



**27<sup>th</sup> August 2023**

**Thirteenth Sunday After  
Pentecost**



**Hymns: 351 583 505 592**

**Sentence**

If any should want to become my disciple, let him deny himself, take up his cross and follow me. (*Matthew 16:24-25*)

**The Collect**

O God, whose Son has shown the way of the Cross to be the way of life: transform and renew our minds that we may not be conformed to this world but may offer ourselves wholly to you as a living sacrifice through Jesus Christ our Saviour; who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

**First Reading**

*A reading from the book of Exodus, chapter 3, beginning at verse 1.*

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, 'I must turn aside and look at this great sight, and see why the bush is not burned up.' When the Lord saw that he had turned aside to see, God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am.' Then he said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' He said further, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God. Then the Lord said, 'I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.' But Moses said to God, 'Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?' He said, 'I will be

with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.’ But Moses said to God, ‘If I come to the Israelites and say to them, “The God of your ancestors has sent me to you”, and they ask me, “What is his name?” what shall I say to them?’ God said to Moses, ‘I AM who I am.’ He said further, ‘Thus you shall say to the Israelites, “I AM has sent me to you.”’ God also said to Moses, ‘Thus you shall say to the Israelites, “The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you”’: This is my name for ever, and this my title for all generations.

*Hear the word of the Lord.*

**Thanks be to God.**

### **Responsorial Psalm**

*Psalm 105:1-6*

**R: Remember the works of the Lord.**

O give thanks to the Lord, call on his name, make known his deeds among the peoples. Sing to him, sing praises to him; tell of all his wonderful works. **R...**

Glory in his holy name; let the hearts of those who seek the Lord rejoice. Seek the Lord and his strength; seek his presence continually. **R...**

Remember the wonderful works he has done, his miracles, and the judgements he has uttered, O offspring of his servant Abraham, children of Jacob, his chosen ones. **R...**

### **Second Reading**

*A reading from Paul’s Letter to the Romans, chapter 12, beginning at verse 9.*

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, ‘Vengeance is mine, I will repay, says the Lord.’ No, ‘if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.’ Do not be overcome by evil, but overcome evil with good.

*Hear the word of the Lord.*

**Thanks be to God.**

## **The Gospel Acclamation**

**Alleluia! Alleluia!**

Jesus said: let them deny themselves, take up their cross and follow me.

**Alleluia!**

*The Gospel of our Lord Jesus Christ according to Matthew, chapter 16, beginning at the 21<sup>st</sup> verse.*

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

From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, 'God forbid it, Lord! This must never happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me; for you are setting your mind not on divine things but on human things.' Then Jesus told his disciples, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? 'For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.'

*For the Gospel of the Lord.*

**Praise to you Lord Jesus Christ**

## **Prayers of the People**

Lord, we bring our prayers to the foot of your Cross, in the hope that you would heed our supplications for the lost and the needy, and help us to carry their burdens as you carried ours.

We pray for a greater generosity of spirit to permeate the human race; for recognition of gifts and talents before appearances; for a world that does not count the worth of a person in monetary terms; and for cheerfulness in self-sacrifice, rather than in supplying oneself before others.

Lord, in your mercy,

**Hear our prayer.**

We pray for renewal and revival in your holy church; for an end to divisions; for sober and selfless ministers to be raised up in our communities; for courage to teach the Christian ethos and reinforce good moral standards, even when society tries to carve its own agenda into vulnerable people.

Lord, in your mercy,

**Hear our prayer.**

We pray for the forgotten members of our community; those who come to us for material aid, and who would benefit from spiritual guidance; help us to feed the hungry in spirit as well as bodily hunger; help us to plant new faith in those who may have lost their way to the Cross.

