

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

Today 1st. July  
COMING OF THE LIGHT, first missionaries to the Torres Strait (1871)

Monday 2nd. July 1.30 pm. Home Group - Glenroy

Tuesday 3rd. July 2.00 pm. Ecumenical Service at Federation Village

Wednesday 4th. July 10.00 am. Eucharist at St. Matthew's, including M.U. prayers and fellowship

Thursday 5th. July 10.45 am. Holy Communion at Colton Close Aged Care Facility

Friday 6th. July  
John Fisher, bishop; and Thomas Moore; martyrs (d. 1535)

Saturday 7th. July 10.00. am. Books and Craft rooms open at St. Matthew's

Sunday 8th. July 9.00 am. Eucharist at St. Linus'  
Pentecost 7 10.30 am. Eucharist at St. Matthew's  
12 noon meeting at St. Matthew's, re Wiseman House,

### July issue of TMA is available today

Former Reserve Bank governor Glenn Stevens AC has been awarded Ridley College's 2018 Faith and Work award

- An interview with Fijian Anglican the Revd Amy Chambers on some of the challenges facing her country — including climate change and violence against women — and how the church is responding.

Articles on nurturing faith in children and young people.

And many more interesting articles.

### 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](http://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

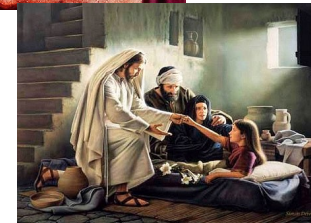
**PLEASE TURN OFF YOUR MOBILE PHONE BEFORE  
THE START OF THE SERVICE.**

**Thank You**



**Sixth Sunday  
after  
Pentecost**

**1st. July  
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:** The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness.

Lamentations 3. 22-23;

**Collect:** O Christ for whom we search, our help when help has failed: give us courage to expose our need, and ask to be made whole, that, being touched by you, we may be raised to new life, in the power of your name.

**Amen.**

**Readings**

**2 Samuel 1.1, 17–27;**

After the death of Saul, when David had returned from defeating the Amalekites, David remained two days in Ziklag. David intoned this lamentation over Saul and his son Jonathan. (He ordered that The Song of the Bow be taught to the people of Judah; it is written in the Book of Jashar.) He said: Your glory, O Israel, lies slain upon your high places! How the mighty have fallen! Tell it not in Gath, proclaim it not in the streets of Ashkelon; or the daughters of the Philistines will rejoice, the daughters of the uncircumcised will exult. You mountains of Gilboa, let there be no dew or rain upon you, nor bounteous fields! For there the shield of the mighty was defiled, the shield of Saul, anointed with oil no more. From the blood of the slain, from the fat of the mighty, the bow of Jonathan did not turn back, nor the sword of Saul return empty. Saul and Jonathan, beloved and lovely! In life and in death they were not divided; they were swifter than eagles, they were stronger than lions. O daughters of Israel, weep over Saul, who clothed you with crimson, in luxury, who put ornaments of gold on your apparel. How the mighty have fallen in the midst of the battle! Jonathan lies slain upon your high places. I am distressed for you, my brother Jonathan; greatly beloved were you to me; your love to me was wonderful, passing the love of women. How the mighty have fallen, and the weapons of war perished!

**PARISH MEETING RE WISEMAN HOUSE**

Following the letter that all parishioners received, there is an opportunity for questions on the proposal of the installation of a lift, and updates regarding our application to the building committee of the diocese.

**SUNDAY 8th. JULY 12 noon ST MATTHEW'S**

**COMING IN AUGUST**

**HIGH TEA**

**at**

**ST. MATTHEW'S**

*More details next week*



**MISSION NEWS**

- \*Anglicare - Newsletter and donation request.
- \*Brotherhood of St.Laurence - newsletter and donation request.
- \*Nungalinya - Annual report and donation request.
- \*Anglican Overseas Aid - 'Abundance' newsletter and donation request
- \*Act For Peace - newsletter and donation request
- \*MAS - donation request.

In the focus scripture for this week, healing comes to a woman at the margins of community and to the daughter of a community leader. Neither can save themselves. But the woman, and Jairus for his daughter, risk reaching out beyond themselves. Both find healing in God. Do we risk such a healing reach: for ourselves, for those we love, for another we encounter on the way?

**God of holy reach and saving grace,  
spur us to seek healing and community.  
Help us to do so for our-selves, in those places that break us down  
or keep us at arm's length. Help us to do so for others,  
who wait on a word or touch that makes us whole and restores.  
Amen.**

**NOTICES**

**SATURDAY 7th. July**

**10.00 am. to Noon**

**Craft and Book rooms open at St. Matthew's**

**Helpers needed, PLEASE**

**FAMILY LUNCH at ST. MATTHEW'S**

Sunday 29th. July

following the 10.30 am. service

Please invite your family to join us for a 'catered' lunch

Cost per person to be advised.

