

As a Christian community, meeting together to worship God, we affirm our commitment to ensuring the safety of each child who interacts with our community.

Our statement of commitment for Child Safety is available on our website or in the Narthex of each Parish Centre.

Mission Statement: *To live as disciples of Christ embracing his teaching of love and service to all.*

Vision Statement: *To be known as God's people of prayer, to be welcoming of all our sisters and brothers by being inclusive and sensitive to diversity, open to change and growing as a community by the love and grace of Christ.*

STEWARDSHIP GIVING

Please consider using Direct Deposit for your Stewardship giving.

Bank account details - BSB 703122, Indue Ltd. Account no. 05004414

The account is in the name of - St. Matthew's Glenroy/Hadfield with St. Linus' Merlynston



DIARY THIS WEEK

Monday in Holy Week 25th. March 10.30 am. Reserved Sacrament at Craiggare P V Aged Care Facility

Wednesday in Holy Week 27th. March 10.00 am. Morning Prayer at St. Matthew's,

Maundy Thursday 28th. March 7.00 pm. Service at St. Linus'

Good Friday 29th. March 10.00 am. Service at St. Linus'

Easter Saturday 30th. March 4.00 pm. Gathering around the fire and placing your Lenten Passport into the fire to release all your worries at St Matthew's
5.00 pm. Service of Light with Eucharist at St Matthew's

Resurrection 31st. March 9.00 am. Renewal of Vows and eucharist at St. Linus'
10.30 am. Renewal of Vows and Eucharist at St. Matthew's

Easter Egg hunt for children in garden of Wiseman House follows the 10.30 am. service

LOOKING AHEAD

Friday 5th. April - 12.00 -1.00 pm. Foodbank Pantry open at St. Matthew's

Saturday 6th. April - 10.00 am -Noon Second-hand Books on sale at St. Matthew's

Sunday 7th. April - 2am. Daylight Savings ends.

Please turn your clocks and watches back 1 hour before going to bed on Saturday.

Thursday 25th April—ANZAC Day remembrance service starting at 10.00am

Following the service there will be ANZAC Day activities and BBQ. If you have any ANZAC stories or memorabilia, please come along at 9.30am to set up a display.

PALM / PASSION SUNDAY 24-03-2024

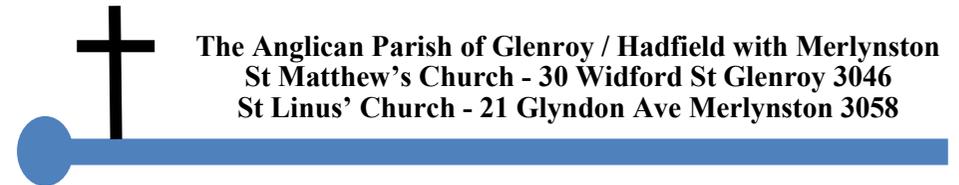


WELCOME

*The services within our parish can be seen on the screens during the service.
Please see one of our welcomers if you would like to use the complete prayer book.*

Morning tea will follow the service.

Please join in our fellowship time.



The Anglican Parish of Glenroy / Hadfield with Merlynston
St Matthew's Church - 30 Widford St Glenroy 3046
St Linus' Church - 21 Glyndon Ave Merlynston 3058

Where you find yourself in Christ

PARISH PRIEST: The Reverend Robert Koren

Email: priest@matthewlinus.org.au

Parish Mobile: 0493 384 108

Parish Phone: 9306 9528

This Week,

Rev Rob can be found at: St. Linus' Mon. 9 am. to 3 pm.

Available at other times by appointment only.

PARISH WEBSITE - www.matthewlinus.org.au

PARISH FACEBOOK - www.facebook.com/matthewlinus

PARISH PODCAST - www.buzzsprout.com/1974085

Authorised Honorary Lay Minister
Glenda Owen 0448 821 218

Authorised Honorary Parish Reader
Kerryn Pratchett 0409 306 818



We gather outside the worship space.

Acknowledgement of Country

From time immemorial the Wurundjeri people have cared for this land, nurtured it, depended on it and given honour and thanks to the Creator.

