



# Anglican Parish of Warracknabeal

Warracknabeal, Areegra, Minyip, Hopetoun, Brim

**Pentecost 15**  
**05 September 2021**

Hello Everyone!

## ZOOM Church this Sunday – 10.30am

Join ZOOM Meeting:

<https://us02web.zoom.us/j/9687959206?pwd=VzZOR3dIWwB4dTFZY1hQVTJjR3dKdz09>

Meeting ID: 968 795 9206 / Passcode: 304651

**How good is Spring?**

**The warmth = great! The wind = not so great. The blossom = stunning.  
The 'hay-fever' = 'snuffling'. Change = inevitable and needs to happen...**

**I was hoping that with the change of season came some 'fresh' news of easing of restrictions and more freedoms in relation to the times we're in. Alas, it seems we cannot have it all our own way. There is still our need to rely on 'those who know better' regarding how we can move and have our being within our community. It reminds me constantly, on how I try and 'corner' God from time to time - expecting certain things to happen that benefit me and my wellbeing at the cost of another.**

**It's all very tricky really isn't it.**

**"God, grant me the serenity to accept the things I cannot change; the courage to change the things I can; and the wisdom to know the difference. " Reinhold Niebuhr**

**We're living in the lucky country - let's be thankful, and continue to reach out to each other. Let us make the changes we need within our own hearts and lives to make life more meaningful and valuable. Do not fear! Rev**



## Prayer in the Parish

### In the Parish & Beyond:

- +Garry; Registrar, Bishop-in-Council;
- For the people of Afghanistan, Haiti, Syria, all those in Refugee camps;
- Peter & Dianne; Nola Browell;
- Project Regenerate; SHINE via ZOOM this Sunday;
- Daily outreach to friend, family and neighbour;

### Community:

- For rain & all our farmers;
- For all our teachers, ES staff, Principals and students of our schools;
- For all those feeling energized, creative, our ability to adapt, discovering new skills;
- For all feeling annoyed and 'trapped';
- All facing natural disaster and disease;
- All COVID consequences;

**Years Mind:** Margaret Powell, Dorothy Newell, Monie Forsyth, Marie Griffiths, Noel Parsons, Kevin Thompson, Rhonda Taylor, Margaret Wood

### Bishop Garry's youTube message

Pentecost 14 – 'The Commandment of God and Human Tradition'

<https://youtu.be/c4WN3I7trYs>

# Choose LIFE!

(Deuteronomy 30:19)

## Service Times September

### Pentecost 15 – 05 September

10.30am ZOOM Church

*Join Zoom Meeting*

<https://us02web.zoom.us/j/9687959206?pwd=VzZOR3dIWwB4dTFZY1hQVTJjR3dKdz09>

Meeting ID: 968 795 9206

Passcode: 304651

### Pentecost 16 – 12 September

9.30am & 5.00pm Warracknabeal

8.30-12.30pm Coffee Van

### Pentecost 17 – 19 September

10.30am Warracknabeal

One Service Only



**Continuing!**

**Kilometres travelled**

**5,244.35**

**Pledged & Donated**

**\$20,085**

**[Target \$25,000]**

**Donations are still being accepted. Contact Rev for details. Thank you to everyone who has made a contribution to Rev's Rev!**

**IGA – Thank you 'lap' = 11 Sept**

*Don't feel like cooking – get in touch with 'Woodbine Services' who do super tasty and freshly cooked meals with free delivery every day of the week. I hear on the grapevine that Friday's meal is ridiculously good bang for your buck and would sustain a man (or a woman if you are one) during a COVID lockdown.*

*Contact: Woodbine Services -*

**5398 2166 day prior to meal need.**

# TODAY'S READINGS

## PENTECOST 15

First Reading: Proverbs 22:1-2, 8-9, 22-23

### ***A reading from Proverbs***

A good name is more desirable than great riches; to be esteemed is better than silver or gold. Rich and poor have this in common: The Lord is the Maker of them all. Whoever sows injustice reaps calamity, and the rod they wield in fury will be broken. The generous will themselves be blessed, for they share their food with the poor. Do not exploit the poor because they are poor and do not crush the needy in court, for the Lord will take up their case and will exact life for life.

This is the word of the Lord

**Thanks be to God**

Psalm: 146

### ***Response: Praise the Lord, my soul!***

1. The God of Jacob keeps faith forever,

secures justice for the oppressed,  
gives food to the hungry.

The LORD sets captives free. **(R)**

2. The LORD gives sight to the blind;  
the LORD raises up those who were bowed down.

The LORD loves the just;  
the LORD protects strangers. **(R)**

3. The fatherless and the widow the LORD sustains,

but the way of the wicked he thwarts.

