

As a Christian community, meeting together to worship God, we affirm our commitment to ensuring the safety of each child who interacts with our community.

Our statement of commitment for Child Safety is available on our website or in the Narthex of each Parish Centre.

Mission Statement: *To live as disciples of Christ embracing his teaching of love and service to all.*

Vision Statement: *To be known as God's people of prayer, to be welcoming of all our sisters and brothers by being inclusive and sensitive to diversity, open to change and growing as a community by the love and grace of Christ.*

STEWARDSHIP GIVING

Please consider using Direct Deposit for your Stewardship giving.

Bank account details - BSB 703122, Indue Ltd. Account no. 05004414

The account is in the name of - St. Matthew's Glenroy/Hadfield with St. Linus' Merlynston

DIARY THIS WEEK

Monday 6th. February 1.30 pm. Connect group 'Guided Spiritual Meditation' at St. Matthew's. *please bring cushion or rug, or both. This is an open group, not limited to 3 people. All welcome*

Wednesday 8th. February 10.00 am. Morning Prayer at St. Matthew's

Friday 10th. February 10.30 am. Holy Communion at Colton Close Aged Care Facility

Sunday 12th. February 9.00 am. Eucharist at St. Linus'
Sixth Sunday 10.30 am. Eucharist at St. Matthew's
after Epiphany 4.00 pm. Healing Service at St. Matthew's

LOOKING AHEAD

Tuesday 21st. February 6.00 pm. Parish Pancake Fellowship Gathering at St. Matthew's

*Help need please, to make pancake mixture and toppings,
and to cook pancakes on the night*

Wednesday 22nd. February 10.00 am. Ash Wednesday Service at St. Matthew's
6.00 pm. Ash Wednesday Service at St. Linus'
7.00 pm. Ash Wednesday Service at St. Matthew's

Pew Leaflet Notices:
**please email gonana7@bigpond.com
by 4.00 pm. Wednesday**

Prayer, Praise and Proclamation - 5th. February 2023

WELCOME

The services within our parish can be seen on the screens during the service.

Please see one of our welcomers if you would like to use the complete prayer book.

Morning tea will follow the service.

Please join in our fellowship time.

The Anglican Parish of Glenroy / Hadfield with Merlynston



St. Matthew's
30 Widford St.
cnr. Melbourne Ave.
Glenroy 3046

with

St. Linus'
21 Glyndon
cnr. Delta Aves.
Merlynston 3058



PARISH PRIEST: The Reverend Robert Koren

Email: priest@matthewlinus.org.au

Parish Mobile: 0493 384 108

Parish Phone: 9306 9528

This week, Rev. Rob can be found at:
St. Linus' - Mon. & Thurs. 9 am. to 3 pm.
St. Matthew's - Wed. & Fri. 9 am. to 3 pm.
NOT available Tuesday.

PARISH WEBSITE - www.matthewlinus.org.au

PARISH FACEBOOK - www.facebook.com/matthewlinus

PARISH PODCAST - www.buzzsprout.com/1974085

Associate Priest
The Reverend Prashant Bhonsle 0457 876 622

Authorised Honorary Lay Minister
Glenda Owen 0448 821 218

Authorised Honorary Parish Reader
Kerryn Pratchett 0409 306 818



Acknowledgement of Country

From time immemorial the Wurundjeri people have cared for this land, nurtured it, depended on it and given honour and thanks to the Creator.

As we acknowledge their faithful custodianship of the land, and the sacred stories they have told; as we offer our respect to their elders, past, present and emerging, guide us Lord in caring for them, this land, and each other with the help of the Holy Spirit of Dreaming.

Readings

First reading is from the book of Isaiah 58: 9b-14;

9 Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am. If you remove the yoke from among you, the pointing of the finger, the speaking of evil, 10 if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. 11 The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. 12 Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in. 13 If you refrain from trampling the sabbath, from pursuing your own interests on my holy day; if you call the sabbath a delight and the holy day of the Lord honourable; if you honour it, not going your own ways, serving your own interests, or pursuing your own affairs; 14 then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the Lord has spoken.

