

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 WEEEK

Today 29th. July Catered pre-paid Lunch at St. Matthew's

Monday 30th. July
William Wilberforce, social reformer (d.1833)

Tuesday 31st. July
Joseph of Arimathea;
Ignatius of Loyola, priest and founder of the Society of Jesus (d.1556)

Wednesday 1st. August 10.00 am. Eucharist at St. Matthew's, including
Holy men & women Mothers' Union prayers & fellowship
of the Old Testament

Thursday 2nd. August 10.00 am. Playgroup at St. Linus'
10.45 am. Holy Communion at Colton Close Aged
Care Facility

Friday 3rd. August 11.00 am. Gospel Reflection Group

Saturday 4th. August 10.00 am. Book & Craft rooms open at St. Matthew's
John Baptist Vianney, parish priest of Ars, France (d.1895)

Sunday 5th. August 9.00 am. Eucharist at St. Linus'
Pentecost 11 10.30 am. Eucharist at St. Matthew's,

LOOKING AHEAD

Saturday 11th. August - High Tea at St. Matthew's

Saturday 1st. September - Produce & Plant Market, Books & Craft
at St. Matthew's

Sunday 23rd. September - Patronal Festivals - St. Linus & St. Matthew

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 3058



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



**Tenth Sunday
after
Pentecost**

**29th. 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: I am the living bread that came down from heaven, 'says the Lord.
'Whoever eats of this bread will live for ever; and the bread that I will give for the life
of the world is my flesh' John 6. 51;

Collect: Gracious God, you have placed within the hearts of all your
children a longing for your word and a hunger for your truth: grant that, believing in
the one whom you have sent, we may know him to be the true bread of heaven and
the food of eternal life, Jesus Christ our Lord, to whom with you and the Holy Spirit
be glory and honour for ever and ever. **Amen.**

Readings

2 Samuel 11.1–15:

In the spring of the year, the time when kings go out to battle, David sent Joab with his officers and all Israel with him; they ravaged the Ammonites, and besieged Rabbah. But David remained at Jerusalem. It happened, late one afternoon, when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. David sent someone to inquire about the woman. It was reported, 'This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite.' So David sent messengers to get her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house. The woman conceived; and she sent and told David, 'I am pregnant.' So David sent word to Joab, 'Send me Uriah the Hittite.' And Joab sent Uriah to David. When Uriah came to him, David asked how Joab and the people fared, and how the war was going. Then David said to Uriah, 'Go down to your house, and wash your feet.' Uriah went out of the king's house, and there followed him a present from the king. But Uriah slept at the entrance of the king's house with all the servants of his lord, and did not go down to his house. When they told David, 'Uriah did not go down to his house,' David said to Uriah, 'You have just come from a journey. Why did you not go down to your house?' Uriah said

FRIDAY 24th. AUGUST - 7.30 pm.

I Knew That !



for
**GLENROY SCHOOLS
CHAPLAINCY FUND**

TRIVIA
Night

at

Holy Trinity Anglican Church

cnr. Pleasant and Gyles Sts. Pascoe Vale

\$10. admission

Tea and Coffee provided,

Please bring your own nibbles



SATURDAY 4th. August 2018

10.00 am. to Noon

Craft and Book rooms open at St. Matthew's

Helpers needed, PLEASE

SUNDAY 5th. August at 5.00 pm.

Informal service at St Linus'
corner Delta Ave & Glyndon Ave, Merlynston
No church experience necessary!
Last Sunday of the month 5-6 pm.
Includes a light meal in our community hall.
For questions or more information, contact

The Rev'd Jo-Anne Wells Mobile: 0414 822095
Email: priest@matthewlinus.org.au



by God are human and flawed.

The writer of **Psalm 14** comments on the corruption of the people in contrast with the goodness and justice of God.

In **Ephesians 3:14–21**, we are reminded that we have been given all that we need to live our faith.

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This week's readings illuminate both the fragilities and possibilities that dwell within each of us. They remind us that God is with us, working through our longings and our fears to give us exactly what we need. What might we do differently when we truly believe that God's grace is sufficient – more than enough? What fears and anxieties could we let go of? What might change in the way we relate to one another?

REFLECTION

Loving God, you are with us amid our hunger,
our longings, our hopes, and our fears.
Infuse us with the love of Christ that surpasses know-ledge,
so that we may be filled with your good-ness
and share your glory with all people, now and forever. Amen.



SATURDAY 11th. AUGUST - 2.00 pm.

HIGH TEA

at

ST. MATTHEW'S

*Please bring family and friends - \$35 per person
Includes a large variety of delicious foods and entertainment*



Pew Leaflet Notices:

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

to David, 'The ark and Israel and Judah remain in booths; and my lord Joab and the servants of my lord are camping in the open field; shall I then go to my house, to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do such a thing.' Then David said to Uriah, 'Remain here today also, and tomorrow I will send you back.' So Uriah remained in Jerusalem that day. On the next day, David invited him to eat and drink in his presence and made him drunk; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house. In the morning David wrote a letter to Joab, and sent it by the hand of Uriah. In the letter he wrote, 'Set Uriah in the forefront of the hardest fighting, and then draw back from him, so that he may be struck down and die.'