As we acknowledge their faithful custodianship of the land, and the sacred stories they have told; as we offer our respect to their elders, past, present and emerging, guide us Lord in caring for them, this land, and each other with the help of the Holy Spirit of Dreaming.

LITURGY OF THE PALMS

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The Lord be with you.

And also with you.

This morning begins the Great Week of the Christian Year.

During Lent we have been preparing by works of love and self-sacrifice for the celebration of the Lord's death and resurrection. With Christians throughout the world, we come together this week to call to mind, and to express in word and action, the centre of the Easter mystery: our Lord's Passover from death to life.

Christ entered in triumph into the Holy City to complete his work as Messiah: to suffer, to die and to rise to new life. Today we commit ourselves to walk the way of the cross, so that, sharing his sufferings, we may be united with him in his risen life.

Palms are held up for a blessing.

Sovereign God, we thank you for these palms and crosses. By your blessing may they be for us signs of the victory of your Son. May we who carry them in his name ever hail him as our Messiah, and follow him in the way that leads to eternal life; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

Everyone is sprinkled with Holy Water.

hornets nest by making it clear that unholy and unrighteous thoughts, words and deeds have no place in the Father's house.

Jesus knows the true purpose of his arrival in Jerusalem. The celebratory mood foreshadows the swift shift to betrayal, condemnation, and crucifixion by those who Jesus had cursed.

Palm Sunday compels us to ponder the complexities of Jesus' mission. One part of Jesus' mission is to be the example of how we should live. For the three years prior to Palm Sunday Jesus taught about loving your enemies, doing good to those that harm you and praying to know the purpose your Father in heaven has given you. Jesus' choice of a donkey is aligned with his teaching as it was a symbol of peace and signified a kingship that was built on servant leader principles, humility and serving to release the kingdom of God. The path of suffering that follows allows Jesus to show us how to live out his words in faith and action as at each point where Jesus is tested he lives out his words faithfully and without deviation.

The other part of the mission was to be the sacrificial lamb for our Sins. On Him all our sins are laid and through His blood we are redeemed. When Abraham went to sacrifice Isaac, God did not allow Abraham to sacrifice his son and said he would provide the sacrifice. God sacrificed his only son for you and I to have eternal life. Today we are called to sit in the story of the triumphal entry as well as the Passion of Christ to appreciate the depths of Jesus' sacrifice – from the adoration of the crowds to the agony and death of the cross.

Palm Sunday is an invitation to embark on a journey of reflection with Jesus. We are invited to celebrate his message, contemplate the coming events, and prepare ourselves for the profound lessons of Holy Week. Palm Sunday doesn't just commemorate a joyous historical event; it serves as a powerful introduction to the core themes of Holy Week – sacrifice, love, and ultimately, redemption. This week concludes our journey of repentance and being able to declare to God that we are sinners and that we needed Jesus to be nailed to the cross so that all can be drawn to Him for healing of the wounds in our life that sin has created and to have a path into eternal life. Today we come to accept that the triumphal entry led Jesus to be the suffering servant so that we can have eternal life and live in the presence and glory of our Father in heaven.

Blessings, Rev. Rob.

a crown, they put it on him. And they began saluting him, ‘Hail, King of the Jews!’ They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him. They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, ‘The King of the Jews.’ And with him they crucified two bandits, one on his right and one on his left.

This is the Gospel of the Lord; Praise to you Lord Jesus Christ

Faith Matters!! Triumphant entry leads to eternal life.

The passage in Mark 11:1-10, depicting Jesus' triumphant entry into Jerusalem on a donkey, is central to understanding Palm Sunday and its role as the gateway to Holy Week which eventually leads us to eternal life.