*Hear the word of the Lord, **thanks be to God.***

Psalms 106:42-50; said by alternate half verses;

42 Then was the wrath of the Lord kindled against his people:

and he loathed his own possession;

43 He gave them into the hands of the nations:

and their adversaries ruled over them.

44 Their enemies became their oppressors:

and they were brought into subjection beneath their power.

45 Many a time he saved them:

but they rebelled against him to follow their own designs

and were brought down by their wickedness.

46 Nevertheless, he looked on their distress:

when he heard their loud crying.

47 He remembered his covenant with them:

and relented, according to the abundance of his loving-kindness.

48 And he caused them to be pitied:

even by those that held them captive.

49 Save us, O Lord our God, and gather us from among the nations:

that we may give thanks to your holy name, and make our boast in your praises.

50 Blessed be the Lord, the God of Israel, from everlasting to everlasting:

and let all the people say, Amen. Praise the Lord.

The second reading is from the letter to the Romans 2:28-3:11

2 28 For a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. 29 Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal. Such a person receives praise not from others but from God.

3 1 Then what advantage has the Jew? Or what is the value of circumcision? 2 Much, in every way. For in the first place the Jews were entrusted with the oracles of God. 3 What if some were unfaithful? Will their faithlessness nullify the faithfulness of God? 4 By no means! Although everyone is a liar, let God be proved true, as it is written, ‘So that you may be justified in your words, and prevail in your judging.’ 5 But if our injustice serves to confirm the justice of God, what should we say? That God is unjust to inflict wrath on us? (I speak in a human way.) 6 By no means! For then how could God judge

the world? 7 But if through my falsehood God’s truthfulness abounds to his glory, why am I still being condemned as a sinner? 8 And why not say (as some people slander us by saying that we say), ‘Let us do evil so that good may come’? Their condemnation is deserved! 9 What then? Are we any better off? No, not at all; for we have already charged that all, both Jews and Greeks, are under the power of sin, 10 as it is written:

‘There is no one who is righteous, not even one;

11 there is no one who has understanding,
there is no one who seeks God.

*Hear the word of the Lord; **thanks be to God.***

*The Lord be with you; **and also with you.***

*The Gospel of our Lord Jesus Christ according to Matthew 5. 13-20; **Glory to you Lord Jesus Christ***

Jesus went up the mountain and was joined by his disciples. Then he began to teach them: ‘You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. You are the light of the world. A city built on a hill cannot be hidden. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil.

For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.’

*This is the Gospel of the Lord: **Praise to you Lord Jesus Christ***

Faith Matters!! Salt and Light.

As we continue the experience of reading through the account of the sermon of the mount, Jesus presents two images of discipleship that flow from the beatitudes: salt and light. Jesus suggests that people who are prepared to live in a way that takes a godly perspective and leads to vulnerability, help lift the burdens of the people around them and bring heaven to the earth.

If we are the “salt of the earth”, we act to preserve things from corruption. As disciples we are called to support and maintain the gospel in the world. Like a portion of salt imparts its taste into everything it is mixed with, we show to the world how, by allowing portions of the gospel to permeate our life, our lives are changed so that in our vulnerability we make the world spiritually safer for all those around us. In speaking about us being the salt of the earth, Jesus also warns us that if we mix elements into the gospel message that dilute it or make it impure, then like impure and tasteless salt, the holiness and righteousness that Jesus is leading us towards is lost.

Jesus also speaks to the disciples as being “the light of the world”. On my trip to Israel, we spoke about where this could have been drawn on during Jesus’ time. Jerusalem was the city that was built on a hill and when there were huge religious festivals, the temple would have been illuminated to draw all who were around to the place of worship. Even from Bethlehem you could see some of the tops of the buildings from Jerusalem. In fulfilling the Torah, Jesus notes that we are the temple of the Spirit and so the light that comes from our holy and righteous thoughts, words and deeds is the spark that guides people to God and cheers them on to greater faith.

Being the salt and the light makes Christians distinct and peculiar in their character. “Salt” and “light” imply both the heart and life of faith and practice that draws an outsider to the knowledge and praise of the God who has called them to be “salt” and “light” of the world. As we renew, refresh and respond to God let our faith and practice be about giving people every possible chance to engage with Jesus and be convicted by the Holy Spirit.