



18th September 2022

Services & Notices:

Face to Face Services
Sunday 18th September 2022

Montville: 8:15am
Maleny: 9:45am
Palmwoods: 10.00am
(Holy Communion)

RCL Year C Readings

Pent 16 [26]
Jer 8:18-9:1
Ps 79 & 113
Amos 8:4-7
1 Tim 2:1-7
Luke 16: 1-13

Face to Face Services
Sunday 25th September 2022

Montville: 8:15am
Maleny: 9:45am
Palmwoods: 1pm Piccabeen Green
BYO food & drink & chair

RCL Year C Readings

Pent 16 [26]
Jer 32:1-3a, 6-15
Ps 91:1-6, 14-16 1
Tim 6:6-19
Lk 16:19-31 1

COMING UP for next week

Monday: Executive meeting
Tuesday: 9:30-12 noon:
Cuppa Craft
Tuesday 11-12noon:
Erowal Holy Communion
Wednesday: 8:30am Meditation
at Maleny
Friday: 1:30pm KYB at Maleny

Family Picnic 18th Sept

Our family picnic is Sunday
September 18th at Bob Grice's
place from 12noon-3pm.

All welcome. BYO drinks.

Vision Statement: Uniting in Christ, Acting with Love, Living with Hope, Witnessing in Faith, Working for Justice.

As we launch the new look of *Our Common Life*, it is timely that we focus anew on our Common Vision Statement. This Statement appears on our weekly OCL to remind us who we are, and who we are to become. Please take some time this week to reflect prayerfully upon and discuss these words with others. The Future Directions Group (FDG) will be inviting our input into the embodiment, practical significance, of this Statement.

Revised Common Lectionary (RCL):

The RCL is a number of Bible readings that are common amongst a number of denominations. The origins of the lectionary can be traced back to biblical times, in which certain readings were read at certain times in the synagogue (Luke 4:16-21 and 1 Timothy 4:13). The weekly readings include readings from the Old Testament, Psalms, Epistles and Gospels. The RCL runs through a cycle of 3 years; Year A (Matthew), Year B (Mark), Year C (Luke). It follows the church year and commences with Advent Sunday (27th November 2022) and goes through the seasons of Easter and Pentecost. The longest period is the period of the Kingdom Time, the period after Pentecost. When focus is on the Kingdom of God. If you look at the above RCL Year C readings, Pent 16, means it is the 16th Sunday after Pentecost, whilst the 26th refers to Proper, a Latin phrase referring to Liturgical dates.

The purpose of the RCL is so that everyone including congregational members can prepare for the sermon by reading all the scriptures. That is why we include the readings of the current Sunday but also of the coming Sunday.

The inserts by the late Rev Ron Potter are reflections on the Lectionary readings and we continue to be grateful for his legacy and insights into the Scriptures.

For more information visit:

<https://lectionary.library.vanderbilt.edu/lections.php?year=C&season=Season%20after%20Pentecost>



Lectionary Themes:



The Money Addiction **Jeremiah 8:18 – 9:1: Luke 16:1-13**

The Old Testament tells of a nation called to live in a special relationship with God. However, that nation, Israel, repeatedly strays away from God. They turn to other gods, mainly fertility gods, in other words, gods of prosperity and plenty. Some of them are mentioned by name, for example: Astarte, Chemosh, and Milcom (1 Kings 11:33); and Baal (Jeremiah 7: 8-10). By whatever name, we are confronted here with a reality that is with us still: the lure of money, possessions, prosperity, wealth (summed up by an old fashioned word, Mammon).

Christians become Mammonians. (There, that's a new word!) Claiming to live by faith in God, money looms larger in our thinking than God does. We all feel this lure of Money to some extent. But, in Luke 16:1-13 Jesus makes the point that it is impossible to serve both God and Mammon. If the desire for money and property, wealth and possessions is what drives us, God is not what God should be for us. We have allowed Mammon to usurp the place that belongs to God.

For most of us, it is probably, the major temptation that we face. It is a major force in our society. But that is what the parable of the Dishonest Manager is about. Admittedly this is a difficult story. It seems to sanction dishonest activity. But the main point, as I see it, is that money and possessions are to be used to build up our relationship with the kingdom of God, not to satisfy our selfish desires. Another way of putting that would be to say that the need for money must not be allowed to push love for God and neighbour aside.

God at the centre of our lives rather than money and things. We bemoan the dwindling membership of our churches, but we should join in a lament like that of Jeremiah for our country as so often we, as a people, put economics ahead of compassion, making money ahead of making peace, getting rather than giving, hoarding rather than sharing, fearing rather than trusting.

- What similarities can you see between people today and those of olden times who, living a precarious existence as pastoralists and agriculturalists, clung to worshipping fertility gods while still claiming to be God's people?
- Do you agree (as Luke 16:10-12 seems to imply) that the way a person handles money is a measure of the Holy Spirit's presence in that person's life?
- Money, like fire, is a good servant but a bad master: give examples.
- How does love for God and others express itself in the way we handle our money and possessions?

Rev Ron Potter - *Piula Publications*

Meditations on the Message: The Weeping God (Jeremiah 8; 4-9;2)

The quotes below give insight into the following verses graphically illustrating a Weeping God.

Blackall Range Uniting Church acknowledges the first peoples who are the traditional owners of the land upon which we live and worship



"My joy is gone, grief is upon me, my heart is sick. ... O that my head were a spring of water, and my eyes a fountain of tears, so that I might weep day and night for the slain of my poor people!"

"Commenting on a verse of the Prophet Jeremiah according to which God said, I shall weep in secret, the Midrash remarks that there is a place called 'secret' and that when God is sad, He takes refuge there to weep." Elie Wiesel

"God has a heart. He can feel and be affected. He is not impassive. He cannot be moved from outside by an extraneous power. But this does not mean that He is not capable of moving Himself. No, God is moved and stirred, yet not like ourselves in powerlessness, but in his own free power, in his innermost being." Karl Barth

Montville Uniting Church – New Display
Montville Reflection Gallery NEW DISPLAY
Come and enjoy delightful photographic display
by Rev Graham Warne entitled
"Pathways along Life's Journeys"

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**Kindly remember to continue to give your weekly/monthly offerings. They can be Direct Debited to Blackall Range Uniting Church.
ANZ Bank, BSB 014-507. A/C 3762 29735**

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