

13 SEPTEMBER 2020 - TODAY'S SERVICES

FIFTEENTH SUNDAY AFTER PENTECOST

8.30AM—EUCCHARIST

ST JOHN
THE BAPTIST
— EST. 1888 —
ANGLICAN CHURCH

ANNOUNCEMENT OF SERVICES

**The next Friday service will be held on Friday 18th of September at 10.00am.
The next Sunday service will be a combined service at 8.30am on Sunday 20th September.**

Pre-registration is not required for the Friday service, but is for the Sunday service.

Please register online at <https://stjohnsbulimba.org/what-we-do/online-worship/> or call Felicity Scott on 0431 599 662 by Friday 18th at 10.00 to make your booking for the Sunday service. We cannot guarantee you a seat if you have not booked, due to limitation on numbers. At recent services we have had room for more attendees so please come even if you have not booked.

A Prayer in the Midst of a Crisis

*Holy God, who created us for and from love,
in this time of social distancing, hold us close in your arms.
Comfort those who are afraid, enliven those who are bored,
give courage to those who are distressed,
and warm those who feel the cold touch of loneliness.
Breathe in, with and through us as we walk through uncertainty into a new future
knowing that you are with us now and await us there.
In the name of Christ the Beloved we pray.
Amen.*

By the Rev. Canon Dr. Ellen Clark-King, Vice Dean and Canon for Social Justice at Grace Cathedral, San Francisco

**Locum: Fr Terry Booth
(Sunday, Tuesday, Friday)**

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THE SERVICE OF HOLY COMMUNION

SENTENCE FOR THE DAY:

If you, O Lord, should note what we do wrong, Lord, who could stand? But there is forgiveness with you, so that you may be revered.

Psalm 130.3-4

THE COLLECT FOR THE DAY:

O God, you call your Church to witness that in Christ we are reconciled to you: Help us so to proclaim the good news of your love, that all who hear it may turn to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

1ST READING: EXODUS 14.19-31

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, 'Let us flee from the Israelites, for the Lord is fighting for them against Egypt.' Then the Lord said to Moses, 'Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.' So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

PSALM 114:

1. When Israel went out from Egypt, the house of Jacob from a people of strange language,
- 2. Judah became God's sanctuary, Israel his dominion.**
3. The sea looked and fled; Jordan turned back.
- 4. The mountains skipped like rams, the hills like lambs.**
5. Why is it, O sea, that you flee? O Jordan, that you turn back?
- 6. O mountains, that you skip like rams? O hills, like lambs?**
7. Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob,
- 8. who turns the rock into a pool of water, the flint into a spring of water.**

SECOND READING: ROMANS 14.1-14

Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgement on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgement seat of God. For it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.' So then, each of us will be accountable to God. Let us therefore no longer pass judgement on one another, but resolve instead never to put a stumbling-block or hindrance in the way of another. I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean.

GOSPEL: MATTHEW 18. 21-35

Then Peter came and said to him, 'Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?' Jesus said to him, 'Not seven times, but, I tell you, seventy-seven times. 'For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, "Have patience with me, and I will pay you everything." And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; and seizing him by the throat, he said, "Pay what you owe." Then his fellow-slave fell down and pleaded with him, "Have patience with me, and I will pay you." But he refused; then he went and threw him into prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, "You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow-slave, as I had mercy on you?" And in anger his lord handed him over to be tortured until he should pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.'

CHRIST AND HIS CHURCH

Christ's relation to the church is twofold: he is the creator of its whole life, which rests on him, the master builder of the church: and he is also really present at all times in his church, for the church is his body. Dietrich Bonhoeffer (Sanctorum Communio)

The church can be a very exciting place to be. It can also be a boring and moribund institution. Its state of health and dynamism fully depend on whether the church as the people of God truly relies on Christ to sustain its life and whether it seeks the presence of Christ to bless, guide and challenge every aspect of its corporate nature and activities. Where the church loses the sense that it can only exist in and for Christ, its life will ebb away into a conformism that will leave it irrelevant or disillusioned.

Thought

*A people that has its beginnings in the life of Christ
Must constantly be sustained and renewed in that life.*

Seize the day with Dietrich Bonhoeffer; Charles Rigma

THE ANGLICAN CYCLE OF PRAYER:

IN THE WORLD: -

- ⇒ **The Anglican Church of South America:** †Gregory James Venables - Presiding Bishop of the Anglican Church of South America & Bishop of Argentina
- ⇒ **Ministry with the Aboriginal People of Australia:** †Chris McLeod

IN THE DIOCESE:-

- ⇒ **The Parish of Zillmere:** Helen Button, John Keyt, Marjorie Charrington, Sr Gillian SSA
- ⇒ **Retired clergy in the Diocese**
- ⇒ **St John's Anglican College, Forest Lake:** Head of College - Maria McIvor; Chaplain - Vacant; Chair of College Council - Steve Scott; members of College Council; staff & students

LOCALLY: WE PRAY FOR OUR YEAR 12 STUDENTS, AND ALL PREPARING TO SIT EXAMS. WE PRAY FOR QUIET FOR STUDY, FOR FOCUS AND UNDERSTANDING AND PARTICULARLY THOSE WHOSE PREPARATION HAS BEEN AFFECTED BY ILLNESS, ANXIETY AND ISOLATION.

PRAY FOR THE SICK: Bronwyn, Duncan Family, Kerrie, Roselee, Steph and Chris, Kerry, Gloria, Joseph, Linda, Elizabeth, Bernie, Don, Andrea, Graham, Pat, Peter.

In Memory, September 13—September 19

**JEAN RULE, 2004; DAWN LAWRENCE, 2015;
SARAH FLETCHER, 1947; ROBERT SOLAGA, 2014.**