

How amazing is the grace of God!



The Forgiving Father
Print from a Carved Wood Block
by
Frank Wesley 1923-2002

Through his chosen lifestyle he squanders his inheritance. Eventually, his degradation reaches a low point such that he tends someone else's pigs, and stoops so low that he shares their food. He decides to return to his father, begging to be hired as a day-labourer. Yet while a long way off, his father saw him approaching, recognizing his son, he ran to him, embraced him, kissed him. The exhausted son collapses into the strong arms of his father, and is cut-off from saying, "Treat me like a hired hand, I beg of you." Instead the father demands that he receive the symbols of freedom:- fine clothes, a ring and sandals for his feet.

To understand God, you must meet Jesus. Encounter after encounter with Jesus in the gospels has an impact on you that changes the way you look at life, the way you regard others, or the way you understand God.

Just watch him. A man is forgiven, a tax collector is invited to join his team, an unnamed woman, excluded from the worshipping community, is healed resulting in those who were responsible for her exclusion having to welcome her in. Children are acknowledged and celebrated. An unseemly woman from a despised ethnic community is received, her faith acknowledged, and her urgent desperation satisfied.

Now dare to listen to his teaching. Those who have a poverty of the spirit and those who are embolden by their faith to the point of being persecuted because of it are both promised inclusion in the family of God. Love yourself and love your neighbours similarly and love your enemies! Such teaching is contrary to the formation of culture.

When he communicates through story, truly amazing grace is revealed again.

A boy instead of staying on the land later caring for his father in his old age, rejects his father, demanding his inheritance at once, and leaves.



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And what is more, the Father declares a celebration, for his son has returned. He “was dead but is alive again, he was lost but is found”.

We have that encounter portrayed by renowned Indian-born artist, Frank Wesley, before us in our worship sanctuary. It confronts us, it invites us, it celebrates the ***Forgiving Father's*** love every time we come to worship. This parable is a perfect allegory for the relationship between God and humankind.

Frank Wesley was born in Azamgarh, Uttar Pradesh, India in 1923. When 19 he began studying at Lucknow School of Arts and Craft, and continued through to postgraduate study in art, then joining the teaching staff. His life was influenced by Mahatma Gandhi, who had renamed outcaste as “children of God”. However, the great divide between caste and outcaste remained very strong and in Hindu terms it is completely un-crossable. Gandhi died in 1947, and Frank Wesley designed the urn to hold Gandhi's ashes. Frank was in the boat when the ashes were cast on the waters of the River Ganges.

During the 1950s, Wesley went to Kyoto Japan for further study. While there he painted “The Forgiving Father”. Naomi Wray explored his Christian artwork in her book, “Frank Wesley: Exploring Faith with a Brush”. She interprets the full colour original painting:- “Here is the Brahmin father, dressed in white, pale-skinned, clean, pure. And here is the erring son, burnt dark by the sun while he watched over pigs. The son has taken the last step he can manage. Had the father not run to meet him, the son would have fallen.

“The son holds the father's right arm and asks to be received as his servant. The colour contrast is very strong at the top to emphasise the difference between purity and sin. But the loving embrace of the father, with the son's face covered against his chest, begins to merge at the base of the two figures until the clothing is blended.”

“It is the wonder and amazement of the Christian evangel that God himself has taken to cross this barrier”, a barrier that is strongly evident in Hindu society, “a division that exists in other countries also under different names.”

Frank Wesley describes this work as a testimony to the unconditional presence of God the Father, who through the Son, has made the final effort to be reconciled with his children.

The artist was concerned that he couldn't quite get the curvature of the son's body just right. It was on his eighth attempt that he got it. He woke up in the middle of the night and

“the Lord explained it to me and it all fell into place,” tells Frank. “The boy is exhausted. If the Father doesn’t support him, he will fall over. This is the condition of humanity.”

The original painting was donated to the Hiroshima Girls School, in the city on which the atomic bomb was dropped in 1945. The painting therefore is a symbol of God’s forgiveness for all.

As well as the painting, Frank carved a large Wood Block of his picture.

In 1973, Frank and his wife Athalie together with their children Nasim and Michael migrated to Australia, settling in Nambour. Over the years they became much loved members of our community and congregation. While Rev Geraldine Wheeler ministered here, Frank authorised her to make a number of prints from the wood block. One of those prints now speaks to us of the **Forgiving Father**, each time we gather for worship.

