

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 Gods' 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.*

DIARY THIS WEEK

Monday of Easter Week	22nd. April	<i>Public holiday</i>
Tuesday of Easter Week	23rd. April	<i>School Term 2 commences</i>
Wednesday of Easter Week	24th. April	NO SERVICE AT ST. MATTHEW'S
Thursday of Easter Week	25th. April	ANZAC DAY <i>Public Holiday</i>
Friday of Easter Week	26th. April	10.45 am. Reserved Sacrament at Craigcare Aged Care Facility
Saturday of Easter Week	27th. April	10.00 am. Parish Council at St. Linus'
2nd Sunday of Easter	28th. April	9.00 am. Eucharist at St.Linus' 10.30 am. Eucharist at St.Matthew's

LOOKING AHEAD

- Saturday 4th. May - New Craft and Second-hand Books for sale at
St. Matthew's
- Saturday 18th. May - Working Bee at St. Matthew's
- Hand-made Card making Workshop at St.Matthew's
- Sunday 19th. May - St. Matthew's Care Groups leaders meeting
- Saturday 25th. May - Parish Council at St. Matthew's
- Sunday 26th. May - Trivia afternoon at St. Matthew's
- Saturday 1st. June - New Craft and Second-hand Books for sale at
St. Matthew's
- Sunday 9th. June - PENTECOST
- Saturday 15th. June - Working Bee at St. Matthew's
- Hand-made Card making Workshop at St.Matthew's

The Anglican Parish of Glenroy / Hadfield / Merlynston



St. Matthew's
cnr. Widford St.
& Melbourne Ave.
Glenroy 3046

with

St. Linus'
cnr. Glyndon
& Delta Aves.
Merlynston 3058



PARISH PRIEST: The Reverend Jo-Anne Wells

Phone: 9306 9528

Mobile: 0414 822 095

Email: priest@matthewlinus.org.au

HONRARY ASSOCIATE PRIEST: The Venerable Philip Newman OAM

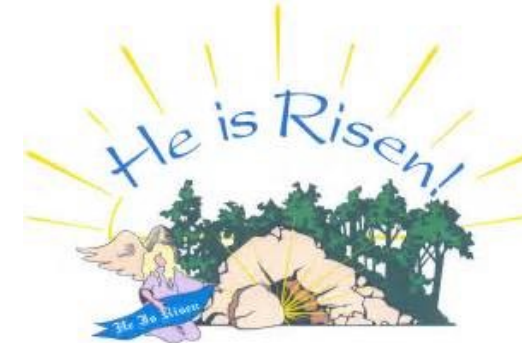
Mobile: 0419 390 650

Email: pjnewman2@bigpond.com

PARISH WEBSITE - www.matthewlinus.com

Honorary Lay Pastoral Minister
Glenda Owen 0448 821 218

Honorary Lay Parish Readers
Bev. Lacock 9309 2775
Lois Erickson 0421 327 159
Kerryn Pratchett 0409 306 818



Easter Day

21st. April 2019

WELCOME

*Our service begins on page 119 of 'A Prayer Book for Australia' (green book)
Hymns are found in 'Together in Song' (red book)
The number of each hymn is clearly displayed in the Church.
At St. Matthew's the service can be followed on the screens.
Please join us for morning tea, following the service.*

During the 10.30 am. Service at St. Matthew's each Sunday,
opportunity will be available to receive one-on-one prayer
for any personal needs.

Please go to the Chapel area after you have received Communion

Acknowledgement of Land

(An act towards reconciliation by the Parish of Glenroy/ Hadfield / Merlynston)

For thousands of years indigenous people have walked in this land.
Their relationship with the land is at the centre of their lives.
We acknowledge the Wurundjeri people of the Kulin nation,
for their stewardship throughout the ages.

**PLEASE OBSERVE SILENCE
PRIOR TO OUR SERVICE, DURING HOLY COMMUNION
AND AT THE CONCLUSION OF THE SERVICE**

Catch up with one another in the Narthex or at Morning Tea

GLUTEN FREE COMMUNION WAFERS ARE AVAILABLE

If you require Gluten free wafer,
please speak to the Lay Assistant or a Welcomer, BEFORE the Service,

6.00 am. EASTER VIGIL

Readings:

Genesis 1. 1 - 2. 4;
Genesis 22. 1-18;
Exodus 14. 10-31, 15. 20-21;
Ezekiel 36. 24-28;
Romans 6. 3-11;
Gospel Matthew 28. 1-10;

9.00 am. & 10.30 am.

