



3-9 July • Faith 24/7

## Peace to this house

 **Luke 10.1-11,16-20**

Jesus sent out 70 of his friends in pairs, to teach and heal people just as he was doing. He gave them instructions about what to do and warned them that it would not be easy. When they came back, they were very happy at what they had been able to do. They had helped to show people how God wanted them to live.

Now read **Luke 10.1-11,16-20** see p.2 for text.

### A note on the passage

Did you know that Jesus first sent out 12 of his friends, the ones we know as disciples, or the apostles? Then he sends out 70. His work was growing. It still is. Do you think he wants to send us to do his work too? What might that look like in practice?



During the week, get each person in the household to make a parcel with something simple at its centre, such as a sweet. Each day, wrap a new layer with a short prayer or message of hope placed in that layer. At the end of the week, play 'pass the parcels' – i.e. use all the parcels at the same time. You could invite friends and any visitors to join in. Ask people to read out the prayers/messages as they are revealed.



Where do you feel at peace or a sense of being blessed?

## WATCH

The film *Pay it forward* (2000, ) tells the story of a teacher who challenges his young students to think of an idea to change the world for the better and then to put it into action. That is, to do something as if you were paying someone back for something they have done for you – usually someone you don't even know – but the 'pay back' comes first; hence 'pay it forward'. If you can, watch the film. Talk about how you could do something for someone else and how it would make you feel. What would you choose to do to 'pay it forward'?



Go for a walk to a local pond. If this is not possible, use a bowl of water. Drop a pebble into the water and watch the ripples move outwards. Imagine your prayers to be like the ripples, spreading out to the circles of people in your thoughts, each of whom will receive a blessing by your prayers. So, when you drop in the first pebble, pray for people in your 'first' circle – friends, family and neighbours. Drop in another and pray for people in your local area. Then another for people in the wider world. And so on.

## COUNT

Draw large number shapes on a poster – 1, 2, 3... and so on. On each shape write something that you think of as a blessing or gift from God. As you write, think also of how you might share that blessing or gift with someone else. You could make an extra-large poster for the whole household. And you may need to count to more than 10!



Make a bookmark in the shape of a parcel to represent the gift that is God's blessing to us. Write 'May God's blessing surround you each day' (or similar) on the bookmark, and decorate it. As you are doing so, say thank you to God for all the good things you enjoy. Think of someone to whom you can pass on this sign of God's blessing.

# Holy Trinity & St Matthew's Church, Ronkswood

Weekly Newsletter and Reflections Trinity 3 Feast of St Thomas Sunday 3<sup>rd</sup> July 2022



Daily Readings for week commencing 4 <sup>th</sup> July 2022		
Monday	Judges 8: 22-end	Luke 15: 1-10
Tuesday	Judges 9: 1-21	Luke 15: 11-end
Wednesday	Judges 9: 22-end	Luke 16: 1-18
Thursday	Judges 11: 1-11	Luke 16: 19-end
Friday	Judges 11: 29-end	Luke 17: 1-10
Saturday	Judges 12: 1-7	Luke 17: 11-19

**Pray for those in need...** Please pray for the people of Ukraine...for those in need of God's healing touch...Heather, Dorothy, Pat, Sue, Joyce, Maureen, Shane, Bryn, Katie-Lou, Margaret and Alison... **Please pray for those who mourn the loss of a loved one...** remembering the souls of Maureen and Lynne

"On Saturday the 16th of July at 10.30am on Newtown Green field (by Ronkswood Community Centre) Newtown Green Community Groupe are holding a 'Blindfold Mile' in support of New College Worcester. People (all ages) are invited to take on the unusual and memorable challenge of walking a sponsored mile blindfolded whilst raising funds for NCW.

The aim is to spread awareness of vision impairment and allow people to experience some of the challenges that blind and partially sighted people overcome each day. Sponsor forms available soon.

## Think about it...

Much as we might wish it to, the Bible does not give Christians a clear answer about whether war is permitted or not. Most Christians probably believe that war should be avoided wherever possible, that a 'just war' may be waged only where peaceful democratic and political processes have been unable to resolve a dispute; and there

have always been Christians who believe that war should never be undertaken, no matter what the circumstances.

Many Christians see war as the result of a failure to live by God's standards, and there are certainly many promises in the Old Testament that war will come to an end in the perfect Kingdom of God (cf. Isaiah 2.4). The Bible does, however, give a number of fairly unequivocal instructions about issues of justice, the sanctity of life, resolving conflict and working for peace. These include defending the rights of the poor, widows and orphans, caring for the needy and helpless, and rescuing them from evil people (Psalm 82), and – most challengingly of all – loving your enemies (Matthew 5.44); for, in most circumstances, loving your enemies would not involve killing them.

From the conversion of Constantine in the early 4th century CE, into the early 20th century, many Christians accepted the idea of a 'holy' or 'just' war, popularised in the 13th century by Thomas Aquinas. As recently as 1915, the Bishop of London, Arthur Winnington-Ingram, described the First World War as a 'Holy War', although this must be understood in the context of the Victorian belief that Britain was chosen by God to bring the light of the Gospel to the world.

As the concept of the 'holy war' lost traction, so Christians turned to caring for war's victims. The foundation of Christian Aid in 1945 by British and Irish churches to help refugees perhaps marks one of the greatest turning points in the Church's history, when war became understood as an obstacle, rather than a road, to the kingdom of God.