After the artist has made a creation, what is seen is what we see.

Geoff Wheaton SJ, a catholic priest who lectures on Scripture and Art around the world came to Brisbane in 1991, and then visited Frank and Athalie in Nambour. It was the first time he had seen a print of The Forgiven Father, and he was mesmerised.

Frank asked Geoff if he would like a copy of the Forgiven Father. More than that, Frank painted another original which was sent to Geoff. It hangs in Geoff’s bedroom. One morning after waking, Geoff realised he was no longer looking at the forgiving father of the parable in Luke’s Gospel, but rather at Jesus returning to the Father, after the crucifixion. Jesus died for the sins of the world and returned to the Father after the crucifixion. He has given everything in order to bring about our salvation, and his emotional Father welcomes him back into his arms.

Geoff says, “It allows me to enter more deeply into the passion of Christ.” Perhaps it will do the same for you.

Knowing Jesus, allows you to know God.

Rev Ian Stehbens

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REFERENCES

- Eva Donaldson (2020), email of text used in worship at the time of the first hanging of the Forgiven Father woodblock print in Nambour Uniting Church.
- Naomi Wray (1993) Frank Wesley: Exploring Faith with a Brush, Auckland, Pace Publishing
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God is Not an Accountant

Accountants play an important role in society, ensuring financial books are kept correctly, and that relevant others can gain a financial picture of the organisation concerned. And we are grateful for them and that God equips them for a special ministry.

But God is not an accountant.

Jesus was in trouble with the establishment again. Tax collectors and sinners were attracted to him, coming to listen as he taught. The scribes and Pharisees were grumbling because Jesus spent time with these others, and even ate with them. Surely he knew what sort of people they were? Any young rabbi worth his salt and desirous of a good following, would not waste his time with these, but would concentrate on those who were, well, part of the establishment. They could really help him get on.

Fortunately, Jesus did not see things that way, and proceeded to tell a series of parables with a central theme of lostness and being found: a lost sheep, a lost coin, and a lost son.

Each of these has the lost object or person found, and the great rejoicing and merry-making that followed. It is only this parable of the lost son that adds a sting in the tail, with the older son grumbling and refusing to come to the party for his younger profligate brother. This older son had done his accounts, and reckoned that his side of the books looked great, but his father had not recognised or celebrated that. On the other hand, his brother had scored only debts. Yet Dad was throwing him a party!

What great news for us, and what a great warning for us.

Where does the church find itself in this great story? Are we the church of the Father, the church of the younger son, or the church of the elder brother?

A member of a church once remarked that she was not happy with their minister because he spent much time with people who did not come to church, rather than looking after those who did. We have all the grace and love of God at our disposal, and our ministry is to share that with those who do not experience those things. The church is not ours, it is Christ's, and he invites us to share the party freely with others. Thanks be to God!

Rev Margaret Stehbens

Moderator's Musing

During COVID-19, many of us have felt isolated from our friends and loved ones but spare a thought for our seasonal workers who have come from countries like Vanuatu, Timor Leste, Fiji, Tonga and other Pacific nations that have not been impacted by COVID-19 as much as we have here in Australia.

They have come to Australia for an opportunity and are now faced with an uncertain future. These individuals do not know when they might be able to go home, as their governments have restricted flights back to the Pacific Islands. While we may not have been able to physically see our friends and loved ones during COVID-19, they have only been a phone call or video chat away. The technological infrastructure in many Pacific countries means they are unable to simply “Facetime” their loved ones.

Some of these workers are now stuck in parts of Australia where there is no work on the farms. They have no income and get no income support from the Australian Government. In some cases, their employers are covering the costs of their accommodation. In other cases, the workers are expected to continue to pay inflated costs for accommodation and transport. Local churches are providing support in some locations to help these people at this difficult time.

There are other challenges associated with this uncertain future. The longer a seasonal worker stays in Australia, the more likely it is that they might become ill or require medical attention. They are not eligible for Medicare benefits, so will need to pay for private health insurance. Sometimes the insurance will not cover all the medical needs that arise.

The Federal Government, in their most recent communication, indicated that approved employers of seasonal workers must appoint a “Welfare and Wellbeing support person to provide assistance and support to seasonal workers ... and that this person is located within a 300km radius of each placement”. While this is a positive step, the quality of the support given to workers by their employers varies. The welfare and well-being support staff employed by the employers are not required to have specific training about the culture of the people they are to support. In some cases, language barriers exist as well.

