

Rosewood, Marburg, Lowood, Hiddenvale

**EIGHTEENTH SUNDAY AFTER PENTECOST
4TH OCTOBER 2020
ST FRANCIS DAY**

Readings for Today:

Exodus 20.1-4,7-9,12-20
Psalm 19
Philippians 3.4b-14
Matthew 11:25-30

Sentence:

The earth is the Lord's and all that
is in it.

Psalm 24.1



Prayer of the day:

Bountiful God,
you crown the year with your goodness and
give us the fruits of the earth in due season:
give us grateful hearts that we may sincerely thank you for all your living
kindness, and truly care for your creation; through Jesus Christ, our Lord.
Amen.

SUNDAY SERVICE

9am St Luke's Rosewood

Zoom Meeting ID: 816 2496 0425

Meeting Password: 770601

Our Bible readings for today assure us that God is with us and can be trusted in every circumstance that life throws us if we allow Him to be.
As we reflect on the life of St Francis, Psalm 19 is a wonderful place to start as it begins with the cosmos and concludes with the human heart.
And our Gospel reading echoes the one that St Francis first heard in the small chapel of St Mary in 1209. Francis had recently restored the chapel thinking that it would allow him to live out the rest of his life as a hermit but God, it seemed, had other plans. Francis recognised the Gospel as God's personal call to him. His doubts disappeared and he began to speak to all the people he met about the need for repentance and of the all embracing love and peace of God... his greeting to others, inspired by our gospel reading became "Our Lord give you peace."

My prayer for us all at this time is that we too may know the peace that God alone can give.

Rev'd Brenda

Daily Readings for the coming week:

Mon: Galatians 1.6-12; Psalm 111; Luke 10.25-37

Tue: Galatians 1.13-24; Psalm 139.13-18; Luke 10.38-42

Wed: Galatians 2.1-14; Psalm 117; Luke 11.1-4

Thu: Galatians 3.1-5; Song of Zechariah APBA p10; Luke 11.5-13

Fri: Galatians 3.7-14; Psalm 111.1-6; Luke 11.15-26

Sat: Galatians 3.22-29; Psalm 105.1-7; Luke 11.27-28

Sun: Exodus 32.1-14; Psalm 106.1-6, 20-24; Philippians 4.1-9;
Matthew 22.1-14

Come Join Us This Week in the Parish:

Monday 10.30am Bible Study
Zoom Meeting ID: **849 4344 0526**
Meeting Password: **649609**

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

Wednesday Morning Prayer 9.30 am. All Saints' Marburg

Wednesday Eucharist 9.30 am. St Luke's Rosewood

Services in the Parish this month:

Please register for services on: 0402-482-174

Sunday 4th October

4pm. Blessing of the Animals. Garden at St Luke's

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.

Today is the last day of our creation series where we celebrate the whole created order, and acknowledge Saint Francis of Assisi. We welcome Revd. Brenda who will be preaching at the 9am service, and finish the day with the Blessing of the Animals at 4pm under the tree at St Luke's. All welcome!

Congratulations to Mrs Sue Pendergast from Chinchilla Parish who has won the BMF quilt raffle. \$2900 was the total funds raised. Thank you to everyone who supported this worthy cause and a big thank you to Mrs Karen Frewin who generously made and donated the quilt, and to Anne Parker for facilitating the purchasing of the tickets for this fund raiser for Bush Ministry Fund.

Market meeting. As you will be aware we are looking for a team of people to manage the markets when we deem it suitable to open. If you think that you might be interested in being part of this team please attend a meeting on October 10th at 9.30am at the Outreach Centre Rosewood. The markets are an important outreach to our community and a fund raiser for the parish but can't run on their own!

The Bishop's Visit. We are pleased to announce that Bishop Cameron will be visiting our parish on Sunday 6th of December at 9am. The service will be held at St Luke's Rosewood.

Bible Studies. At present we have Bible studies on Monday at 10.30am at St Luke's Outreach Centre and also on zoom. One of our main attendees Jan would like to encourage as many people as possible to join us and has written:

Dear Revd. Louise, I would like to thank you for the Monday Bible study on zoom. We would like to see more attendees, as it is very useful to debate the 'word of God', and we can enjoy meeting with other members of the parish, often those we do not regularly see at our services. As I can no longer 'go out much' it keeps me connected and as it is on a Monday, it starts my week off in a great way, where I lay the foundations to spending the whole week in a Christian manner. I know technology is not always easy, in fact quite difficult at times, but zoom has been a great enabler during COVID for the whole parish to attend services and meetings too. Jan.E.

Prayers.

Loving God we give thanks for the gift of our lives and for one another.

We ask that you guide and uphold us as your presence in this world as we look not only to our own needs, but to the needs of others.

We give thanks for the improvement in the COVID pandemic and for those who have the difficult task of leading the community through the restrictions.

