



The Anglican Church of Australia  
Diocese of Wangaratta  
**The Parish of Kilmore**  
with Broadford, Pyalong & Tallarook  
**12th June 2016**



**FOURTH SUNDAY AFTER PENTECOST**

**HYMNS 133, 691, 693, 211**

*A warm welcome to everyone, please stay and enjoy hospitality after the service.*



Blessed be God: Father, Son and Holy Spirit.

**Blessed be God's kingdom, now and for ever.**

We are the body of Christ.

**His Spirit is with us.**

The peace of the Lord be always with you.

**And also with you.**

*All may exchange a sign of peace.*

*The Liturgy continues on page 119 Green Prayer Book*

## SENTENCE

It is no longer I who live, but Christ who lives in me. And the life I live now in the flesh I live by faith in the Son of God, who loved me and gave himself for me.  
*Galatians 2.20*

## THE COLLECT

Holy God, your son whose glory was poured out like perfume, and who chose for our sake to take the form of a slave: may we also pour out our love with holy extravagance, that our lives may be fragrant with you; through the same Jesus Christ, our Lord, who is alive with you, in the unity of the Holy Spirit, one God, now and for ever. **AMEN.**

## FIRST READING

**1 Kings 21.1-21a**

[Jezebel and Ahab conspire to lay claim to Naboth's vineyard. After Naboth has been falsely accused and executed, Elijah confronts Ahab with his sin and prophesies his death.]

*A reading from the first book of Kings*

There was an incident involving a vineyard belonging to Naboth the Jezreelite. The vineyard was in Jezreel, close to the palace of Ahab king of Samaria. Ahab said to Naboth, 'Let me have your vineyard to use for a vegetable garden, since it is close to my palace. In exchange I will give you a better vineyard or, if you prefer, I will pay you whatever it is worth.' But Naboth replied, 'The Lord forbid that I should give you the inheritance of my ancestors.' So Ahab went home, sullen and angry because Naboth the Jezreelite had said, 'I will not give you the inheritance of my ancestors.' He lay on his bed sulking and refused to eat. His wife Jezebel came in and asked him, 'Why are you so sullen? Why won't you eat?' He answered her, 'Because I said to Naboth the Jezreelite, "Sell me your vineyard; or if you prefer, I will give you another vineyard in its place." But he said, "I will not give you my vineyard."' Jezebel his wife said, 'Is this how you act as king over Israel? Get up and eat! Cheer up. I'll get you the vineyard of Naboth the Jezreelite.' So she wrote letters in Ahab's name, placed his seal on them, and sent them to the elders and nobles who lived in Naboth's city with him. In those letters she wrote: 'Proclaim a day of fasting and give Naboth a prominent seat among the people. But put two scoundrels opposite him and get them to bring charges that he has cursed both God and the king. Then take him out and stone him to death.' So the elders and nobles who lived in Naboth's city did as Jezebel directed in the letters she had written to them. They proclaimed a fast and seated Naboth in a prominent place among the people. Then two scoundrels came and sat opposite him and brought charges against Naboth before the people, saying, 'Naboth has cursed both God and the king.' So they took him outside the city and stoned him to death. Then they sent word to Jezebel: 'Naboth has been stoned to death.' As soon as Jezebel heard that Naboth had been stoned to death, she said to Ahab, 'Get up and take possession of the vineyard of Naboth the Jezreelite that he refused to sell you. He is no longer alive, but dead.' When Ahab heard that Naboth was dead, he got up and went down to take possession of Naboth's vineyard. Then the word of the Lord came to Elijah the Tishbite: 'Go down to meet Ahab king of Israel, who rules in Samaria. He is now in Naboth's vineyard,



not by the works of the law, because by the works of the law no one will be justified. 'But if, in seeking to be justified in Christ, we Jews find ourselves also among the sinners, doesn't that mean that Christ promotes sin? Absolutely not! If I rebuild what I destroyed, then I really would be a law-breaker. 'For through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!'

Hear what the Spirit is saying to the Church.

**Thanks be to God.**

## **GOSPEL ACCLAMATION**

Alleluia! Alleluia! Alleluia!

**Alleluia! Alleluia! Alleluia!**

Open our hearts, O Lord,  
to listen to the words of your Son.

**Alleluia! Alleluia! Alleluia!**

## **GOSPEL**

**Luke 7. 36 - 8.3**

[Jesus is anointed in the home of Simon the Pharisee by a woman of questionable morals. He confronts Simon's hypocrisy and forgives her.]