I call on the Australian Government to not only draw upon their sense of humanity in their dealings with these workers, but common sense. These seasonal workers are in Australia for an uncertain length of time through no fault of their own. As invited guests in Australia, it is our responsibility to look after them whilst they are in our country.

Rev David Baker

EDITOR – Nambour Uniting Church embraced people working on a large tomato farm at Yandina last year. They came from Timor Leste and Vanuatu. Some have returned but others who expected to return home on March 2020 are still here. We will continue to monitor this situation and act as necessary.

My Faith Journey - Lyn Metelerkamp

As most of you know, I grew up in South Africa but have lived in Australia for the last 10 years. I now hold dual citizenship. Most of my life in South Africa was spent on the east coast in a small town called Amanzimtoti (it is the Zulu word for sweet waters), about 40km south of Durban.

I was the youngest of four siblings, two older sisters and a brother. My faith journey started as a small child, when every night I would kneel beside my bed with my mother and say prayers. I would thank God for all my blessings and ask for protection over all of my family referring to each by name. So from an early age, I felt a deep relationship with Jesus. From birth to the age of 5 years we lived in a very small inland town, Bergville, not far from the Drakensberg Mountains. The only church within close proximity was an Anglican church, and I was baptized there as an infant.

However, when at the age of 5 years, our family moved to the coast at Amanzimtoti, the church within walking distance was Methodist so that is the one I attended while growing up. When I met and married my husband, Tim, who was then a very active practising Catholic, I attended conversion classes and became Catholic and duly brought up both our daughters in that faith. For many years I used to teach catechism which is the equivalent of Sunday school. I also taught maths in Catholic High Schools for much of my teaching career. The schools had a chapel attached where the whole school would worship regularly. I continued to worship in the Catholic church for 41 years, attending mass every weekend and sometimes in the week during school holidays and also when I retired.

For personal reasons and after much heartfelt and prayerful reflection, I made a decision, which was not taken lightly, that I would find another church when we moved to Australia. So that is my explanation of how I started to attend Nambour Uniting Church, where I have been made to feel very welcome. I have now attended for the 10 years since we arrived.

When recently I was asked to become treasurer, one of the criteria was that I had to “belong” to the Uniting Church. My reply was that in my heart I felt that “I belonged”. Noel and Lyn Park responded that as I had attended for 10 years, they felt that I could be considered as “belonging”. Rev Ian then offered a seminar for those who wanted to “belong”, and he very generously gave up a whole Saturday to lead a seminar on the beliefs and history of the church. Daphne Heaton provided the local history of our church. Those of us who participated enjoyed this fruitful broadening faith experience. I thank Rev Ian so much for this enriching experience.

Now, I fully belong. Thanks be to God. **Continued on page 7**

Everyday, I read a passage from an inspirational book called “Bread for the Journey” written by Henri Nouwen. The following is a passage that bears relevance to a faith-sharing community.

The Mosaic that shows us the face of God

A mosaic consists of thousands of little stones. Some are blue, some yellow, some green and some may be gold.

When we bring our faces close to the mosaic, we can admire the beauty of each stone. But as we step back from it, we can see that all these little stones reveal to us a beautiful picture, telling a story none of these stones can tell by itself.

This is what life in a community is about.

Each of us is like a little stone but together we reveal the face of God to the world. As an individual, it is not as easy to “make God visible” as it is for us as a group to do so. Community is where humility and glory touch.

As one body, we become a living witness of God’s immense desire to bring all peoples and nations together as the one family of God.

Those who choose, even on a small scale, to love in the midst of hatred and fear are the people who offer true hope for peace in the world.

Thanks be to God.

Lyn Metelerkamp

ACKNOWLEDGMENT OF FIRST NATIONS PEOPLE

This land on which we live and worship is God’s land and God’s Spirit dwells here.

We acknowledge the Kabi Kabi people, traditional custodians under God of the Sunshine Coast and its hinterland.

We pay our respects and pray for their elders and all their descendants.

We are thankful that we can share with them in our community and nation.

We reaffirm our commitment to care for the land and participate in the reconciling journey, for God requires this of us.

