



Parish of Rosewood

Diocese of Brisbane
Parish of Rosewood

Rosewood, Marburg, Lowood, Hiddenvale

**FIFTEENTH SUNDAY AFTER PENTECOST
SEASON OF CREATION 2
13TH SEPTEMBER 2020**

This week we have an opportunity to reflect on our ability to restore relationships through the gift of forgiveness. A confronting subject to both forgive and to ask for forgiveness, but it is only in this state of surrender that we can allow God's grace to work in our lives, and that of the other, as love conquers all.



Is there something in your life that needs healing? Jesus asks us to bring our concerns to him in prayer, and to pray his blessing not only on ourselves, but on one another.

Revd. Louise

Come Join Us This Week in the Parish:

Sunday Prayer and Praise 5pm St. Luke's Rosewood

Monday Bible Study 10.30am. St Luke's Outreach Centre
Zoom Meeting ID: **863 1255 558**
Meeting Password: **307517**

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

Wednesday Eucharist 9.30am. St Luke's Rosewood

Wednesday Morning Prayer 9.30am All Saints' Marburg

Priest in Charge -Reverend Louise Orpe Phone 0402 482 174
Office Email: rosewood@anglicanchurchsq.org.au
Giving: Envelopes are available at each centre. To deposit offerings:
Anglican Parish of Rosewood BSB 704 901 A/c 00008030

Notices:

Parish Picnic. Please join us at 10.30am for our outdoor service at St Anne's Hiddenvale next Sunday 20th September, followed by our picnic. You will need to bring a chair, your own picnic and drinks, and perhaps an umbrella. We will have a share table for plants, flowers, vegetables or seeds, as we celebrate the harvest of creation. We look forward to sharing this time together.

Anglican Church Calendar. Cost is \$15. These beautiful calendars may cease to be available as order numbers each year are dwindling. Please order with Anne Parker following church or **0423369000**.

BCA Quilt Raffle cost \$2 per ticket. Help support the BCA and perhaps win this beautiful quilt. Tickets can be ordered & money collected through Anne Parker following church or **0423369000**.

Daily Readings for the coming week:

Mon: 1 Corinthians 11.17-33; Psalm 40.6-11; Luke 7.1-10

Tue: 1 Corinthians 12.12-31a; Psalm 100; Luke 7.11-17

Wed: 1 Corinthians 12.31.13.13; Psalm 33.1-5; Luke 7.31-35

Thu: 1 Corinthians 15.1-11; Psalm 118.14-19; Luke 7.36-50

Fri: 1 Corinthians 15.12-20; Psalm 17.6-13; Luke 8.1-3

Sat: 1 Corinthians 15.35-49; Psalm 56.8-12; Luke 8.4-15

Sun: Exodus 16:2-15; Psalm 105:1-6, 37-45; Philippians 1:21-30; Matthew 20:1-16

Sunday Services in the Parish in Coming Weeks:

Sunday 13th September Prayer and Praise @ St. Luke's 5pm

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

Sunday 27th September St James Lowood. Rev'd Rex **9am**

Sunday 27th September Prayer and Praise @ St Luke's **5pm**

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

Loving God, we give thanks for not only the daily beauty of the earth but its bounty that sustains us.

Help us to appreciate stillness and the beauty of the moment, and to allow your presence to meet us within our hearts.

We pray that we may be guided by you in our relationships, that we can ask for help and can seek forgiveness, and in turn forgive others.

We pray for those who may be struggling in mind body or spirit, through addiction or relationship breakdown. Strengthen and guide them to newness of life and hope in you.

We pray for those who selflessly work on the front line to save the lives of others and pray

that you will protect and uphold them and their families.

We pray Lord that we will grow in your footsteps, in body mind and spirit.

We give thanks for the life of Revd. Geoff Sampson and commend him into God's safe keeping, and continue our prayers for his wife Joy and their family.

