

Rosewood, Marburg, Lowood, Hiddenvale

**NINETEENTH SUNDAY AFTER PENTECOST
11TH OCTOBER 2020**

Readings for Today:

Exodus 32.1-14
Psalm 106.1-6, 20-24 (APBA 334)
Philippians 4.1-9
Matthew 22.1-14

Sentence:

This is our God for whom we have
waited; let us be glad and rejoice
in his salvation.

Isaiah 25.9



Prayer of the day:

Saving and healing God,
you have promised that those who have died with Christ shall live with him:
grant us grace to be continually thankful for all you have done for us,
and in that thankfulness to be eager to serve and live for others,
so that we and all your children may rejoice in your salvation;
through Jesus Christ our Lord, who lives and reigns with you
and the Holy Spirit, one God, now and for ever. **Amen.**

SUNDAY SERVICE

9am All Saints' Marburg

Zoom Meeting ID: 860 2531 8441

Meeting Password: 576885

As a parish let us pray daily this little prayer with big expectations, “and stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and sword of the Spirit which is the word of God.” *Ephesians 6.14-17*

The Prayer of Jabez
And Jabez called on the God of Israel saying,
‘Oh that you would bless me indeed, and enlarge my territory,
That your hand would be with me,
And that you would keep me from evil,
That I may not cause pain!’
So God granted him what he requested.

1 Chronicles 4.10

Daily Readings for the coming week:

Mon: Galatians 4.22-5.1; Psalm 113; Luke 11.29-32

Tue: Galatians 5.1-6; Psalm 119.41-48; Luke 11.37-41

Wed: Galatians 5.18-25; Psalm 1; Luke 11.42-46

Thu: Ephesians 1.1-10; Psalm 98.1-7; Luke 11.47-54

Fri: Ephesians 1.11-14; Psalm 33.6-12; Luke 12.1-7

Sat: Ephesians 1.15-23; Psalm 8; Luke 12.8-12

Sun: Exodus 33.12-23; Psalm 99; 1 Thessalonians 1.1-10;
Matthew 22.15-33

Come Join Us This Week in the Parish:

Monday 10.30am Bible Study
Zoom Meeting ID: **883 1453 9324**
Meeting Password: **603383**

Tuesday Morning Prayer 9 am. St Luke’s Outreach Centre.

Wednesday Morning Prayer 9.30 am. St Luke’s Rosewood

Wednesday Eucharist 9.30 am. All Saint’s Marburg

Services in the Parish this month:

Please register for services on: 0402-482-174

Sunday 11th October

9am. All Saints Marburg
5pm Prayer and Praise St Luke's

Sunday 18th October

9am Morning Prayer St Luke's Rosewood
10.30am St Anne's Hiddenvale

Sunday 25th October

9am St James Lowood
5pm Prayer and Praise St Luke's

Notices.

Birthday. We are grateful to announce that Dot will be turning 101 on Tuesday 13th of October. There will be a celebration for Dot's birthday after the Wednesday service at St Luke's, please feel welcome to join Dot and her friends as they celebrate an extraordinary milestone together.

Retreat. Revd. Louise will be away on an annual retreat from Monday 12th until Friday 16th of October. Please contact Revd. Rex or one of the wardens if you have any concerns.

Parish Council will be meeting at the Outreach Centre on Monday 19th at 6.30 pm, please forward any concerns to a parish council member or a warden for discussion.

Services next Sunday. There will be a service at St Anne's Hiddenvale on Sunday at **10.30am**, and a Morning Prayer service held at St Luke's taken by Christina Marré at **9am**. Registration for these services is necessary please on: 0402-482-174.

An Acknowledgement of Country

As we gather in the various churches of our parish, we acknowledge the traditional custodians of this land, and their elders past and present. We honour the connection the traditional custodians have with this land.

Prayers from warden Anne Parker:

That we give thanks for:

- God's gracious presence in our lives.
- Our Priests, each other, family and community
- For this time of change, and for what God is doing and where he is leading us.

We continue to pray for:

- God's protection over the COVID 19 pandemic.
- Job keeper, and faithful financial giving.
- For our Parish Council, our market discussions and outreach in our parish, and that the Jabez prayer is prayed faithfully with expectation of Blessing.
- For servant hearts, and an increased desire for spiritual growth and God's word.
- May we claim scripture: Psalm 119-105. "Thy word is a lamp unto my feet and a light unto my path."
- We give thanks for our families our friends and for one another, and pray for those less fortunate than ourselves. In Jesus' name Amen.

Pray for those in need:

We give thanks for prayers answered and ask for continued prayers for: Gary Hanel, Kim Albury and family. Joy and family, Anita, Ann P. Robyn, Ian, Paul, Kristy and family.

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.

Parish Directory

Priest in Charge -Reverend Louise Orpe Phone 0402 482 174
Priest Email: 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
Postal Address: Post Office Box 176, Rosewood QLD 4340
Office Email: 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.””

19th Sunday after Pentecost.

Exodus 32:1-14

32 When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, "Come, make us gods[Ⓜ] who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him."

² Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me." ³ So all the people took off their earrings and brought them to Aaron. ⁴ He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, "These are your gods,[Ⓜ] Israel, who brought you up out of Egypt."

⁵ When Aaron saw this, he built an altar in front of the calf and announced, "Tomorrow there will be a festival to the Lord." ⁶ So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward they sat down to eat and drink and got up to indulge in revelry.

⁷ Then the Lord said to Moses, "Go down, because your people, whom you brought up out of Egypt, have become corrupt. ⁸ They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, 'These are your gods, Israel, who brought you up out of Egypt.'

⁹ "I have seen these people," the Lord said to Moses, "and they are a stiff-necked people. ¹⁰ Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation."

¹¹ But Moses sought the favor of the Lord his God. "Lord," he said, "why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? ¹² Why should the Egyptians say, 'It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth'? Turn from your fierce anger; relent and do not bring disaster on your people. ¹³ Remember your servants Abraham, Isaac and Israel, to whom you swore by

your own self: 'I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.'" ¹⁴ Then the Lord relented and did not bring on his people the disaster he had threatened.

Psalm 106. 1-6, 20-24. (APBA 334

Philippians 4:1-9

⁴ Therefore, my brothers and sisters, you whom I love and long for, my joy and crown, stand firm in the Lord in this way, dear friends!

² I plead with Euodia and I plead with Syntyche to be of the same mind in the Lord.³ Yes, and I ask you, my true companion, help these women since they have contended at my side in the cause of the gospel, along with Clement and the rest of my co-workers, whose names are in the book of life.

⁴ Rejoice in the Lord always. I will say it again: Rejoice! ⁵ Let your gentleness be evident to all. The Lord is near. ⁶ Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God.⁷ And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

⁸ Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. ⁹ Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.

Matthew 22:1-14

22 Jesus spoke to them again in parables, saying: ² “The kingdom of heaven is like a king who prepared a wedding banquet for his son. ³ He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

⁴ “Then he sent some more servants and said, ‘Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’

⁵ “But they paid no attention and went off—one to his field, another to his business.⁶ The rest seized his servants, mistreated them and killed them. ⁷ The king was enraged. He sent his army and destroyed those murderers and burned their city.

⁸ “Then he said to his servants, ‘The wedding banquet is ready, but those I invited did not deserve to come. ⁹ So go to the street corners and invite to the banquet anyone you find.’ ¹⁰ So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests.

¹¹ “But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. ¹² He asked, ‘How did you get in here without wedding clothes, friend?’ The man was speechless.

¹³ “Then the king told the attendants, ‘Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’

¹⁴ “For many are invited, but few are chosen.”

Homily by Revd. Louise. Pentecost 19 October 11th. 2020
Exodus 32:1-14; Philippians 4:1-9; Matthew 22:1-14.

There are times when Jesus' words or parables might hit us square between the eyes as being 'unfair,' and unreasonable and this might be one of them.

Can you imagine that just because you were not wearing suitable clothes that you might be tied hand and foot and thrown into hades? That may not sound reasonable at a first glance or reflect our Father in Heaven that loves protects and guides us.

So, let's take a moment to unpack this parable a little further.

To begin with it helps to understand that in the culture of the day 2 invitations were expected when banquets were given.

The first asked the guests to attend, the second apparently announced that all was ready. However, in this story, the King invited his guests 3 times, and each time they rejected his invitation.

This is a symbolic message from God to his people, as he sends us invitations again, and again, that is for the gift of salvation and eternal life, a banquet for all eternity, but we refuse his invitation again and again, as we have better more pressing things to do.

Jesus says in the parable: 'go to the street corners and invite to the banquet, *anyone* you can find.'

In addition, it was customary for guests to be given garments to wear to the banquet, and it was unthinkable not to wear these garments as they were an honour fit for the occasion of being part of the wedding celebrations.

And here is the jewel in the crown of our parable. We are not only talking about clothes here and outward appearances but realize that the garment is one of righteousness bestowed upon us by Christ. A gift, an open invitation offered to everyone; as we accept that we are made righteous not through our own strength but by humbly admitting, accepting, surrendering even... who we are in Christ, allowing ourselves to be clothed by his goodness and made new, in him.

The warning is pretty clear that the invitation will continue until the time judgement comes, and anyone who thinks they might be acceptable going their own way, or having more important things to do that are transitory and meaningless, will not be welcome in God's Kingdom. Jesus is making himself clear here that life is not a game but has a purpose, and he is calling each one of us, in fact all people.

Interestingly we have coupled with this reading one from the Old Testament which reflects this very sentiment, as God's chosen people not only forget their miraculous rescue from Pharaoh and escape through the Red Sea, but also the gift of the 10 commandments; the covenant with Yahweh received days earlier is forgotten as they become forgetful and restless and focus their attention on material transitory matters and create an idol to worship.

They forget what God has done for them, and the hand he has had in their lives, and so reject him. Something we can easily do, forget and turn to something else where gratification is momentary.

The invited guests to the banquet were short sighted and shallow, unappreciative and blind, as were the chosen people of God who foolishly created an idol to worship. A thing, that was not living, that could not provide for their needs, that could not protect them and guide them like the fire and pillar of cloud through the dessert.

They forgot, and they turned away.

But this brings us to the hopeful message given to us from Paul today as he writes a letter to his community in Philippi. How difficult it must have been for him to be guiding and supporting these fledgling communities without being able to be with them often in person. Paul writes:

Therefore, my brothers and sisters, you whom I love and long for, my joy and crown, stand firm in the Lord in this way, dear friends!

He says to: Rejoice in the Lord always. I will say it again: Rejoice! ⁵ Let your gentleness be evident to all. (why? because) The Lord is near. ⁶ Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God.⁷ And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

(One of Revd. Rex's favourite passages in the Bible.)

So, Paul says in Every situation.... not just some when we have a crisis or a prayer is answered, but in every situation, by prayer and petition and thanksgiving present your requests to God.

By having a living relationship with God, we are making steps towards accepting that garment of righteousness, as we remember that prayer is not designed to change God, but for him according to our needs, to change us. Prayer is not calling God into our activities, but instead prayer takes us *into God's presence* and shows us *his will* and *prepares* us to obey him. It is through prayer that we are moulded, shaped and grow. It is through prayer that we humbly accept the gift of righteousness.

So, we can conclude that for us to hear the invitation and then accept it we need to be aware of the gift, and to clothe ourselves in what is good. Paul reminds his community this as he says:

⁸ Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—*think about such things*. ⁹ Whatever you have learned or received or heard from me or seen in me—put it into practice. And the God of peace will be with you.

In other words, we are not to forget and bumble along, we need to act, and take control of our own destiny, like driving a car from A to B. The car will not arrive at its destination without the will, intentions and actions of the driver. Without action it will remain in the one place, and the experience for the occupants of the car would be very different to that of one which moved.

Moses' relationship with God was very different to the community, because he acted and engaged with him. He was empowered and God raised him up.

Let us Pray.

Loving God,

We pray that we will hear your invitation to the banquet and accept it, coming humbly before you, and that we accept your gift of righteousness, for our own sakes, for our family and friend's sake, and for the world around us.

Help us to bring all aspects of our lives to you, and rejoice in the Lord always, and in everything give thanks, as we live humbly as your children.

Amen.

Bible Study: Pentecost 19 (A) - October 11, 2020

October 11, 2020

Sr. Kate Maxwell, OSB

RCL: Exodus 32:1-14; Psalm 106:1-6, 19-23; Philippians 4:1-9; Matthew 22:1-14

Exodus 32:1-14

This is a story of memory and lack of memory. The Israelites become impatient waiting for Moses to come down off the mountain, so they complain to Aaron. They are ready to move on from the mountain and ask Aaron to make it happen. They remember enough to know that they need a god to lead them, but not enough to remember the Lord. Aaron foolishly gives in to them, collects gold from among them, and makes a calf from it. He then proclaims a feast of the Lord, but they take the day as a feast of the new god, the calf. The Lord God sees all this, gets angry, and tells Moses that although God will destroy the people, the promise made to Abraham will be fulfilled in him. Moses reminds the Lord of his mercy and promise, and adds for good measure, "What will the Egyptians think?" So, God remembers and changes his mind.

This is one of several stories in the Hebrew Scriptures where the argument of one faithful person leads God to change his mind about the destruction of a people. Arguing with God in the Scriptures can give us warrant to do the same in our own lives. However, the notion that God changes – his mind or any other way – is a challenge to the Greco-Roman idea that God is immutable. Much scholarly ink has been spilled trying to reconcile these things!

- How do you see the role of memory in the life of faith?
- Do you argue with God? What do you do in prayer when you are angry?
- How does the idea of divine immutability square with your personal theology?

Psalm 106:1-6, 19-23

This psalm begins with a verse of thanksgiving for the goodness of God and moves into remembrance of God's past favor for Israel and a benediction for the righteous. The fourth and fifth verses ask for the Lord to remember the psalmist, standing for the people, as God remembers the ancient people of Israel, in order that they will see prosperity, be glad, and partake of the glory of God's people in the present.

The sixth verse is a hinge in which we learn why the psalmist needs God to remember them: the people have sinned as their forebears did in the desert.

Verses 19-23 recount the story we have heard in the first lesson today. Moses interceded for the people after their infidelity and God did not destroy them for it.

This whole psalm is a kind of anamnesis: the psalmist recalls and makes real again in this time what happened in that ancient time. The psalmist is in the place of Moses, interceding for the people. The hope is that God, who is merciful, will forgive the present sin of the people.

- What are the “mighty acts of the Lord” that you would recount if this psalm were your own?
- What idols challenge the reign of God today?
- How does this act of anamnesis resemble that of the Great Thanksgiving in the Eucharist?

Philippians 4:1-9

This section of the letter to the Philippians comes just after Paul has said that he considers all that he once had as rubbish compared to life in Christ. That’s the immediate context for “stand firm in this way,” that is, follow Paul’s example. The section is an exhortation to living in God’s peace.

It seems from the second and third verses that there is some contention in the community and that mediation may be needed between two of the leaders, Euodia and Syntyche. Peace may need to be restored, not just enjoyed. It is interesting that Paul commends these two women to his “loyal companion,” since they have worked alongside Paul in spreading the Gospel. It is evidence that women had a significant place in the church at Philippi – and possibly elsewhere – since they are named along with men whom Paul names as coworkers.

Verses 4-9 are instructions on how to experience God and God’s peace in the community. Here, Paul urges the community, not individuals, to rejoice always, to be unworried, and to pray constantly so that God’s peace may rest on them. In these verses, Paul returns to exhorting the entire community to live in Christ Jesus, a life worthy of the Gospel (and like that of Paul).

The tension between the individual and the communal experience of the church was as real for the early Christian communities as it is today in our culture of individualism.

- How do you go about dealing with individuals who are at odds in the community?
- What do you think is the best way to explore the tension between the individual and communal dimensions of Christian life in community?
- What in today’s culture would meet the qualifications that Paul sets out in verses 8 and 9?

Matthew 22:1-14

This is one of a series of teachings about the Kingdom of God in Matthew. Most commentators agree about one thing: this parable is perplexing. On the one hand, after refusals by the initial guests, the king commands that everyone in the streets be invited to the banquet. On the other hand, someone who isn't dressed properly for the feast is harshly excluded by the king. There is no one "takeaway" that wraps it up. The passage ends with the enigmatic, "Many are called, but few are chosen."

Reading the parable as an allegory is typical, seeing the king as God, the first invited guests as Israel, and the guests recruited from the streets as the Gentiles. While this may be a reasonable approach, the interpretation runs the risk of supersessionism and anti-Semitism by portraying God as rejecting Israel.

An alternative approach to this parable is to emphasize the universality of invitation; everyone is invited to the Kingdom of God. We are not accepted on the basis of merit or good works. The invitation is free, not dependent on worthiness. God continues to invite, even when we make excuses about not going and turn away from God. That's Good News.

- How do you understand the reign of God? What metaphor would you use for it?
- "Many are called, but few are chosen." What does this saying mean to you?
- Do you often read the parables as allegories? Why or why not?

Sr. Kate Maxwell is an Episcopal Benedictine monastic, a member of the Companions of St Luke - OSB, and serves her community as Dean of Formation and Safe Church administrator. She is currently in her second year in the Episcopal Church in Minnesota's School for Formation as a postulant for holy orders. She lives in St. Paul, where her feline companion allows her to share an apartment.