

Anglican Parish of Warracknabeal

Warracknabeal, Areegra, Minyip, Hopetoun, Brim

Palm / Passion Sunday **24 March 2024**

Sunday Services: 9.30am & 5.00pm - Warracknabeal
11.00am St Mark's Areegra



Hello everyone! I hope that I find you well.

As Sr Joan writes (over the page) - *"no-one escapes suffering!"*

I wish it were not so, but this is our sacred quest as human beings on the planet. What do we do with suffering and how do we transform it into something meaningful to make sense of our lives.

As I've said many times before - there is NO VALUE in suffering in and of itself. That just doesn't wash with me! Senseless suffering just for the sake of it was never God's intention and desire for our human nature. However, it seems to be our human nature in the face of fear or despair or anger or our inability to self-regulate our emotions - we create suffering; either for ourselves or another.

Sometimes it's unintentional. Sometimes there is a real desire to show 'the other' how it feels, and maybe they will change or understand. Maybe the pain we inflict upon ourselves at times justifies the perception that we deserve it.

No one deserves suffering. Unwanted disease, tragedy, natural disaster, and the numerous other circumstances where life's tests and trials push us to our limit and we discover our own pain thresholds - is part of living. On the Camino the phrase plastered on walls and fences etc was "No Pain. No Glory." This seems to be one way to deal with it. Justice is another form of suffering - which has its own dynamics and ethics to deal with.

Empathy - is another way to deal with suffering. When we are confronted with the suffering of another - to walk beside them, to help bear their pain (*which I think recently I said was part of our 'priestly ministry' as followers of Christ*), to understand and choose to participate in solidarity with another - this is our sacred task. This is God's desire for each and everyone of us: *"To love mercy, to act justly, and to walk humbly with your God."* (Micah 6)

As we pray for the people of the world - especially those who are hungry in Palestine and Sudan this very day; as we carry our own physical or emotional burdens toward Jerusalem this Easter Season; and, as we seek to make meaning of our lives in solidarity with those around us - know that as faithful people we have a faithful God on our side. A God of HOPE. A God of PEACE. A God of the RESURRECTION - where Life, Light and Love dispel our fears and darkness. Rev

Joan Chittister writes;

"No one escapes suffering: Lent, the liturgical year shows us, is about the holiness that suffering can bring. It is about bringing good where evil has been, about bringing love where hate has been. It is about the transformation of the base to the beautiful.

But don't be fooled: Lent is not about masochism. It is about being willing to suffer for something worth suffering for, as Jesus did, without allowing ourselves to be destroyed by it. Suffering is a stepping-stone to maturity. It moves us beyond fantasy to facts. We know now that everything in life will not go our way. We will not simply get what we want or avoid what we do not. And we will know when the price is worth paying or not.

The point is that no one escapes suffering. It is part of the rhythm of life, part of the process of living. The question then is, for what are we willing to suffer?

Because suffering is part of our mortality, it is important to spend it well. Jesus, contending with the leaders of the synagogue at the cost of his life, in order to bring the synagogue to the truth of its own tradition, we can see, is worth suffering for indeed. And many others, we know, have done the same thing for the sake of truth and justice. Martin Luther King, Jr. did. So did Francis of Assisi. So did Catherine of Siena and Joan of Arc. There are simply things worth dying for as well as worth living for.

To live for the lesser things of life is to risk not really living at all. Real life is pungent with risk, with the willingness to spend all the intensity we have for one great, lasting moment of creation—like childbearing, like human liberation, like being a witness to justice and truth and love and faith, the greater things of life.

It is not what we are willing to die for with which the Gospels of Lent confront us. It is living in the way that Jesus lived—for the sake of the sick in Galilee, for the women in Israel and Samaria and Canaan, for the poor in the temple, for those burdened by taxes in Palestine, for sinners everywhere who knew themselves to be weak and did not pretend to be strong—that determines the holiness of our suffering." [from The Liturgical Year by Joan Chittister (Thomas Nelson)]

Prayer in the Parish

In the Parish & Beyond:

- +Garry; for Prison Ministry & Chaplains;
- For Sherry Barber (Suzy Callaghan's sister) – battling cancer;
- For those travelling over the Easter period; for those visiting;
- For YFest preparations;
- For our Parish Council and all who exercise ministry on our behalf;
- For a STOP to war around the globe; and for all brokering peace;
- For the people of Haiti;
- For the people of Ukraine;
- For the people of Israel & Palestine;
- For those who hunger for food; for those who thirst for water; for those who seek peace from war, violence & exploitation;
- For Cocoa farmers; for just and equitable working conditions for chocolate workers and companies to ensure we have Easter eggs in our supermarkets;
- For the Christian Emergency Food Centre in Horsham; for Bev and all the volunteers;
- For the Boys' Shed Project;
- For all facing trying circumstances and situations – beyond our control;
- For those we love – near and far away;
- For our neighbour;
- For ourselves – for open hearts to welcome the wonder of the Resurrection;
- For Churches in Warracknabeal & region;