We give thanks for prayers answered and ask for continued prayers for: Margaret and family. Ann P., Robyn, Ian, Paul, Kristy and family.

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

Fifteenth Sunday after Pentecost.

First reading.

A reading from the book of Exodus chapter 14 beginning at the 19th verse.

Exodus 14:19-31

¹⁹ Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, ²⁰ coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

²¹ Then Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind and turned it into dry land. The waters were divided, ²² and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

²³ The Egyptians pursued them, and all Pharaoh's horses and chariots and horsemen followed them into the sea. ²⁴ During the last watch of the night the Lord looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. ²⁵ He jammed^[a] the wheels of their chariots so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! The Lord is fighting for them against Egypt."

²⁶ Then the Lord said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen." ²⁷ Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward^[b] it, and the Lord swept them into the sea. ²⁸ The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

²⁹ But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. ³⁰ That day the Lord saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. ³¹ And when the Israelites saw the mighty hand of the Lord displayed against the

Egyptians, the people feared the Lord and put their trust in him and in Moses his servant.

Hear the word of the Lord.
PSALM 114.

Romans 14:1-14

A Reading from the book of Romans chapter 14 beginning at the first verse.

14 Accept the one whose faith is weak, without quarreling over disputable matters. ²One person's faith allows them to eat anything, but another, whose faith is weak, eats only vegetables.³The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted them. ⁴Who are you to judge someone else's servant? To their own master, servants stand or fall. And they will stand, for the Lord is able to make them stand.

⁵One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind. ⁶Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God. ⁷For none of us lives for ourselves alone, and none of us dies for ourselves alone. ⁸If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord. ⁹For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living.

¹⁰You, then, why do you judge your brother or sister^[a]? Or why do you treat them with contempt? For we will all stand before God's judgment seat. ¹¹It is written:

“As surely as I live,” says the Lord,
‘every knee will bow before me;
every tongue will acknowledge God.’”^[b]

¹²So then, each of us will give an account of ourselves to God.

¹³ Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister. ¹⁴ I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean.

For the word of the Lord.

Matthew 18:12-35

²¹ Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?”

²² Jesus answered, “I tell you, not seven times, but seventy-seven times.”^[a]

²³ “Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. ²⁴ As he began the settlement, a man who owed him ten thousand bags of gold^[b] was brought to him. ²⁵ Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

²⁶ “At this the servant fell on his knees before him. ‘Be patient with me,’ he begged, ‘and I will pay back everything.’ ²⁷ The servant’s master took pity on him, canceled the debt and let him go.

²⁸ “But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins.^[c] He grabbed him and began to choke him. ‘Pay back what you owe me!’ he demanded.

²⁹ “His fellow servant fell to his knees and begged him, ‘Be patient with me, and I will pay it back.’

³⁰ “But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. ³¹ When the other servants saw what had happened, they were outraged and went and told their master everything that had happened.

³² “Then the master called the servant in. ‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to.’³³ Shouldn’t you have had mercy on your fellow servant just as I had on you?’ ³⁴ In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed.

³⁵ “This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.”

Homily. 15th Sunday after Pentecost by Revd. Louise Orpe.

Some of us had the privilege of attending Geoff Sampson's funeral this week which was a very touching and inspiring occasion. Bishop Cameron recalled that Revd. Sampson had preached on the subject of forgiveness, a tricky and very personal subject. He recalled that Geoff had said that he had forgiven someone who he felt had wronged him only to awake the next day to find that he was still angry and felt vexatious.

He then went away and prayed not only for total release from this burden, and ill feeling, but also that God's blessing would pour abundantly on that person.

He shared that it was then, that he felt a sense of peace and release from the situation.

In this parable today Jesus is responding to the Rabbis of the day who recommended that forgiveness for an offence be extended not more than 3 times; but Peter asked Jesus if perhaps a wrong doer should be forgiven not three but 7 times!

In credit to Peter he is seeking, wondering how far forgiveness should go. Jesus turns Peter's question around to focus on the deep grace God has shared in our relationship with him; the corner stone of our faith.