*A reading from the holy gospel according to Luke*

**Glory to you, Lord Jesus Christ.**

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, 'If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.' Jesus spoke up and said to him, 'Simon, I have something to say to you.' 'Teacher,' he replied, 'speak.' 'A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debts for both of them. Now which of them will love him more?' Simon answered, 'I suppose the one for whom he cancelled the greater debt.' And Jesus said to him, 'You have judged rightly.' Then turning towards the woman, he said to Simon, 'Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.' Then he said to her, 'Your sins are forgiven.' But those who were at the table with him began to say among themselves, 'Who is this who even forgives

sins?’ And he said to the woman, ‘Your faith has saved you; go in peace.’ Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod’s steward Chuza, and Susanna, and many others, who provided for them out of their resources.

For the Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

## **THE PRAYER OF THE FAITHFUL**

Loving and generous God, your Son Jesus our Lord broke all the rules of conformity and religious propriety to bring your grace and forgiveness to all; grant us the courage to embrace the reality that we are forgiven and be set free to a future beyond our daring.

God of grace, **hear our prayer.**

Creator God, your power brings to life all creation and sets for us our food in good season, hear our prayer for those who struggle to feed their children, to keep them safe from war and aggression, especially the peoples of Syria, Afghanistan and Iraq; we pray for peace - that you will turn hearts from violence, help those in conflict to dialogue and find new ways to resolve disputes; for all in the Horn of Africa and Ethiopia suffering from serious drought.

God of grace, **hear our prayer.**

Almighty God, we pray for our nation’s leaders and parliamentarians and for honest campaigning and policy making; we pray for those communities impacted by flood across the nation; for all refugees and those seeking asylum and those held in detention.

God of grace, **hear our prayer.**

God of justice and grace you call your people to minister in your name, we pray for your Church as we seek to bring your love to all; for the Episcopal Church of the Philippines; for our Diocese and for John our Bishop; for our parish that our community of faith be welcoming and hospitable to all who seek your word and sacraments; may we be instruments of your forgiveness and mercy to all who are burdened by brokenness, alienation and despair.

God of grace, **hear our prayer.**

God of all graciousness, we pray for our community, our families and our friends giving thanks for forgiving and embracing love; we pray for families torn by abuse or violence, by poverty and homelessness, may they know your healing to ease their pain and open paths to reconciliation.

God of grace, **hear our prayer.**

God of love and healing, we pray for all who are fighting disease of body and mind; for those treating the sick and those researching diseases, may you inspire them with love, courage, and perseverance so that life may be protected and

enhanced; we commend to your healing love those on our hearts and minds this day and those who have requested prayer;

*Chris Schafer, Karen Goodger, Jean Evans, Denise, Belinda Shannon, Jenny Curry, Barbara Kaye, Seth Gunter, Tom Scrivens, Mark Bennetts, Valerie Wallis, Patrick Wallis, Eunice Downie, Merle Edwards, Susan, Leonie Upton, Fr Keith Shepherd; Joan Grimmade, John Leonard.*

We give thanks for healing and blessings wherever received.

God of grace, **hear our prayer.**

God of the living and God of the dead, we commend to your promise of eternal life and gracious keeping those who have died this past week, for those lost at sea seeking a new future, and for those whose years mind occurs at this time.

*12th Ivy Chapman, Edward Piva; 14th Lorelei Stewart, John Vinden; 15th Geoffrey Sexton (priest), John Allen; 16th John Rogers; 17th May Smith; 18th Adam McLeod.*

Rest eternal grant to them O Lord, **and let light perpetual shine upon them.**

God of grace, **hear our prayer.**

Loving God, you know the weakness and fragility of our hearts, you shape our dreams as we put our trust in you, hear us as we pray for ourselves.....; when we hide from you in self-righteousness, come after us and grant us your immense compassionate mercy so that your love shines forth in all aspects of our lives and relationships.

God of grace, **hear our prayer.**

Almighty God you have promised to hear our prayers, therefore, in faith and love we pray as our Lord has taught us; **Our Father in heaven....** [Pg 124]

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### **Reflections on the Readings**

The dominant theme, amongst many, in the readings this week is forgiveness – especially forgiveness that is undeserved, and that comes through confession, brokenness, and repentance. The difference between Ahab and David two powerful Kings of Israel, is this brokenness and repentance thing; David gets it finally, Ahab not at all. The psalmist’s cry is of confession and a plea for forgiveness. Paul makes it clear that we are made right not by our own efforts and obeying the law, but through the grace of Christ. Jesus confronts the religious elite who make the law a gatekeeper to God, and offers forgiveness and restoration to a broken and penitent woman. The power of this undeserved forgiveness is at the heart of the Christian experience and allows us to live “in Christ” – or live as those in whom Christ lives, as Paul puts it. Often when conversations about forgiveness come up, it is common to speak about repentance as the requirement for forgiveness. And so, as Church, we have rejected and judged others on the basis of their perceived lack of repentance. However, for Jesus, it seems, repentance is a response to forgiveness, not a prerequisite for it. On the cross Jesus says “It is finished” without waiting for the world to queue up to repent. In his dealings with this woman, she comes to him in love and brokenness, but Jesus indicates that her love flows from her being forgiven much, not that her love is the requirement which “earns” her forgiveness.

