

St Chad's Anglican Church

28 June 2020

Our Vision

Growing Faith, Building Community, Serving Needs via
Inspiration! Imagination! Cooperation!



Readings & Roster for today - 4th Sunday after Pentecost

	8.00am	9.30am
Genesis 22.1-14	M Wilson	L Barteletti
Romans 6.12-23	A Barrett	S Looker
Intercessions	J Worrall	G Gardner
Sides Persons:	M Sloan	B Stocks
Welcome:		L Giles
Morning Tea:		B & B McNally

Next Sunday - 5th Sunday after Pentecost, 5 July 2020

	8.00am	9.30am	
Genesis 24.34-38, 42-49	J Nelson	G Gardner	
Romans 7.14-25	I Richards	J Goddard	
Intercessions	M Wilson	M Wilson	
Sides Persons:	J Walsh	B & B McNally	
Welcome:		G Gardner	
Morning Tea:		C Milne	
Sacristan	J Nelson	Flowers	J Prosser
Vacuuming	Cleaner	Dusting	Cleaner

Sunday Worship:

8:00am Prayer Book Communion service followed by morning tea

9:30am Informal setting with hymns, songs, communion & Sunday School and Activities for children during school terms, followed by morning tea.

Thursdays 10:30am Morning Prayer with Communion followed by morning tea

Music lessons are held on the 1st and 3rd Sunday's of the month from 11.15am.

Please be respectful and avoid entering our worship space at this time.

Connecting faith, family & friends

FIRST READING: Genesis 22.1-14

After these things God tested Abraham. He said to him, 'Abraham!' And he said, 'Here I am.' He said, 'Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt-offering on one of the mountains that I shall show you.' So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt-offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, 'Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.' Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, 'Father!' And he said, 'Here I am, my son.' He said, 'The fire and the wood are here, but where is the lamb for a burnt-offering?' Abraham said, 'God himself will provide the lamb for a burnt-offering, my son.' So the two of them walked on together. When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!' And he said, 'Here I am.' He said, 'Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.' And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son. So Abraham called that place 'The Lord will provide'; as it is said to this day, 'On the mount of the Lord it shall be provided.'

Commentary: Traditionally this has been called the 'Binding of Isaac'. It is a story that has captured the imagination and haunted the conscience of many. Was the God of Abraham a God that demanded human sacrifices? If so then this story is an unfortunate hangover from primitive barbarism, that now offends sensibilities. How are we to interpret this story?

•it has been read as a polemic against human sacrifices and as justification for replacing them with animal sacrifices.

•it has been read as a story explaining the name of the mountain: 'Jehovah-jireh' or 'the Lord will provide'.

Best of all is to see the story as the testing of faith. Abraham is commanded by God to sacrifice that which alone guarantees his future: his son. Should Abraham, hold on to God's dearest gift, or obey God's command? This is Abraham's dilemma: to learn to live in faith, even at the cost of what is most precious. Future generations of Israelites had to learn the same lesson: to hold on to faith in God, even when the most precious of gifts - land, Temple, even life itself - was threatened.

Psalm 13

How long, my Beloved?

Will you forget me forever?

How long will you hide your
face from me?

How long must I bear this pain
in my soul,
and live with sorrow all the day?

How long will fear rule my life?

Notice my heart and answer me,
O my Beloved;
enlighten me, lest I walk as
one dead to life;

Lest my ego fears say,
“We have won the day;”
Lest they rejoice in their strength.

As I trust in your steadfast Love;
my heart will rejoice,
for in You is freedom.

I shall sing to the Beloved,
who has answered my prayers
a thousand fold!

Come, O Beloved, make your home
in my heart.

SECOND READING: Romans 6.12-23

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get

from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Commentary: Paul is countering the argument that a Christian can persist in sin. Sin, he says, can be imagined as a master to whom people are enslaved. That master was called 'the Law'. Now, however, that slavery is ended through baptism into Christ's death. Now Christians are freed to present yourselves to God as those who have been brought from death to life. Paul goes on to mention a form of teaching to which you were entrusted, meaning that some kind of early moral code for Christians was taught to them. This new 'slavery' to Christ as it were, leads to sanctification; whereas the slavery to sin lead to death.

GOSPEL : Matthew 10.40-42

Jesus said to the disciples, 'Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.'

Commentary: We can hear the overtones of the early church. Travelling 'prophets' were frequent visitors to each local church and it was the church's duty to offer hospitality (assuming they were genuine). A righteous person may have been an early church reference to fellow Christians; and one of these little ones refers to the poor and the gentle. The theme is clear: 'anything you did for one of my brothers or sisters, however humble, you did for me'.

PRAYERS OF THE PEOPLE

We pray for the peace of the world, the leaders of the nations, and for all in authority. At this time of the pandemic which is rife in a significant number of countries where many, many people are affected particularly the refugee camp on the boarder of Myammar and Bangladesh we pray that the leaders of these countries will seriously take into account the advice of their medical experts and take the necessary and appropriate steps to reign in this terrible virus. In this way people may return to their normal lives as much as possible and economic stability might then be restored. Lord in your mercy **hear our prayer.**

We pray that the Black Lives Matter movement may have a tremendous practical effect in bringing all people and their respective governments to the active realisation that such racism discrimination and abuse must end and all people treated equally regardless of their nationality, colour or religion. Lord in your mercy **hear our prayer.**

In particular let us pray that our Australian leaders may actively and practically take action to provide equality of opportunity and equal treatment and improve living conditions for our Indigenous First Nation citizens. Lord in your mercy **hear our prayer.**