Then Jesus, as he often does, poses a radical suggestion, that not seven but 77 times are we to forgive. What Jesus is suggesting is that one should not keep track of offenses, and that forgiveness is a deep reservoir of grace that we live under as children of God.

This maybe something we understand intellectually and maybe something the slave may have understood in the moment, when his and his family's life was on a precipice and saved by the King's mercy, But we know that he soon forgot when he found himself out in the real world and returned to his old habits.

It is very easy for us to look at this story of the slave's behaviour and say to ourselves, what a hypocrite! But we also know how easy it is to realize something one minute and then later fall back into bad habits or patterns

of thinking. As we know that asking or seeking forgiveness is easier said than done, especially when we know we have let down those we love.

This week we have been focussing on the lost sheep parable at school. An interesting parable as we have celebrated RUOK day in the broader community.

The message that we are given by Jesus is that every single person is precious to him and he will keep seeking for them until he can bring them home. But if we look at the other side of the coin, we can ask how the person feels that might be 'lost.' Perhaps they cannot find their way home, and what joy they would experience when they hear voices coming closer and realized that they are found and saved.

At the same time, we know the joy of hearing the news that a child lost over night is found, or the fisherman presumed dead are alive.

But sometimes we can find ourselves lost, not only physically but mentally and emotionally as we may have done something that has destroyed trust, made a mistake, and relationships are broken down.

Jesus is telling us that there is a pathway back...and that is through him. Why because he is always seeking the lost and tells us that that is his life's purpose. To not only seek but to find the lost.

But it is not just through a physical finding it is through a change of heart which is found through grace and forgiveness.

When I think of a change of heart one of my favourite stories is that of Zacchaeus. The tax collector who was hiding up in a tree as he was curious to see this much talked about person who was coming to town. As we know Jesus walking through the crowds and stopped under the tree that Zacchaeus was in saying, 'come down Zacchaeus I want to come home to your house.'

The crowd of course were incredulous, as Jesus was going to the home of the worst criminal in the town...they all knew about him.

But Zacchaeus after that interaction with Jesus had a life changing experience, as shockingly he was given a pathway back to restoration. God had forgiven him, and he was able to ask for forgiveness to all who knew him by paying everyone back what he owed them and 4 times more.

Zacchaeus experienced God's forgiveness and was able to put his relationships right with all who knew him, and consequently his life was changed.

Asking for forgiveness to God or to one another is an act of humility, and just as difficult sometimes is granting forgiveness. Perhaps we are to forgive, and hand the rest to God for him to deal with, as it is not for us to be the judge. God knows, God heals, and God cares.

However, Jesus concludes by noting the seriousness of our forgiveness of others. Just as the faithful hold the ability to bind and loose, our unwillingness to forgive will rebound on us and has serious consequences.

Today we are reminded that forgiveness heals relationships by requiring us to let go, to turn the page, to refuse the right to hold on to bitterness and anger. Forgiveness, in short, sets things right again. Forgiveness is a powerfully healing force which gives in to the power of love.

May the Lord be with us all as each day we grow in his name.

Amen.

Bible Study: Pentecost 15 (A) - September 13, 2020

September 13, 2020

RCL: Exodus 14:19-31; Psalm 114 or Exodus 15:1b-11, 20-21; Romans 14:1-12; Matthew 18:21-35

When do you find your
attention drawn to
God's presence?

Bible Study
for PENTECOST 15



Exodus 14:19-31

The Israelites have escaped their enslavers and are on the way to the land God had promised to them. From the Egyptians' perspective, however, these Israelites are their rightful possessions that have been stolen away from them. On top of that, these Israelites are responsible for plagues that have laid waste to their land and have caused the deaths of many Egyptians. They probably found it quite reasonable to chase Israelites and bring them to justice.