Help us to be patient and understanding as we comply to necessary restrictions in our community which enable us to meet together.

We pray for those less fortunate than ourselves, particularly for our brothers and sisters who are victims of natural disasters - the floods in Sudan, and the fires in California.

We pray that you will protect the emergency workers who risk their lives bravely for others.

Help us to look to you in all things as your church and as one body and identify anything that may dishonour who each of us are in your name.

We pray for wisdom, for generosity of spirit, and for growth in our community of faith.

We ask these prayers through 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, 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

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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.””

The first reading is from the book of Exodus, Chapter 20, beginning at the first verse:

The Ten Commandments

20 Then God spoke all these words:

² I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; ³ you shall have no other gods before^[a] me.

⁴ You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

⁷ You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

⁸ Remember the sabbath day, and keep it holy. ⁹ Six days you shall labor and do all your work.

¹² Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

¹³ You shall not murder.^[a]

¹⁴ You shall not commit adultery.

¹⁵ You shall not steal.

¹⁶ You shall not bear false witness against your neighbor.

¹⁷ You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

¹⁸ When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid^[b] and trembled and stood at a distance, ¹⁹ and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we will die." ²⁰ Moses said to the people, "Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin."

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

The second reading is from Paul's letter to the Philippians, chapter 3, beginning at the fourth verse:

⁴ even though I, too, have reason for confidence in the flesh.

If anyone else has reason to be confident in the flesh, I have more: ⁵ circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

⁷ Yet whatever gains I had, these I have come to regard as loss because of Christ. ⁸ More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, ^[a] the righteousness from God based on faith. ¹⁰ I want to know Christ ^[b] and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹ if somehow I may attain the resurrection from the dead.

¹² Not that I have already obtained this or have already reached the goal; ^[c] but I press on to make it my own, because Christ Jesus has made me his own. ¹³ Beloved, ^[d] I do not consider that I have made it my own; ^[e] but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, ¹⁴ I press on toward the goal for the prize of the heavenly ^[f] call of God in Christ Jesus.

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

The Gospel reading today is from the Gospel of Matthew, chapter 11, beginning at the 25th verse:

Praise to you, Lord Jesus Christ.

²⁵ At that time Jesus said, “I thank^[a] you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; ²⁶ yes, Father, for such was your gracious will.^[b] ²⁷ All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

²⁸ “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. ³⁰ For my yoke is easy, and my burden is light.”

For the Gospel of the Lord. Praise to you, Lord Jesus Christ.

Sermon for Sunday 4th Oct 2020 – Rev'd Brenda

Readings: Exodus 20.1-4,7-9,12-20; Psalm 19; Philippians 3.4b-14

Matthew 11:25-30 (For St Francis Day)

May my words and the thoughts and meditations of all our hearts bring honour to you Lord God, who is Father, Son, and Holy Spirit... Amen

Firstly, thank you Rev'd Louise for the invitation to speak to you all today. I really am enjoying getting to know you.

There are two directions I want to explore today but hopefully a common theme will occur: that of allowing God's grace to be evident in our lives.

The first part of this talk will focus on the readings for today including the Gospel that is the Gospel for St Francis day and the second direction is a brief exploration of the life and ministry of St Francis whose feast day we celebrate today.

A few weeks ago we were reminded of the encounter between God and Moses through the burning bush, in which God promised to bring the Israelites out of slavery.

Today's Old Testament reading opens with the reassurance that the fulfillment of this promise has occurred. God has indeed brought the Israelites out of Egypt and is calling them into a covenant or promised relationship with himself.

What a glorious psalm we have before us today.

Psalm 19 begins on a cosmic level and progressively narrows to conclude with the human heart.

Indeed if we take a closer look at verse 7 onwards it gives us the opportunity to link our psalm with the Old Testament reading.

And, as today is the day we focus on St Francis and his relationship with God's creation, in my imagination I can see and hear St Francis using these words as his own to praise God.....but more of that in a moment.

A few years ago at a clergy conference one of the bishops challenged myself and a friend to come up with a list of people we would invite for dinner with Jesus being the guest of honor. (You might like to do the same.) Between the two of us we came up with the writer of today's second reading, Paul and our second guest was Peter, the somewhat outspoken but ultimately forgiven disciple. While I suspect it would result in a very interesting conversation it occurred to me when I was putting this sermon together and reading verse 8 of the letter to the Philippians that I would also like to invite St Francis to this dinner. As you will see shortly I'm certain that St Francis would also claim the words of

verse 8 as his own: 'I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord.'

So now imagine you are known as Francesco, "the French man" although you were baptised as Giovanni, John.

You are alive in the late 12th century and you live in the stony hill-town of Assisi in Umbria in central Italy. Your father is Peter Bernadone a wealthy silk merchant who does most of his trade with France. Your mother Pica is a noble French lady who by her word and example has given you, your love of poverty and your faith in the risen Christ.

