

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 28th. January Australia Day Public Holiday
Thomas Aquinas, theologian (d.1274)

Wednesday 30th. January **NO** service at St. Matthew's
Charles, King of England (d.1649)

Friday 1st. February 11.00 am. Reflection group at St. Matthew's

Saturday 2nd. February **10.00 am. Book and Craft rooms open at St. Matthew's**
THE PRESENTATION OF CHRIST IN THE TEMPLE

Sunday 3rd. February 9.00 am. Eucharist at St. Linus'
FOURTH SUNDAY AFTER EPIPHANY
10.30 am. Eucharist at St. Matthew's
FIRST ANGLICAN SERVICE AT SYDNEY COVE, CONDUCTED BY RICHARD JOHNSON, SYDNEY 1788

LOOKING AHEAD

Friday 1st. March - World Day of Prayer at St. Linus' - 6.00 pm.

Saturday 2nd. March - Craft and Book rooms open at St. Matthew's

Tuesday 5th. March - Shrove Tuesday

Wednesday 6th. March - ASH WEDNESDAY

Saturday 6th. April - Craft and Book rooms open at St. Matthew's

Sunday 14th. April - PALM SUNDAY

Thursday 18th. April - MAUNDY THURSDAY

Friday 19th. April - GOOD FRIDAY

Sunday 21st. April - EASTER DAY

The Anglican Parish of Glenroy / Hadfield / Merlynston



St. Matthew's
cnr. Widford St. &
Melbourne Ave.
Glenroy

St. Linus'
Cnr. Glyndon &
Delta Aves.
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

Honorary Lay Pastoral Minister
Glenda Owen 0448 821 218

Honorary Lay Parish Readers
Bev. Lacock 9309 2775
Lois Erickson 0421 327 159
Kerryn Pratchett 0409 306 818



**Third Sunday
after
Epiphany**

**27th. January
2019**

PLEASE TURN OFF YOUR MOBILE PHONE BEFORE THE SERVICE COMMENCES. THANK YOU

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

CONTINUING - ANGLIAN BOARD OF MISSION 2019 PROJECTS

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.

**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

GLUTEN FREE COMMUNION WAFERS ARE AVAILABLE

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

Sentence: Jesus read from the prophet Isaiah: 'The Spirit of the Lord has anointed me to bring good news to the poor, to proclaim release to the captives.'

Collect: Life-giving God, who sent your Son Jesus to proclaim your kingdom and to teach with authority: anoint us with your Spirit, that we too may bring good news to the poor, bind up the broken-hearted, and proclaim liberty to the captive; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Readings

Nehemiah 8. 1-3, 5-6, 8-10;

All the people gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the LORD had given to Israel. Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the LORD, the great God and all the people answered, 'Amen, Amen,' lifting up their hands. Then they bowed their heads and worshipped the LORD with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading. And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, 'This day is holy to the LORD your God; do not mourn or weep.' For all the people wept when they heard the words of the law. Then he said to them, 'Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our LORD; and do not be grieved, for the joy of the LORD is your strength.'

Psalms 19;

- 1 The heavens declare the glory of God;
and the firmament proclaims his handiwork.
- 2 One day tells it to another;
and night to night communicates knowledge .

KENYA -

*** Disability Inclusion Project.**

This year ABM aims to support people with a disability to lead independent, self-supporting lives, free of stigma, and to create greater awareness of the rights of such people among the local church and general population. Your generous donation to this project will help people to set up, maintain and expand their businesses so that they can become self-supporting, active participants and leaders in their local communities, churches and society
\$25,973 needed in 2019

*** Sustainable Livelihoods Program**

This year ABM aims to -

- build one new sand dam, and one sump well to provide clean drinking water for 300 households.
- two water tanks to provide drinking water for 600 pupils in two primary schools.
- train 940 farmers in improved livestock and crop production.

\$48,824 needed in 2019

MYANMAR -

Sustainable Agriculture in HPA-AN Villages

This year ABM aims to support 155 families suffering from the effects of internal displacement to build healthy and self-reliant communities. Our support of this project will make a lasting difference to almost 1000 people who are trying to rebuild their lives following the devastation of conflict.

\$21,644 needed in 2019

Integrated Water, Sanitation and Hygiene Project -

This year ABM aims to build two tube wells and provide piped mountain water to a total of 774 people, and conduct hygiene and sanitation awareness raising seminars, leading to a reduction in water-borne disease amongst children and adults.

\$50,000 needed in 2019

PAPUA NEW GUINEA -

Literacy, Language and Numeracy -

This year ABM aims to provide structural support for the Anglican Church of Papua New Guinea so that they can develop and extend the literacy, language and numeracy project to increasing numbers of women and men throughout the country.

\$18,370 needed in 2019

PHILIPPINES -

Asset Based Community Development -

- support 520 families to move from poverty to running sustainable, productive businesses.
- Provide introductory training to 180 people in sustainable agriculture
- Train 14 communities in community-based disaster management.
- Train 150 community officers in financial management skills.

\$107,268 needed in 2019

NOTICES

**BOOK and CRAFT Rooms open for sales
Saturday 2nd. February 10.00 am. to Noon**

The CRAFT room at St. Matthew's is now in Room 1 of Wiseman House,
and Parish Office is in Room 5.

WORLD DAY OF PRAYER
Friday 1st. March 6.00 pm. at St. Linus' Merlynston

WORKING BEEs at ST. MATTHEW'S
Saturday 16th. February 9.00 am.
Saturday 16th. March 9.00 am.
Saturday 13th. April 9.00 am.