Years Mind: Honor Whyte, Eric Croser, Ernest Hooper, Ivan Walsgott, Catherine Smith, John Fyfield, Lily Wood, Coral Smith, Heather Johnson, Thomas Gove

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

Service Times March/April

Passion Sunday – 24 March

9.30am & 5.00pm – Warracknabeal
11.00am St Mark's Areegra

Tuesday 26 March

5.00pm – Eucharist

7.00 for 7.30pm – Parish Council

Easter Season

Maundy Thursday – 28 March

Christian Seder Meal

6.00pm for 6.30pm – Warracknabeal
In the Parish Centre

Good Friday – 29 March

9.30am – Warracknabeal

Easter Sunday – 31 March

9.30am – Warracknabeal

Easter 2 – 07 April

9.30am Warracknabeal

Easter 3 – 14 April

9.30am & 5.00pm Warracknabeal
11.00am St Mark's Areegra

Easter 4 – 21 April

10.30am Baptism and HC
5.00pm Warracknabeal

Easter 5 – 28 April

9.30am Warracknabeal
5.00pm Café Church

Easter Working Bee

**Wednesday 27th March at
10.00am**

All volunteers welcome - the more the merrier as always.
Even the smallest and shortest contribution is welcome - from 5 mins or a couple of hours.

TODAY'S READINGS

PALM & PASSION SUNDAY

First Reading: Isaiah 50:4-9a

A reading from the prophet Isaiah

The Sovereign Lord has given me a well-instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being instructed. The Sovereign Lord has opened my ears; I have not been rebellious, I have not turned away. I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting. Because the Sovereign Lord helps me, I will not be disgraced. Therefore have I set my face like flint, and I know I will not be put to shame. He who vindicates me is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me! It is the Sovereign Lord who helps me. Who will condemn me? They will all wear out like a garment; the moths will eat them up.

This is the word of the Lord

Thanks be to God

Psalm: 22

Response: My God, my God, why have you abandoned me?

1. All who see me scoff at me; they mock me with parted lips, they wag their heads: "He relied on the LORD; let him deliver him, let him rescue him, if he loves him." (R)
2. Indeed, many dogs surround me, a pack of evildoers closes in upon me; They have pierced my hands and my feet; I can count all my bones. (R)
3. They divide my garments among them, and for my vesture they cast lots. But you, O LORD, be not far from me; O my help, hasten to aid me. (R)

4. I will proclaim your name to my brethren; in the midst of the assembly I will praise you:

"You who fear the LORD, praise him; all you descendants of Jacob, give glory to him; revere him, all you descendants of Israel. (R)

Second Reading: Philippians 2:5-11

A reading from the letter of Paul to the Philippians

In your relationships with one another, have the same mindset as Christ Jesus: who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death – even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

This is the word of the Lord

Thanks be to God

Gospel Acclamation:

Praise to you, Lord Jesus Christ, king of endless glory!

Christ became obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name.

Praise to you, Lord Jesus Christ, king of endless glory!

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

Now the Passover and the Festival of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were scheming to arrest Jesus secretly and kill him. 'But not during the festival,' they said, 'or the people may riot.' While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head. Some of those present were saying indignantly to one another, 'Why this waste of perfume? It could have been sold for more than a year's wages and the money given to the poor.' And they rebuked her harshly. 'Leave her alone,' said Jesus. 'Why are you bothering her? She has done a beautiful thing to me. The poor you will always have with you, and you can help them any time you want. But you will not always have me. She did what she could. She poured perfume on my body beforehand to prepare for my burial. Truly I tell you, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her.' Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them. They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over. On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, 'Where do you want us to go and make preparations for you to eat the Passover?' So he sent two of his disciples, telling them, 'Go into the city, and a man carrying a jar of water will meet you. Follow him. Say to the owner of the house he enters, "The Teacher asks: where is my guest room, where I may eat the Passover with my disciples?" He will show you a large room upstairs, furnished and ready.

