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RETRIBUTIONS OF SERVICES SERVICES SERVICES SERVICES SERVICES 5:30 PM - TRAINING SERVICES OF TH CLICK HERE --- TO SERVICES SERVICES OF DA 6PM or Certificate of vaccination and masks required. (N.B. non-evacuated persons can attend all other services of the Cathedral._____ Join the Friday prayer group from 9:30 (AEST) until 11:00 every Friday morning via Zoom. The details are: Meeting ID: 834 5618 3739. Pass code: 123456. Phone: _ You will see that we have three large areas for you to look at; our weekly healing service in St Andrew Cathedral, accommodation in our Golden Grove retreat center in Newtown and various ministry programs. Jesus told me: "Come all those who are burdened, and I will give you rest" (Matthew 11:28). It is our prayer that with us and through the finite work of Jesus, you will find rest and refreshment. It is our privilege to be involved in God’s work of healing, as James said: “Is there anyone of you sick? He should call the elders of the church to pray on him and grease him with oil in the name of the Lord.” (James 5:14) We look forward to meeting you. If you're looking for our sermons. click here. If you are looking for a Cathedral of Sant'Andrea, click here. Healing service 16:00 every WednesdaySt Andrew's Cathedral Sydney Pray for me Discussions about Saturday. * 1 While he was going through a field of wheat on a Saturday, his disciples were collecting the heads of wheat, rubbing them into their hands and eating them.b 2 Some Pharisees said, “Why do you do what is illegal on Saturday?” 3c Jesus said to them: "Have you not read what David did when he and those who were with him were hungry? 4 He went to the house of God, took the bread of offering, that only priests could eat legitimately, eat it, share it with his companions. 5 Then he said to them, “The Son of Man is Lord of the Sabbath.” 6 On another Saturday, he went to the synagogue and taught, and there was a man whose right hand was withered. 7The scribes and the Pharisees looked at him in close contact to see if he cared for the Sabbath so that they could find a reason8But he realized their intentions and said to the man with the blinded hand, “Come and stand before us.” And he got up and stood there. 9 Then Jesus said to them, “I ask you, is it lawful to do good on the Sabbath rather than to do evil, to save life rather than to destroy it?” 10 Looking around them all, he said to him, “Stay away from your hand.” He did, and the hand was restored. 11But if he was enraged he was enraged We discussed together what they could do to Jesus. The Mission of the Twelve* 12h In those days he went out into the mountain to pray, and spent the night in prayer* to God. 13And when day was come, he called his disciples unto himself, and of them he chose twelve, whom he also called apostles: 14Simon, whom he called Peter, and his brother Andrew, James, John, Philip, Bartholomew, 15Matthew, Thomas, James the son of Alphaeus, Simon who was called Zealot, 16 Judas son of James, and Judas Iscariot, who became a traitor. Ministries towards a Great Multitude.j 17* and he went down with them and stopped on a stretch of level ground. A great crowd of his disciples and a great number of people from all over Judea and Jerusalem and from the coastal region of Tyre and Sidon 18went to hear him and to be healed of their diseases; and those who were tormented by unclean spirits were cured. 19 All the people tried to touch him, for power came from him and healed them all. A sermon on the plain.k 20* And he lifted up his eyes to his disciples, and said, Blessed are you who are poor, for yours is the kingdom of God. 21Blessed are you who are hungry now, for you will be satisfied. Blessed are you who now weep, for you will laugh. 22Blessed are you when they hate you, and when they shut you out and insult you, and you denounce your name as evil because of the Son of Man. Behold, your reward will be great in heaven. For their forefathers treated the prophets in the same way.n 24But woe to you who are rich, for you have received your consolation.25But woe to you who are now full, for you will hunger. Woe to you who laugh now, for you will weep and weep.p 26Woe to you when all speak well of you, because their forefathers did so to the false prophets.q Love of enemies.* 27r is but to you who hear I say, love your enemies, do good to them. 28Bless those who curse you, Pray for those who mistreat you. 29To him who strikes you on the one cheek, offer the other, and to him who takes your cloak, hold not even the tunic. 