

Eastern Hills Anglicans

Songs, Readings & Community Information

Sunday 26 August 2007

Twenty-first Sunday of the Year

"Strive to enter through the narrow gate"

Welcome

Last week's Gospel reading was an image of the uncomfortable, disturbing Christ who proclaimed that he wished to cast fire on the earth – & that he had not come to bring peace but rather division. His demands about the Good News would bring discord. These demands also have another aspect – the possibility of rejection and judgement, which we hear in today's Gospel. It would be easy to pretend that Christ never spoke in such a harsh way. That is why churches like the Orthodox, Catholic & our own Anglican Church impose the discipline of an ordered Sunday reading of all the New Testament over a three year period. It makes us listen to the whole story and not just pick and choose the comfortable bits – of shaping an image of Christ to suit ourselves. This system of reading also demands the preacher to teach and try to explain the whole of Gospel – not just the nice bits.

Choir of Westminster Abbey Payment is needed ASAP

You may remember fr Martyn announcing this a few weeks ago – now crunch time has come. And payment is due before Friday 31 August.

Children & students are \$32.00, Senior Citizens \$53.00, Full paying \$55.10.

It will be convenient if you put your money in an envelope. On the outside of the envelope write your name, the amount you are paying and the category of your ticket.

10,000 Steps: Active Eastern Hills Community Challenge

Sign up today because it all begins on Sunday 2nd September

1. Walking Group: Meets 1st Sunday of the Month *And /or*
2. Walking Challenge, in teams, progress monitored weekly



Entrance Hymn

CH718 – Tune: Ye banks and braes

- 1 We cannot measure how you heal
or answer every sufferer's prayer,
yet we believe your grace responds
where faith and doubt unite to care.
Your hands, though bloodied on the cross,
survive to hold and heal and warn,
to carry all through death to life
and cradle children yet unborn.

- 2 The pain that will not go away,
the guilt that clings from things long past,
the fear of what the future holds,
are present as if meant to last.
But present too is love which tends
the hurt we never hope to find,
the private agonies inside,
the memories that haunt the mind.

- 3 So some have come who need your help
and some have come to make amends
as hands which shaped and saved the world
are present in the touch of friends.
Lord, let your Spirit meet us here
to mend the body, mind and soul,
to disentangle peace from pain
and make your broken people whole.

A reading from the Book of the Prophet Isaiah

Thus says the LORD:

I know their works and their thoughts,
and I come to gather nations of every language;
they shall come and see my glory.

I will set a sign among them;
from them I will send fugitives to the nations:
to Tarshish, Put and Lud, Mosoch, Tubal and Javan,
to the distant coastlands
that have never heard of my fame, or seen my glory;
and they shall proclaim my glory among the nations.
They shall bring all your brothers and sisters from all the nations
as an offering to the LORD,
on horses and in chariots, in carts, upon mules and dromedaries,
to Jerusalem, my holy mountain, says the LORD,
just as the Israelites bring their offering
to the house of the LORD in clean vessels.
Some of these I will take as priests and Levites, says the LORD.

The word of the Lord

Thanks be to God.

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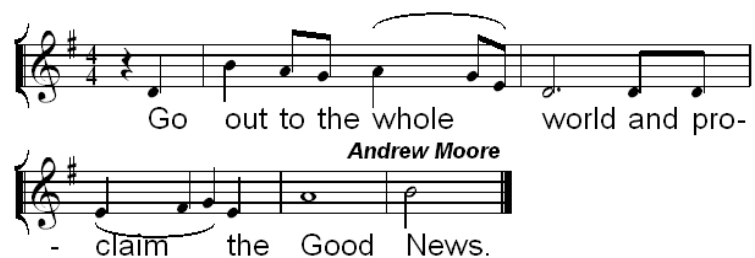
Bless the Lord, my soul: © Taizé Community

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Responsorial Psalm

Psalm 117
Psalms for Sunday p176

The response to the psalm is:



- 1 O praise the Lord, all your nations,
acclaim him all you peoples!
- 2 Strong is his love for us;
he is faithful for ever.

Who is in and who is out.

There are great tensions that run through the Old Testament over understanding of God's will for none-Jews. On the one hand there was a rejection of foreigners because Israel was treated so badly by its neighbours. Over the centuries their cities, land and peoples were destroyed, many even tried to destroy their faith. So naturally, as a basic human response, resentment, distrust and outright hatred to none-Jews became a part of the faith - being Jewish meant being separate. We see this clearly in the books of Ezra and Nehemiah.

But there was a different viewpoint. The school of the Prophet Isaiah had wondered why God had selected the People of Israel for his grace and compassion. They came to understand that Israel was given the vocation of being a blessing to the whole world, to prepare the world for the Messiah. This point of view is seen in the first reading.

These tensions come to play in the life of Jesus in his conflict with the Pharisees. Jesus sees himself in the tradition of Isaiah and he will offer his life for all – literally the totality of humanity. Salvation is not determined by race but by the choices of the heart. It is given as a response to the Servant sent to us by God, Jesus our Lord. The real danger for all Christian Churches (or any religion) is rejection of outsiders and a distrust of the world. We need to be on guard against this tendency.