PSALM 14;

- 1 Fools have said in their hearts 'There is no God';
**they have all become vile and abominable in their doings,
there is not one that does good.**
- 2 The Lord looked down from heaven upon the children of Adam;
**to see if there were any who would act wisely,
and seek after God.**
- 3 But they have all turned out of the way,
they have all alike become corrupt;
there is none that does good, no not one.
- 4 Are all the evildoers devoid of understanding;
**Who eat up my people as they eat bread,
and do not pray to the Lord ?**
- 5 They shall be struck with terror;
For God is with the company of the righteous.
- 6 Though they frustrate the poor in their hopes;
surely the Lord is their refuge.
- 7 O that deliverance for Israel might come forth from Zion;
**when the Lord turns again the fortunes of his people,
then shall Jacob rejoice and Israel be glad.**

Ephesians 3. 14–21;

I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

GOSPEL John 6:1–21;

Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming towards him, Jesus said to Philip, 'Where are we to buy bread for these people to eat?' He said this to test him, for he himself knew what he was going to do. Philip answered him, 'Six months' wages would not buy enough bread for each of them to get a little.' One of his disciples, Andrew, Simon Peter's brother, said to Jesus, 'There is a boy here who has five barley loaves and two fish. But what are they among so many people?' Jesus said, 'Make the people sit down.' Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, 'Gather up the fragments left over, so that nothing may be lost.' So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, 'This is indeed the prophet who is to come into the world.' When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself. When evening came, his disciples went down to the lake, got into a boat, and started across the lake to Capernaum. It was now dark, and Jesus had not yet come to them. The lake became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the lake and coming near the boat, and they were terrified. But he said to them, 'It is I; do not be afraid.' Then they wanted to take him into the boat, and immediately the boat reached the land towards which they were going.

WHAT WE HONOUR

Today's readings reveal human fragility and possibility as reflected in the light of God's miracles. In the reading from 2 Samuel, we see the fallibility of David in light of temptation – the human spirit at its worst. The theme of human fallibility is echoed in Psalm 14. In contrast, the reading from John demonstrates the way in which God's grace can be revealed and multiplied in the context of a sharing community. The letter written to the community in Ephesus invites them to know God's love as a community. Perhaps the power of community can be a catalyst for God's miracles to be revealed.

Focus scripture

John 6:1–21; These are familiar stories: the feeding of the five thousand and Jesus walking on water. These stories contain poignant images of abundance amid scarcity and of defiance of the laws of the natural world. Depictions of these miracles appear in Mark's gospel as well (Mark 6:30–51). The stories in John mirror God's deliverance of the Israelites through the Red Sea as well as God's sustenance of the Israelites in people of Israel.

At the beginning of the first story, the writer notes that the time of Passover was near (John 6:4), a time when God's liberating acts in the story of the Exodus would have been remembered and celebrated. There is no mention of hunger among the people; nonetheless, Jesus wants to feed them. We see that food is about more than sustenance. It is also about remembrance and celebration. In this story, it becomes a symbol of the power of sharing among community to create unexpected abundance. The writer emphasizes that not only are five thousand fed (this count likely only includes the men, though women and children were surely present), but also that there were enough leftovers to fill twelve baskets. The peasant loaves of the time were small – a basket could have held twelve rounds of bread or more. The miracle of the story is not simply that everyone eats, but also that even after the feast ends, there is much, much more food left over than at the beginning. Later in John when Jesus calls himself "the bread of life" (John 6:35), the hearer understands that Jesus' sustenance is not just a fleeting miracle, but an eternal source of life, one that will never run out.

Jewish religious leaders of that era encouraged people to seek a divine figure who fulfilled the visions of the prophets. When those gathered on the mountain witnessed the miraculous meal, they likely connected Jesus to Moses and the miraculous provision of manna in the wilderness, and wanted to claim Jesus as their king. Yet earthly kingship was not Jesus' calling; indeed it was a temptation to be avoided (Matthew 4:8–10; Luke 4:5–8). Jesus leaves the crowds to be alone. The disciples get into a boat to head to Capernaum. Storms are not unusual on Lake Galilee because it is surrounded by mountains, and indeed, this is a blustery night. Suddenly, a vision: Jesus walking toward them on the water! Between the rough waters and the unbelievable sight before them, the disciples are petrified. Jesus, knowing their distress, reassures them. They want to bring him into the boat, but right away it reaches the other side. To the original hearers, this story echoes the miracle of God's deliverance of the Hebrew slaves through the waters of the Red Sea, as well as God's control over the waters at creation.

A double-betrayal is described in **2 Samuel 11:1–15**. David, who has received so much from God, wants more. He sleeps with Uriah's wife, Bathsheba, and then arranges for Uriah's death on the battlefield. Here we learn that even those chosen

