

Lay Preachers' Bulletin

June 2026

Due to unforeseen circumstances, a new set of Liturgical Notes for June is not available. To ensure that you have a resource and guidance while writing your sermons, notes from "Year A" 2023 are available below.

June 7, 2026 – Pentecost 2

The Rev Seth Enriquez

Propers: BAS page 360

Epistle: [Romans 4:13-25](#)

Background

St Paul's letter to the Romans contains his most sustained theological argument and the work of a mature mind. St Paul has been teaching and preaching for two decades, and this letter brings together the essentials of the gospel of Jesus Christ. Typically, commentators divide the letter into two parts: ch. 1.18 - 8.39 develop the meaning of God's righteousness, and ch. 9-11 focus on the meaning of Israel. This Sunday's reading is found in chapter four where St Paul gives us instruction about the nature of faith. The story of Abraham reveals that faith isn't blindly following, rather it is reasoning trust. Like Abraham, we are recipients of a promise in the resurrection of Jesus, we consider the character of the one who gives us a promise - God - and then we move forward in faith.

Textual Notes

- ❖ Verse 14 - Greek phrase **κατήργηται (katargeō)** - literally 'has been destroyed' or 'rendered ineffective' - Salvation by obedience, following the rules, doesn't save because we can't follow the rules perfectly and therefore bring on us the wrath of God. Rather, Salvation comes to us by Grace, and faith receives this as sheer gift.

- ❖ Verse 17 - A firm conviction about the power of God is what enabled Abraham to believe. Though Abraham was realistic about his senility and Sarah's barrenness, he reminded himself of God's power and faithfulness. Faith always looks at the problems in the light of the promises of God.
- ❖ Verse 25 - Commentators highlight this verse as a comprehensive statement of the gospel. Its parallelism is so well honed that some think it was an early Christian aphorism or credal fragment. The verb delivered over **παρεδόθη** (paradidōmi), although it is used in the gospels of Jesus being 'handed over' by Judas, the priests and Pilate, here evidently refers to the Father who 'did not spare his own Son, but gave him up for us all' (8:32). Thus both the death and the resurrection of Jesus are attributed to the Father's initiative: he 'delivered him over to death', and he 'raised him up to life'.

Questions for Reflection

1. How does Paul show that Abraham was justified by faith rather than works
 2. On what three points does Paul base his assertion that God's promise to Abraham was 'received and inherited by faith, not law'
-

Gospel: [Matthew 9:9-13, 18-26](#)

Background

This Sunday's reading pairs the calling of Matthew with a woman healed and a girl brought back to life. Here we are shown the one who wields God's power on earth. We, like Matthew, are called to be disciples. We can follow as Matthew did, or we can grumble and criticize like the Pharisees or laugh and be put outside like the mourners at the girl's home. For the Pharisees and mourners show that it's possible to be around Jesus and not be moved or changed, or we can have faith in the one who heals and can raise from the dead.

Textual Notes

- ❖ Verses 12-13: 'It is not the healthy who need a doctor, but the sick. But go and learn what this means: 'I desire mercy, and not sacrifice.'" For I have come not to call the righteous, but sinners' (12, quoting Hos. 6:6).
 - Jesus calls out the Pharisees for being excellent in performing their religion and yet completely empty of mercy. The Pharisees resented and hated people like Matthew, and God does not put up with that. God's mercy welcomes sinners like Matthew when they repent and follow Jesus. But the Pharisees choose to exclude themselves from the party
- ❖ A note on the healed: The woman healed, the girl raised, and the paralytic healed in verses 1-18 (not part of our reading this Sunday) are 'ammê hā'āreṣ, 'people of the land'. They are the unprivileged, the outcasts. A woman with a menstrual flow was unclean. So was a dead girl. And by definition, an 'am hā'āreṣ, could not be holy.
 - Michael Green says: "The rabbis were clear about that. Jesus scorns public opinion. A rabbi would never bother with the 'ammê hā'āreṣ but Jesus cares for the despised outsider. New sight for the blind, new speech for the dumb, new health for the sick, new life for the dead. That is what the newness of Jesus means!"

Questions for Reflection

1. What is 'amazing' about the story of the calling of Matthew?
2. The passage shows that there is no room for the Pharisee spirit in the kingdom, as their resentment and criticisms keep them from believing in Jesus. What modern manifestations of Pharisaism are you aware of?

June 14, 2026 - Pentecost 3

The Rev Seth Enriquez

Propers: BAS page 361

Epistle: [Romans 5:1-8](#)

Background

See *Romans background for June 7*. In this Sunday's readings, St Paul begins chapter 5 with wonderful affirmations of those justified in Jesus by faith: we have peace with God, we have access to God's grace, we rejoice in the hope of the glory of God, we rejoice in our sufferings. These wonderful realities are given us as we are united to the love of God, proved by the pouring of his love through the Holy Spirit, and objectively proven by Jesus' death on the cross for our sins.

