

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.

DIARY THIS WEEK

Monday 3rd. June 1.30 pm. Home Group at Glenroy

Tuesday 4th. June
Boniface of Mainz, bishop and martyr (d.754)

Wednesday 6th. June 10.00 am. Eucharist at St. Matthew's , including MU Prayers and fellowship

Thursday 7th. June 10.00 am. Playgroup at St. Linus'
10.45 am. Holy Communion at Colton Close
Aged Care Facility

Friday 8th. June 11.00 am. Gospel Reflection group at St. Matthew's

Saturday 9th. June
Columba of Iona, abbot and missionary (d.597)

Sunday 10th. June 9.00 am. Eucharist at St.Linus'
10.30 am. Eucharist at St.Matthew's
12.30 pm. Confirmation Preparation at Vicarage

LOOKING AHEAD

Saturday 7th. July - 10.00 am. - noon
Book and Craft rooms open for sales at St. Matthew's

Sunday 29th. July - Lunch at St. Matthew's (catered)

Pew Leaflet Notices:

Please give to, or phone Glenda Owen,
or e-mail: - gonana7@bigpond.com - by 8 pm. Tuesday

The Anglican Parish of Glenroy / Hadfield / Merlynston



St.Matthew's
Cnr. Widford St.
& Melbourne Ave.
Glenroy 3046

with

St.Linus'
cnr. Glyndon Ave.
& Delta Ave.
Merlynston



PARISH PRIEST: The Reverend Jo-Anne Wells
Phone: 9306 9528
Mobile: 0414 822 095
Email; priest@matthewlinus.org.au

PARISH WEBSITE - www.matthewlinus.com please note the change

Honorary Lay Pastoral Minister
Glenda Owen 0448 821 218

Honorary Lay Parish Readers
Bev. Lacock 9309 2775
Lois Erickson 0421 327 159

**PLEASE TURN OFF YOUR MOBILE PHONE BEFORE
THE START OF THE SERVICE.**

Thank You



**Second Sunday
after
Pentecost**

**3rd. June
2018**

WELCOME

Our service begins on page 119 of 'A Prayer Book for Australia' (green book)
Hymns are found in 'Together in Song' (red book)
The number of each hymn is clearly displayed in the Church.
At St. Matthew's the service can be followed on the screens.
Please join us for morning tea, following the service.

During the 10.30 am. Service at St.Matthew's each Sunday,
opportunity will be available to receive one-on-one prayer
for any personal needs.

Please go to the Chapel area after you have received Communion

Acknowledgement of Land

(An act towards reconciliation by the Parish of Glenroy/ Hadfield / Merlynston)

For thousands of years indigenous people have walked in this land.
Their relationship with the land is at the centre of their lives.
We acknowledge the Wurundjeri people of the Kulin nation,
for their stewardship throughout the ages.

GLUTEN FREE COMMUNION WAFERS ARE AVAILABLE

If you require Gluten free wafer,
please speak to the Lay Assistant or a Welcomer, BEFORE the Service,

**PLEASE OBSERVE SILENCE
PRIOR TO OUR SERVICE, DURING HOLY COMMUNION
AND AT THE CONCLUSION OF THE SERVICE
Catch up with one another in the Narthex or at Morning Tea**

Sentence: It is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of knowledge of the glory of God in the face of Jesus Christ.
2 Corinthians 4.6;

Collect: Lord God of the nations, you have revealed your will to all people, and promised us your saving help; help us to hear and do what you command, that the darkness may be overcome by the power of your light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Readings

1 Samuel 3. 1–10;

The boy Samuel was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. Then the LORD called, 'Samuel! Samuel!' and he said, 'Here I am!' and ran to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call; lie down again.' So he went and lay down. 6 The LORD called again, 'Samuel!' Samuel got up and went to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call, my son; lie down again.' Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. The LORD called Samuel again, a third time. And he got up and went to Eli, and said, 'Here I am, for you called me.' Then Eli perceived that the LORD was calling the boy. Therefore Eli said to Samuel, 'Go, lie down; and if he calls you, you shall say, "Speak, LORD, for your servant is listening."' So Samuel went and lay down in his place. 10 Now the LORD came and stood there, calling as before, 'Samuel! Samuel!' And Samuel said, 'Speak, for your servant is listening.'

The June issue of *The Melbourne Anglican (TMA)* is now available in the foyer/narthex. This issue includes:

- A report on the recent royal wedding, and in particular the sermon by Bishop Michael Curry;
 - Anglican responses to the recent Federal and State budgets;
 - The Melbourne Diocese to join the National Redress Scheme for abuse survivors;
 - 'Choose the relational over the adversarial' – an interview with Bishop-elect of Gippsland, Christ Church South Yarra vicar the Revd Dr Richard Treloar;
 - 'Justice, love the OT's chief concerns' – an interview with Professor John J. Collins, Professor of Old Testament Criticism and Interpretation at Yale Divinity School;
 - 'Stronger efforts needed to stamp out corruption' – a report on Archbishop Freier's recent public conversation on the need for a national anti-corruption body, with award-winning journalist Margaret Simons and former Supreme Court Judge David Harper AM;
 - 'Discrimination devastating for Indigenous society' and 'Duty to seek healing for the sins of colonialism' – two viewpoints marking National Sorry Day and National Reconciliation Week;
 - 'A season of lament and repentance in Tasmania' – a viewpoint by Bishop Richard Condie giving the broad context for his recent decision to sell church properties, partly to fund redress of survivors of abuse;
 - A report on the recent decision of the NZ General Synod to allow same-sex blessings, while affirming the traditional doctrine on marriage; and responses to the recent Australian Bishops' statement on marriage and same-sex marriage;
 - 'How have we loved? It's all that matters' – an interview with Jean Vanier, the founder of **L'Arche** communities for the disabled;
- 'Suffering – a block to faith or pointer to Christ?' – philosopher and Anglican Dr Bruce Langtry reflects on the problem of the existence of suffering, evil and pain.