Sentence: The Lord is risen indeed, alleluia !

Collect: Brightness of God's glory, whom death could not conquer nor the tomb imprison; as you have shared our frailty in human flesh, help us to share your immortality in the Spirit; let no shadow of the grave terrify us, and no fear of darkness turn our hearts from you. Reveal yourself to us this day and all our days, as the First and the Last, the Living One, our immortal Saviour and Lord. **Amen.**

Readings

Acts 10. 34-43;

Peter began to speak to those assembled in the house of Cornelius. 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ – he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all

ARCHBISHOP PHILIP FREIER'S EASTER MESSAGE 2019

In the compressed events of the three days of Easter, from Good Friday to Easter Day, we have rich themes for reflection and contemplation.

And as our society becomes increasingly secularised the deeper story of Christianity is known by fewer people.

Jesus' death on the cross and his resurrection from the dead are foundational events for Christians, in fact world-defining events that have continuing significance today.

And all humans, if we are honest with ourselves, know what it is to fail, to let ourselves and others down.

And when these failures become collective, they can be catastrophic - and the evidence is all around us, today and through the ages.

War, famine, pestilence, persecution, exploitation, abuse and much more can often be laid at the feet of human ambition and selfishness.

Humankind wants to construct the world according to a vision of utopia, but our weaknesses and lack of understanding often lead to failure.

And there are many such examples in human history where dreams have been shattered.

But the greatest calamity that befell humanity is found in the book of Genesis, with the account of our alienation from and rejection of God.

Logically, the story should end there, with God a distant, transcendent figure.

But God, in the infinite mercy and compassion shown through Jesus, does not allow human failure the last word.

God's word - present, we are told, from the time of Creation - is incarnate in the world in the person of Jesus of Nazareth.

He is God's means of rescue and salvation, fully present as a person like us, and that is what we celebrate at Easter.

The events of the first Good Friday seemed to Jesus' followers like failure, desolation and despair.

But by Easter Day the opposite was true, with the good news of hope and salvation. Jesus' resurrection would define the religion that developed in his name.

In the story of the Garden of Eden, Adam acted as the head of humankind.

In the same way what Jesus did on the cross he also did as the head of all who believe.

As the Bible teaches, we were crucified together with Christ, we were buried with Christ, and we are risen together with him.

For Christians, no calamity, however unbearable, is the end of the story.

This is what Christians celebrate at Easter.

Have a joyous celebration of these great events of God's love in the world.

Easter blessings to you and your loved ones.

You can find my Easter Message at
https://www.youtube.com/watch?v=AAXb_Epucsk

Pew Leaflet Notices:

Please give to, or phone Glenda Owen,
or e-mail: - gonana7@bigpond.com - by 8 pm. Tuesday

REFLECTION

God, we think we come prepared to this day, like those women of old:
but are we really?

Are we prepared to remember what you have told us about discipleship?

Are we prepared to follow news that still seems incredible?

Which is to say, are we prepared to live with hope grounded in one
crucified and risen? Amen.

CARD MAKING WORKSHOP

Saturday 18th. May - 10.00 am. to Noon

In front room of Wiseman House at St. Matthew's Anglican Church



Concertina / Multi-fold card will be demonstrated

Kit to make your own will be available for \$5.

*If interest is sufficient, future workshops will feature Crochet, Knitting,
Smocking, Macrame or other Craft by request*

that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; 40 but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.'

Psalm 118. 1-2, 14-24;

R Alleluia! Alleluia! Alleluia! This is the day the Lord has made.

- 1 O give thanks to the Lord, for he is good;
his mercy endures for ever.
- 2 Let Israel now proclaim,
That his mercy endures for ever. **R**
- 14 The Lord is my strength and my song,
and has become my salvation.
- 15 The sounds of joy and deliverance;
are in the tents of the righteous:
- 16 The right hand of the Lord does mighty things;
the right hand of the Lord raises up. **R**
- 17 I shall not die, but live,
and proclaim the works of the Lord.
- 18 The Lord has disciplined me hard;
but he has not given me over to death.
- 19 Open for me the gates of righteousness;
and I will enter and give thanks to the Lord. **R**
- 20 This is the gate of the Lord;
The righteous shall enter it.
- 21 I will give praise you, for you answered me
and have become my salvation.
- 22 The stone that the builders rejected;
has become the head of the corner. **R**
- 23 This is the Lord's doing,
and it is marvellous in our eyes.
- 24 This is the day that the Lord has made;
Let us rejoice and be glad in it. **R**

1 Corinthians 15. 19-26;

If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.