We pray for the welfare of your holy Church, our Archbishop Geoff Smith Primate of Australia, for Rev. Julie Worrall and all the clergy and people. Lord in your mercy **hear our prayer.**

We pray for the Queen and all members of the Royal family that they may be the examples of the highest Christian living Lord in your mercy **hear our prayer.**

We pray for seasonable weather, and for an abundance of the fruits of the earth. We thank thee for the rain which has come to many parts of Australia to break the drought which will assist in the growing of the crops and the feeding of the live stock, but also pray for rain for those parts of the country which desperately require rain to break their terrible drought. Lord in your mercy **hear our prayer.**

We pray that we may share with justice the resources of the earth, and live in trust and goodwill with one another. Lord in your mercy **hear our prayer.**

We pray for the aged and the infirm, for the bereaved and the lonely, and for the sick and suffering. Let us pause for a moment to remember those known to us who are sick, for those who are grieving, may they be comforted in the certain knowledge of your love for them. Lord in your mercy **hear our prayer.**

We pray for the poor and the oppressed, for the prisoners and captives, and for all who care for them. Particularly those who are unjustly imprisoned due to their political persuasion, may they be freed. Lord in your mercy **hear our prayer.**

We pray for ourselves and for each other. Lord in your mercy **hear our prayer.**

We praise you, Lord God, for the communion of saints and for the glorious hope of the resurrection to eternal life. Lord in your mercy **hear our prayer.**

Dear All

It is St Chad's turn to provide meals for St Mary Magdalene Drop In Centre on **Saturday July 18th** and we are asking for donations of food and volunteers to help on the night in the kitchen.



The arrangements are a little different this time due to the restrictions of the COVID-19 situation. The patrons of Mary Mags are now being served their meals as a takeaway and there are no sit down meals being provided. Can you please keep this in mind when you are deciding what to cook this time.

Due to doing takeaway Mary Mags have asked the kitchen volunteers to arrive at Mary Mags by 4pm to get ready for this and we will not be staying as late as there will not be the usual clean up.

There will be the usual list in the Narthex for you to place your name on, can you please make sure you put your contact details on it in case anything changes and I need to contact you. Also please feel free to email me (vclarkson6@gmail.com.au) or phone me (0418 843 288) to let me know what you can make or if you have any queries. I am also happy to collect food from people if they are unable to drop it off.

Many thanks

Venessa Clarkson

THANK YOU TO JULIE ASCHER-ELLIS



As you know Julie has now finished in her role as Children, Family and Outreach Minister. We thank her for her role. As we prepare for a more formal Thank You to Julie, you are invited to sign the card at the entrance to the Church and to provide for a gift for her. To contribute to a thank you gift, please put your money into an envelope, clearly marked GIFT FOR JULIE and include it in the offertory plate.



Julie's Jottings...

What a delight to be able to return to 'almost normal'. One of the reflections we had at the start of lockdowns and isolations was, 'when we return from all this, will we want things to be just the same?'

One suggestion I heard muted over the last few months was: do we want an 8.00am and a 9.30am liturgy every week? Another was the suggestion of an alternate worship time, weekly or monthly, at 5.00pm in the evening. Without buying into those discussion too quickly, I believe there is an opportunity for us to consider afresh what we would like to do - especially in terms of meeting the needs of our wider community.

We also realised how nice it was to go for coffee in the local community on a Sunday after worship. Can we support the local small businesses in the future by forgoing coffee at the church to go to a local café for morning tea once a month?

Something that we have all missed has been just being with others and talking to them. How might we be able to incorporate that more fully into our Church life... I am not only thinking about discussions over morning tea and in small groups but what about as part of our worship?

At present we do not have any hall hirers - and it is unclear if they will return. Small business has been hard hit by the lockdowns and as we are hearing reported in the media, many have not and will not survive COVID19. What that does mean is that we have some 'space' for worship at other times in the week, as well as opportunities for discussion at other times too.

It seems to me that we have time to think through some of these possibilities, *without rushing into anything new*, but also without simply returning to what we've always done. Now, please don't hear any of this as 'I have come to change St Chad's', I haven't - I was drawn here because of who you are and who you strive to be. I am simply asking some questions, flying some kites as it were, or shaking some trees to see what comes out. And most importantly, I, and I know many others, are listening for the voice of the Holy Spirit in our midst. May this be an opportunity for us to be open to where the Spirit leads in the coming months (and years).



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Prayer Points for this month:

We pray for the world as continues to face the corona virus challenge.

Particularly the front line workers and all involved in research for a vaccine and treatment. We pray for Australia and the Pacific as we safely negotiate our way forward.

We pray for the Black Lives Matter Movement and for wisdom, integrity and compassion in government and community decision making. We pray too for those seeking justice for indigenous deaths in custody.

We pray for victims of natural disasters, their families and the communities. Especially the local communities in the process of bush fire recovery.

We pray for all those no longer supported by the welfare and care systems and for all those seeking to catch those who would otherwise slip through the cracks.

We pray for our community as we return to worship and for all those who are unable to gather with us.

We pray for anyone struggling with anxiety, depression or loneliness caused by isolation.

We pray for the children and youth of the parish and their families, as we devised new ways to share the Christian faith with them.

We pray for those who have lost loved ones in recent weeks.

Faithful departed: We remember those in our years mind: Allan Campbell; Michael John; George Pinnington; Albert Harris; Florence Dyer; David Catt; Dorothy Place; Albert Mutton; and Helen Stutley.