NOTICES

WORKING BEE at ST. MATTHEW'S

Sunday 17th. June

after the 10.30 am. service



Followed by soup and rolls lunch for those who participate in the working bee



There are many chores to do in readiness for the Bishop's visit on 24th. June



BISHOP'S VISIT



24th June 2018 - combined service - 10.00 am. at St. Matthew's including Confirmations

This will be Bishop Philip's last visit to the parish prior to his retirement later in the year.

Please bring a plate of goodies for refreshments after the service .

If you need transport to St. Matthew's please ask one of the Wardens

ANGLICARE'S MAJOR APPEAL, THE WINTER APPEAL:

Anglicare Victoria's 2018 Winter Appeal aims to raise money to help vulnerable children in care heal from trauma. Many of the children come into care with emotional trauma caused by abuse, neglect and trauma. Your donation today can help provide therapeutic services to help heal childhood trauma. Please donate here: <https://www.anglicarevic.org.au/donation/>

Psalm 139. 1-6, 13-18;

- 1 O Lord, you have searched me out and known me;
**you know when I sit or when I stand,
you comprehend my thoughts long before.**
- 2 You discern my path and the places where I rest;
you are acquainted with all my ways.
- 3 For there is not a word on my tongue;
but you. Lord, know it altogether.
- 4 You have encompassed me behind and before;
and have laid your hand upon me.
- 5 Such knowledge is too wonderful for me;
so high that I cannot endure it.
- 6 Where shall I go from your spirit;
Or where shall I flee from your presence.
- 13 I will praise you, for you are to be feared;
Fearful are your acts, wonderful your works.
- 14 You knew my soul, and my bones were not hidden from you;
**when I was formed in secret,
and woven in the depths of the earth.**
- 15 Your eyes saw my limbs, when they were yet imperfect;
and in your book were all my members written.
- 16 Day by day they were fashioned,
And not one was late in growing.
- 17 How deep are your thoughts to me, O God,
And how great is the sum of them!
- 18 Were I to count them, they are more in number than the sand,
Were I to come to the end, I would still be with you.

2 Corinthians 4. 5-12;

We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

GOSPEL Mark 2. 23 - 3.6;

One sabbath Jesus was going through the cornfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, 'Look, why are they doing what is not lawful on the sabbath?' And

he said to them, 'Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.' Then he said to them, 'The sabbath was made for humankind and not humankind for the sabbath; so the Son of Man is lord even of the sabbath.' Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, 'Come forward.' Then he said to the Pharisees, 'Is it lawful to do good or to do harm on the sabbath, to save life or to kill?' But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, 'Stretch out your hand.' He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against Jesus, how to destroy him.

PENTECOST 2

3rd. June 2018

GIVING LIFE

With these readings we have here another phase in the controversy with the Pharisees, a controversy which is becoming increasingly more demanding. The newness of the kingdom is found in the gift of life.

The True Sabbath - Once again, Jesus' disciples seem to violate the law, or rather the Pharisees' interpretation of the law (**Mark 2. 23-24**) To their criticism Jesus responds by reminding them of an incident in the life of David, someone highly respected by the Jewish people. Besieged by Saul, David's companions entered the house of God and ate the bread of the priests (v. 25-26) The message is clear: the hunger which is experienced takes priority over ritual prohibitions. Hunger reflects a need which puts human life in jeopardy. Formal precepts are at the service of life, all of life. This is why 'the sabbath was made for humankind, not humankind for the sabbath' (v. 27) this is an extraordinary proclamation of freedom. The controversy with the Pharisees takes on dramatic aspects. Mark carefully describes the episode. It happened in a synagogue on the sabbath (3. 1-2) This is a very significant detail. Both the place and the day are sacred and the alleged violation of the law— this time not by the disciples but by Jesus himself - is more serious. The maliciousness of those who reject his witness does not frighten Jesus: he makes the man with a withered hand come forward, to the centre. Everything is going to revolve around him and his health (v.3) Then Jesus presents this probing dilemma to his adversaries: "Is it lawful to do good or do harm on the sabbath, to save life or to kill ?" Jesus does not ask them if it is lawful to work on the sabbath.

They would have probably answered the question with a quick and casual, no: Jesus goes straight to the point: the gift of life is the supreme rule. This disarms his listeners, who keep silent. They are unable to go beyond what is superficial and incidental.



This makes the Lord angry. The term is harsh, but harsher still are the hearts of those who distort the relationship with the Lord of life (v.5) to the extent that the healing of the crippled man leads them to want to kill Jesus, and even conspire with their own enemies. They refuse to accept that 'the life of Jesus is made visible in our bodies' (2 Cor. 4.10) in our bodies and not just in our souls. In a country and on a continent with so many physical and spiritual needs, where unjust deaths are a daily reality, these rich Markan texts have a lot to say to us about the authentic meaning of our following Jesus.

REFLECTION

Lord Jesus, hated and opposed by some of those you came to save, give us wisdom to discern the true from the false, in all relationships.

Keep us from the easy way when flattery leads to pride, and pride to betrayal of the right.

Teach us to examine our own motives and to be guided by nothing but desire for the will of the Father to be done and the glory of the Son to be honoured. Amen.

† He who 
has the
Son has life;
he who does
not have the
Son of God
does not have
life 

1 John 5:12