

Rosewood, Marburg, Lowood, Hiddenvale

**THIRTEENTH SUNDAY AFTER PENTECOST  
30TH AUGUST 2020**

***Readings for Today:***

Exodus 3.1-15  
Psalm 105.1-6, 23-26 APBA 332  
Romans 12.9-21  
Matthew 16.21-28

***Sentence:***

If you want to become a disciple of  
Jesus, deny yourself, take up your  
cross and follow him.

*Matthew 16.24-25*



**Prayer of the day:**

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 for ever. Amen.

**SUNDAY SERVICE  
9AM St Luke's Rosewood**

**Zoom Meeting ID: 840 9353 1189**

**Meeting Password: 802649**

In our readings this week, we are reminded again of God's presence and identity as he burst into our lives.

In our Gospel reading from last week, Peter identified Jesus as 'the Messiah, the Son of the living God.' And today we hear of God speaking to Moses, who asks, who shall I say sent me, as he returns terrified to Pharaoh. God's reply, 'I am who I am'

Moses coming before God in the burning bush was asked to remove his sandals, as this was proclaimed by God himself to be Holy ground.

A place of awe. A Holy place, a place where God is present.

This leads us to reflect on what is Holy in our own lives and ask where we step away from the mundane and the everyday. Where do we in fact meet God, and when do we recognise him as he intervenes in our every day as he did Moses. Something to reflect on this week.

May the Lord be with you.

Revd. Louise

**Come Join Us This Week in the Parish:**

**Monday** 10.30am Bible Study. **On Zoom only.**

Zoom Meeting ID: **814 0790 7924**  
Meeting Password: **530434**

**Tuesday** Morning Prayer 9.30 am. St Luke's Outreach Centre.

**Wednesday** Morning Prayer 9.30am. All Saints' Marburg.

**Wednesday** Eucharist 9.30am St Luke's Rosewood

**Daily Readings for the coming week:**

**Mon:** 1 Corinthians 2. 1-5; Psalm 119.97-104; Luke 4.16-30

**Tue:** 1 Corinthians 2.10b-16; Psalm 145.8-14; Luke 4.31-37

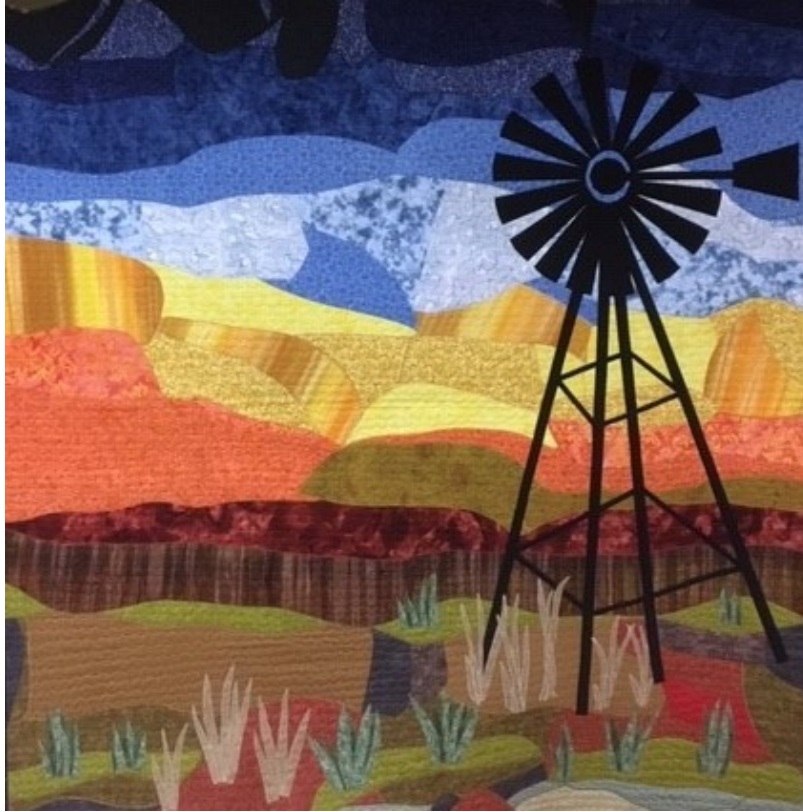
**Wed:** 1 Corinthians 3.1-9; Psalm 33.13-21; Luke 4.38-44