Please join us for a

TRIVIA AFTERNOON

to support

GLENROY COLLEGE CHAPLAINCY

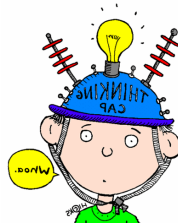
on

SUNDAY May 26th.

@ 2.30 pm.

St. Matthew's Anglican Church
Cnr. Widford St. & Melbourne Ave.
Glenroy

BYO Nibbles (and friends)
Tea / Coffee supplied



ADMISSION \$10. DOOR PRIZE TRADING TABLE

GOSPEL John 20. 1–18;

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.' Then Peter and the other disciple set out and went towards the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes. But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God."' Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her.



EASTER DAY
21st. April 2018

CHRIST IS RISEN

Easter remembers – and re-members. In today's passages, remembering recalls words told by Jesus and news preached by Peter. Re-membling reconstitutes relationships sealed off by stones. Easter plants cornerstones of hope and harvests first fruits of life. The women remember and tell. What will we do?

Focus scripture

Each gospel brings a unique angle to the story of Easter. In Luke 24. 1-12 the number of women who come is not one (John) or two (Matthew) or three (Mark). Rather, it is the three named in Luke 24:10 plus "the other women" who had kept vigil at the cross (23:49) and then prepared the spices for burial (23:55–56). They do not enter the tomb, but unlike the shorter ending of Mark, where the women tell no one out of fear (Mark 16:8), the women in Luke go and tell the disciples "and all the rest." In Luke's community, the followers of Jesus number far more than the 12 (Luke 10:1, Acts 1:15). The Greek word translated as "tomb" is mnemeion. It shares the same root as "remember" that occurs in verses 6 and 8. The tomb as a place of remembering the dead now serves as the women's path back to life as they remember the words Jesus spoke about betrayal and crucifixion and resurrection (9:22). The young men's call for the women to remember takes the place of "do not be afraid/ alarmed" in the other gospel accounts. And when the women remember Jesus' previous words, they return to tell the others Easter's new word. If an apostle is one who bears witness to the risen Jesus, these women are the church's first apostles. Yet, Luke reports that the others receive their words as an "idle tale." Was this because they suspected the credibility of women? Or is it because of the in-credible nature of the news? Every gospel writer records disbelief in the wake of Easter. Matthew 28:17 notes that even among the eleven who went to Galilee as Jesus directed, "they worshipped him, but some doubted." In Mark 16:8, the women leave the tomb and tell no one. In John, the "not yet understanding" of the disciples in 20:9 is followed by the outspoken skepticism of Thomas (20:25).

John 20:1–18 relates the elegantly told Easter encounter between Mary Magdalene and the risen Jesus. As in Luke: the story turns on remembrance. Mary does not recognize the gardener who is in truth Jesus. Recognition only comes when he speaks her name. While John does not use the word "remember" in these verses, the memory of that familiar voice speaking her name shatters grief, restores relationship, and empowers her, "I have seen the Lord!" (20:18).

1 Corinthians 15:19–26 the bedrock imagery of Easter's hope. As blessed and significant as this life is, our hope is not limited to the bookends of birth and death. In ways that remain mystery to us, Jesus' raising is linked to our hopes, using the powerful symbol of "first fruits," an expression not only agricultural (the best of the crops) but religious (the first fruits as the portion of harvest to be offered to God). The context of **Acts 10:34–43**, Peter's sermon to Cornelius and his household, is central to Easter's breadth. Cornelius was to become the first gentile convert to Christianity. Easter's hope and joy is not for a limited few. God's raising of Jesus is for all. The role of women in Luke's gospel as a whole, and the Easter story in particular, affirms that same truth. Here in Acts, the church does not make a break with Jesus' mission by reaching out to Cornelius, but rather reveals the impartiality and inclusive embrace of God in Christ.

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Why do we keep telling this story over and over, year after year? We do it to remember not old details but new insights and fresh perspectives; so that we can remember what a challenge it still is to look death in the face and trust "Jesus is risen." What is it in Easter's narrative that you most remember; and that you most trust?