Make preparations for us there.' The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover. When evening came, Jesus arrived with the Twelve. While they were reclining at the table eating, he said, 'Truly I tell you, one of you will betray me – one who is eating with me.' They were saddened, and one by one they said to him, 'Surely you don't mean me?' 'It is one of the Twelve,' he replied, 'one who dips bread into the bowl with me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.' While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, 'Take it; this is my body.' Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it. 'This is my blood of the covenant, which is poured out for many,' he said to them. 'Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God.' When they had sung a hymn, they went out to the Mount of Olives. 'You will all fall away,' Jesus told them, 'for it is written: "I will strike the shepherd, and the sheep will be scattered." But after I have risen, I will go ahead of you into Galilee.' Peter declared, 'Even if all fall away, I will not.' 'Truly I tell you,' Jesus answered, 'today – yes, tonight – before the cock crows twice you yourself will disown me three times.' But Peter insisted emphatically, 'Even if I have to die with you, I will never disown you.' And all the others said the same. They went to a place called Gethsemane, and Jesus said to his disciples, 'Sit here while I pray.' He took Peter, James and John along with him, and he began to be deeply distressed and troubled. 'My soul is overwhelmed with sorrow to the point of death,' he said to them. 'Stay here and keep watch.' Going a little farther, he fell to the ground and prayed that if possible the hour might pass from

him. 'Abba, Father,' he said, 'everything is possible for you. Take this cup from me. Yet not what I will, but what you will.' Then he returned to his disciples and found them sleeping. 'Simon,' he said to Peter, 'are you asleep? Couldn't you keep watch for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.' Once more he went away and prayed the same thing. When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him. Returning the third time, he said to them, 'Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners. Rise! Let us go! Here comes my betrayer!' Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders. Now the betrayer had arranged a signal with them: 'The one I kiss is the man; arrest him and lead him away under guard.' Going at once to Jesus, Judas said, 'Rabbi!' and kissed him. The men seized Jesus and arrested him. Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear. 'Am I leading a rebellion,' said Jesus, 'that you have come out with swords and clubs to capture me? Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled.' Then everyone deserted him and fled. A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind. They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire. The chief priests and

the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any. Many testified falsely against him, but their statements did not agree. Then some stood up and gave this false testimony against him: 'We heard him say, "I will destroy this temple made with human hands and in three days will build another, not made with hands."' Yet even then their testimony did not agree. Then the high priest stood up before them and asked Jesus, 'Are you not going to answer? What is this testimony that these men are bringing against you?' But Jesus remained silent and gave no answer. Again the high priest asked him, 'Are you the Messiah, the Son of the Blessed One?' 'I am,' said Jesus. 'And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.' The high priest tore his clothes. 'Why do we need any more witnesses?' he asked. 'You have heard the blasphemy. What do you think?' They all condemned him as worthy of death. Then some began to spit at him; they blindfolded him, struck him with their fists, and said, 'Prophecy!' And the guards took him and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she looked closely at him. 'You also were with that Nazarene, Jesus,' she said. But he denied it. 'I don't know or understand what you're talking about,' he said, and went out into the entrance. When the servant-girl saw him there, she said again to those standing round them, 'This fellow is one of them.' Again he denied it. After a little while, those standing near said to Peter, 'Surely you are one of them, for you are a Galilean.' He began to call down curses, and he swore to them, 'I don't know this man you're talking about.' Immediately the cock crowed the second time. Then Peter

remembered the word Jesus had spoken to him: 'Before the cock crows twice you will disown me three times.' And he broke down and wept. Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate. 'Are you the king of the Jews?' asked Pilate. 'You have said so,' Jesus replied. The chief priests accused him of many things. So again Pilate asked him, 'Aren't you going to answer? See how many things they are accusing you of.' But Jesus still made no reply, and Pilate was amazed. Now it was the custom at the festival to release a prisoner whom the people requested. A man called Barabbas was in prison with the rebels who had committed murder in the uprising. The crowd came up and asked Pilate to do for them what he usually did. 'Do you want me to release to you the king of the Jews?' asked Pilate, knowing it was out of self-interest that the chief priests had handed Jesus over to him. But the chief priests stirred up the crowd to get Pilate to release Barabbas instead. 'What shall I do, then, with the one you call the king of the Jews?' Pilate asked them. 'Crucify him!' they shouted. 'Why? What crime has he committed?' asked Pilate. But they shouted all the louder, 'Crucify him!' Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified. The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. They put a purple robe on him, then twisted together a crown of thorns and set it on him. And they began to call out to him, 'Hail, king of the Jews!' Again and again they struck him on the head with a staff and spat on him. Falling on their knees, they paid homage to him. And when they had mocked him,

they took off the purple robe and put his own clothes on him. Then they led him out to crucify him. A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. They brought Jesus to the place called Golgotha (which means 'the place of the skull'). Then they offered him wine mixed with myrrh, but he did not take it. And they crucified him. Dividing up his clothes, they cast lots to see what each would get. It was nine in the morning when they crucified him. The written notice of the charge against him read: the king of the jews. They crucified two rebels with him, one on his right and one on his left.