Lord, in your mercy,

**Hear our prayer.**

We pray for the sick and suffering; for all in hospital, undergoing treatment and awaiting test results; for those who live with cancer, their families and friends; that you would ease their pain and comfort their fear. We pray especially for those on our parish prayer list: *Father John Young, Jeanne Jones, Michelle Peponas, Bill Edge, Sharon and John Simpson, Anni Grimwade, Madeline Allen, Elaine Haddock, Belinda Shannon, Jim Chatz, Barry Watts, Ray Daly, Val Watts, Gwen Bushell, Debbie Chilcott, Beryl and Geoff Kirby, Fiona Mctier, Russel Taylor, David Valentine, Margaret Taylor, Peg and Ken Raeburn, Bishop John Parkes, Glenda McDonald, Edie Simpson, Bruce Seaman, Thomas De Sousa, Mary Cassar, Vince Fazio, and Adeline Bickley.*

Lord, in your mercy,

**Hear our prayer.**

We pray for the faithful departed, that all who look to the Cross may see it as the way to eternal life; and for those who mourn the loss of loved ones, that they may be cognisant of the living Christ, walking with them in their pain. We remember those whose year's mind occurs at this time: *Melva Wicking, Leesa Zyteck, Shirley Ford, Jane Horwood, Keith Winnell, John Hazlewood, Brittany Quigg, Elizabeth Coram, Marlyn Gordon, Anne Stanmore, Elizabeth Walsh, Barbara Fletcher.*

Rest eternal grant unto them, O Lord, **and let light perpetual shine upon them.**

Lord, in your mercy,

**Hear our prayer.**

Almighty God, you have promised to hear our prayers.

**Grant that what we have asked in faith, we may by your grace receive; through Jesus Christ our Lord. Amen.**

## Notices

### **Combined Diocesan Clergy Conference**

Fr. David will be away in Melbourne from Monday 4<sup>th</sup> September to Thursday 7<sup>th</sup> September, joining clergy from the Wangaratta and Riverina Dioceses on their combined conference.

### **Love in Action**

Love in Action would like to thank those who bought items to give to our men to celebrate Fathers' Day. This week we are asking for tea and coffee. We would also like to thank the Op Shop for providing shoes and bedding for one of our families. Much appreciated.

### **Bible Study**

Our next Bible Study session is Tuesday 12<sup>th</sup> September, at 7.30pm, at Christ Church Kilmore. All are welcome to join, as we continue our journey through Jeremiah.

### **Art Exhibition**

Fr. David is having a solo exhibition of his artwork on Friday 15<sup>th</sup> and Saturday 16<sup>th</sup> of September, at St Mark's Anglican Church Balnarring. The exhibition is open 10am to 4pm both days, with an artist talk at 5pm on the Friday. All are welcome.

### **Hakuna Matata Children's Choir**

We have been offered the prospect of the Hakuna Matata children's choir from Kenya performing at Christ Church, most likely some time in February 2024. They contribute to the welfare of orphans in Africa as they tour Australia. This will only be possible if we are able to find ways to accommodate the 15 young members and their 4 guardians over the weekend in which they perform. If you would be willing to help with accommodation, or have ideas as to how we might achieve this, please contact Fr. David.

**Direct Debit /EFT Offerings** – Account details: BENDIGO BANK – Account Name 'Anglican Parish of Kilmore;' BSB 633-000; Account Number 158946921.  
Reference: Offertory. An EFTPOS machine is available at Kilmore.

## This Week in the Parish:

**Monday 4<sup>th</sup> September:** 10am-12pm Op Shop Trading

**Wednesday 6<sup>th</sup> September:** NO Aged Care Services, Fr. David away

**Thursday 7<sup>th</sup> September:** NO Mass at Broadford

10am-12pm: Op Shop Trading

**Friday 8<sup>th</sup> September:** 10.30am: Blue Cross RACF Service

10am-12pm: Op Shop Trading

**Saturday 9<sup>th</sup> September:** 10am-12pm: Op Shop Trading

<b>Next Sunday 10<sup>th</sup> September: Fifteenth Sunday After Pentecost: Exodus 12:1-14;</b>		
Christ Church, Kilmore	9.00am	Holy Eucharist
St Matthew's, Broadford	11.00am	Morning Prayer
St Stephen's, Tallarook	11.00am	Holy Eucharist
Transfiguration, Pyalong	---	---