As a young man Francis who loved life, rejected formal education and the opportunity to join his father in his business dealings. It was the age of chivalry and this, along with great tales of knights and their achievements appealed to Francis. Following a minor battle between two nearby towns Francis was captured and spent a year in prison. However he seems to have remained cheerful and kept the spirits of his fellow inmates high. Ill health was something Francis had to deal with on a regular basis and following his release from prison he became very ill which delayed his subsequent departure, suitably dressed as a knight, to another battle. The story goes that on the way to this battle Francis encountered another knight who was very poorly dressed. Francis felt compelled to give his own clothing to the second knight.

That night he dreamed he saw his father's house transformed into a castle, its walls hung with armour, all marked with the sign of the cross; and he heard a voice saying that the armour belonged to Francis and his soldiers. Confident now that he would win glory as a knight, he set out again, but then fell ill. While lying helpless, a voice seemed to tell him to turn back, and "to serve the Master rather than the man." Francis obeyed.

Certainly, from a Christian perspective, a God encounter happened soon after this when Francis, who was riding his horse on the plains below Assisi, met a man with leprosy, a man covered with sores. And as a little aside let's pause and think about this man... We don't know his name or how he came to be where he was that day but in the story of St Francis he played a pivotal role...

Overcoming his repulsion, Francis leapt from his horse and pressed into the man's hand all the money he had with him, then, horror of horrors Francis kissed the hand of the man with leprosy. This was a turning point in the life of Francis. He started visiting hospitals, particularly the refuge for people with leprosy that most people naturally avoided. Later, on a pilgrimage to Rome, Francis emptied his purse at the tomb of St. Peter and then went out to the swarm of beggars at the door, gave his clothes to the one that looked poorest, dressed himself in the man's rags, and stood there all day with hand outstretched.

Francis, whom it seems, never did things by halves had to experience for himself the bitterness and humiliation of poverty.

What follows in the life of Francis is the encounter with his father that would ultimately see Francis remove his fine clothing and give it back to his father claiming that from now on his only father was in heaven.

So why our Gospel reading for today? Following on from the encounter with his father Francis began the life of a travelling laborer calling himself “the herald of the Great King”. As time went on and his sincerity and enthusiasm were recognised by other people he received much support as he rebuilt or repaired places of Christian worship.

In 1209 on the 14th May Francis found himself once again 2 miles below Assisi, on the plains, in the small chapel of St Mary, which he had recently restored thinking that the chapel would allow him to live out the rest of his life as a hermit... but God it seemed had other plans. As the Gospel reading for that day was read, today’s reading from Matthew’s Gospel, Francis recognised this message as God’s personal call to him. His doubts disappeared and he began to speak to all the people he met about the need for repentance and of the all embracing love and peace of God... his greeting to others, inspired by our Gospel reading became “Our Lord give you peace.” The order of the Franciscans was formed with Francis as its head in 1210. Interestingly, from my point of view anyway! Francis was never priested but he did become a deacon so he could proclaim the Gospel. The love that Francis had for God's creation was shown in his care for animals and the environment and there are many stories about his exploits with animals. However I’m certain that he would not want any of the glory regarding his relationship with animals to go to him... rather to the living, risen Christ and with that proviso it is my privilege to share the following story with you all.

A couple of times during the last 30 years I have had both the privilege and heartache to be involved with a support group for women who have experienced domestic violence:

One woman, Mary, not her real name shared her story about surviving domestic violence with the group. Mary told us it was the first time she had ever told her story to a group of people and she felt this was only possible because she had previously summoned up the courage to verbalize her story for the first time to her dog. Her dog had listened, with what Mary described as great love, and total acceptance of her as a person in a perfectly un-judgmental way for several hours. Mary’s dog I’m quite sure had some understanding of what Mary was feeling from the tone of her voice and her tears which she told the group had flowed freely for the first time in many years. What stood out to me was the way Mary spoke of the total acceptance she felt from her dog that didn’t back away from her and accepted her in her weakened fragile state. At times the dog allowed Mary to

gently stroke her and at other times the dog simply put her head in Mary's lap... total availability with no questions asked.

What an illustration each member of the group received that night of God's total acceptance and unconditional love for us.

And yes; Mary did eventually gain new hope and a restored faith in God and people.

So to conclude this sermon today in the words of St Francis, May our Lord give you peace... Amen

Bible Study: Pentecost 18 (A) - October 4, 2020

October 4, 2020

The Rev. Maggie Nancarrow

RCL: Exodus 20:1-4, 7-9, 12-20; Psalm 19; Philippians 3:4b-14; Matthew 21:33-46

Exodus 20:1-4,7-9, 12-20

When the people are led out of slavery and into the wilderness, they become free of the rule of Pharaoh. But what will they do now? What does it mean to be a free people? While it may be easy to see the Ten Commandments as an imposition of constraints—a series of extensive “you shall nots,” they might instead be boundaries for a new, whole life in freedom. People emerging from great oppression often have only the experience of that oppression to construct their own identity. God is showing them what is expected of them in their freedom, the boundaries of their new life to help them live into their true identities.