Yet they are baffled when God steps in and serves as a shield for the escaping Israelites. They are caught by surprise when God jams their chariots and throws them into the sea. They cry out because God is siding with the Israelites even though they surely felt they were the wronged party.

Wars are not fought by good guys and bad guys but rather by two sides that both think they are in the right. All of us are sure we are right sometimes, only to find out that we are mistaken. It is humbling to recognize that there is a greater power at work that knows better than we do, and it takes great

strength to accept when we are wrong with grace. Righteousness needs to be held lightly, tempered by open-mindedness to others and prayerfulness to God.

- Can you think of a time when you were so sure you were right that you were blind to the perspectives of others?
- What will help you gracefully accept times when you are wrong?

Psalm 114

Lots of questions surround the parting of the Red Sea. It is easy to get locked into a discussion over if it really happened or how it could have happened, like trying to figure out the trick behind the magician's act. This is a distraction, however, that draws us away from the point of the story: It is a story about a people who were powerless to save themselves and about God saving them. It is a story of salvation through grace.

This grand event of the splitting of the sea is an example of God's grace in action. The Israelites could not pat themselves on the back for a job well done. They shouted psalms of praise to God, knowing that no works they could ever do would be payment enough to buy God's love. God was to thank for all the blessings of their lives, and these blessings were gifts of grace.

It is easy to fool ourselves into thinking we have more power over our lives than we really do, forgetting to give thanks to God. Having self-confidence and taking pride in your accomplishments are great, but a healthy recognition that God's grace in our lives is important too – especially because God's love is freely given, regardless of anything we do to try to earn it.

- When do you find yourself distracted and forgetting to give thanks to God?
- When do you find your attention drawn to God's presence?

Romans 14:1-12

When Paul is writing the letter to the Christians in Rome, he is writing to a divided community: the Jewish Christians who were exiled from Rome and have since returned, versus the gentile Christians who had populated Rome in their absence. If this fledgling church was to survive, they would need to find a way past their differences, yet they struggle as if they were adversaries. Both the Jewish and gentile converts distrust and think themselves superior to the other, which sows disunity all around.

If there is one message Paul wants them to take to heart, it is that they are all the same in the only way that matters: They are God's beloved, for whom

Christ died so that they may live forever. None of their differences compares to their one, essential similarity.

We, too, are faced with people all around us who seem different. We all have different values and can use those to judge ourselves superior to others, but God has already judged us all and found us all worthy of love, compassion and salvation. Let us not focus too much on how our differences stack up against each other, and instead turn our focus toward the God who sees us and loves us all the same.

- What differences with others do you find you have a hard time overcoming?
- In what ways do you see judgment and disunity getting in the way of the work of the church?

Matthew 18:21-35

Any community needs to determine how it is going to handle judgment and justice. This parable about the two debtors is often used as an illustration about fairness, saying that the first slave should have treated the second slave as he himself had been treated. After all, the debt his lord had forgiven was more than 500,000 times as much money as the other slave owed him (see Coogan's "New Oxford Annotated Bible, Third Edition," Oxford Press, 2007), so the first slave's behavior was hardly fair! This parable, however, is less about fairness than about how, fundamentally, Jesus values forgiveness.

Jesus precedes this parable by highlighting that forgiveness should be an overabundant principle. We should not even be thinking in terms of how much we should forgive; we should just forgive. We, like Peter, are being told that forgiving others – and forgiving ourselves – is never the wrong answer. The lowliest person is still worthy of forgiveness. The gravest transgression should still be forgiven. The most righteous and powerful people still need to forgive. Think of what a radical statement it would be for a society to say that their guiding principle is forgiveness!

If God has already forgiven Christ's crucifixion, we should think carefully about what we are telling God and each other if we declare something unforgivable. We can have justice without losing sight of compassion, and righteousness without losing sight of forgiveness.

- When have you struggled with forgiving someone?
- When have you struggled with forgiving yourself?

This Bible study, written by Stephen M. Balke, Jr., originally ran in 2017.