30Give to all who ask of you, and to him who takes what is yours do not ask back. 31Do to others as you would have them do to you.u 32For if you love those who love you, what merit do you have? Even sinners love those who love them. 33And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. 34 If you lend money to those from whom you expect repayment, what credit is your due? Even sinners lend to sinners, and receive back the same amount.v 35But rather, love your enemies and do them good, and lend waiting for nothing back; Then your reward will be great, and you will be children of the Most High; for he himself is kind to the unthankful and ungodly. Judge others.* 37x Stop judging and you will not be judged. condemn and you will not be condemned. Forgive and you will be forgiven.y 38Give and gifts will be given to you; a good size, packed together, shaken and overflowing, will be poured into your lap. To the extent that you measure it will be in return to be measured to you.”z 39And said to them a parable: "Can a blind person lead a blind person? They will not fall into a pit?at 40No disciple is superior to the teacher; But when fully trained, every disciple will be like his master.b 41For you notice the splinter in your brother’s eye, but do you not perceive the wooden beam in yours? 42 How can you tell your brother: ‘Brother, let me take that skew into your eye’, when you don’t even notice the wooden beam in your eye? Hypocrite! Remove the wooden beam from the eye before; then you will see clearly to remove the splinter in your brother's eye. A tree known by his Fruit.c 43* “A good tree does not bear rotten fruit, nor a rotten tree brings good fruit. 44For every tree is known for its fruit. Because people do not choose figs from spinbushes, nor collect grapes from brambles. 45A good person out of the store of goodness in his heart produces good, but an evil person out of a store of evil produces evil; for the fullness of the heart speaks the mouth. The two foundations. 46D “Why do you call me Lord, Lord, but do not do what I command? 47* I will show you what someone is like the one who comes to me, listens to my words, and acts on them. 48He is like a person who builds a house, who dug deep and threw foundation on the rock; when the flood came, the river broke out against that house but could not shake it because it was well built. 49But he who hears and does not act is like a person who built a house on the ground without foundation. [6:1-11] The two episodes told here deal with harvesting grain and healing, both prohibited on Saturday. In his defense of the conduct of his disciples and his charitable action, Jesus argues that satisfying human needs such as hunger and the execution of works of mercy also prevail over the sacred rest of the Sabbath. See also notes on Mt 12:1–14 and Mk 2:25–26. * [6:4] The bread of the offer: see note on Mt 12:5–6. * [6:12–16] See notes on Mt 10:1–11:1 and Mk 3:14–15. [6:12] The night in prayer: see note on Lk 3:21. [6:13] He chose twelve: the identification of this group as the Twelve is a part of the Early Christian tradition (see 1 Cor 15:5), and twelve in Luke in twelve in twelve in twelve in Luke. After the fall of Judas from his position among the Twelve, the need is felt by the primitive community to re-establish this group before the Christian mission begins at Pentecost (Acts 1:15–26). From the point of view of Luke, I am an important group that becausetheir association with Jesus from the time of his baptism to his ascension (Acts 1:21st and 128;;;) provide continuity between the historical Jesus and the Church of Luke's day and that as original witnesses guarantee the faithfulness of the church is beliefs and practices to the teachings of Jesus (Lk 1:1;1;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;; who also appointed apostles: only Light among the authors of the Gospel attributes to Jesus the conferral of the name apostles to the Twelve. See note on Mt 10:2nd Apostle 226;It becomes a technical term in the first Christianity for a missionary sent to preach the word of God. Emba want to limit the title to the Twelve (only in Acts 4:4, 14 are Paul and Barnabas called apostles), other places in the New Testament show a awareness that the term was more widely applied (1st 160; Cor:5th 128;A'; 1477; Gal 1:19; 1Cor 1; 9:1;Rom:16)*7)* [6:14] Simon, who called Peter, you see note on the MK 3:16. [16] [6:15] Simon who was called Zealot: the zealots were the instigators of the First Revolution of the Palestinian Jews against Rome in A.D. 66'128;. © The existence of the Zealots as a separate group during the life of Jesus is under discussion, the meaning of Simon's identification as Zealot is not clear.
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