

# The Home Sunday Worship Supplement

## Nineteenth Sunday after Pentecost, 11<sup>th</sup> October 2020

**Dear Parishioners,**

I anticipate that I will be joining with most of you this Sunday in Holy Trinity at 9:30 am for our reopening service and visit by our Bishop. Nevertheless, I thought I should still ask Sam to produce a Sunday Supplement to email to you all. This gives me an opportunity to remind you of some changes.

**Re-opening of Holy Trinity.** As advised, there will be a Sunday service at 9:30 am in Holy Trinity each Sunday. These services will be conducted under the COVIDSafe protocols to ensure that we keep you safe, and they may not always be services of Holy Communion. Samantha is producing a roster for readers, intercessors, LLMs and computer operators. We very much need volunteers to fill these positions. I will train and help you if you haven't done it before. So, please let Sam know if you are available.

If you are unable to join with us in Holy Trinity, and wish to remain on the email list to receive Sunday Supplements for Home Worship, you need to contact Samantha in the Parish Office.



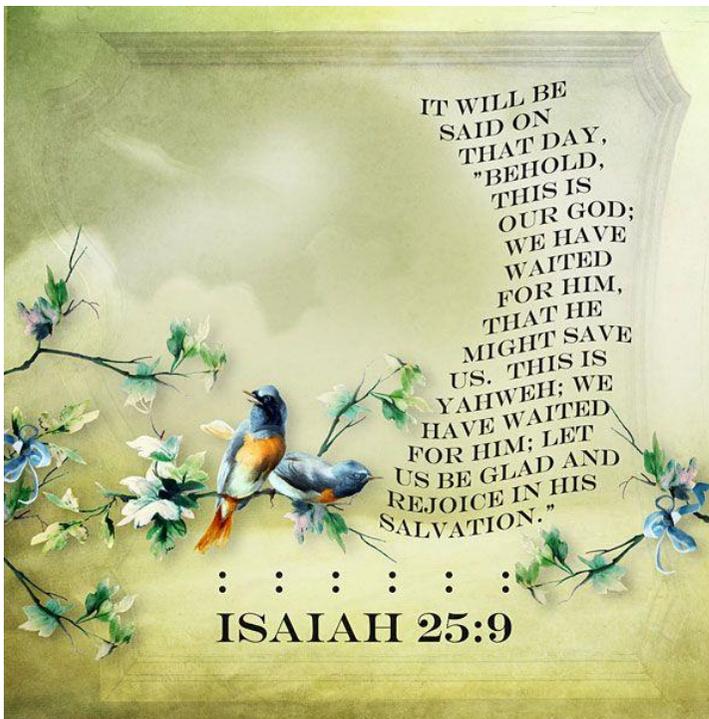
**Parish Restructuring.** Last Thursday, Archdeacon Gail Hagon chaired a meeting of the people from Macksville and Nambucca Heads who will, on the 1<sup>st</sup> January 2021, form the Interim Parish Council of the Parish of Nambucca Valley. This was a very positive meeting. We affirmed the parish vision statement as: ***Being the presence of Christ in the community.*** You may observe that this vision encompasses the possibility of having Community Ministers and pioneer ministry (as indicated in Model 1) in the future.

The group also agreed that we need to determine the possible staffing noting that it is to be a 'team ministry'. We will meet again in a few weeks to determine the projected financial situation on 1 Jan 2021 -

taking into account the impact of COVID19 on parish incomes and the imminent ceasing of financial support from the Diocese and Job Keeper. We shall then prioritise the establishment of the team positions.

It is our intention to always have a service of Holy Communion available in one of the three centres within the Nambucca Valley. However, as we look to the future, particularly the possibility of having only one priest to minister within a much larger parish, we must look more to team ministry, including more LLM lead services. These may be services of Morning Prayer, Praise, Prayer & Proclamation, or Communion using Reserve Sacrament.

**May you be encouraged and blessed,  
Rev Clyde**



*This is our  
God for whom  
we have  
waited; let us  
be glad and  
rejoice in his  
salvation.*

*Isaiah 25.9*

## Psalm 106: 1-6, 20-24

<sup>1</sup> Praise the Lord;

O give thanks to the Lord, for  
he is good:  
and his mercy endures for  
ever.