For Jesus, it appears, forgiveness is contingent on nothing. He chooses to forgive whether the other person repents/changes or not. Forgiveness is the mark of those who follow Christ, and it is in the reckless freedom in which this forgiveness is offered that part of the scandal of the Gospel lies. Forgiveness which is based upon a legalistic need for evidence of repentance first is what both Jesus and Paul reject. Both appear to believe implicitly in the power of the experience of being forgiven to change people. Perhaps part of our struggle to reach the world in Christ's name, and to really influence the culture of our world, lies in our determined clinging to "repentance first, forgiveness second". How many hurting and broken people might find healing, justice and an ability to contribute to others if they were just assured of God's forgiveness up front, and if we trusted God's grace to be strong enough to really make a difference? Is this not a significant work of justice in itself?

*Adapted from John van de Laar (2016). © Sacredise - [www.sacredise.com](http://www.sacredise.com)*

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## Notices

**Lay Ministry Licensing - Revd Maryann is available after the 9am service at Christ Church to help process the Lay Ministry Licensing paperwork.** All parishioners undertaking any activity in the parish are required to complete Safe Ministry Checks which requires obtaining a Working with Children Check and a Police Check. 100 ID points are necessary; information is available to assist with this. Clergy are also available Fridays and Saturday mornings at Church House or by appointment.

**Parish BBQ TODAY** Hosts Len and Robyn Whitehouse, 4 Kurkurac Court, High Camp; BYO meat, salad and dessert to share and refreshments. Please see a Warden or Clergy if you need transport.

**BATS Production:** A parish 'evening out' has been booked to see the local BATS (Broadford Amateur Theatrical Society) Production "Nice work if you can get it" on Friday 24th June at 8.00pm at the Broadford Shire Hall. Cost is \$20 adult and \$15 concession. Come along and support our very own Maryann Leonard, Dean Saitta, Jono Leonard (Maryann's son), and Peter Hagen (our Christmas 2015 organist) plus of course many other locals. If you want to join our parish table or have more details, please contact Caroline today.

**Wanted - Knitters!** Help needed of knitters for the Assumption College Winter Appeal. Knitted squares approximately 26 cm wide (55 stitches) to made into blankets for the homeless and needy this winter. Please use 8ply wool and 4mm needles. If you require knitting needles or wool, please contact Caroline Burge.



**Five Cent Coin collection for missions** please collect your five cent coins and invite family and friends to contribute as well. Collecting receptacle at the back of the Church.

**Direct Debit/EFT Offerings:** Parish Account details: CBA Account Name 'Kilmore Anglican Parish'. BSB 063-698. Account Number 1018 464.

# Parish Diary

**2nd Sunday of the month:** Parish BBQ - 12.30pm. See Notices for details

**4th Sunday:** 5pm Meditation Service Christ Church

**2nd & 4th Tuesday:** Faith Enhancement Group meets 13 The Parade Broadford.

**3rd Tuesday:** St Matthew's Friendship Group; Gavan Hall 1.30pm fellowship & afternoon tea; contact Edie Simpson ph.5784 1246 for details.

**1st Wednesday:** Property Committee Meeting 7.30pm see notices for venue

**3rd Wednesday:** Parish Council Meeting, 7.30 pm see notices for venue.

## Parish life this week

Second week of June

Tuesday 14th 7.30pm Faith Enhancement Group, 13 The Parade, Broadford

Wednesday 15th 7.30pm Parish Council @ Christ Church

Thursday 16th 10.00am Eucharist St Matthew's  
10.00am Eucharist Willowmeade  
4.00pm Eucharist Dianella

Friday 17th 10.00am – 4.00pm Op Shop Church House

Saturday 18th 10.00am – 12noon Op Shop Church House

## SERVICES

**Next Sunday: 19th June 2016: Pentecost V**

I Kings 19.1-15a; Ps 42; 43; Galatians 3.10-14, 23-29; Luke 8.26-39

<b>Christ Church</b>	9am	Sung Eucharist
<b>St Matthews</b>	11am	Holy Eucharist
<b>St Stephens</b>	11am	Holy Eucharist
<b>Transfiguration</b>	4pm	Holy Eucharist

## Parish Clergy

**Rector** Revd Dr Kim Benton, 9 Union Street, Kilmore, 3764 Ph 5782 1155  
m 0407 569 343; rector@anglicankilmore.org.au

**Hon Associate Priest** Revd Maryann Leonard, Piva House, 78 High Street,  
Broadford, 3658; Ph 5784 3007; m 0439 066 553;  
associatepriest@anglicankilmore.org.au

**Priest (PTO)** Fr John Young, 9/40 Powlett St, Broadford, 3658 Ph 5784 2224

P O Box 289 Kilmore 3764

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