Reading II

Hebrews 12:5-7, 11-13

A reading from the Letter to the Hebrews

Brothers and sisters,
You have forgotten the exhortation addressed to you as children:
"My son, do not disdain the discipline of the Lord
or lose heart when reproved by him;
for whom the Lord loves, he disciplines;
he scourges every son he acknowledges."
Endure your trials as "discipline";
God treats you as sons.
For what "son" is there whom his father does not discipline?
At the time,
all discipline seems a cause not for joy but for pain,
yet later it brings the peaceful fruit of righteousness
to those who are trained by it.

So strengthen your drooping hands and your weak knees.
Make straight paths for your feet,
that what is lame may not be disjointed but healed.

The word of the Lord
Thanks be to God.

Chant before the Gospel

(T:SFP p5 – Taizé Community)

Bless the Lord, my soul,
and bless God's holy name.
Bless the Lord, my soul,
who leads me into life.

(Repeat as necessary)

The Lord be with you.

And also with you.

A reading from the Holy Gospel according to Luke

✠ **Glory to you, Lord Jesus Christ.**

Jesus passed through towns and villages,
teaching as he went and making his way to Jerusalem.

Someone asked him,

"Lord, will only a few people be saved?"

He answered them,

"Strive to enter through the narrow gate,
for many, I tell you, will attempt to enter

but will not be strong enough.

After the master of the house has arisen and locked the door,

then will you stand outside knocking and saying,

'Lord, open the door for us.'

He will say to you in reply,

'I do not know where you are from.'

And you will say,

'We ate and drank in your company and you taught in our streets.'

Then he will say to you,

'I do not know where you are from.

Depart from me, all you evildoers!'

And there will be wailing and grinding of teeth

when you see Abraham, Isaac, and Jacob

and all the prophets in the kingdom of God

and you yourselves cast out.

And people will come from the east and the west

and from the north and the south

and will recline at table in the kingdom of God.

For behold, some are last who will be first,
and some are first who will be last."

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Chant after the Gospel

Celtic Alleluia

♩ = 62 *Organ* *Choir & People* *Fintan O'Carroll & Christopher Walker*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia,
al - le - lu - ia.

'We ate and drank in your company and you taught in our streets.'
Then he will say to you, 'I do not know where you are from.'

Lord,
can we sneak into the banquet with the crowd?
What is the identification card we need to get into the feast?

You crafted our hearts to receive your life.
Help us open up to your ever-running river of grace.
Pour it on us, over us, under us and in us.

Full and
overflowing hearts,
our badges for all to see.
Your love will make them a
billion times more
brilliant.

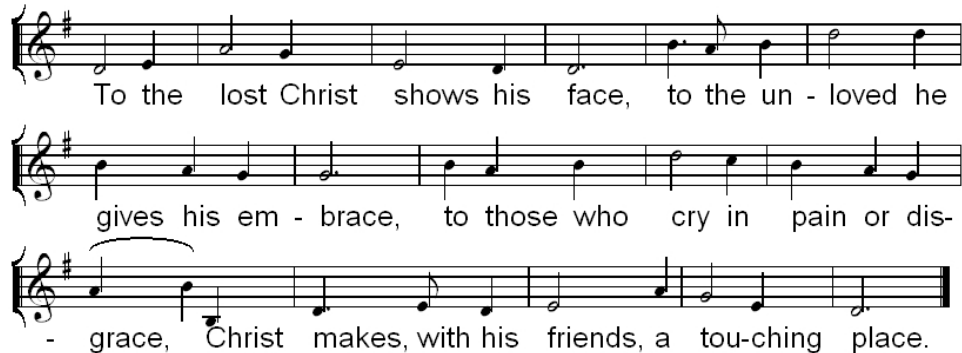
Offertory Hymn

CH724/LFBp66 - Tune: Dream Angus



- 1 Christ's is the world in which we move;
Christ's are the folk we're summoned to love;
Christ's is the voice which calls us to care,
and Christ is the one who meets us here.

Chorus:



- 2 Feel for the people we most avoid -
strange or bereaved or never employed.
Feel for the women and feel for the men
who fear that their living is all in vain.
- 3 Feel for the parents who've lost their child,
feel for the women whom men have defiled,
feel for the baby for whom there's no breast,
and feel for the weary who find no rest.

- 4 Feel for the lives by life confused,
riddled with doubt, in loving abused;
feel for the lonely heart, conscious of sin,
which longs to be pure but fears to begin.

Final Hymn

TIS569 – Tune: Cwm Rhondda

- 1 Guide me, O thou great Redeemer,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand:
bread of heaven, bread of heaven,
feed me now and evermore,
feed me now and evermore.
- 2 Open now the crystal fountain
whence the living waters flow:
let the fiery, cloudy pillar
lead me all my journey through:
strong deliverer, strong deliverer,
be thou still my strength and shield,
be thou still my strength and shield.
- 3 When I tread the verge of Jordan
bid my anxious fears subside;
death of death, and hell's destruction,
land me safe on Canaan's side:
songs of praises, songs of praises
I will ever give to thee,
I will ever give to thee.