<sup>2</sup> Who can express the mighty acts  
of the Lord:

or fully voice his praise?

<sup>3</sup> Blessed are those who act  
according to justice:

who at all times do the right.

<sup>4</sup> Remember me, O Lord,

when you visit your people with your favour:  
and come to me also with your salvation,

<sup>5</sup> That I may see the prosperity of your chosen:

that I may rejoice with the rejoicing of your people,  
and exult with those who are your own.

<sup>6</sup> We have sinned like our ancestors:

we have acted perversely and done wrong.

<sup>20</sup> At Horeb they made themselves a calf:

and bowed down in worship to an image.

<sup>21</sup> And so they exchanged the glory of God:

for the likeness of an ox that eats hay.

<sup>22</sup> They forgot God who was their saviour:

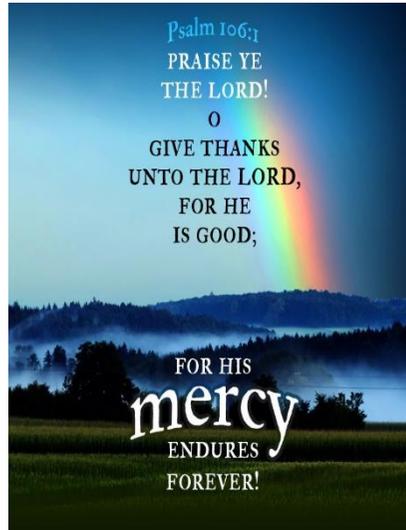
that had done such great things in Egypt,

<sup>23</sup> Who had worked his wonders in the land of Ham:

and his terrible deeds at the Red Sea.

<sup>24</sup> Therefore he thought to destroy them:

had not Moses his servant stood before him in the breach,  
to turn away his wrath from destroying them.



## Matthew 22: 1-14

<sup>1</sup> Jesus spoke to them again in parables, saying: <sup>2</sup> ‘The kingdom of heaven is like a king who prepared a wedding banquet for his son. <sup>3</sup> He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. <sup>4</sup> ‘Then he sent some more servants and said, “Tell those who have been invited that I have prepared my dinner: my oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.” <sup>5</sup> ‘But they paid no attention and went off – one to his field, another to his business. <sup>6</sup> The rest seized his servants, ill-treated them and killed them. <sup>7</sup> The king was enraged. He sent his army and destroyed those murderers and burned their city. <sup>8</sup> ‘Then he said to his servants, “The wedding banquet is ready, but those I invited did not deserve to come. <sup>9</sup> So go to the street corners and invite to the banquet anyone you find.” <sup>10</sup> So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests. <sup>11</sup> ‘But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. <sup>12</sup> He asked, “How did you get in here without wedding clothes, friend?” The man was speechless. <sup>13</sup> ‘Then the king told the attendants, “Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.” <sup>14</sup> ‘For many are invited, but few are chosen.’

### Reflection on Matthew 22: 1-14

In today’s Gospel reading, Jesus tells us that there is going to be a royal wedding with a magnificent, lavish wedding banquet thrown by the king. For it is the wedding of the King's Son to his bride. The wedding to which we are referring here is the wedding of the Lamb of God, Jesus, to his bride the Church that is referred to in Revelation 19:7.

Having heard the news of this wedding, there are two questions that we should ask ourselves. The first is, "Have I received an invitation to this wedding banquet?" And the second is, "Am I suitably dressed for the occasion?"

The parable indicates that the wedding banquet invitations were first offered to some chosen guests. Taken in the context of when Jesus spoke this parable, and noting that his audience was the chief priests and the Pharisees, those who were first invited represent the Jewish people who were chosen to be God's people but rejected Jesus Christ, (in this sense, Jesus intended that this parable should send the same message to the Jewish leaders that was sent by the Parable of the Ungrateful Tenants, the passage examined last week.)

