



REACHING OUT

Sunday August 18, 2024

9:00 am at Emmanuel Anglican and Uniting Church

Anglican tradition led by Rev Cathy Carden

No Service at Kergunyah Uniting Church

Bible Readings for Sunday August 18

Pentecost 13

1 Kings 2:10-12; 3:3-14 and Psalm 111; 1 Kings 2:10-12; 3:3-14 and Psalm 111; Ephesians 5:15-20;
John 6:51-58



I am the living bread that came down from heaven. 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.'

The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?' So

Jesus said to them, 'Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live for ever.'

John 6:51-58

Bible Readings for Sunday August 25

Pentecost 14

1 Kings 8:(1,6,10-11), 22-30, 41-43 and Psalm 84; Joshua 24:1-2a, 14-18 and Psalm 34:15-22; Ephesians 6:10-20;
John 6:56-69

Praying For One Another 2024

In the Uniting Church Presbytery of North East Victoria.

Congregations in the Presbytery are called to pray for one another each time they meet. By naming each other in prayer we enhance our pastoral support with each other, in God's company. This invitation builds our faith linkages every year. This week we pray for the congregations of **Violet Town, Strathbogie** commencing Sunday August 18

Coming Events

Wed August 21, 9:00 am

9:30am

10:30 am

Fri August 23, 9:30am

Grounds and Maintenance

Community Shop Meeting at Emmanuel

Morning Tea and Fellowship

Craft Group

WHEN WE ARE FEELING UP AGAINST IT

Rev Leonie Findlay

PRAYER

Lord, teach us the importance of living in the moment, along with the value of each new step.

Help us to wake each day with a heartfelt gratitude for your many mercies and a deep desire to please you above all others.

Grow courtesy, warmth and gentleness in us Lord, so that your spirit can be shared among all we meet.

When fidelity to you demands a dangerous, unpopular or unfamiliar path, help us to tread it with gracious courage.

In the name of Jesus Christ, we pray.

AMEN

SOME THOUGHTS

All of us have certain needs which we feel intensely. Sometimes we need assurance in the face of deep loss, or affirmation because of a sense of self- condemnation.

There are times when we are overwhelmed by a sense of meaninglessness.

When we seem to be at the mercy of fate and death, when it is a battle to survive.

What can we say?

When we feel like that, the good news is that, in Christ, we have all we need to recognise and deal with the anxiety expressed in our insecurity and powerlessness. When we feel threatened by guilt and condemnation, when life seems to be too demanding, when we struggle to justify ourselves what can we do?

Some may throw caution to the wind and dispense with any moral standards.

Others may cling to the rules and regulations legalistically.

When we feel ruled by purposelessness and emptiness, when life appears to be going nowhere, when we wonder what life is all about Is there any other option?

When we feel like this, the good news of the bible is that, **'the Spirit...comes to help us, weak as we are.'** We can meet the challenge of non- being and non-meaning with the answer of the apostle Paul. **"In all things God works for good with those who love him'**. Believing in God opens exciting possibilities. It brings us everlasting life, affirming forgiveness and meaningful purpose. Believing in Jesus Christ puts us in contact with the one by whom, through whom and for whom all things exist. In the words of Paul, **'The gospel.... Is God's power to save all who believe.'** In this we find strength to cope when we are feeling up against it.

Every preacher ought never to forget, that one preaches to those who are initially and finally solitary creatures with their own fears and courage, grief and guilt, joy and sorrow, anxiety and anger. Such creatures forever struggle with a deep age-old hunger which the bread of this world cannot satisfy. And a thirst which the waters of this world cannot quench.

SELAH

A BENEDICTION



Depart now in the fellowship of God, the father, and as you go, remember in the goodness of God, you were born into this world. By the grace of God, you have been kept all day long, even unto this hour, and by the love of God, fully revealed in the face of Jesus you are being redeemed.

