

DATES FOR THE DIARY

Monday Public Holiday in lieu of Australia Dy
Wednesday Golf Group meet @ 6am
Rainbow Lunch Club meet @ 11.30am
Thursday Revd Josie @ Church @ 10am

SOCIAL ACTIVITIES FOR THE YEAR – Parish Council have met and produced the calendar for this year. Please collect a copy so you know all that is going on. There are some really fun events planned.

NAME BADGES – please will you wear your name badges so people can get familiar with each other's names. If you don't have one contact Ken on 0409 585 618

PRAYER FOR AUSTRALIA DAY – Bounteous God, we give you thanks for this ancient and beautiful land, a land of despair and hope, a land of wealth and abundant harvests, a land of fire, drought and flood. We pray that your Spirit may continue to move in this land and bring forgiveness, reconciliation, and an end to all injustice; through Jesus Christ our Lord. Amen.

Please pray for: Paul; Keena; Cheryl; Elsie; Isla; Charlotte; Marilyn; Cameron; Joyce; Kate; Kieth; Malcolm & Elisabeth; George & Maureen



This week Johnny is with George & Maureen Popham



*Happy birthday to Carol McLaughlin today
Linley Carson & Mitchell Wyer on 29th; Alison
Dunne on 30th; Cassidy Byrne on 31st*

Wardens - Phil Goulding Phone: 9247 4978

Judith Smith Phone: 9246 3745

Parish Priest – the Reverend Josie Steytler Phone: 0421 115 438

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Welcome to Worship



Epiphany 3

26th January 2025

We are a warm-hearted community who are delighted to have you worshipping with us today ...

Our Mission is to

- **Know God personally**
- **Love and respect one another deeply**
- **Disciple and serve those around us**

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.'

Luke 4:18

Collect of the Day

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.**

Today:

Nehemiah 8:1-3, 5-6,
8-10
Psalm 19
1 Corinthians 12:12-31
Luke 4:14-21

Next week:

Jeremiah 1:4-10
Psalm 71:1-6
1 Corinthians 13:1-13
Luke 4:21-30



Epiphany 3 – Luke 4:14-21

Jesus unrolled the scroll and found the message where it was written: “The Spirit of the LORD is upon me...”

Jesus said to them, “Today this Scripture passage is fulfilled in your hearing.”

Luke, the author of this year’s cycle of Gospel readings, is a “second generation” Christian. Greek by birth and physician by profession, he was a traveling companion of Paul, through whom he met Mark and perhaps Peter himself. He writes his Gospel mainly for Gentiles like himself: for Luke, this Jesus fulfils not only Jewish dreams but every people’s hopes for wholeness and holiness.

Luke’s Gospel reflects a scientist’s precision in locating dates, places, and people; but Luke’s Gospel also exhibits an interest in people rather than ideas. His account celebrates the compassion of Jesus for the outcasts and “second class citizens” of Jewish society, including and especially women.

Luke begins his Gospel in the classic Greek historical style by personally (he is the only one of the four evangelists who ever refers to himself in the first person) assuring his readers (addressed in the singular “Theophilus,” Greek for “friend of God”) of the historical accuracy and theological authenticity of the research he has gathered to assemble this story.

According to Luke’s account, Jesus begins his teaching ministry in Galilee. Galilee – a name which comes from the Hebrew word for **circle** – was a great agricultural region encircled by non-Jewish nations and cultures, thereby earning a reputation for being the most progressive and least conservative area of Palestine. A teacher with a “new” message such as this Rabbi Jesus would be expected to receive a favourable hearing in the openness of Galilean society.

Jesus returns to his hometown, the Galilean city of Nazareth. Nazareth was a city of great importance in Israel’s history and economy, located on the major routes to Jerusalem, Alexandria, and Damascus. In the Nazareth synagogue (the places where local Jewish communities outside of Jerusalem would gather for teaching and prayer), Jesus announces, using the words of the prophet Isaiah, the fulfilment of God’s promise of a Messiah for Israel.

Today we hear in the opening words of Luke’s Gospel his reason for compiling his Gospel. He writes for Theophilus “so that [you] may see how reliable the instruction you have received.” This story of Jesus who comes to “proclaim glad tidings to the poor ... to announce a year of favour from the Lord” should make a profound difference in the lives of all who hear it. In his humanity, Jesus reveals a God who is approachable and present to us in all that is good and right and loving around us.

While Israel longed for a Messiah who would lead them to victory and vindication, Jesus the Messiah comes with a much different message of humility, reconciliation, compassion, and forgiveness. The “good news” of the Gospel calls to become rather than to shun, to lift-up rather than condemn, to seek the humble way of servanthood rather than the satisfaction of self-righteousness.

In the Father’s Son, Isaiah’s vision of a world transformed and reconciled in God’s peace and justice is fulfilled; in God’s Christ, God re-creates us and our world in the light of grace and the spirit of compassion. In baptism, we take on the work of “fulfilling” Isaiah’s vision of healing, justice and reconciliation in our own “civilisations.”

Isaiah’s vision read by Jesus in today’s Gospel includes us: We make Isaiah’s vision a reality in our own Nazareths in every act of hope we make happen, in every kindness prompted by God’s grace. As witnesses of Christ’s resurrection, as baptised disciples of his church, we inherit the Spirit’s call to “bring glad tidings” and “proclaim the Lord’s favour” to the poor, the imprisoned, the blind, the oppressed and the helpless.