Textual Notes

- ❖ Verses 3-5: These 'sufferings' are usually translated 'tribulations'. These are not referring to the regular challenges of human life, our aches and pains, fears and frustrations, deprivations and disappointments, but rather **thlipseis** (literally, 'pressures'), referring in particular to the opposition and persecution of a hostile world.
 - *Thlipsis* was almost a technical term for the suffering which God's people must expect in the last days before the end.
 - So Jesus warned his disciples that 'in this world' they would 'have trouble', and Paul similarly warned his converts that they 'must go through many hardships to enter the kingdom of God'.
- ❖ Verses 6-8: God proves his love to us by subjectively pouring his love into our hearts. And yet he also has a second objective way of assuring us of his love. It is that he has proved his love by Christ's death on the cross. Notice that for St Paul, the degree of love is measured partly by the costliness of the gift to the giver, and partly by the worthiness or unworthiness of the beneficiary. The more the gift costs the giver, and the less the recipient deserves it, the greater the love is seen to be.

- See John Stott: 'Measured by these standards, God's love in Christ is absolutely unique. For in sending his Son to die for sinners, he was giving everything, his very self, to those who deserved nothing from him except judgment.'

Questions for Reflection

1. What do you hope for in the future? Does it include what Paul has in mind here?
 2. What is your attitude to suffering? According to Paul, what should it be?
-

Gospel: [Matthew 9:35 – 10:8](#)

Background

This Sunday's gospel reading needs to be read at two levels. It primarily describes the historical mission of the Twelve in the time of Jesus. He did not merely preach, teach and heal by himself, or even by taking his disciples out with him. He also sent them out to further his mission. But there can be little doubt that this material was also cherished by Matthew and other Christian leaders because of what it had to say about the continuing mission of the church in Matthew's own day. This chapter foreshadows mission in the churches that Matthew serves and the hardships the Christians are enduring. Moreover, it has enduring principles for subsequent disciples like ourselves to take to heart.

Textual Notes

Verse 36: "36 When he saw the crowds, he had *compassion* for them..."

❖ The word/phrase for compassion is the Greek **Σπλαγχνίζομαι (Esplanchnisthē)** means 'he was moved in his guts'. He was stirred deep down inside. Unfortunately, often the church is very unlike Jesus. It feels like we don't care and really struggle to go out into the mission Jesus has called us to.

- See Michael Green: "Maybe we are too empty. Maybe we are too respectable. Maybe we are too similar to those who do not profess

to know Christ: it would be embarrassing to approach them. We are, in all probability, too ignorant of the good news to share it naturally. We are too terrified of what people might think. We are too insulated in our Christian ghetto. We are too apathetic: we do not share the compassion of Jesus. The Gospels repeatedly tell us that when Jesus saw, he had compassion. Perhaps we do not even look, let alone care.”

- ❖ Ch10.6-7: Notice that all the disciples were sent. Likely not all of them had the temperament of an evangelist, but all were sent to do the work of an evangelist. In the end, we do not know if each disciple ever preached a sermon: we are simply not told. But they all went out on mission. They were all witnesses. For a church to grow it does not need to be full of preachers, it needs to be full of witnesses. God children do not remain silent, they witness.

Questions for Reflection

1. What principles concerning mission are highlighted in this passage?
2. To what extent are you contributing to the growth of your church?

June 21, 2026 – Pentecost 4

The Rev Seth Enriquez

Propers: BAS page 363

Epistle: [Romans 6:1b-11](#)

Background

See *Romans background for June 14*. Having described the process of justification through faith, St Paul must respond to critics accusing him of saying that they should sin more so that grace abounds more (Rom. 3.8). Paul's answer to his critics is that God's grace not only forgives sins, but also delivers us from sinning. For grace does more than justify: it also sanctifies. It unites us to Christ (1–14), and it initiates us into a new slavery to righteousness (15–23). Today's reading focuses on union with Christ and therefore living a life in the shape of Jesus Christ.

Textual Notes

- ❖ Verse 10: "The death he died, he died to sin, once for all..."
 - **once for all...Ἐφάπαξ (ephapax)**, an adverb which is many times applied to his atoning death in the New Testament. In consequence, sin has no more claim or demand on Jesus. So God raised him from the dead, in order to demonstrate the satisfactoriness of his sin-bearing, and he now lives forever unto God. What is true of Christ is equally true of Christians who are united to Christ.
 - See *John Stott*: "We deserved to die for our sins. And in fact we did die, though not in our own person, but in the person of Jesus Christ our substitute, who died in our place, and with whom we have been united by faith and baptism. And by union with the same Christ we have risen again. So the old life of sin is finished, because we died to it, and the new life of justified sinners has begun. Our death and resurrection with Christ render it inconceivable that we should go back. It is in this sense that our sinful self has been deprived of power and we have been set free."