AMEN

Emmanuel Roster

August 18

Elder on Duty: Rod Clutterbuck
Reader: Don Barrett
Prayers: Rod Clutterbuck
Early Word: Carol Harris

TV Screen: Harold Cover
Usher: Rod Clutterbuck
Organist:

August 25

Elder on Duty: Ted Stabb
Reader: Ted Stabb
Prayers: LouAnne Stabb
Early Word: LouAnne Stabb

TV Screen: Harold Cover
Usher: Ted Stabb
Organist: LouAnne Stabb

Ministers of the Word & Other Contacts

UCA: Rev. Leonie Findlay
0419 990 358
lfindlay03@bigpond.com

Anglican: Fr Jacques Jefferies
02 6024 2129 or 0434 063 069
stjohnsw@bigpond.net.au
[weekly RDO: Friday]

Emmanuel Pastoral Care: speak with an Elder or Warden
Emmanuel Prayer Chain: give requests to Betty Saggars on 0427 761 044
Address: PO Box 435, Wodonga 3689
Office Phone: Emmanuel Meeting Place: (02) 6059 5460
Reaching Out: Items to Harold Cover 02 6024 7929 hcover@bigpond.com
or LouAnne Stabb 0419 644 769 stabb@inet.net.au by Wednesday.

Prayer of the Week World Council of Churches

Liberia, Sierra Leone



Rice farming in the district of Koinadugu in a remote area of Kabala province, in northern Sierra Leone, an area heavily affected by the civil war in the 1990s. Working with partner Christian Extension Services, World Renew is helping villages in this area with agricultural training to improve farm outputs and with sanitation, clean water supply and post-harvest support to protect harvests.

Photo: Sean Hawkey/Life on Earth

We are thankful for

- the natural resources in these countries, that they might benefit the peace and welfare of all
- the diverse ethnic and religious groups who long have lived together in peace and harmony, especially the Muslims and Christians in Sierra Leone
- democratic election of leaders who have brought political stability and accountability
- how diseases such as Ebola have been brought under control.

We pray for:

- the churches in these countries, for their evangelism and social outreach, faithful witness and action in times of conflict, and for interfaith cooperation with others
- the majority of the people who are still impoverished, that adequate services and policies will be provided that enable them to live with dignity and good health
- more just governance, free of corruption, accountable to the people, and that manages resources in ways that benefit all.

THE TOUCH

By Ian Menzies



There are multiple instances in the Bible where folk strove to touch Jesus, an obvious example being the woman who had suffered haemorrhages for 12 years.

From the midst of a crowded mob she touched 'the hem of his garment' and immediately he knew.

He was aware that something significant had happened. Exploring that story, most considerations I have heard tend to focus on the miraculous cure, on the 'your faith has made you well' blessing, on the woman and her courage.

But what about Jesus? That he somehow knew he had been touched straight away is surely significant.

That it was 'the hem' of his garment – by implication his Jewish prayer tassels – that she touched even more so.

Skated over is the consequence that being touched by someone so

obviously unclean would have made Jesus himself unclean – and so too the hem of his garment, those significant prayer tassels.

Yet despite these public affronts, he responds.

What's more, his unexpected, now-unclean status is seemingly ignored: by his disciples and the crowd, and certainly by the Gospel writers.

So why does all this minutiae of what would normally be a nuisance, that the specific detail of his 'hem' – symbolising his public, visible Jewish propriety – being touched, still hang over this story?

Is there a significance here that our modern sensibilities now miss? That reaching-out-in-faith touch, those deliberately recorded details echo through time and challenge us still.

Reflection:

A woman who had a flow of blood for 12 years came from behind and touched the hem of his garment. For she said to herself, 'If only I may touch his garment, I shall be made well'. But Jesus turned around, and when he saw her he said, 'be of good cheer, daughter; your faith has made you well'. And the woman was made well from that hour.

Matthew 9: 20-22 NKJV

Whatever the unclean person touches shall be unclean; and the person who touches it shall be unclean until evening

Numbers 19: 22 NKJV