After the original intended guests had turned down the invitation to the wedding banquet, that is to say, after they had rejected Jesus, the response of the king was to send out his servants to anyone that they could find. *'Search the streets and invite everyone you find to the wedding banquet.'* (v.9) These people are understood in the original context to be the Gentiles – the non-Jews. So, the invitation has been offered to all people, regardless of whether they are Jew or Gentile, or are seen to be good or bad.

We see here the immense love that God has for his creation; in particular, all people regardless of who or what they are. God desires that all people would come back into a relationship with him. He stands ready to forgive and embrace every person who turns away from their rejection of him and asks Jesus into their life as their Saviour and Lord.

But sadly, many people refuse the invitation. This is not because people cannot turn to Christ and receive salvation but because they choose to not do so.

The parable offers a number of reasons: One invitee said that he needed to go and tend his farm; another said that he need to go and attend to his business, and in the parallel passage in Luke we read that another said he couldn't come because he had just been married and so can't come (Luke 14:20). There are two things that we should note about these excuses:

First of all, they are the same sort of reasons that people give today for not going to church. "I am too busy running my business" or "... working to gain promotion and support my family"; or "I have to take the kids to sport".

The second thing to note is that each of these reasons is, in itself, quite a plausible excuse! It is right that we are diligent in business, and do not neglect our families. But, the problem arises when we put these things ahead of following Jesus and use them as excuses to reject Jesus.

Now, choosing to reject the invitation to the wedding banquet is one problem; but this parable also teaches us that some people will be rejected by the groom as not being legitimate guests. These are people who see themselves as being part of the church in a religious sense; but have not turned to Christ and invited him to be Lord of their life.

When the king, came in to see the guests he noticed a man who was not wearing a wedding robe. I suggest that we can understand the wedding robe to be the robe of righteousness, or holiness that is referred to in Revelation 7:14, where it tells us that it is a robe that has been *washed and made white in the blood of the lamb*. Also, Ephesians 4:24 and Colossians 3:10, tell us that it is a robe that we put on when we ask Jesus to be our Saviour and Lord.

When the king in the parable, i.e. God, looks at those guests wearing this wedding robe, he sees not our sinful nature, but the righteousness and holiness of Jesus Christ. To be clothed in this way, we need to be disciples of Jesus Christ. We cannot attain it by religious adherence to rules and regulations, or trying to live an exemplary life. The person who thinks that they will be a welcome guest simply because they have tried to live a good life, or have diligently followed some religious rituals, may well be sadly disappointed if they have not also made a personal choice to follow Jesus and invite him to be Lord of their life.

So today, we are challenged to examine ourselves, asking the question, have I accepted the invitation to the wedding banquet when Christ is wed to his church? And will God see around me that robe that has been '*washed and made white in the blood of the lamb*'. It is a robe of righteousness, and it is evidenced by the fruit of the kingdom in our life and the fruit of the spirit that develops in our character.

*Amen.*

## Collect

Saving and healing God,  
 you have promised  
 that those who have died with Christ shall live with him:  
 grant us grace to be continually thankful for all you have done for us,  
 and in that thankfulness  
 to be eager to serve and live for others,  
 so that we and all your children may rejoice in your salvation;  
 through Jesus Christ our Lord,  
 who lives and reigns with you and the Holy Spirit,  
 one God, now and for ever. Amen.

## Re-opening of Holy Trinity

Holy Trinity will be re-opened to offer a 9:30 am service each Sunday commencing 11<sup>th</sup> October.

These services may not always be services of Holy Communion. Other options are, Morning Prayer, Communion using Reserved Sacrament, or Praise Prayer & Proclamation.



Special COVIDSafe arrangements for these services including 1.5m physical distancing (except for people from the same household), will apply.

Hand sanitiser must be used before entering the church.

Prayer Books will not be available; however, you may bring a personal copy of APBA if you so desire.

Singing is not permitted. Some DVDs or CDs of reflective music will be played.

Communion in-one-kind (bread only) is permitted and will be brought to you in your seats.

Gatherings inside the building after the service are discouraged because of difficulty maintaining physical distancing requirements. Therefore, morning tea will not be available.

*May*  
**God Bless You**  
 ON YOUR JOURNEY