The NEXUS between our mission and our spiritual power is the gathered congregation. While God comes to us by His Spirit thus transforming us by his grace, we are drawn into precious fellowship with each other. As a congregation gathers for worship, it is being strengthened, then sent out again for a missional purpose.

In times such as these, this copy of **Nambour NeXus** is provided so that you may have resources to assist you in your personal or household worship of God, to assist you in growing your faith, and to encourage your concern and prayers for others.

DEEP ROOTS



One thing has become very obvious during this current Covid pandemic: many people are really struggling to find inner contentment in isolation or lockdown, needing constant emotional stimulation through alcohol, partying, or travel 'somewhere else' (anywhere!), in order to survive. Others, however, have found themselves content with being shut in, and have even found creative ways to make life enjoyable and satisfying.

Many years ago, when contemporary music was having a revival in the churches (1970's), a song which grabbed our attention was the “Tree Song”, by Evie Karlsson (Tornquist).

The song looks at a tree and asks, “How do you stand so tall and strong...?”, to which the refrain responds:

*I have roots going down to the water,
I've got leaves growing up to the sunshine,
And the fruit that I bear, is the sign of life in me.
I am shade from the hot summer sundown,
I am rest for the birds of the heavens,
I'm becoming what the Lord of trees has meant
me to be,
A strong young tree!*

Tree Song by Evie Karlsson.

It's still accessible on Youtube and Utube!

Roots! Deep roots: that's the secret! The Psalmist knew it! Psalm 1, which sets the tone for the whole book which follows, begins with the positive affirmation that “**Blessed are those who...** find joy in obeying the law of the Lord. They are like trees that grow beside a stream, and *bear fruit at the right time, and whose leaves do not dry up*” (Ps 1:2, 3). These people do not follow the advice of an ungodly crowd, or join the company of the populace who have no place for God (v.1). No, they have deep roots, drawing inner nourishment from eternal aquifer, a source of unending refreshment.

The Apostle Paul prayed that Christians at Ephesus and Colossae might be “rooted and grounded in love” (Ephes 3:17) and “rooted in him and built on him and held firm by the faith you have been taught” (Coloss 2:7, Jerusalem Bible). Our spiritual roots are in Christ!

Some arborists have pointed out that when one looks at a tree, you need to realise that there may be as much growth **under** the ground as there is **above** it (a bit like an iceberg)! So there's a challenge! How extensive is our root system? Do we have hidden resources on which we can draw in a time of crisis? What nourishes our souls? (Bible? Prayer? Meditation? Worship? Testimony? Inspirational reading? Daily Bread?)

The next time you see someone flourishing when others around are faltering under stress, ask yourself, What is their inner source of strength? Look carefully: you can be sure that underlying their resilience and courage is a hidden source of never-ending nurture, in the Eternal God.

Rev Graham Warne

Pastoral Message from Rev Peter Hall

Touching the lives of many in the Outback

Most of us support different Christian organisations that work to improve the lives of people, both here in Australia and overseas. Most Christian denominations are involved at the denominational level in different types of welfare organisations. Some have been started and supported by a Christian denomination until it has grown beyond the church's means. The best-known example in Australia is the Royal Flying Doctor Service, started by the Presbyterian Church. The Uniting Church is heavily involved in different ways. Here in the Queensland Synod we see that the UCA owns schools, hospitals, nursing homes and retirement villages. Perhaps its best-known service is Blue Nursing. Through Uniting World it reaches out to people overseas.

At home we have **Frontier Services**, not a form of welfare but still an important ministry touching the lives of many in the Outback. Government requirements have weakened local church involvement in many of these facilities but there are still ways that people can be involved and not necessarily by donating money. Our congregation has a good track record in reaching out in different ways. It's involvement over the years with Nambour College has been very good. Ten years and more ago teams went out from this church to work on airstrips in remote locations. This was **MISSION POSSIBLE**.

What is possible now? For those of us who are aging, the energy to do things like extending airstrips, or providing breakfasts at the local school is diminished. When I was based in the Maranoa, I had contact with two Frontier Services areas, one based in Charleville and the other in Cunnamulla. People living on properties not close to town often faced a form of loneliness. Frontier Services inspired one lady in The Downs Presbytery to start play school for young children on such properties. Young mums would drive a couple of hundred kilometres to attend. It was a social therapy for young mums as well as the children. The personal relationship means more to these people than an organisation's newsletter, even though these are appreciated.