- ❖ Verse 11: So you also must consider yourselves dead to sin and alive to God in Christ Jesus.
 - The ability to consider is a function of the mind, the key to holy living. In other words, it is in knowing (verse 6) that our former self was crucified with Christ, in knowing (verse 3) that baptism into Christ is baptism into his death and resurrection, and in considering (verse 11) that through Christ we are dead to sin and alive to God. We are to recall, to ponder, to grasp, to register these truths until they are so integral to our mindset that a return to the old life is unthinkable.
 - Consider: Can a married man live and behave as if he is single? Obviously he can, but he should consider the ring on his finger, the promises he made publicly to belong only to his wife, of the union they share. Considering all this he will want to live in the light of his marriage vows, live into the life that is already his.

Questions for Reflection

1. The death and resurrection of Jesus Christ are not only historical facts and significant doctrines, but also personal experiences. In what ways is this true for you?
 2. What does it mean for you to 'live with' Christ?
-

Gospel: [Matthew 10:24-39](#)

Background

This Sunday's passage announces that the Kingdom of God has come near and the realities that await those who follow Jesus. Just as Jesus made enemies, was persecuted and killed for sharing the love and truth of God, so too can his followers expect to be rejected and persecuted for being faithful to Jesus. For the message of Jesus cuts through our human mess and calls each to respond in complete loyalty to God. This must cause division in our politics but also in our families, as they hold our loyalty's to varying degrees that truly belong only to Jesus.

Textual Notes

- ❖ Verse 28: **Ψυχῆ Psychē**, here translated soul, also means *'life'*. The intention is not to separate man into two parts, 'body' and 'soul', but to point out that there is more to man than his animal existence; men may terminate that, but they cannot touch his real self.
- ❖ Verse 34-36: Anyone who recognized Jesus' mission as Messianic might properly think that I have come to bring peace on earth. But the peace the Messiah brings is much more than the absence of fighting, which is what we humans label 'peace'. The peace Jesus brings is a restored relationship with God. And in the bringing of such 'peace', paradoxically, conflict is inevitable, as not all will accept it.
 - See *R.T France*: "The sword Jesus brings is not here military conflict, but, as vv. 35–36 show, a sharp social division which even severs the closest family ties. Jewish Messianic expectation often included a period of conflict before the Messiah's triumph, but Jesus speaks here, as in the preceding and following verses, more of a division in men's personal response to him. As long as some men refuse the Lordship of God, to follow the Prince of peace will always be a way of conflict."

Questions for Reflection

1. Where does your primary discomfort come from when reading this passage of scripture?
2. Has commitment to Jesus challenged your loyalties to friendships, career, family?
 - a. If so, how has Jesus strengthened you in those trying times? If not, why not?

June 28, 2026 – Pentecost 5

The Rev. Dean Hartung

Propers: BAS page 364

Epistle: [Romans 6:12-23](#)

Overview

Paul establishes that in our baptism we became new creatures- died with Jesus and resurrected to new life with Him. We must consider ourselves dead to sin, but alive to God in Christ our Lord.

Textual Notes

There are ethical implications to our new birth. We are not to let sin reign in our mortal bodies. We need to let our actions speak what our new life has become and symbolizes. We were once slaves to sin. Now we are slaves of righteousness, to God.

We should not be slaves to sin any longer. That would not be proper. The new life we live in Christ, not our flesh. We either serve sin or God. The new life that we receive should be saturated with our new creation. Old self is done in the past. We can put on Christ, or we can stay dead in our own sins. These are our two choices.

Do not let sin reign in your mortal body- Some practical ways would be to put on the armour of God. Better or increased spiritual formation, daily office, rosary, quiet sacred time with God helps to fend off and deal with temptation.

Our baptism does not insure we will always do the right thing. We live with a foot in both worlds. We begin our walk into new life with Jesus, but also we have these mortal bodies that are subject to various lusts and passions. Pride, greed, anger, sexual lust, gluttony, drunkenness etc.

We are under grace, not under the law, but this does not give us free license to sin either.

Our righteousness does not come from obedience to the law, because we are not under the law but under grace.

For those of us who have lived a life deep in sin, no matter for how long or how deep we have dug a hole for ourselves, or how little time we have remaining, once we are saved, the price that Jesus paid at the cross stops any further payment from being needed.

Sin leads to death, and the road of sin is a slippery slope. When we do sin, we have an advocate that has paid for our sin. We humbly confess our sins, and we have assurance that Jesus will redeem and forgive us.

Gospel: [Matthew 10:40-42](#)

Textual Notes:

Prior to these verses, Jesus talks about not bringing peace but a sword. Family relationships and relationships with this world will be strained and cause tension because of our faith in Jesus. The call to discipleship does not mesh with traditional family and social values.

Welcoming prophets who speak the truth and the righteous we are welcoming Jesus. When we welcome the righteous is important because they risk much in the name of justice.

Questions for Reflection

1. Are we ready to stand in front of a bulldozer to prevent a house from being levelled to keep someone in shelter?
2. Do we welcome the vulnerable, these little one? Orphans, elderly, those in need?

Welcoming these people whom society does not mesh with comes at a cost that surpasses food and shelter. In this era of antiquity, 90 plus percent of the population lived hand to mouth.