

Anglican Parish of Warracknabeal

Warracknabeal, Areegra, Minyip, Hopetoun, Brim

Lent 1

26 February 2023

Sunday Services: 10.30am & 5.00pm Warracknabeal
12.00pm Parish Luncheon



Keep Changing

Richard Rohr writes:

Immediately after the temptation in the desert, Jesus goes out to Galilee and there he begins to preach. His initial preaching is summed up in the verse, "Repent, for the kingdom of God is at hand" (Matthew 3:2; Mark 1:15). It is a theologically packed statement. What does the word "repent" mean? First of all, it doesn't mean to beat ourselves up or to feel bad about ourselves. "Repent" (or *metanoia* in Greek) means to turn around, to change. The first word that comes out of Jesus' mouth is *change*—be willing to change.

People who are not willing to change are not willing to turn away from themselves. What we're in love with usually is not God. We're in love with our way of thinking, our way of explaining, our way of doing. One of the greatest ways to protect ourselves from God, and to protect ourselves from truth and grace, is simply to buy into some kind of cheap conventionalism and call it tradition.

But the great traditions always call people on a journey of faith to keep changing. There's no other way this human personality can open up to all that God is asking of us. There's no way we can open up to all we have to learn, all we have to experience, unless we're willing to let go of the idols of yesterday and the idols of today. The best protection from the next word of God is the last word of God. We take what we heard from God last year and we build a whole system around it, and then we sit there for the rest of our lives.

Immediately after he begins his preaching, Jesus calls his first four disciples. The way I see people transformed today sure doesn't happen this quickly. Jesus just says, "Follow me" and immediately they left their nets and followed him (Matthew 4:20). Now, maybe it happened that way; I don't want to say it didn't. But what I do want to say is that a true disciple will have that kind of readiness. I'd be more likely to think that this was maybe a process of ... (*cont back page*)



Prayer in the Parish

In the Parish & Beyond:

- +Garry; the people in Parish of Horsham & Fr Robert;
- For Nola Browell;
- For Fr Nagi Habib;
- For Belinda – undergoing surgery & for a swift recovery;
- For the people of Ukraine;
- For the people of Auckland; Chile; Türkiye; Syria; South Sudan; Democratic Republic of Congo;
- For those experiencing grief;
- For those living with illness and disease;
- For Christian Emergency Food Centre;
- For those we love – near and far away;
- For our farmers and suitable rest before the cropping cycle starts again;
- For all those in Agricultural Industry;
- For our Ag Businesses in region;
- For our personal Lenten journeys – that we may be open to God’s voice and guidance;
- For the Catering Team;
- For those celebrating birthdays and anniversaries and milestones;

Years Mind: Brian Middleton, Bob Butler, Julie Rasmussen, Raymond Mann, Jean Westerland

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

Services – March

Lent 1 – 26 February

10.30am & 5.00pm Warracknabeal
12.00pm Parish Luncheon

Thursday 02 March

Lenten Reflection in Rectory 6.00-8.00pm with simple meal

Lent 2 – 05 March

9.30am & 5.00pm Warracknabeal
11.00am Areega

Wednesday 08 March

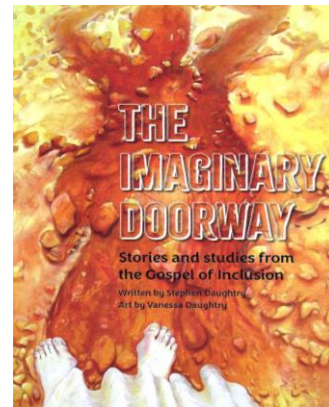
Lenten Reflection in Rectory 4.00-6.00pm

Lent 3 – 12 March

9.30am & 5.00pm Warracknabeal

Lent 4 – 19 March

9.30am Warracknabeal
5.00pm Retreat in Daily Life begins



Rev James has 9 Lenten study booklets from ABM – “The Imaginary Doorway”. If you would like a copy – get in touch! *(You don’t need to attend the study to get a booklet)*