Next Week's Readings: 2 September: 22nd Sunday of the Year

Reading I: Ecclesiasticus 3:17-20, 28-29 Responsorial Psalm: Psalm 117
Reading II: Hebrews 12:18-24 Gospel: Luke 14:1,7-14

Envisioning the Future – Part 2

In the last two weeks there has been an article raising the issue on how we can begin to imagine, think and plan the future in terms of outreach.

These questions were asked: ***What will our parish be like in the future? Who will be the parishioners? What will the worship be like?***

Well, we can begin the process of imagining with some basic data from the Australian Bureau of Statistics' 2006 Census. The details are given in the chart below. A comparison of the two other major Christian churches; the Catholics and the Uniting are also provided. The Assemblies of God, a fast growing church would be under *Pentecostals* in the census. Islam is given as a cultural indicator to our community.

	Camp Hill	Norman Park
Total Population	9,822	5,947
Total number of Christians	7,110	3,950
Anglicans	1,805	1,125
Catholics	3,366	1,891
Uniting Church	615	336
Pentecostals	99	36
<i>Islam</i>	42	6
No religious affiliation	1,630	1,141
Total number under the age of 25	3,222	1,971
Total number between the age of 25-44	3,316	2,324

The total number of Anglicans living within the parish is 2,930. If we attracted the national average of 6 to 8% of Anglicans who attend worship we would have a congregation of 176 to 234; a 108 to 144 attending Camp Hill and 68 to 90 at Norman Park. Quite obviously that is not the case, despite our modest increase at CH over the last 18 months. Another obvious factor is the age of our population. Very roughly, in both suburbs, $\frac{2}{3}$ of the population is under 45. That can be divided into $\frac{1}{3}$ under the age of 25 and $\frac{1}{3}$ between the ages of 25 to 44. Clearly our parish does not reflect what is happening in our locality. However, this is not defeat, but an opportunity; a mission field. Our current resources and numbers mean that our efforts would be modest, but that does not excuse us from doing nothing.

Envisioning the Future – Part 2 continued

Given the sheer number of nominal Anglicans, and our slim resources, also means being selective and focussed on what is possible. It is in giving ourselves achievable tasks that we start to make a beginning. As each task is accomplished we add on another that consolidates what has been achieved. In this way we not only envision the future – and then reach for it.

This is our Faith – Adult Christian Education

7.30pm Tuesday 28 August at Norman Park. Study book pages 56-61.

Julian Meeting for Contemplative Prayer: Lectio Divina

7.30pm Tuesday 4 September at Norman Park.

Bible Study 7.30pm Tuesday 11 September: 1 Corinthians 11:2-34

At the home of John Wood, Unit 6, 134 Wynnum Rd, Norman Park.

E-mail John on woodni@tpg.com.au for illustrated directions.

Memorial Flowers at Camp hill

Book your memorial flowers in the diary provided and notify Fr Martyn. The cost is \$100.

Camp Hill Hall Kitchen Renovations continuing

Our thanks again to Vic Nicholls, John Boadle and John Wood for their work this last week.

Camp Hill Rosters Available Today

Disconnecting the Parish FAX number

Because of the internet and the e-mail systems of communication the parish rarely uses its FAX facilities. As this involves paying a line rental for this system it was decided to disconnect it and save the money.

Parish Council 7.30pm Thursday 30 August

The Safe Ministry Statement of this Parish and the Anglican Church of Australia is on the foyer notice board at Camp Hill and on the entrance table at Norman Park:

Contact Details:



Eastern Hills Anglicans

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rector@easternhillsanglicans.com.au
(07) 3398-5944 0418 177 785,
FAX – *now disconnected*

Sunday Services

Camp Hill 8am
Norman Park 10.30am

Office Secretary & Hall Bookings

Judi Castillo 3395-0264.
E-mail: admin@easternhillsanglicans.com.au
Monday 9-11am, Friday 9am-1pm

Wardens:

Damian Colbert 3398 6680, Alistair Read 3899 0967
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afread99@yahoo.com.au

Treasurer:

Lyndal Colbert 3398 6680, E-mail: *same as Damien Colbert*

Assistant to the Priest

& Wardens:

John Wood 3899-5981, 0407 912 299

Parish Council Secretary:

Robyn Casey 3395 1757, E-mail: b_r_casy@powerup.com.au

River Fire Festival at the Norman Park Church

Brisbane's favourite fireworks spectacular

Saturday 1st September @ Norman Park
6pm Dinner, 7pm Fireworks

Casual dinner of:
pizza, chicken & desserts plus tea & coffee
Adults \$6.00 per person,
Children *up to 12 yrs* \$3 per person
Wine & beer available for purchase.

Watch the fireworks from the spectacular vantage point of the
church at 40 Agnew Street