**Thu:** 1 Corinthians 3.18-23; Psalm 24.1-6; Luke 5.1-11

**Fri:** 1 Corinthians 4.1-5; Psalm 37.3-7; Luke 5.33-39

**Sat:** 1 Corinthians 4.6-15; Psalm 145.13-21; Luke 6.1-5

**Sun:** Exodus 12:1-14; Psalm 149; Romans 13:8-14; Matthew 18:15-20



Here's your opportunity to support the **Bush Ministry Fund** by purchasing a ticket to win this massive gorgeous quilt, measuring 1.8 x 2 Metres.

**Tickets are just \$2 each.**

Mrs Karen Frewin, the wife of The Reverend Terry Frewin from the Leichhardt Chinchilla Anglican Mission Area, has spent many hours making this quilt. The quilt is in Bishop Cam's office in Toowoomba, so you are welcome to go in and take a look.

With the help of the clever people in Diocesan finance in Brisbane, you can purchase a ticket online using your credit/Debit card.

<https://anglicanchurchsq.org.au/giving/bush-ministry-fund/>

**When you click on the link above**, the picture of the quilt is displayed, with instructions for buying a ticket. Good Luck!

**Prayers.**

Loving God,  
We bring before you all that is of concern on our minds and in our hearts.

- We pray for our brothers and sisters who are facing injustice and for those who suffer around them.
- Help us to confidently relinquish our worries and to hand them to you, as we live as people whose victory is already won.
- May we live this knowledge by our thoughts, words and actions in all that we do as we live each day with you.
- Help us like Moses to recognize the burning bush, and to respond to your presence in our everyday lives so that we might hear your voice, and be your presence in the places in which we live.
- We pray for those who may be suffering with the unexpected in body, mind or Spirit, and pray that your presence will uphold them and give them a sense of hope, healing and peace.
- We give thanks for the courage and example of those who have gone before us, and pray that we will also live our lives with courage as do those who care for others in these uncertain times.
- May you bless them, and keep them safe, and help us to celebrate your victory every day in our lives.

We ask these prayers in Jesus Christ's name.  
Amen

**Pray for those in need:**

We give thanks for prayers answered and ask for continued prayers for: May, Ruth Blair, Ann P., Robyn, Ian, Judy, Jonathon and Sam, Mary Pollard and family. We give thanks for the life of Brendon and pray for Mark at this time.

**Pray for those whose need is ongoing:**

Brenda and David, May, Lyn, Kevin Lee and family, Judy and Adrian, Mark, Graham and family, Wilma, Ron, Irene and Michael.

### Notices.

**Markets.** There has been a request from our very hard working market organizers for a younger group to take over the markets. This is necessary for our markets to continue. To this end we are calling a meeting on Saturday 12th of September at 9.30am at the Outreach Centre Rosewood, for anyone who might be interested in helping support the markets and help coordinate and manage them into the future. We are very grateful for the many years of hard work from our dedicated parishioners who have seen the markets through to this stage, and for their guidance as we move forward to the next era of the markets.

**Bible study** this week will be on zoom only. All welcome.

**Registering for Sunday services.** Thank you to those who have been registering for Sunday services, this is a reminder that we still need to register please, a voice mail, or text message to 0402-482-174 would be appreciated.

**Thank you** to all the people who are working hard behind the scenes for our parish. Those cleaning our churches, and maintaining our grounds. Our hardworking treasurer and Courtney for compiling the weekly newsletter. Those helping with office duties and taking responsibility for the COVID procedures each week. We can give thanks that we are all safe and live in such a caring community.

**Palm Trees** . We have been informed that a palm tree is touching the electricity wires at All Saints Marburg. To this end two of the trees are going to be removed by the electricity board. Thank you to those in the community who have organized this.

**Wednesday services.** We will be having 2 services in the parish from Wednesday 2nd of September, at St Luke's Rosewood and All Saints Marburg. Both services will commence at **9.30am**. There will be a Eucharist service at St Luke's on the **1st** and **3rd** Wednesday of the month, and at All Saints Marburg on the **2nd** and **4th** Wednesday of the month. The other weeks will be Morning Prayer. These services will be able to continue with the help of Liturgical Assistants and for as long as they meet a need in the community. All welcome to attend any service.