So, what can we do to reach out beyond our church doors when we can't do what we used to do? Are there people that we can build relationships with and reduce loneliness? Despite the Internet, people still love to receive a letter delivered by the postman. Is this a possibility? The love and friendship God gave to us can be passed on to others such as these.

God bless you, Peter Hall

*[Ed] Our annual **Great Outback BBQ** in support of Frontier Services can't be held due to COVID-19 limitations this year, but your donations will be received and forwarded. Thanks for your faithful generous support.*

Last month's Nambour NeXus featured the story of Lyn Nielsen's becoming involved in Helping Children Smile Op Shop, and of her commitment to medical ministry supported by the Op Shop. Some feedback indicated an interest in learning more of Lyn's conversion to this healing and social justice ministry. So, I invited Lyn to tell a little more of her story. [Ed]

I HEARD THE PEOPLE CRY

The Philippines is a beautiful and rich country, if it wasn't for corrupt Governments right down to the local Barrio/Barangay (Council). A country dictated to by so many who exploited her rec sources.

To me now, 1971/72 seems like a lifetime away. It was Pre-Martial Law days under President Ferdinand Marcos. It was all an eye opener for a shy, naive, country girl. With trepidation and quiet excitement I had entered the "Destination Philippines" programme organized by the Australian Council of Churches, having been urged by our youth leader to apply. I was included along with a representative from NSW, Vic, Tas and PNG and Jean Skuse (our Chaperone). It was a small group of 3 females and 2 males along with Jean.

Travelling out of Australia for the first time was rather exciting, but I was very nervous. In Philippines, we were billeted with different families representing various sections of the community but having an alliance with various churches in the Philippines.



We travelled widely in the Philippines. The Filipinos we met said, "You have seen more than I have". Our agenda, was to experience the life of the Filipino and their struggles and to understand how the situation in their country impacted their lives. We learnt a great deal from our two Filipino guides who were young leaders in their community. They gave us an insight of what was really going on.

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We met with church groups (85% of Filipinos are Catholic) and University groups. We stayed in an old U.S. Army building in one of the most beautiful places, in the small village of Banaue – the home of the famed Rice Terraces in the Mountains of northern Luzon.

On our visit to Mindanao, the second largest island of the 7000 islands, we stayed at an agricultural development project called La Mara. It was an. A joint venture of the Philippines Government and the N.C.C.P. as a Resettlement project. Families from difference parts of the Philippines who settled there, chose their own land whereby the families who were on the land were given first preference. They were supplied with a caribou (Ox) which they had to pay off. We had a lovely host who was also the liaison officer. It was a wonderful experience. The church and school were very rustic and basic.

My “moment of enlightenment” came when I went to visit my cousin and his family at the Australian Embassy compound. He was a secretary to the Australian Ambassador in Manila at that time. He took me to the Manila Polo Club with all its wealth on display. The very next day, our group visited Tondo, one of the slums of Manila. The contrast impacted all of us. It was like coming out of an air-conditioned room, opening the door and being hit with a wall of extremely hot air. Before, I went to the Philippines I wasn’t in anyway political at all or knew anything about it other than what you learn at school, but my transformation was very apparent. Thus, started my awakening to the necessity of social justice.

God works in wonderful ways.
My following of Jesus requires me to respond to the needs of the least.
They have critical personal needs and social systems need constructive, creative and prophetic critique.
Amos the Prophet: “I am no prophet, no prophet son am I, just a lonely student who hears the people cry.”
This song, sung by our male guide with his trusty guitar, was his message wherever we went.

Lyn Nielsen



JUMBLE WORDS: Theme = Our Daily Readings and Prayer

Rearrange the letters in each set to form a Biblical word.

Write your answers in the blank grid.

The first letter from each word, reading down, is to spell a word found in our daily Biblical readings and Prayers.

DIFFICULTY: EASY

BEDST
TRAAL
COVIE
REINN
IDYLA

DIFFICULTY: EASY

DROWL
SHALE
VOILE
DOVEL
DIEFY

DIFFICULTY: CHALLENGING

OURCAGE
PINGONE
MINNORG
AAADGMN (Mt 15)
IMAGZAN
AINONST
MARCHAD (Mt 17)

Listen! I AM standing at the door, knocking: if you hear my voice and open the door, I will come in to you and eat with you, and you with me. Revelation 3:20

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey all that I have commanded you. And remember, I am with you always, to the end of the age. Matthew 28:19-20

Answers last Month:

Easy: Greet, Lowly, Offer, Renew, Yearn > GLORY

Difficult: Comfort, Our Lord, Nations, Victory, Enjoyed, Rejoice, Trinity > CONVERT

A Greek Word For Your Mind: Meet the Grace Family!