- 3 There is no speech or language;
nor are their voices heard.
- 4 Yet their sound has gone out through all the world;
and their words to the ends of the earth.
- 5 There he has pitched a tent for the sun;
**which comes out as a bridegroom from his chamber;
and rejoices like a strong man to run his course.**
- 6 Its rising is at one end of the heavens, and its circuit to their farthest bound;
And **nothing is hidden from its heat.**
- 7 The law of the Lord is perfect, reviving the soul;
the command of the Lord is true, and makes wise the simple.
- 8 The precepts of the Lord are right, and rejoice the heart;
the commandment of the Lord is pure, and gives light to the eyes.
- 9 The fear of the Lord is clean, and endures for ever;
the judgements of the Lord are unchanging, and righteous every one.
- 10 More to be desired are they than gold, even much fine gold;
sweeter also than honey, than honey that drips from the comb.
- 11 Moreover, by them is your servant taught;
and in keeping them there is great reward.
- 12 Who can know their own unwitting sins ?
O cleanse me from my secret faults.
- 13 Keep your servant also from presumptuous sins,
lest they get the mastery over me;
so I shall be clean, and innocent of a great offence.
- 14 May the words of my mouth and the meditation
of my heart be acceptable in your sight,
O Lord, my strength and my redeemer.

1 Corinthians 12. 12-31a;

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many. If the foot would say, 'Because I am not a hand, I do not belong to the body,' that would not make it any less a part of the body. And if the ear would say, 'Because I am not an eye, I do not belong to the body,' that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honourable we clothe with greater honour, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honour to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it. Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

GOSPEL Luke 4.14–21;

Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: 'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.' And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, 'Today this scripture has been fulfilled in your hearing.



3rd. SUNDAY AFTER EPIPHANY

27th. JANUARY 2019

CHANGING THE LANDSCAPE

For many people, growing up includes moving away from home, establishing new patterns, skills and behaviours, and changing the ways in which they live. Arriving home, even for a short visit, can challenge independence, both for the visitor and those who host. Verbal and non-verbal suggestions to change can easily generate conflict and deep wounds. Persons once deemed wise may be viewed as less wise, and those considered naïve may become viewed as having gained wisdom. The changing view of Jesus' visit home is central to today's gospel.

Focus scripture

Luke 4:14–21; According to the gospel of Luke, Jesus' public ministry began after a time of temptation in the wilderness, and in a foreign land where the knowledge of his teaching spread widely. When it was time for Jesus to return to the town in which he grew up – Nazareth – he fell quickly into his familiar pattern. He went to the synagogue on the Sabbath and joined in worship. He stood up to read the scripture and a scroll of holy writings was passed to him. Jesus unrolled the scroll and read what now is viewed as a combination of two passages – Isaiah 58:6 and 61:1–2. When he finished reading, he rolled the scroll back up, and gave it to the attendant to place back where it was safely stored. Jesus sat down in preparation for discussion or debate of the meaning of the scripture, as was the custom. Jesus Teaching in the Synagogue, by artist James Tissot, incorporates many symbols and instruments for rituals of the Jewish faith which can help provide an understanding of the religious tradition followed by Jesus. We have no idea how large or small the synagogue was. We do know, in keeping with the Torah,

that to be a synagogue at least ten adult males had to be in attendance. In the same manner that a church is not just a building but the people who gather together, the synagogue is not just a building but a body of worshippers. When Jesus finished reading, the congregation sat in silence waiting for him to start the discussion. For some reason, those who chose the lection for today did not include Luke's addition: "All spoke well of him and were amazed at the gracious words that came from his mouth." It seems that Luke has softened the people's response – both Matthew and Mark offer it as being mixed at best; the general suggestion is that Jesus is "just that kid from down the road" and has no real authority to explain the scriptures. The scriptures read by Jesus began with Isaiah's claim of the Spirit being upon him. The prophet claims to be anointed to bring good news (not a handout) to the economically poor and to the poor at heart. The prophet's task includes releasing unjustly imprisoned captives; recovering sight to the intellectually or physically blind; freeing the oppressed; and naming the year of God's favour which may refer to the long awaited Jubilee year in which everyone is freed from their financial burdens and able to start again to build the "kin-dom" of God. Jesus' response to the scripture is to proclaim that those scriptures are fulfilled in those who listen and hear. Luke frequently used the word "today" to emphasize the urgency of the events he described. It seems an appropriate word as part of this story as Jesus announces that the fulfillment of hope of generations was filled in their hearing. Barbara Bagshaw's painting, My Heart Is in Your Hands challenges us to recognize the variety of responses to such good news.

In **Nehemiah 8:1–3, 5–6, 8–10** the scribe, Ezra, reads the Torah "clearly" (thus implying clarification is needed) to an assembly of men and women, whose "landscape" has been changed in the return from exile in Babylon to Jerusalem.

In **Psalms 19** the psalmist describes the heaven's songs without words.

Paul, in **1 Corinthians 12:12–31a**, acknowledges that the combined gifts from God allow wholeness in community.

....

Jesus proclaims the good news of a changing landscape – release, recovery, liberation. What changes are we experiencing today in the landscape of faith? How might the changes be interpreted literally, socially, politically, and theologically? What social landscape needs to be changed today?

REFLECTION

**We acknowledge, Parent God,
that we are called to oneness as followers of the Christ.
We thank you that we are not alone in this changing world.
We thank you, too, for inviting us to use the spiritual gifts
with which we have been provided to strengthen us
as we follow the example of Jesus in making a difference in the world. Amen**