**Supporting our brothers and sisters in need.** The Diocese has called for help for our brothers and sisters in Beirut. If you would like to donate to this cause you may do so by marking your collection envelope in church, or by direct deposit on: Anglican Board of Mission – Australia Ltd. Westpac - BSB: 032 008 Account 130754. Please ensure that you provide your Donor ID (if known), name, address, contact information and the appeal/project you are donating to (ABM's Beirut Emergency Appeal - tax-deductible).

**Season of Creation is a worldwide initiative which goes from September 1st to October the 4th.** This is a time the world wide Christian family comes together to celebrate and raise awareness of protecting our common home. We will be celebrating this in our parish through liturgy, and some special events throughout the month. More details to follow. We will have a parish picnic on the 3rd Sunday of the month at St Anne's Hiddenvale. Bring a chair and your picnic, and a plant, cuttings, or seeds, or produce to share for the creation trade table!

**Sunday Services in the Parish in Coming Weeks:**

**Sunday 6th September St Luke's Rosewood. 9am**

**Sunday 13th September. All Saints Marburg 9am**

**Sunday 20th September St Anne's Hiddenvale. Parish picnic. 10.30am**

**Sunday 27th September St James Lowood. 9am**

**4th October Blessing of the Animals service St Luke's Rosewood 4pm**

**Wednesday Services:**

**St Luke's Rosewood**

1st and 3rd Wednesdays Eucharist 9:30am  
2nd and 4th Wednesdays Morning Prayer 9.30am

**All Saints' Marburg**

1st and 3rd Wednesdays Morning Prayer 9.30am  
2nd and 4th Wednesdays Eucharist 9:30am

**Parish Directory**

**Priest in Charge -Reverend Louise Orpe                      Phone    0402 482 174**  
**Priest Email: [louise.orpe@anglicanchurchsq.org.au](mailto:louise.orpe@anglicanchurchsq.org.au)**  
**Honorary Assistant Priest—Reverend Rex Marré      Phone    0411 162 517**

**Parish Office—Phone 07 5464 2797    Parish Website: [rosewoodanglican.org.au](http://rosewoodanglican.org.au)**  
**Postal Address: Post Office Box 176, Rosewood QLD 4340**  
**Office Email: [rosewood@anglicanchurchsq.org.au](mailto:rosewood@anglicanchurchsq.org.au)**  
**The deadline for the weekly Pew Sheet is Tuesday Evening to Office email.**

**Churchwardens—                      Anne Parker                      0423 369 000**  
**Ann Abraham                      0402 411 375**  
**Courtney Smith                      0474 769 660**

**Prayer chain coordinator- Desley Greensill-0437 374 407**  
**Pastoral Care coordinator Ann Abraham-0402 411 375**

**Giving: Envelopes are available at each centre. To deposit offerings:**  
**Anglican Parish of Rosewood BSB 704 901 A/c 00008030**

**Romans 8:28**

**“And we know that in all things God works for the good of those who love him, who have been called according to his purpose.””**

## 13th Sunday after Pentecost Year A 30th August 2020

### 1st Reading. Exodus 3:1-5

#### A Reading from the book of Exodus chapter 3 beginning at the 1st verse.

**3** Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God.

**2** There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. **3** So Moses thought, "I will go over and see this strange sight—why the bush does not burn up."

**4** When the Lord saw that he had gone over to look, God called to him from within the bush, "Moses! Moses!"

And Moses said, "Here I am."

**5** "Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground." **6** Then he said, "I am the God of your father,<sup>[a]</sup> the God of Abraham, the God of Isaac and the God of Jacob." At this, Moses hid his face, because he was afraid to look at God.

**7** The Lord said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. **8** So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. **9** And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them.

**10** So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt."

**11** But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?"

**12** And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you<sup>[b]</sup> will worship God on this mountain."

**13** Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?"

**14** God said to Moses, "I am who I am.<sup>[c]</sup> This is what you are to say to the Israelites: 'I am has sent me to you.'"

**15** God also said to Moses, "Say to the Israelites, 'The Lord,<sup>[d]</sup> the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.'

"This is my name forever,  
the name you shall call me

from generation to generation.

Hear the word of the Lord. Thanks be to God.