This month I'd like to introduce you to the "Grace Family". Just as in human families we have relatives, so it is with word families. Word relatives are called "cognates" and share the same underlying literary genetics, or fundamental meaning. However, it may have a number of different faces!

It may come as a surprise to know that the fundamental root word underlying the whole "grace family" is the word *chairo*, "to rejoice, be glad" (74 times in our New Testament)! One of the first occurrences is Matt. 2:10 where the shepherds "rejoiced exceedingly" when they heard the good news. It became a common form of greeting, "Chaire!" or "Hail" but literally "Joy to you!" (Luke 1:28; Matt 27:29. See Matt 5:12, Phil 4:4, Rev 19:7 for more examples). A closely related word, *charitoo* (only 2 times in NT) was also a greeting "(You are) highly favoured", that is to be fully "graced" or accepted (e.g. Mary, Luke 1:28; all Christians, Ephes 1:6). To know God's favour represents the highest possible level of acceptance.

By far, the best-known related word is *charis* or "grace" (156 times in the NT). Basically, one could say that to give "grace" is to give another abundant joy, to "en-grace" them! This "grace" may have various dimensions:

1. "graciousness, attractiveness, charm", i.e. bestow grace by speaking beautiful words (Luke 4:22). A gracious person is one of attractive, kindly and generous character. No wonder **Charis** makes for such a beautiful name!
 2. "favour, gracious care, help", i.e. a voluntary act of kindness toward another, either unexpected or undeserved (Acts 11:2, Rom 3:24, 2 Tim 1:9.) Passively, it meant to be the recipient of such favour.
 3. "an act of goodwill, favour, or gracious deed" (Acts 24:27, 25:3, 9, 1 Cor 16:3, 2 Cor 8:4, cf 2 Cor 1:15, translates as "a blessing").
 4. "thanks, gratitude" for what has been received (Luke 17:9, Heb. 12:28).
- One has simply put it: G-R-A-C-E = God's Riches At Christ's Expense. Yes, amazing!

Another sibling in the Grace family is *charizomai* (23 times in the NT). This means to "be gracious to another, to bestow kindness or favour on them" (Luke 7:21), to "grant deliverance to another" (Acts 3:14, Rom 8:32), and finally "to forgive" (Luke 7:42, 43, 2 Cor 2: 7, 10, Eph. 4:32, Coloss 2:13, 3:13). In other words, "to forgive" is to release another person from guilt, giving them a deep sense of joy and peace.

However, the most interesting of all is *eucharisteo* (verb, 39 times in NT) and *eucharistia* (noun, 15 times), literally "to have good grace", and usually translated as "thanksgiving". **The epitome of grace is gratitude**, deep thankfulness for what God has given or has been received from another!

It is not surprising that this word occurs at the heart of the Last Supper feast where Jesus gave thanks for bread and wine, representing his giving of Himself. So significant is this that every one of the four Gospels records it. (Matt 26:27, Mark 14:23, Luke 22:17, 19, John, and 1 Cor. 11:24.) The "Eucharist" is essentially a Thanksgiving Feast, which focuses on the very heart of our faith, the gift of Grace which is in Christ. So then, we are urged to give thanks in every situation, for we know that God's abundant Grace undergirds all that we have and are! (Ephes 5:20, Coloss 3:17, 1 Thess 5:18).

Eucharistia! May the God of all Grace fill you with abundant joy! Rev Graham Warne

PS There is one other member of the family *charisma* (sing) and *charismata* (plural), "spiritual gift/s", but this is a study in itself!

7 Prayers for the Week

MONDAY **Father**, I thank you for all that You have done.

You gave your Son freely for me,
and I praise You for calling me, drawing me near,
out of blindness you caused me to see.

Spirit of Life, you are God's holy fire,
You've kindled my heart with your blaze;
and I know you are refining me, changing my life,
and through faith you're revealing your ways.

Jesus, I need you as Lord of my life.

I give all I have unto you.