Palm Sunday presents a scene of jubilation. Crowds spread palm branches and hail Jesus as king, quoting a messianic prophecy from Psalm 118. Jesus is greeted in this way because everyone sees him as the Messiah, but the contrast to the suffering and sacrifice that unfolds in the passion reading shows us that those who welcomed Jesus and lay palms and coats for him to walk over had their own expectations and that this was very different to what Jesus knew he must do. Some welcomed the Messiah as one that would bring wrath onto the Roman occupiers and drive them out, or finally clear the land of the gentiles so that it could be possessed entirely by God’s people. Even today people see Jesus as a means to their personal ends, rather the Son of God who has a place for us in His plan of redemption and are disappointed when their prayers aren’t answered.

In the gospel of Mark, Jesus doesn’t do what the people want. He does the will of the Father. Indeed in the time from Palm Sunday until he is arrested on Thursday, Jesus moves in out of Jerusalem clearing the temple of those that would use it for economic gain, declaring His divinity, cursing those that are unholy and referring to the religious leaders as tenants who would beat and kill the servants and son of the vineyard owner.

Rather than seeking to destroy the Romans and gentiles, Jesus stirs the

The Lord be with you, and also with you

The Gospel of our Lord Jesus Christ according to Mark. 11. 1-11;
Hosanna in the highest.

When Jesus and his disciples were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, ‘Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, “Why are you doing this?” just say this, “The Lord needs it and will send it back here immediately.”’ They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, ‘What are you doing, untying the colt?’ They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, ‘Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!’ Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

This is the Gospel of the Lord;
Blessed is he who comes in the name of the Lord.

Let us praise Jesus our Messiah, as did the crowds who welcomed him to Jerusalem. Let us proceed in peace.
In the name of Christ. Amen.

*Move forward singing the hymn that follows.
We stop at the door of the church.*

Processional Hymn—Hosanna in the Highest

Hosanna, hosanna,
Hosanna in the highest,
Hosanna, hosanna,
Hosanna in the highest
Lord, we lift up Your name,
with hearts full of praise,
Be exalted, O Lord my God -
Hosanna, in the highest.

Glory, glory, glory to the King of kings
Glory, glory, glory to the King of kings

Lord, we lift up Your name
With hearts full of praise.
Be exalted, O Lord my God -
Glory to the King of kings.
Hosanna, hosanna,
Hosanna in the highest.
Hosanna, hosanna,
Hosanna in the highest.

X 2

Lord, we lift up Your name,
With hearts full of praise,
Be exalted, O Lord my God -
Hosanna, in the highest.

Lord, we lift up Your name,
With hearts full of praise,
Be exalted, O Lord my God -
Hosanna, in the highest.
Be exalted, O Lord my God -
Hosanna, in the highest.

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We stop at the door of the church to pray..

Merciful God, as we enter this holy week and gather at your house of prayer, turn our hearts again to Jerusalem, to the life, death, and resurrection of Jesus Christ, that, united with Christ and all the faithful, we may one day enter in triumph the city not made with hands, the new Jerusalem, eternal in the heavens, where, with you and the Holy Spirit, Christ lives in glory forever. Amen.

Please take your seats in the worship centre—we will begin with our Passion Liturgy with the entrance Hymn.

seated at the right hand of the Power”,
and “coming with the clouds of heaven.”

Then the high priest tore his clothes and said, ‘Why do we still need witnesses? You have heard his blasphemy! What is your decision?’ All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, ‘Prophesy!’ The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, ‘You also were with Jesus, the man from Nazareth.’ But he denied it, saying, ‘I do not know or understand what you are talking about.’ And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, ‘This man is one of them.’ But again he denied it. Then after a little while the bystanders again said to Peter, ‘Certainly you are one of them; for you are a Galilean.’ But he began to curse, and he swore an oath, ‘I do not know this man you are talking about.’ At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, ‘Before the cock crows twice, you will deny me three times.’ And he broke down and wept.

15; As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, ‘Are you the King of the Jews?’ He answered him, ‘You say so.’ Then the chief priests accused him of many things. Pilate asked him again, ‘Have you no answer? See how many charges they bring against you.’ But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, ‘Do you want me to release for you the King of the Jews?’ For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, ‘Then what do you wish me to do with the man you call the King of the Jews?’ They shouted back, ‘Crucify him!’ Pilate asked them, ‘Why, what evil has he done?’ But they shouted all the more, ‘Crucify him!’ So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort.