### Psalm 105:1-6; 23-26

#### Romans 12:9-21

##### Love in Action

**9** Love must be sincere. Hate what is evil; cling to what is good. **10** Be devoted to one another in love. Honour one another above yourselves. **11** Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. **12** Be joyful in hope, patient in affliction, faithful in prayer. **13** Share with the Lord's people who are in need. Practice hospitality.

14 Bless those who persecute you; bless and do not curse. 15 Rejoice with those who rejoice; mourn with those who mourn. 16 Live in harmony with one another. Do not be proud, but be willing to associate with people of low position.<sup>[a]</sup> Do not be conceited. 17 Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. 18 If it is possible, as far as it depends on you, live at peace with everyone. 19 Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay,"<sup>[b]</sup> says the Lord. 20 On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."<sup>[c]</sup> 21 Do not be overcome by evil, but overcome evil with good.

Hear the word of the Lord. Thanks be to God.

### **Matthew 16:21-28**

21 From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.

22 Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!"

23 Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns."

24 Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 25 For whoever wants to save their life<sup>[a]</sup> will lose it, but whoever loses their life for me will find it. 26 What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? 27 For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done.

28 "Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom."

### **Homily for 13th Sunday after Pentecost, by Revd. Louise Orpe.**

Several weeks ago we read about baby Moses being left in the rushes and was found and adopted by royalty, Pharaoh's daughter.

We then know that years later after seeing and reacting to an altercation between an Egyptian and a Hebrew; Moses fearing for his life, flees the country and finds himself a nomad in a foreign land.

The story continues in chapter 2 of Exodus where we read that Moses marries and starts a new life. We might think that this is the end of his fortunate life, but God had plans for Moses and attracted his attention as we read today by a bush that kept burning.

God placed himself in Moses' path who had no choice but to notice him.

Interestingly last week we had the identity of Jesus revealed by Peter as he said when asked. "You are the Messiah, the Son of the living God."



Today in our Exodus reading, the identity of God is again explored after Moses responds to the call of his name saying:

'Here I am.'

We then read about a God who is concerned about the misery of his enslaved people as he says in v. 7

*7 The Lord said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. 8 So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—*

So we read of a compassionate God.

We also are aware that this is a new space created like none that Moses had known before.

God sets this standard, as he says:

*5 "Do not come any closer," "Take off your sandals, for the place where you are standing is holy ground." 6 Then he said, "I am the God of your father,[a] the God of Abraham, the God of Isaac and the God of Jacob." At this, Moses hid his face, because he was afraid to look at God.*

God is revealing his identity, as he says:

I am the God of your forefathers. Take off your sandals for the place on which you are standing is Holy ground.

Holy Ground.

It is interesting to ask, what is Holy Ground?

Is it simply perhaps the place where we humble ourselves to come before God's presence?

Curiously we often hear ourselves express the sentiment that a building is only a building don't we, and that it is the people that are the body of Christ, the church, and that we take God with us in our hearts out in the street when we go about our daily lives. This is true, but at the same time we do know that there are places of worship that are set aside, as holy ground as a place where we leave everything else behind and we come humbly into God's presence.

As did Moses at the bush.

The people that built this church built it for this purpose.

Not a place where conversation continues as in the street or over a cup of tea, this is a place that is set aside, a holy ground,

as God said to Moses.

"Do not come any closer, take off your sandals, for the place on which you stand is Holy ground.'

God himself set this space at Mt Horeb aside as holy ground, as a symbol of the time he intervened and came into Moses' life.

A Holy ground.

This does not mean that this is only where we find God of course, it might be under a tree, in a garden, walking in the evening breeze and watching a sunset or the birth of a new day, as the sun rises.

But clearly as in giving the dimensions of the tabernacle and all the details surrounding that for his people in the desert, God has asked that we set aside a Holy space, where we come, not to chitter chatter about our own lives, but a place where nothing else comes first, a place where we look away because of God's awe and majesty.

Holy Ground. This is where we find our true selves, in a place of self-abandonment. The self that God has created pure and full only of him, and his ways. The upside down ways not of this world, but of God's Kingdom, which is expressed in Paul's epistle, which after the rather complex theology of the earlier parts of Paul's letter we have what looks like a more simple message. Sentiments we might be familiar with such as:

9 Love must be sincere. Hate what is evil; cling to what is good.

Do not repay evil for evil.