RSVP to Colleen or Sue by 22nd. July



**LOST PROPERTY at ST. MATTHEW'S**

A Black wrap/ short cape was left at St. Matthew's  
following the Pentecost Day 10.30 am. service.

To claim, please contact Bev. Lacock

**Psalms 130;**

- 1 Out of the depths have I called to you, O Lord;  
**Lord, hear my voice;**
- 2 O let your ears consider well;  
**the voice of my supplication.**
- 3 If you, Lord, should note what we do wrong;  
**who then, O Lord, could stand?**
- 4 But there is forgiveness with you;  
**so that you shall be feared.**
- 5 I wait for the Lord, my soul waits for him;  
**and in his word is my hope.**
- 6 My soul looks for the Lord,  
**more than watchmen for the morning,  
more, I say, than watchmen for the morning.**
- 7 O Israel, trust in the Lord, for with the Lord there is mercy;  
**and with him is ample redemption,**
- 8 He will redeem Israel;  
**from the multitude of their sins.**

**2 Corinthians 8. 7-15;**

You excel in everything – in faith, in speech, in knowledge, in utmost eagerness, and in our love for you – so we want you to excel also in this generous undertaking. I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something – now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has – not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, 'The one who had much did not have too much, and the one who had little did not have too little.'

**Mark 5. 21-43;**

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the lake. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.' So he went with him. And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from haemorrhages for twelve years. She had endured much under many physicians, and had

spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, 'If I but touch his clothes, I will be made well.' Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, 'Who touched my clothes?' And his disciples said to him, 'You see the crowd pressing in on you; how can you say, "Who touched me?"' He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.' While he was still speaking, some people came from the leader's house to say, 'Your daughter is dead. Why trouble the teacher any further?' But overhearing what they said, Jesus said to the leader of the synagogue, 'Do not fear, only believe.' He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, 'Why do you make a commotion and weep? The child is not dead but sleeping.' And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, 'Talitha cum,' which means, 'Little girl, get up!' And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.



**PENTECOST 6**  
**1st. July 2018**

**WHAT WE DO**

Mark is the most action-oriented of the gospels. Exorcisms, healings, and other miraculous works form the “word-in-deed” proclamation of God’s promised reign. Such actions often relate to conflicts with powers that restrict others from community or life itself. Today’s “story within a story” narrates two restorations of such wholeness and community.

### Focus scripture

**Mark 5: 21–43;** Mark, like Matthew and Luke, does not disclose why he chooses to pair these stories together. It may simply reflect the non-stop nature of Mark’s narrative. Jesus’ actions and geographical movements occur with little or no intervening pauses. But the effect of blending these stories is revealing. Commonalities between the two are underscored. Both Jairus and the woman come to Jesus after reaching the end of their resources. Both figures fall down at the feet of Jesus, a gesture of respect if not servitude. Faith is connected with the action of the woman (v. 34) and the need of Jairus (v. 36). The plea of Jairus in v. 23 and the assurance of Jesus to the woman in v. 34 both reference “made well.” The Greek word it translates is *sozo*, meaning not only “to heal” but more frequently “to save” or “to restore to right relationship with God.”

Yet the weaving of these stories highlights their significant differences. Jairus is depicted as a “leader of the synagogue,” a position of status in the community. The woman suffers from a hemorrhage or flow of blood, a condition that periodically imperilled her participation in community. Jairus comes with a crowd to support him. The woman comes alone. Jairus waits on Jesus to lay hands upon his daughter. The woman reaches out unbidden to touch Jesus’ cloak.

The purity laws that jeopardize this woman’s place and standing in community derive from Leviticus 15:25–30. Amy Jill Levine rightly cautions the church in *The Misunderstood Jew* not to read into that text what is not there in terms of her imperilling the ritual contamination of Jesus. The scandal of the story is not that she puts Jesus at risk. It is the boldness of her action on her own behalf. “Daughter, your faith has made you well” affirms both her motive and action.

Jairus, too, acts with boldness on behalf of his daughter. It is critical to note that Jesus’ previous encounter in a synagogue resulted in a plot to destroy him (3:1–6). Yet Jairus, a synagogue leader, seeks out Jesus not to condemn him but to ask for healing from him. He risks his own standing with peers in another synagogue (or is it his own? – Mark does not clarify) for the sake of his daughter’s life.

This week’s other readings arise out of needs for healing and ministry in the midst of community. **2 Samuel 1:1, 17–27** marks the lament raised by David over the death of Jonathan and Saul. More than simply a personal lament, verse 18 notes it is to “be taught to the people of Judah.” The cry, for when saving does not come, belongs to the whole community.

**Psalms 130** could easily be heard as the plea of either Jairus or the woman in Mark. There is waiting in this psalm: as Jairus waited while Jesus ministered to the woman; as the woman waited for years for wholeness.

In **2 Corinthians 8:7–15**, Paul speaks on behalf of another community’s need for help and support. In that sense, he plays the role of Jairus petitioning the Corinthian community to put their faith into action for the sake of making whole another’s need.

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