the Aramean from Paddan Aram and sister of Laban the Aramean. Isaac prayed to the Lord on behalf of his wife, because she was childless. The Lord answered his prayer, and his wife Rebekah became pregnant. The babies jostled each other within her, and she said, 'Why is this happening to me?' So she went to enquire of the Lord. The Lord said to her, 'Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the elder will serve the younger.' When the time came for her to give birth, there were twin boys in her womb. The first to come out was red, and his whole body was like a hairy garment; so they named him Esau. After this, his brother came out, with his hand grasping Esau's heel; so he was named Jacob. Isaac was sixty years old when Rebekah gave birth to them. The boys grew up, and Esau became a skilful hunter, a man of the open country, while Jacob was content to stay at home among the tents. Isaac, who had a taste for wild game, loved Esau, but Rebekah loved Jacob. Once when Jacob was cooking some stew, Esau came in from the open country, famished. He said to Jacob, 'Quick, let me have some of that red stew! I'm famished!' (That is why he was also called Edom.) Jacob replied, 'First sell me your birthright.' 'Look, I am about to die,' Esau said. 'What good is the birthright to me?' But Jacob said, 'Swear to me first.' So he swore an oath to him, selling his birthright to Jacob. Then Jacob gave Esau some

bread and some lentil stew. He ate and drank, and then got up and left. So Esau despised his birthright.

This is the word of the Lord

Thanks be to God

Psalm: 119:105-112

Response: *The seed that falls on good ground will yield a fruitful harvest.*

1. You have visited the land and watered it; greatly have you enriched it. God's watercourses are filled; you have prepared the grain. **(R)**
2. Thus have you prepared the land: drenching its furrows, breaking up its clods, softening it with showers, blessing its yield. **(R)**
3. You have crowned the year with your bounty, and your paths overflow with a rich harvest; the untilled meadows overflow with it, and rejoicing clothes the hills. **(R)**
4. The fields are garmented with flocks and the valleys blanketed with grain. They shout and sing for joy. **(R)**

Second Reading: Romans 8:1-11

A reading from the letter to the Romans

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit. Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their

minds set on what the Spirit desires. The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace. The mind governed by the flesh is hostile to God; it does not submit to God's law, nor can it do so. Those who are in the realm of the flesh cannot please God. You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.

This is the word of the Lord

Thanks be to God

Gospel Acclamation:

Alleluia, **Alleluia**

The seed is the word of God, Christ is the sower. All who come to him will have life forever. **Alleluia**

Gospel:

Matthew 13:1-9, 18-23

***A reading from the Holy Gospel
according to Matthew***

That same day Jesus went out of the house and sat by the lake. Such large crowds gathered round him that he got into a boat and sat in it, while all the people stood on the shore. Then he told them many things in parables, saying: 'A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among

thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop – a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear.' 'Listen then to what the parable of the sower means: when anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path. The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful. But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.'

This is the gospel of the Lord.

Praise to you Lord Jesus Christ!

The Propers

Sentence: The words you have spoken are spirit and life, O Lord; you have the words of eternal life.

Collect: Bountiful God, we thank you for planting in us the seed of your word: by your Holy Spirit, help us to receive it with joy, and to live according to it, that we may grow in faith and hope and love; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, only God, for ever and ever. **Amen.**