## Weekly Scripture Readings

	<b>Morning Prayer</b>	<b>Evening Prayer</b>
<b>Monday 4<sup>th</sup> September</b>	Ps 11; 12	Ps 13; 14
	1 Kings 2:28-46	Job 6:14-7:6
	Acts 23:12-24	1 John 1
<b>Tuesday 5<sup>th</sup> September</b>	Ps 15; 16	Ps 17:1-16
	1 Kings 3:1-15	Job 7:7-21
	Acts 23:25-24:9	1 John 2:1-11
<b>Wednesday 6<sup>th</sup> September</b>	Ps 18:1-31	Ps 18:32-52

	1 Kings 3:16-28	Job 8
	Acts 24:10-27	1 John 2:12-17
<b>Thursday 7<sup>th</sup> September</b>	Ps 19	Ps 119:1-16
	1 Kings 4:20-34	Job 9:1-24
	Acts 25:1-12	1 John 2:18-29
<b>Friday 8<sup>th</sup> September</b>	Ps 20; 21:1-13	Ps 24; 26
<i>Birth of Mary, Mother of Our Lord</i>	1 Kings 5	Job 9:25-10:7
	Acts 25:13-27	1 John 3:1-10
<b>Saturday 9<sup>th</sup> September</b>	Ps 22:1-22	Ps 22:23-32; 23
	1 Kings 6:1-14	Job 10:8-22
	Acts 26:1-18	1 John 3:11-24

### **Parish Contacts**

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### **Parish Wardens:**

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**Facebook page link: <https://www.facebook.com/AnglicanKilmore/>**  
**or you can type in Anglican Parish of Kilmore Facebook into the**  
**search bar and it should come up. It's also on the link Services**  
**Online on the website.**

## Thoughts for the Week

Bit of a tricky one this time. As communities of the Christian faith, one would argue that we are called to be welcoming, hospitable, empathetic, accepting and understanding. A sort of 'come as you are' theology that has permeated a Church in damage control or emergency lights mode for some time. Crudely, 'we'll take whoever we can get'. My challenge to this mode of thinking, however, is this: once we have accepted those who 'come as they are', do we keep accepting them as they are? Rather, should we keep accepting them? If I can refer to scripture for a moment (I know, what a strange thing for a priest to do), when Jesus heals paralytics, demoniacs and so forth, those healed have lived with the condition for some time. One theological point about the healing stories is that Jesus transforms or reverses not only a certain condition of body or mind, but also the way of life that is associated with prolonged ailment. The man by the pool in John 5, for instance, has been complaining of decrepitude for decades, and Jesus immediate response to him is: 'do you even want to be made well?' Elsewhere, such as the woman caught in adultery in John 8, Jesus' response to the woman is: 'I do not condemn you, therefore sin no longer'. Physical dysfunction in scripture is allegory for spiritual dysfunction, and in some cases social dysfunction. Nonetheless, Jesus seeks to heal and transform a dysfunctional life form into a functional, responsible one. We are challenged, I believe, into a posture of mercy when welcoming the unloved, but not into one of dragging them along for the ride, as it were. In other words: come as you are, by all means, but don't stay as you are. Faith is transformative, and those who are not transformed are simply (brutally so perhaps) not taking their faith seriously. Jesus came to call sinners, but not so that they would stay sinners. Those he came to heal were healed, but they, along with Jesus' followers, were also taught. They were taught to engage with their community, and the community itself were taught to rally not for the perpetuation of social and spiritual dysfunction, but how to deal with it constructively. Don't keep treading down the downtrodden; don't complete the cycle, break it. Welcome the sinner, but don't welcome the mindset that seeks to slip through the cracks and sin again. Religion is as much about education as it is hospitality. Jesus always loved. But Jesus love was always tough love.