The LORD shall reign forever;  
your God, O Zion, through all generations. Alleluia. **(R)**

Second Reading: James 1:17-27

### ***A reading from the letter of James***

My brothers and sisters, believers in our glorious Lord Jesus Christ must not show favouritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in filthy old clothes also comes in. If you show special attention to the man wearing fine clothes and say, 'Here's a good seat for you,' but say to the poor man, 'You stand there' or 'Sit on the floor by my feet,' have you not discriminated among yourselves and become judges with evil thoughts? Listen, my dear brothers and sisters: has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? But you have dishonoured the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court? Are they not the ones who are blaspheming the noble name of him to whom you belong? If you really keep the royal law found in Scripture, 'Love your neighbour as yourself,' you are doing right. But if you show favouritism, you sin and are convicted by the law as law-breakers. For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, 'Go in peace; keep warm and well fed,' but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.

This is the word of the Lord

**Thanks be to God**

## Gospel Acclamation:

Alleluia! **Alleluia!**

Jesus proclaimed the Gospel of the kingdom and cured every disease among the people. **Alleluia!**

## Gospel:

Mark 7:24-37

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

Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet. The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter. 'First let the children eat all they want,' he told her, 'for it is not right to take the children's bread and toss it to the dogs.' 'Lord,' she replied, 'even the dogs under the table eat the children's crumbs.' Then he told her, 'For such a reply, you may go; the demon has left your daughter.' She went home and found her child lying on the bed, and the demon gone. Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. There some people

brought to him a man who was deaf and could hardly talk, and they begged Jesus to place his hand on him. After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spat and touched the man's tongue. He looked up to heaven and with a deep sigh said to him, 'Ephphatha!' (which means 'Be opened!'). At this, the man's ears were opened, his tongue was loosed and he began to speak plainly. Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. People were overwhelmed with amazement. 'He has done everything well,' they said. 'He even makes the deaf hear and the mute speak.'

This is the gospel of the Lord

**Praise to you Lord Jesus Christ**

### THE PROPERS

**Sentence:** So speak and so act as those who are to be judged by the law of liberty.

**Collect:** Almighty and everlasting God, increase our faith, hope and love, and, that we may receive all you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

**Amen.**

## ***I Dare You To Ask Rev That***

*This week: Part II - Religion and the Universe - [https://youtu.be/c\\_33eeaGLYU](https://youtu.be/c_33eeaGLYU)*

*I hope that you enjoy this episode - and you have permission to recommend or pass them onto friends and family and neighbour.*

*Last week's release: Part I - Getting to know you - <https://youtu.be/erFJvG4x6XI>*

*"Part III - God" will be released 09 Sept and "Part IV - The Bible, Church and other stuff" on 12 Sept. If you have further questions or would like more information on the episodes you have seen - get in touch with Rev. There is a possibility of another 'series' in 2022.*

*Rev James Wood: P: 5398 1251 M: 0438 233 630 E: [warrackanglican@gmail.com](mailto:warrackanglican@gmail.com)*

Sometimes with tricky Gospel passages - it's just better to get the experts to explain it - so here it is.

[Source - <https://www.workingpreacher.org/commentaries/revised-common-lectionary/ordinary-23-2/commentary-on-mark-724-37-5>]

## Commentary on Mark 7:24-37

C. Clifton Black

Mark has juxtaposed stories in 7:24-30 and 7:31-37 as mirror images of each other. Both focus on unfortunate people suffering infirmities that isolate them from society (verses 25a, 32a). Something from within the daughter and the deaf man incapacitates them: a demon (verse 30), ear-stoppage (verse 33b), or speech-blockage (verse 35). Proxies intercede on their behalf, kneeling before (verse 25) or begging (verse 32) Jesus. The tale of the Syrophenician woman begins with Jesus' failed attempt to escape notice (7:24b); the tale of the deaf man ends with Jesus' defeated order to tell no one (7:36a). The harder secrecy is pressed, the more widely the good news is broadcast (verse 36b): a contradiction pervading Mark (1:44-2:2; 6:31-33) and triply ironic for an account that ends with defiance of a gag order against reporting Jesus' removal of a speech impediment (7:35b-36).

The references to Tyre (verse 24), Syrophenicia (verse 26), Sidon, and the Decapolis (verse 31) are important: Jesus is traversing Gentile territory, despised by Jews (Ezekiel 26:1-28:19; Joel 3:4-8). In 2021 xenophobic reactions to border-crossings make worldwide headlines. Some things never change.

The differences between these tales are telling. Mark 7:33-34 itemizes Jesus' therapeutic technique: private treatment, palpation, spitting, looking to heaven, sighing, pronouncing the cure. Its confirmation is particularized: literally, "[the man's] hearing was opened up, and his tongue's shackle was released, and he spoke straight" (7:35). Beyond Jesus' declaration of the child's healing (verse 29) and its subsequent confirmation (verse 30), Mark 7:24-30 recounts no details of the exorcism. The little girl's healing takes place far removed from Jesus. The last verse in 7:31-37 is its punchline: ironically, Gentiles acclaim Jesus with an Old Testament paraphrase (Isaiah 35:5-6). Verse 30 is anticlimactic in Mark 7:24-30, whose interest lies in the thrust and parry between Jesus and the woman in 7:27-29.