And they clothed him in a purple cloak; and after twisting some thorns into

here while I pray.’ He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, ‘I am deeply grieved, even to death; remain here, and keep awake.’ And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, ‘Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.’ He came and found them sleeping; and he said to Peter, ‘Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.’ And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, ‘Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.’

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, ‘The one I will kiss is the man; arrest him and lead him away under guard.’ So when he came, he went up to him at once and said, ‘Rabbi!’ and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, ‘Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.’ All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked. They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, ‘We heard him say, “I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.”’ But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, ‘Have you no answer? What is it that they testify against you?’ But he was silent and did not answer. Again the high priest asked him, ‘Are you the Messiah, the Son of the Blessed One?’

Jesus said, ‘I am; and “you will see the Son of Man

LITURGY OF THE PASSION

Sentence: At the name of Jesus, every knee shall bend, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2. 10-11;

Collect: Everlasting God, in your tender love for the human race, you sent your Son to take our nature, and to suffer death upon the cross; in your mercy, enable us to share in his obedience to your will, and in the glorious victory of his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The first reading is from the book of the Prophet Isaiah 50. 4–9a;
But I said, “I have laboured in vain; I have spent my strength for nothing at all. Yet what is due me is in the LORD’s hand, and my reward is with my God.” And now the LORD says— he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honoured in the eyes of the LORD and my God has been my strength—he says: “It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth.” This is what the LORD says— the Redeemer and Holy One of Israel— to him who was despised and abhorred by the nation, to the servant of rulers: “Kings will see you and stand up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.”
Restoration of Israel. This is what the LORD says: “In the time of my favor I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances, to say to the captives, ‘Come out,’ and to those in darkness, ‘Be free!’ “

Hear the Word of the Lord; Thanks be to God

Psalm 31. 9–18 said by alternate verses;

⁹ Have mercy upon me, O Lord, for I am in trouble:
my eye wastes away for grief, my throat also and my inward parts.

¹⁰ For my life wears out in sorrow, and my years with sighing:
my strength fails me in my affliction, and my bones are consumed.

¹¹ I am become the scorn of all my enemies:
and my neighbours wag their heads in derision.

¹² I am a thing of horror to my friends:
and those that see me in the street shrink from me.

¹³ I am forgotten like one dead and out of mind:

I have become like a broken vessel.

¹⁴ For I hear the whispering of many:

and fear is on every side;

¹⁵ While they plot together against me:

and scheme to take away my life.

¹⁶ But in you, Lord, have I put my trust:

I have said ‘You are my God.’

¹⁷ All my days are in your hand:

O deliver me from the power of my enemies

and from my persecutors.

¹⁸ Make your face to shine upon your servant:

and save me for your mercy’s sake.

A reading from the Letter to the Philippians 2:5-11;

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became

obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Hear the Word of the Lord; Thanks be to God

The Lord be with you; **And also with you**

The Gospel of our Lord Jesus Christ according to Mark 14:1-15:27;

Glorify to you Lord Jesus Christ.

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, ‘Not during the festival, or there may be a riot among the people.’

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, ‘Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.’ And they scolded her. But Jesus said, ‘Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you,

and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.’

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, ‘Where do you want us to go and make the preparations for you to eat the Passover?’ So he sent two of his disciples, saying to them, ‘Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, “The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?” He will show you a large room upstairs, furnished and ready. Make preparations for us there.’ So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, ‘Truly I tell you, one of you will betray me, one who is eating with me.’ They began to be distressed and to say to him one after another, ‘Surely, not I?’ He said to them, ‘It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.’

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, ‘Take; this is my body.’ Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, ‘This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.’ When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

‘You will all become deserters; for it is written,

“I will strike the shepherd,

and the sheep will be scattered.”

But after I am raised up, I will go before you to Galilee.’ Peter said to him, ‘Even though all become deserters, I will not.’ Jesus said to him, ‘Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.’ But he said vehemently, ‘Even though I must die with you, I will not deny you.’ And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, ‘Sit