Lord I want to live under your heavenly hand,
and praise you in all that I do. Amen

Steve Stewart

TUESDAY

Jesus we love you, we praise you, we adore you,
Glorify your name in all the earth.
Glorify your name, glorify your name,
Glorify your name in all the earth.

Jesus we love you, we'll serve you, we'll obey you,
Glorify your name in all the earth.
Glorify your name, glorify your name,
Glorify your name in all the earth. Amen

After Donna Atkins

WEDNESDAY **God of Creation,**

You created night and day.
You separated the sea from the sky.
You gave life to all living creatures and saw that it was good.
Help us to reconnect with the majesty of your creation.

God of Love,

Fill us with your love for all creation.
Empty us of apathy, selfishness and fear.
Inspire us to live simply and in harmony with creation.
Help us to be good stewards, caring for all creation with self-sacrificing and nurturing love.

God of Compassion,

Breathe into us solidarity with all who suffer now
and the future generations who will suffer
because of our environmental irresponsibility.
Help us to put people before profit and 'being' before 'having'.

God of Justice,

Empower us to work together as one global community,
To find creative and just solutions to protect those most vulnerable in our world,
and all of creation for future generations.
Move us into action for climate justice and to restore your creation. Amen.

THURSDAY **Father and lover of life,**

you know the depths of my innermost self, and you understand me. You protect me on every side, shielding me from all harm. When you put me together in my mother's womb, you knew all about me. I thank you for the wonder of myself, and I stand in awe at all that you have made. As you love me, so may I come to know and love you more and more. Guide me in your ways. Amen Ps139

FRIDAY Lord, make me an instrument of your peace,

where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

where there is sadness, joy.

O, Divine Master, grant that I may not so much seek to be consoled as to console;

to be understood as to understand; to be loved as to love;

For it is in giving that we receive; It is in pardoning that we are pardoned;

It is in dying that we are born again to eternal life. Amen

St Francis of Assisi

SATURDAY

Deliver us, O God, from a lazy mind,

from all lukewarmness of heart, and all depression of spirit.

We know that these must deaden our love for you;

mercifully free our hearts from them all.

And give us such a lively, enthusiastic and cheerful spirit

that we may vigorously perform whatever you command,

thankfully suffer whatever you choose for us,

and always be eager to obey your holy love in all things;

through Jesus Christ our Lord.

John Wesley

SUNDAY

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those who sin against us.

Save us from the time of trial

and deliver us from evil.

For the kingdom, the power, and the glory are yours

now and for ever. Amen.

DAILY READINGS SEPTEMBER 2020

Tuesday, September 1, 2020: Revelation 3:7-13

Wednesday, September 2, 2020: P Matthew 12:22-32

Thursday, September 3, 2020: 2 Corinthians 12:11-21

Friday, September 4, 2020: Romans 10:15b-21

Saturday, September 5, 2020: Matthew 23:29-36

Sunday, September 6, 2020: **Matthew 18:15-20**

Monday, September 7, 2020: 1 Peter 2:11-17

Tuesday, September 8, 2020: Romans 13:1-7

Wednesday, September 9, 2020: Matthew 21:18-22

Thursday, September 10, 2020: 1 John 3:11-16

Friday, September 11, 2020: Acts 7:9-16

Saturday, September 12, 2020: Matthew 6:7-15

Sunday, September 13, 2020: **Matthew 18:21-35**

Monday, September 14, 2020: Hebrews 11:23-29

Tuesday, September 15, 2020: Romans 14:13-15:2

Wednesday, September 16, 2020: Mark 11:20-25

Thursday, September 17, 2020: 2 Corinthians 13:1-4

Friday, September 18, 2020: 2 Corinthians 13:5-10

Saturday, September 19, 2020: Matthew 19:23-30

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Sunday, September 20, 2020: **Matthew 20:1-16**

Monday, September 21, 2020: Romans 16:1-16

Tuesday, September 22, 2020: Romans 16:17-20

Wednesday, September 23, 2020: Matthew 18:1-5

Thursday, September 24, 2020: James 4:11-16

Friday, September 25, 2020: Acts 13:32-41

Saturday, September 26, 2020: Mark 11:27-33

Sunday, September 27, 2020: **Matthew 21:23-32**

Monday, September 28, 2020: Philippians 1:3-14

Tuesday, September 29, 2020: Philippians 1:15-21

Wednesday, September 30, 2020: Matthew 9:2-8

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