

Forthcoming Services & Events

SERVICES

BURGHILL BENEFICE

18TH 7TH SUNDAY AFTER TRINITY

8.30am	St Peter's, Pipe-cum-Lyde	BCP Holy Communion
9.30am	St Andrew's, Moreton	Morning Prayer
9.30am	St Mary Magdalene, Stretton	Morning Prayer
11.00am	St Mary the Virgin, Burghill	Morning Prayer

19TH JULY ALL COVID RESTRICTIONS DUE TO BE LIFTED

25TH ST MARY MAGDALENE

8.30am	St Peter's, Pipe-cum-Lyde	BCP Holy Communion
9.30am	St Andrew's, Moreton	Parish Eucharist
9.30am	St Mary Magdalene, Stretton	Parish Eucharist
11.00am	St Mary the Virgin, Burghill	Parish Eucharist
4.00pm	St Mary Magdalene, Stretton	Memorial Service for Shirley Williams

Vicarage Summer Fete & BBQ

Last year everything was put on hold, including the Vicarage Summer Fete & BBQ which had rousing success the previous year. This year, we are back! Entry is free and I look forward to welcoming you all for a day of food and good old fashioned fun!



At the
Burghill Vicarage
14th August
2.00pm - 4.30pm



"Now the manna was like coriander seed, and its colour was like the colour of gum resin. 8 The people went around and gathered it, ground it in mills or beat it in mortars, then boiled it in pots and made cakes of it; and the taste of it was like the taste of cakes baked with oil. 9 When the dew fell on the camp in the night, the manna would fall with it "

Numbers 11:7-9

THE BURGHILL BENEFICE

7th Sunday After Trinity



READINGS: 2 Samuel 7.1-14a; Mark 6.30-34,53-56.
pages 558-

The Collect

Lord of all power and might, the author and giver of all good things: graft in our hearts the love of your name, increase in us true religion, nourish us with all goodness, and of your great mercy keep us in the same; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

The Reading

“Mark 6.30-34”

The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, ‘Come away to a deserted place all by yourselves and rest a while.’ For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

Homily

The feeding of the five thousand is one of those quintessential Jesus stories. Every account of the Gospel has this story in it because it captures a vision of Jesus that displays the entire Gospel. First of all, context. Around the 20 AD mark, the Roman Empire was in engaged in ramping up the productivity of the land in Israel and in particular, the Galilee because of its rich soil and water sources. There is one fundamental Faultline here in this approach. The Jewish lands had been occupied for centuries, yet Rome touched upon a sensitive spot over land productivity. You see, Rome understood that everything that they had conquered belonged to them. They believed in ramping up productivity because the vast Empire of Rome had a lot of hungry mouths to feed, and food was a form of, what we call now “soft power”. In other words, the citizens of Rome came first amongst the handouts from the emperor and bread was the major gift. Roman citizens could claim a monthly

bread handout from the Roman state. Non-citizens could not. They were pure imperialists and the nations belonged to Rome! Or so they thought.

Jews had a problem with this in a big way, because *the land belonged to God—no one else including Rome: “The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants”* (Lev 25:23). The land was covenanted to the Jewish people, Rome could not take it, for to do so, was to usurp God as King over all Israel.

In the midst of this land grab, Jesus is preaching the Kingdom of God (not Rome) and of God’s justice for the nations. God’s justice (unlike Rome’s), was fair and equitable. Many people in the crowd of Jesus had been disposed of their land and found themselves in dire poverty. They looked to God for justice in the face of an overbearing force, drunk on world domination. Jesus sits within the situation and the feeding of the five thousand screams of the justice of God and of the good news of Jesus. Here, Jesus, just like in the wilderness with Moses, feeds the hungry crowds with the bread of heaven and of hope. How good that meal must have tasted in the moths and in the hearts of those who hungered and thirsted for God’s justice! God’s compassion fell on them. In John’s account they were going to make Jesus king, which is an allusion to Jesus’ divine status.

Yet, Mark simply tells us that God cares for His people and that He will have compassion on us in our time of trial and that He will feed us His justice and give us Hope. Let us remember that in our continuing walk with God. Amen.