What is curious then, is not just what God tells the people they shall not do, but the three commandments that are statements of what they will do. A free people remembers the God that brought them out of their slavery. A free people does not seek God in something of their own creation, but out of their experience of deliverance. A free people honors those that gave them life. And, what seems most important for 2020, a free people remembers the Sabbath day. God explicitly instructs these people to observe a day of rest and to labor only six days a week.

- What has your practice of Sabbath been like during the Covid-19 pandemic? Have you been able to keep an entire day free of work? Have you practiced small moments of Sabbath?
- How might you incorporate even 30 seconds of Sabbath-keeping into your day today?

Psalm 19

Much of the northern hemisphere is, at this moment, experiencing the explosive wonder of fall color season. Reds and yellows and oranges hang in the sky. Canopies of gold hang over our neighborhoods. If your congregation has been worshipping outside, you may be experiencing this wonder in your new, makeshift sanctuary. Psalm 19 is a beautiful meditation on the wonder of

God's creation and how it tells the story of God's glory. The sun and the moon have personalities, run with joy through the heavens, and declare the order of the world as a testament to God's creative power. The psalmist experiences a sense of smallness and wonder in this magnificent world, concluding the psalm with a plea to be kept from "presumptuous sins."

- Have you ever realized how grand the world is – and simultaneously how small you are within it?
- Have you ever experienced God in the natural world, only to wonder how you fit into such a magnificent creation?

Philippians 3:4b-14

Paul has every reason to believe that he has accomplished righteousness. Every aspect of his religious life until this moment has been "right" – his rituals, his lineage, his practices, even his hatred of those who disagree with him. However, Christ has come to him and Christ has transformed his knowledge of all those righteous things. He did not, as it turns out, have control over his goodness before God. Christ has now shown him another path to understanding who he is and how he must be in relationship with God. All his practices of right-religion could not truly prepare him for the reality of resurrection.

It may be easy to imagine that Paul is putting down the Judaism of his pre-Damascus road life, but this is a dangerous direction to go. Instead, is Paul putting down all obsession with right-religion that makes us believe we have control over our relationship with God? Is his message universal, encouraging Christians today to also look critically at our own concern with "doing religion right"?

- Where might Christ be calling us to look beyond our ownership of righteousness and instead toward the work of resurrection, through which God has claimed us?

Matthew 21:33-46

Over the last few weeks, we've shifted the setting in our gospel: from "on the way" to in Jerusalem. Because this is early fall and not Holy Week, we've skipped over the triumphal entry into Jerusalem, but it is essential when approaching this passage that we know that where we are in the arc of Matthew's gospel. Jesus' teachings here are charged with the same intensity and danger that surround that week of triumph and betrayal—he is preaching directly to the Pharisees, chief priests, and other temple elites who, in the same chapter, he cursed for turning the Temple into a den of robbers.

Jesus presents here a parable to the elites, asking them: what would you do if you were disrespected in such a way? Then he flips the tables on them, saying, “What do you think God will do when disrespected in such a way?” This is a useful rhetorical tool, a tool that makes the chief priests and Pharisees see themselves in an unforgiving light. After all, throughout the Hebrew Bible—throughout the history of all religions—religious elites have often become threatened by the voices of true prophets, prophets who speak about justice, mercy, and peace. These things tend to threaten the religious establishment that has become so good at claiming to speak for God.

The struggle, of course, with this text is: Do we believe that God acts retributively against those who fail to follow? To get into the technicalities here, Jesus does not necessarily claim that God will put them to a miserable death: he only asks them what they would do. He does say that the cornerstone, rejected by those who could not see its value, will be a weight too heavy to bear for those who could not see its worth. Perhaps that is the point for us as well: if following Jesus’ way of love seems too heavy a burden to bear now, what will it feel like to bear when wealth, power, and prestige are stripped away and we are met with the reign of God?

- What aspects of the way of Jesus feel especially hard to bear these days? What small practices can you build in your life to create a way for these things to take root and grow?
- Where have you seen the voice of God rejected in your context today? What do you think the consequences will be for the community as a whole because of that rejection?

Maggie Nancarrow is the Assistant Priest for Intergenerational Ministry at St. Matthew's in St. Paul, Minnesota. She holds an M.Div. from the University of Chicago and completed her formation with the School for Formation in the Episcopal Church in Minnesota. She meets God in the woods, at the lake, and occasionally in the desert—usually on a bicycle.