She is a Gentile, "a Greek" (Romans 1:16; Galatians 3:28). Unconventionally for a woman in antiquity, she approaches Jesus for her daughter's exorcism. Nowhere in Mark has Jesus refused such assistance; exorcisms characterize the overthrow of Satan's kingdom by God's Son (1:21-28; 3:11-12, 23-27; 5:1-20; 9:14-29) and his disciples (6:7, 13). In 7:14-23 Jesus' teaching has abolished traditional distinctions between clean (Jews) and unclean (Gentiles). Therefore, Jesus' reply to this mother is disturbing. While not ignoring her (see also Matthew 15:23), he suggests a delay in her petition's fulfillment based on ethnic priority ("let the children be fed first") and the ignobility of "taking the children's bread and pitching it to the dogs" (7:27, my translation). For one who has just spoken of defilement that emerges from within (verse 23), it is Jesus who appears ignoble.

There's no escaping the ethnic slur built into "dogs" (*tois kynariois*; 1 Samuel 17:43; Revelation 22:15). The Jesus of history may have had little interaction with Gentiles for the reason given in Matthew 15:24: "I was sent only to the lost sheep of the house of Israel." Both Matthew (5:47; 6:7; 18:17) and Paul (Galatians 2:15) take a dim view of

Gentile conduct, even though they, like Mark and other New Testament authors, are dedicated to Gentile evangelization (Matthew 28:19; Acts 13:46; Galatians 1:16; Colossians 1:27).

What does the preacher do with Mark 7:27-29? Commentators repeatedly try to get Jesus off the hook, somehow, usually by imputing to Mark 7:27-29 a sweetener without textual basis. (“Little puppies ’aren’t offensive.”) That not only strains credulity; it undermines Mark, who, had he been as embarrassed as some of his interpreters, could have excised the pericope entirely (Luke did just that.) Others suggest that Jesus was testing the woman’s faith. While not out of character for the Markan Jesus (6:37-38), other possibilities are suggested by 7:27.

Jesus does not flatly refuse the woman’s request but does prioritize “the children” (*ta tekna*: presumably, Israel) as primary beneficiaries. In antiquity a child occupied a station of claimless vulnerability. Even children, however, are fed before lapdogs. While we reel from this affront, the Syrophenician woman executes some comedic jujitsu, twisting Jesus ’ maxim to deliver the retort best suiting her situation: “Sir [*Kyrie*], even house-dogs under the table scarf down the kids ’bitty scraps” (7:28 my translation).

Her acknowledgement of Jesus ’ superiority, the implied acceptance of his insult, the lowering of self beneath the table, the subtle shift in Greek from one term for “children” to another (*paidia*) that blends immaturity and servanthood, acceptance of crumbs: all these elements anticipate Jesus ’ own definitions of discipleship (9:33-37; 10:13-16), congruent with the Son of Man’s self-condescension (8:31; 10:41-45). That is what makes “this word” so apt and so convincing (7:29). Jesus more than concedes the quick-witted moxie of a female foreigner. He ratifies her claim to the gospel on the very grounds that he himself will explain in 10:28-31. She is not disappointed (7:30).

In the context of Mark 7:1-23, this Sunday’s lection proves that Jesus ’ offensiveness is a fact we must face. A conservative congregation will be affronted by Jesus ’ claim that defilement comes from within, not from without (7:15, 23). Liberal Christians resist the notion that a socially progressive Jesus would say what Mark ascribes to him in 7:27 or, worse, that the Gentile so insulted would accept the slur (7:28). The deeper question is whether we can follow a Christ so repulsive as to die by crucifixion (15:22-41). Jesus flummoxes everyone who boxes him into conventional expectations: the pious (2:1-3:6; 7:1-23), his family (3:19b-21), his disciples (8:33), and even some petitioners (7:24-30).

If we, too, are not gobsmacked, it’s a safe bet that we have domesticated Jesus and have neutered the gospel.



**“The woman who put three pennies in the temple treasury box performed a miracle just like the miracle of the five loaves and three fish; her three pennies were transformed into abundance.” Søren Kierkegaard**

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## GRATITUDE DIARY

Latest research suggests that 'Gratitude' is one of the best ways to tackle depression, dis-engagement and is a "pick me up" that we can all 'administer' to ourselves no matter who or where we are - or what we may be going through. Here's a simple little "Gratitude Diary" you might like to do every day this week.

Someone in my life I am grateful for:

Something material I am grateful for:

A situation in my life that I am grateful for:

An experience I had that I am grateful for:

Something about myself I am grateful for:

Something that went well for me: