



Diocese of Brisbane
Parish of Rosewood

Rosewood, Marburg, Lowood, Hiddenvale

**TWENTIETH SUNDAY AFTER PENTECOST
18TH OCTOBER 2020**



Dear friends,

As we gather as God's children this week, I ask that together as a church family we reflect on our roles as disciples of Christ. As people who believe and remember all that God has done for his people and ask each one of us in our hearts what he would like from us at this time. Remembering that we are all in a state of transformation and change as chosen by God we have a task to do, as we grow in his name. May we be upheld and inspired by one another in love.

Revd. Louise

Come Join Us This Week in the Parish:

Monday Bible Study 10.30am. St Luke's Outreach Centre

Zoom Meeting ID: 885 2201 9122

Meeting Password: **654641**

Monday Parish Council Meeting 6.30pm. St Luke's Outreach Centre

Tuesday Morning Prayer 9am. 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	

Services in the Parish this month:

Please register for services on: 0402-482-174

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

Daily Readings for the coming week:

Mon: Ephesians 2.1-10; Psalm 100; Luke 12.13-21

Tue: Ephesians 2.12-22; Psalm 85: 8-13; Luke 12:12-35-38

Wed: Ephesians 3.2-12; Song of Isaiah (APBA 391); Luke 12-39-48

Thu: Ephesians 3.14-21; Psalm 33.13-21; Luke 12. 49-53

Fri: Ephesians 4.1-6; Psalm 24.1-6; Luke 12.54-59

Sat: Ephesians 4.7-16; Psalm 122; Luke 13.1-9

Sun: Deuteronomy 34.1-12; Psalm 90.1-6,13-17; 1 Thess. 2.1-13;
Matthew 22.34-46

Loving God,

•We give thanks for this world of beauty and delight that you have given to us to care for. May we live in harmony and care for all of your creation.

•We pray for those in need at this time whether it be in body mind or spirit. Uphold and comfort them with your love. May they know your peace, which passes all understanding and feel the light of your presence with them.

•We pray for our politicians and our upcoming elections at home and abroad. For the individuals involved and their families. We pray for peace and respect at this time and for democratic process to take place.

•We ask Lord that you protect and uphold all who may be experiencing discrimination. May all people have a sense of dignity and self-worth as your children.

•As we reflect as a parish at this time on our role as your children and your disciples, please give us courage and vision, as we uphold one another with love, and to fan the flame in our hearts as we grow in your name as your people.

•We give thanks for the lives of all who have gone before us and by their example have brought us to this place.

Please accept our prayers through our Saviour Jesus Christ our Lord. 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,

Exodus 33:12-23

¹² Moses said to the Lord, "You have been telling me, 'Lead these people,' but you have not let me know whom you will send with me. You have said, 'I know you by name and you have found favor with me.' ¹³ If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people."

¹⁴ The Lord replied, "My Presence will go with you, and I will give you rest."

¹⁵ Then Moses said to him, "If your Presence does not go with us, do not send us up from here. ¹⁶ How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?"

¹⁷ And the Lord said to Moses, "I will do the very thing you have asked, because I am pleased with you and I know you by name."

¹⁸ Then Moses said, "Now show me your glory."

¹⁹ And the Lord said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ²⁰ But," he said, "you cannot see my face, for no one may see me and live."

²¹ Then the Lord said, "There is a place near me where you may stand on a rock. ²² When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. ²³ Then I will remove my hand and you will see my back; but my face must not be seen."

Psalm 99

1 Thessalonians 1

1 Paul, Silas^[a] and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace and peace to you.

² We always thank God for all of you and continually mention you in our prayers. ³ We remember before our God and Father your work produced by faith, your labour prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.

⁴ For we know, brothers and sisters^[b] loved by God, that he has chosen you,⁵ because our gospel came to you not simply with words but also with power, with the Holy Spirit and deep conviction. You know how we lived among you for your sake.⁶ You became imitators of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit. ⁷ And so you became a model to all the believers in Macedonia and Achaia. ⁸ The Lord's message rang out from you not only in Macedonia and Achaia—your faith in God has become known everywhere. Therefore we do not need to say anything about it, ⁹ for they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God, ¹⁰ and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath.

Matthew 22:15-33

¹⁵ Then the Pharisees went out and laid plans to trap him in his words. ¹⁶ They sent their disciples to him along with the Herodians. "Teacher," they said, "we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren't swayed by others, because you pay no attention to who they are."¹⁷ Tell us then, what is your opinion? Is it right to pay the imperial tax^[a] to Caesar or not?"

¹⁸ But Jesus, knowing their evil intent, said, "You hypocrites, why are you trying to trap me? ¹⁹ Show me the coin used for paying the tax." They brought him a denarius,²⁰ and he asked them, "Whose image is this? And whose inscription?"

²¹ "Caesar's," they replied.

Then he said to them, "So give back to Caesar what is Caesar's, and to God what is God's."

²² When they heard this, they were amazed. So they left him and went away.

Marriage at the Resurrection

²³ That same day the Sadducees, who say there is no resurrection, came to him with a question. ²⁴ "Teacher," they said, "Moses told us that if a man dies without having children, his brother must marry the widow and raise up offspring for him. ²⁵ Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother. ²⁶ The same thing happened to the second and third brother, right on down to the seventh. ²⁷ Finally, the woman died.²⁸ Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?"

²⁹ Jesus replied, "You are in error because you do not know the Scriptures or the power of God. ³⁰ At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven. ³¹ But about the resurrection of the dead—have you not read what God said to you, ³² 'I am the God of Abraham, the God of Isaac, and the God of Jacob'[Ⓜ]? He is not the God of the dead but of the living."

³³ When the crowds heard this, they were astonished at his teaching.

Homily by Revd. Louise Orpe. 20th Sunday after Pentecost.

Exodus 33:12-23; 1 Thessalonians 1:1-10; Matthew 22:15-32

Our Exodus reading today reminds us quite plainly that Moses has a unique relationship with God, as our reading opens with Moses almost reprimanding God, as he says, you said you will do something, now show me, saying:

12 "You have been telling me, 'Lead these people,' but you have not let me know whom you will send with me. You have said, 'I know you by name and you have found favour with me.' 13 If you are pleased with me, teach me your ways so I may know you and continue to find favour with you, and then he finishes by reminding him: 'Remember that this nation is your people.'"

Moses and God have a uniquely intimate relationship which reminds us that in our walk as disciples, we can also talk plainly to God and tell him what is on our heart and mind. The text in Exodus today is a culmination of a series of new revelations of God's identity and names throughout Exodus.

You will remember that over recent weeks the unveiling of the divine begins when God first calls Moses to the burning bush to lead God's people out of slavery, as God begins by revealing a name that points to the past where he says;

"I am the God of your ancestors" (Abraham, Isaac, Jacob -- 3:6, 15).

Next is a name that points to the present and the future: "I Am Who I Am" or even better, in Exodus 3:14, "I Will Be Who I Will Be" (Exodus 3:14). The name plays on the Hebrew verb *hayah* which means 'to be.' It is that same verb which lies behind God's other special name YHWH translated as "The Lord." The canon in its entirety is revealing who God is to his people, and as we embark on a series where we are looking at discipleship, we can have no better example than Moses himself. Moses implored God to stay with him, as he says if your presence does not come up from here with us...we are more or less not going, as how would people know that we are your people if you do not stay with us?

'How would people know that we are your people if you do not stay with us?'

Jesus says to his disciples 'Abide in me,' a phrase we are all familiar with; clearly Moses certainly wanted to abide in God and for him to stay by his side.

Abide in me, a beautiful phrase.

Rowan Williams in his book, "Being Disciples" reminds us that a disciple is a student or one who 'learns,' but not one that jots down ideas and stays for classes then comes and goes, but instead practices an abiding or staying, which results in a 'change of being, and awareness.' The disciple is in a state of change and transformation to the degree that one experiences the whole world change around them.

Paul speaks about many qualities of discipleship in his letter to the small fledgling community in Thessalonica, where he and his companions visited and planted the first Christian church in that city in A.D.50. Unfortunately, they had to leave in a hurry as their lives were threatened; (Acts 17); however, Paul at his first opportunity sent Timothy back to the community to guide and support them.

We know that on Timothy's return he informed Paul that the group had remained firm in their faith but that they had lots of questions; which resulted in Paul's letter we read today; one of my favourite passages of scripture.

Paul writes: ² *We always thank God for all of you- and continually mention you in our prayers.* ³ *We remember before our God and Father your work produced by faith, your labour prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.*

So here we have important words for discipleship as we read; 'your work *produced by faith, your labour prompted by love,*' and *endurance inspired by hope.*

The words Paul uses are, production, endurance and labour, work and action that resulted in an outcome.

Now we are not talking about an assembly line here of making baskets or a similar production. Produce, endurance and labour, were characteristics which reflected their roles as disciples of Christ. As disciples they bore fruit. Something changed... in them, and around them.

Paul goes on to explain how this is the case as he says:

⁴ *For we know, brothers and sisters^[b] (That you are) loved by God,(and) that he has **chosen you,***⁵ *because our gospel came to you not simply with words **but also with power, with the Holy Spirit and **deep conviction.*****

They were chosen, given deep conviction and power.

These achievements were fulfilled Paul tells us, because when 'we lived among you for your sake.'⁶ *You became **imitators** of us and of the Lord,'*

Became imitators, as they abided in Christ and used another Christian as their guide and role model., And as a consequence of that he writes: '⁷ *And so **you became a model to all the believers** in Macedonia and Achaia.*

⁸ *The Lord's message rang out from you not only in Macedonia and Achaia—your faith in God has become known everywhere. Therefore we do not need to say anything about it, ⁹ for they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God, ¹⁰ and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath.*”

Paul addresses these new people in community with love, saying we always, thank God for not some but ALL of you. And then as family, “For we *know* brothers, loved by God that he has *chosen* you.”

So what can we get from this message today as disciples in Rosewood, Marburg Hiddenvale and Lowood and beyond?

That we also are a family, we are a family together in Christ, and that we have a role to play in our part in the Kingdom, we are not merely spectators but are here as workers in the field, to work, produce in faith, to show endurance as our labour is prompted by love and inspired by hope in the Lord Jesus Christ.

How are we to do that? Paul tells us that the success of the growth of God's kingdom was through hope, endurance, and labour, but also because they modelled themselves on Paul and his companions; other believers, and of course on Jesus Christ. So, we too are called to do the same.

To get back on that bike and practice, be disciplined to read God's word daily, to pray and ask for wisdom and guidance, and most importantly to support one another so that we like the Thessalonians, who are just people like ourselves, can say that our faith has become known everywhere.

Therefore, we are to model ourselves on Christ, and as chosen people we are to see ourselves as change agents in this world. This is our joy, and our privilege as we say, and say again, ‘May your Kingdom come, on earth as it is in Heaven.’”

May the Lord be with you. Amen

Bible Study: Proper 24 (A) - 2014

October 19, 2014

Charlotte LaForest

RCL: Exodus 33:12-23; Psalm 99; 1 Thessalonians 1:1-10; Matthew 22:15-22

Exodus 33:12-23

For several weeks now, our Sunday readings from the Hebrew Scriptures have followed Moses through his time at Sinai. After the incident with the golden calf that we heard about in last week's readings, the Lord sends the Israelites away from Sinai but says he will not accompany them because of his anger. So Moses goes to intercede for the people, and God, out of a pillar of cloud, speaks to Moses "as one speaks to a friend" (Exodus 33:11).

In today's reading, Moses appeals to the closeness of his relationship with the Lord to request the Lord's presence for the Israelites as they continue their journey. Moses prays boldly, reminding the Lord that he has acted faithfully and found favor in the Lord's sight, and requests that the Lord, in return, accompany the Israelites. And the Lord agrees. There seems to be a relationship between the boldness with which Moses is able to pray and the intimacy of his relationship with the Lord. This is something we can understand because of our human relationships: We often feel most comfortable speaking openly to those we know best.

- Are you able to pray with such boldness? What would it take for you to grow comfortable enough to do so?

The final section of this passage contains Moses' demand to the Lord, "Show me your glory." Again, this is a bold request. The Lord grants the request, but has specific requirements and does not allow Moses to see his face, only his back. This is a reminder that, despite the intimacy of Moses' relationship with the Lord, there is still mystery and beauty that is beyond human capacity to comprehend. This glorious, mysterious God who will lead an entire nation is the same God whom we find and speak to in quiet places.

- Which of these understandings of God do you find yourself drawn to? What is it like if you try engaging with God in a new way – as a friend, if his glory and mystery have been more comfortable in the past; and vice versa?

Psalm 99

This psalm is a song of praise to God, part of the group of royal psalms that celebrate different aspects of the sovereignty of God. The emphasis in Psalm 99 is on God's justice and faithfulness throughout history. The psalm recites the Lord's works throughout history, the Lord's justice revealed to Jacob, Moses, Aaron and Samuel.

One surprising element in the psalm is a celebration of God's punishment in verse 8. We may not normally think of punishment as something praiseworthy, yet when paired with forgiveness as it is in the psalm, it is a component of a properly working system of justice. However, as Christians, a discussion of punishment transitions very quickly to one of mercy and grace. We do not experience God's punishment for our evil deeds, even when punishment would be a just response, because the punishment was already meted out when Christ died on the cross. Our obedience and faithfulness to God is no longer offered out of fear of punishment, but is a response in deep gratitude for God's grace.

- Are there times when you find yourself living in fear of God's punishment instead of acting in response to God's grace?

1 Thessalonians 1:1-10

This passage is the beginning of the letter to the Thessalonians, bearing greetings from Paul, Silvanus and Timothy, all of whom founded the church in this place. These verses praise the faith of the Thessalonian Christians and the example they have set for those around them. The Spirit is present and active among the church in Thessalonica despite the persecution they have endured. Paul writes, "the word of the Lord has sounded forth from you," and this is not just a function of preaching, but due to the example they have set in their lives.

The form of Christian witness that the Thessalonians are embodying reminds me of the quote commonly attributed (though not actually traceable) to St. Francis of Assisi: "Preach the gospel always! When necessary, use words." This quote and the text from Thessalonians speak to the message of the gospel as revealed in the lives of the faithful. This is not just about being well behaved, but embodying the hope, peace and joy of the truth of the resurrected Christ. People aren't affected or persuaded just because they see someone who follows rules really well. But an encounter with someone who has been radically transformed by the saving love of Christ – that's something people notice and want to know more about!

- What will people notice about their faith when they meet you? Will they see the gospel in your life?

Matthew 22:15-22

Jesus has made his triumphal entry into Jerusalem, and the Pharisees are plotting, hoping for an excuse to have him arrested. In this particular plot, they are hoping to trap him by asking him a question they think has only two answers: one that will upset religious leaders, and one that will upset the Roman political authority. Jesus uses the example of the coin to make his point to the Pharisees, showing that the coin bears the image of the Emperor and thus should be given up to the Emperor. He provides an unexpected answer that escapes the Pharisees machinations by failing to offend either party.

The fact that this reading has to do with money and appears in the lectionary in October (stewardship season for many parishes) means that it has frequently served as a quick segue into a discussion about financial giving to the church. But instead of looking to the timing of the lectionary, if we look to the timing of the story itself, it takes on an entirely different meaning. This exchange takes place during Holy Week, between Palm Sunday and Good Friday. With this in mind, Jesus's point that the coin with the visible image of the Emperor should be offered back to the Emperor takes on additional meaning. If Jesus is the visible image of the invisible God (cf. Colossians 1:15), then this passage also serves to foreshadow Jesus' offering himself as a sacrifice to God, an event that would take place just a few days later.

- Jesus was willing to offer everything to God, including his very life, for the benefit of others. Of the gifts God has given you, which are you willing to offer to God for the benefit of God's people?