Do not seek revenge, but Paul says to 'leave room for God's wrath.'

Leave all judgement up to him.

What are we to do instead?

"If your enemy is hungry, feed him;

if he is thirsty, give him something to drink.

In doing this, you will heap burning coals on his head."<sup>[c]</sup>

21 Do not be overcome by evil, but overcome evil with good.

An upside down world for us in some ways.

But if we think of being in God's presence, and self abandonment and awe in that holy space, where we cannot look up, this is where we can entrust all things to him, as we live not in our own strength, our own rules of justice and equity, but in his...we entrust all things that happen in our lives to him.

This is when we abandon our careful calculations of moral balances, of our rights and what might be 'pay backs.'

What Paul is really referring to is that we are to live as God's people where all the work has been done for us, which is literally the victory of good over evil.

It is done, through Jesus Christ our Saviour and Lord.

This is when we stand on Holy Ground, and live in a state where we abandon ourselves, our own wills to him.

Moses terrified was asked to return to Pharaoh, the family who offered him so much, and now wanted to kill him.

In our human terms an impossible situation as we might imagine he would be immediately arrested and killed.

But he goes against the human logic, and steps in God's footsteps, and ultimately faithfully leads God's people the Israelites to freedom.

I would like to leave us with some things to reflect on today:

Firstly: That God spoke to Moses through an unexpected source...a burning bush, which Moses came across in his everyday life unexpectedly while out in the field tending his sheep.

We are reminded therefore that God can break into our own lives through any unexpected source. A person, a word, an experience or a prayer. We are reminded that we also need to be willing to investigate something unexpected, to have open minds and hearts and to be open to God's surprises.

Secondly:

We might to reflect on Holy ground. And what space that may be for you.

Where is it that you meet God and hear his call to you, and reply: 'Yes here I am,' as did Moses.

And thirdly: Perhaps we could all reflect on how we are living as children of God, who like children, entrust all things to their parents to sort out, knowing that revenge is not theirs to achieve. But to just love and be kind as the rest is taken care of.

We pray that this will be the case for our brothers and sisters in America, and places where injustice reigns, that God will hear the cry of the oppressed, and those suffering injustice.

To finish Paul writes:

*8 If it is possible, as far as it depends on you, live at peace with everyone. 19 Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay,"*<sup>[b]</sup> *says the Lord. 20 On the contrary:*

*"If your enemy is hungry, feed him; 10 Be devoted to one another in love. 21 Do not be overcome by evil, but overcome evil with good.*

*May the lord be with you. Amen.*



## BIBLE STUDIES THAT WORK

**Pentecost 13**  
**Proper 17 (A)**  
**August 30, 2020**

**RCL: Exodus 3:1-15; Psalm 105:1-6, 23-26, 45c; Romans 12:9-21; Matthew 16:21-28**

### **Exodus 3:1-15**

The episode at the burning bush is one of the most memorable Old Testament stories, perhaps because it portrays God's encounter with a particular person, as well as God's compassionate response to the afflictions of his people. This is the first of many divine acts that will bring forth Israel's deliverance from slavery in Egypt and culminate with the blessings of the new covenant of God's Law. And, as is the case in many other places in Scripture, the Lord asks for the cooperation of an individual in order to fulfill his design. He comes to Moses, not during worship and prayer, or at a busy place for everyone to see, but in the intimacy of an otherwise mundane hour of labor. For a moment, God displays dominion over time and space to express his will: it is Moses, and no one else, whom he has chosen for a momentous task. It is he whom God calls by name in a uniquely *paternal* way: "I am the God of your father," the Lord announces, before revealing his relationship with the patriarchs of Israel.

Despite the very personal nature of this passage, it is difficult to deny its outright strangeness; the Lord manifests in the form of fire, and the scene is perplexing and even frightening to Moses. Upon hearing a voice coming from a plant that burns without being consumed, Moses discovers the all-powerful God, the God in whose presence nature is elevated and freed from the menace of death. The very ground on which Moses meets God is declared sacred and undefiled. These signs suggest the heavenly plan is a return to that fellowship between the Creator and the created which had been ruptured at Eden. But for Moses, it is not enough to recognize the Lord and commune with him, as he experiences the inherently human urge to name God. The name God provides is strange because it is more a declaration than a label. "I am who I am," is the sign of one who has no beginning or end, possessing the ultimate claim of *being*. It is this consoling permanence of God that promises to be with Moses on his journey.