Lenten study dates:

In Rectory – all ages welcome

Thurs 02 March: 6.00-8.00pm (meal)
Weds 08 March: 4.00-6.00pm
Thurs 16 March: 6.00-8.00pm (meal)
Weds 22 March: 4.00-6.00pm
Tues 28 March: 5.00-7.00pm

TODAY'S READINGS

LENT 1

First Reading : Genesis 2:15 – 3:1-7

A reading from the book of Genesis

The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.'³ Now the snake was more crafty than any of the wild animals the Lord God had made. He said to the woman, 'Did God really say, "You must not eat from any tree in the garden"?' The woman said to the snake, 'We may eat fruit from the trees in the garden, but God did say, "You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die."' 'You will not certainly die,' the snake said to the woman. 'For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.' When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realised that they were naked; so they sewed fig leaves together and made coverings for themselves.

This is the word of the Lord

Thanks be to God

Psalm: 32:1-2, 5, 11

Response: I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation

1. Blessed is he whose transgression is forgiven, whose sin is covered.
Blessed is the man to whom the Lord

2. imputes no iniquity,
and in whose spirit there is no deceit. **(R)**
3. I acknowledge my sin to thee, and I did not hide my iniquity; I said, "I will confess my transgressions to the Lord"; then thou didst forgive the guilt of my sin **(R)**
4. Be glad in the Lord, and rejoice, O righteous, and shout for joy, all you upright in heart! **(R)**

Second Reading: Romans 5:12-21

A reading from the letter of Paul to the Romans

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned – To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come. But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! Nor can the gift of God be compared with the result of one man's sin: the judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ! Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in

justification and life for all people. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

This is the word of the Lord

Thanks be to God

Gospel Acclamation:

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

One does not live on bread alone, but on every word that proceeds out of the mouth of God

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

Gospel:

Matthew 4:1-11

A reading from the Holy Gospel according to Matthew

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting for forty days and forty nights, he was hungry. The tempter came to him and said, 'If you are the Son of God, tell these stones to become bread.' Jesus answered, 'It is written: "Man shall not live on bread alone, but on every word that comes from the mouth of God."' Then the devil took him to the holy city and set him on the highest point of the temple. 'If you are the Son of God,' he said, 'throw yourself down. For it is written: "He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'" Jesus answered him, 'It is also written: "Do not put the Lord your God to the test.'" Again, the devil took him to a very

high mountain and showed him all the kingdoms of the world and their splendour. 'All this I will give you,' he said, 'if you will bow down and worship me.' Jesus said to him, 'Away from me, Satan! For it is written: "Worship the Lord your God, and serve him only."' Then the devil left him, and angels came and attended him.

This is the gospel of the Lord

Praise to you Lord Jesus Christ

The Propers

Sentence: We do not live by bread alone, but by every word that comes from the mouth of God.

Collect: O Lord, who for our sake fasted forty days and forty nights: give us grace to use such abstinence, that, our flesh being subdued to the spirit, we may ever obey your godly will in righteousness and true holiness; to your honour and glory, who live and reign with the Father and the Holy Spirit, one God, world without end. **Amen.**

(from front page) ... some conversations over a few weeks. And Jesus said, "Hey, I'm into something. Do you want to be a part of it? Let's go."

I hope we realize that we're all called to discipleship the same way. We hope that the point comes when we're ready to let go of our nets. What are our nets? Our security systems. Fishing is Simon and Andrew's economic livelihood, and Jesus says to let go of it. He says, "I'm going to teach you how to fish in a new way, to fish for people" (Matthew 4:19). What he means is that he's going to give them a new vocation. What is God asking us to do? Where is God asking us to go?

[Richard Rohr, *The Four Gospels* (Albuquerque, NM: Center for Action and Contemplation, 1987)]