This is the gospel of the Lord

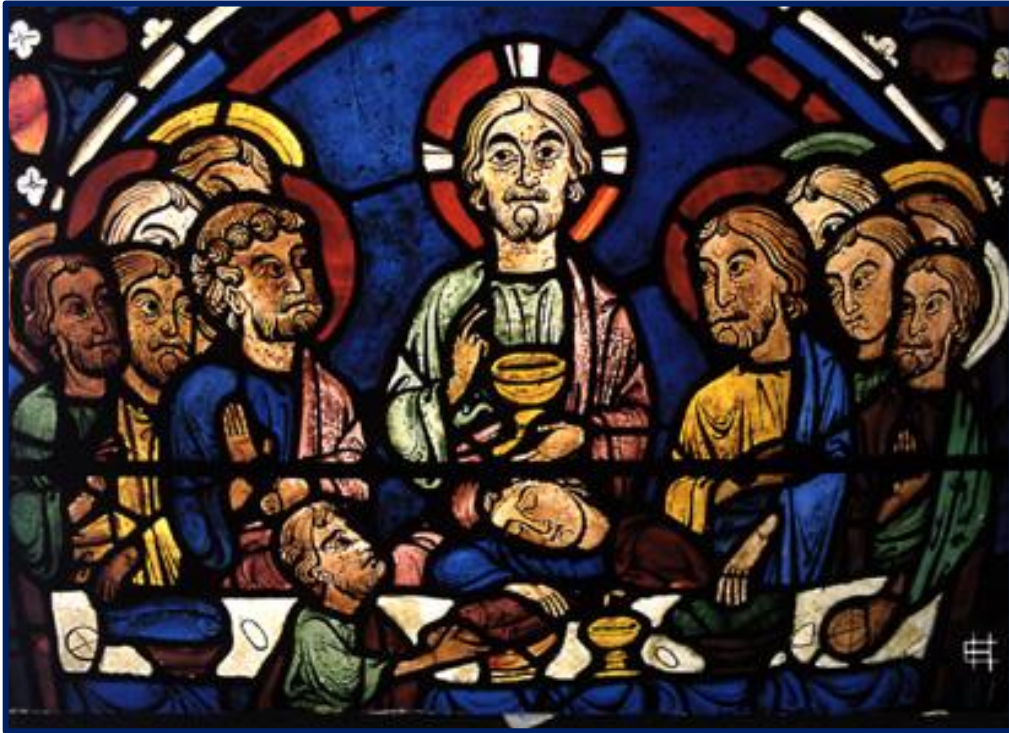
Praise to you Lord Jesus Christ



THE PROPERS

Sentence: At the name of Jesus, every knee shall bend, in heaven and on earth and under earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Collect: God of all, you gave your only begotten Son to take the form of a servant, and to be obedient even to death on a cross: give us the same mind that was in Christ Jesus that, sharing in his humility, we may come to be with him in his glory, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**



The Last Supper – Chartres Cathedral stained Glass

Maundy Thursday – 28 March 2024 – 6.00pm for 6.30pm

A Simple Christian Seder Meal

A Passover Seder meal is a religious meal that celebrates the festival of Passover, which commemorates the Exodus of the Jewish people from Egypt.

The word seder means "**order**" in Hebrew, and the meal follows a script that includes reading, storytelling, singing, and eating symbolic foods. The seder is usually held on the first and sometimes second night of Passover.

It has become our tradition in the Parish to celebrate a Simple Christian Seder Meal - which still tells the story of the Exodus from Egypt, but also allows us to commemorate our freedom to follow Jesus - in faith, hope & love.

It is a relaxing service - with symbolic readings, foods and fellowship that help us to understand the significance of Jesus' Last Supper with the disciples.

We would love you to join us.

Would you kindly RSVP to Rev - 0438 233 630 or Sandra - 0408 991 235 by Tuesday evening (at the latest) if you are planning to come to make it easier for catering purposes please.

PLEASE BRING A PLATE TO SHARE

BYO drink. BYO friend. BYO Open Heart.

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