- In what places and circumstances have you experienced closeness with God?
- What is your interpretation of the name of God that was given to Moses?

### **Psalm 105:1-6, 23-26, 45c**

The words of the psalm invite God's people to engage in worship that is multidimensional and ongoing. It involves giving thanks to the Lord, but also singing his praises, glorying in his name, searching for him

continually, and calling to mind his great deeds. In that light, the use of language, music, and ritual are all important aspects of religious devotion. But just as necessary is an inward disposition to know the heart of God more deeply, so that our own hearts may be converted, and we can know the kind of fulfillment the world is incapable of delivering. It is not merely for the sake of triumphant commemoration that the characters and events surrounding Israel's exodus are recalled, but rather as part of a pledge of faithfulness to an ever-faithful God.

- How important is worshipful singing to you? What difference does it make in a church service?
- What are some ways in which God invites us to “continually seek his face”?

### **Romans 12:9-21**

Paul unpacks for the Christian communities of Rome the evangelical duty of mutual love (cf. John 13:34). Christ's original and most important commandment is presented in no uncertain terms and believers are asked to love others and deny themselves in ways that would have appeared as countercultural in their day as they do in ours. It is pertinent, however, to imagine a world in which Christians were anything but a majority, under circumstances that did not allow for a less-than-profound embodiment of the faith. In order for evangelizing efforts to be fruitful, the service of God was expected to encompass every aspect of life. But the Church of today is called to that same radical love, that “extra mile” which Jesus speaks of in the Sermon on the Mount (cf. Matthew 5:41) – not as a suggestion for the occasional act of charity, but as a way of life that involves constant renunciation, a way of life that transforms and speaks louder than words.

- Who can you visit or call today that needs your fellowship?
- What does the idea of overcoming evil with good mean to you?

### **Matthew 16:21-28**

Jesus leaves no room for ambiguity as he prepares his disciples for the kind of fate that awaits him. He discloses to them the place and culprits of his death, and they can probably deduce the time as well. To follow Jesus into Jerusalem will mean seeing him suffer and die. This must come as a shock to the disciples, and their natural reaction is to reject the prospect of a path so dooming, because they have endeared themselves to their Teacher and Lord. To put it bluntly, their suffering has already begun.

In his impetuosity, Peter, who in the previous passage had just confessed Jesus as the Christ, now defies him. “God forbid it, Lord!” he cries out. In return, Jesus reproaches him heavily by calling him the name of the enemy, Satan. This impassioned exchange seems to showcase both the frailty of the zealous disciple and the most human side of the Savior when presented with the slightest temptation to avoid the sacrifice of the Cross.

Jesus knows he must die to bring completion to the Father's plan of deliverance initiated since time immemorial. His followers are called to carry their own crosses and follow the Lord, at the risk of losing their lives for his sake. This is what being a disciple means -to proclaim that the Kingdom has come, in the

example of Jesus, the ultimate servant and victim (cf. Matthew 20:28). The Lord knows that the disciples are liable to fail – several times. They will fall asleep in the garden of Gethsemane, and after Jesus is captured, the same Peter will deny knowing him. These examples of weakness, however, are part of what makes the Gospel feel genuine and relatable to Christians of different eras and cultures. The overriding message of hope of these pages is not that we are perfect, but that in seeking perfection after the heavenly Father, we are not alone. After all, Jesus’ very last words in Matthew’s Gospel are almost the same as the ones spoken to Moses at the burning bush, “I am with you...” (Matthew 28:20).

- How do you think the apostles feel when Jesus tells them he must die?
- What are some of the difficulties of being a follower of Jesus? How do we overcome them?

*Ignacio Gama is pursuing a Master of Divinity at Nashotah House Theological Seminary, as an aspirant for ordination in the Diocese of Dallas. Born and raised in Mexico City, he was trained as an international lawyer. Prior to entering seminary Ignacio lived in Boston and New York City for a number of years pursuing professional studies and work in Opera. He loves the outdoors, a good book, Theatre, live music, and new food experiences.*