

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.*

Book Launch "Grounded in the Body, in Time and Place, in Scripture", edited by Jill Firth and Denise Cooper-Clarke.

Thursday 25th. March 5.45pm-7pm, at Ridley College: admission is free, but they need pre-registration for catering and for Covid social distancing requirements."

to register for the book launch:

<https://www.ridley.edu.au/events/event/grounded-book-launch/?fbclid=IwAR32en5lcBrALwC8c4nDeRobolSayMzENTkcOIsPJNRPZqtGfyKFrN7qqk>

Details of the book here: <http://groundedbook.com.au/?fbclid=IwAR32en5lcBrALwC8c4nDeRobolSayMzENTkcOIsPJNRPZqtGfyKFrN7qqk>

The Melbourne launch will be livestreamed at approx. 6.00 pm.(about 20 minutes, with short talks from Brian Rosner and editors Jill and Denise)

DIARY THS WEEK

Wednesday 17th. March 10.00 am. Morning Prayer at St. Matthew's Patrick, bishop, 4.00 pm. Lenten Study in meeting room at St. Matthew's Missionary to Ireland (d.461)

Thursday 18th. March
Cyril of Jerusalem, bishop and teacher (d.386)

Friday 19th. March
JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY

Saturday 20th. March 10.00 am. Parish Council meeting at St. Linus' Cuthbert of Lindisfarne, bishop and missionary (d.687)

Sunday 21st. March 9.00 am. Eucharist at St.Linus' Fifth Sunday in Lent 10.30 am. Eucharist at St.Matthew's,

LOOKING AHEAD

Sunday 28th. March - Palm Sunday, Blessing of Palm Crosses, Passion Gospel

Thursday 1st. April - Good Friday 10.00 am. Service at St. Linus'

Sunday 4th. April - Easter Day

6.00 am. Lighting of New Fire and Eucharist at St. Matthew's

9.00 am. Lighting of New Fire and Eucharist at St. Linus'

10.30 am. Eucharist and Renewal of Baptismal Vows 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 Ave. &
Delta Ave.
Merlynston 3058



LOCUM PRIEST: The Reverend Carmel Hunter
Mobile: 0448 354 699 Email: prayersonwheels@netspace.net.au

Parish Phone: 9306 9528

PARISH WEBSITE - www.matthewlinus.com

PARISH FACEBOOK - www.facebook.com/matthewlinus

Honorary Lay Pastoral Minister
Glenda Owen 0448 821 218

Honorary Lay Parish Readers
Bev. Lacock 9309 2775
Kerryn Pratchett 0409 306 818

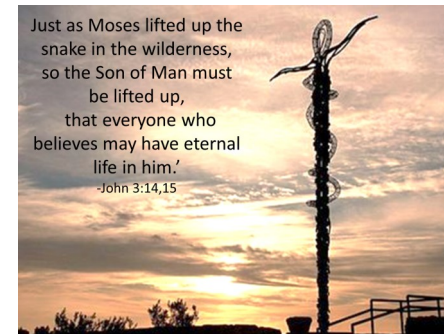
WELCOME

If you have your own Prayer Book, service begins on page 119

Prayer Books and Booklets are not to be shared.

*MASKS are optional, but must be worn while singing.
except for those leading during the service.*

PLEASE OBSERVE SOCIAL DISTANCING REGULATIONS



Just as Moses lifted up the
snake in the wilderness,
so the Son of Man must
be lifted up,
that everyone who
believes may have eternal
life in him.
-John 3:14,15

**FOURTH SUNDAY
in
LENT**

**14th. March
2021**

Mothering Sunday

YOUR ASSISTANCE IS NEEDED PLEASE

Friday 26th. March - 10.30 am. Palm Cross folding in meeting room at St. Matthew's

Saturday 27th. March - 9.30 am. Working Bee in Vicarage and Wiseman House Gardens.
Robyn Panopoulos has been working very hard in both areas, and will appreciate help to move the garden rubbish into green bins and rubbish bags for disposal.

Acknowledgement of Land

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

We acknowledge the Wurundjeri people of the Kulin nation,
the Traditional Owners of the land on which we are gathered
and pay our respects to their elders, past, present and emerging.

Sentence: The Son of Man must be lifted up, that whoever believes in him may have eternal life. *John 3. 14-15'*

Collect: Everlasting God, in whom we live and move and have our being, you have made us for yourself, and our hearts are restless until they find their rest in you: give us purity of heart and strength of purpose, that no selfish passion may hinder us from knowing your will, no weakness prevent us from doing it; that in your light we may see light, and in your service find perfect freedom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Readings

Numbers 21. 4–9;

The Israelites set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. The people spoke against God and against Moses, 'Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.' Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, 'We have sinned by speaking against the LORD and against you; pray to the LORD to take away the serpents from us.' So Moses prayed for the people. And the LORD said to Moses, 'Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.' So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

Psalm 107. 1–3, 17–22;

- 1 O give thanks to the Lord, for he is good;
for his loving mercy is for ever.
- 2 Let the Lord's redeemed say so;
whom he has redeemed from the hand of the enemy.
- 3 And gathered in from every land,
from the east and from the west;
from the north and from the south.
- 17 Fools were far gone in transgression;
and because of their sins were afflicted.
- 18 They sickened at any food;
and had come to the gates of death.
- 19 Then they cried to the Lord in their distress;
and he took them out of their trouble.
- 20 He sent his word and healed them'
and saved their life from the pit.
- 21 Let them thank the Lord for his goodness;
**and the wonders that he does
for the children of Adam.**
- 22 Let them offer sacrifices of thanksgiving;
and tell what he has done with shouts of joy.

Ephesians 2. 1–10;

You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like every one else. But God, who is rich in mercy, out of the great love with which he loved us even

LAETARE SUNDAY

Christian Denominations Use of the Term

The term Laetare Sunday is used by most Roman Catholic and Anglican churches, and by some Protestant denominations, particularly those with Latin liturgical traditions like Lutherans.

What Does Laetare Mean?

Laetare means "Rejoice" in Latin. The 40 days of Lent are a time for solemnity according to Roman Catholic doctrine, so how is it possible to celebrate during a time for meditative reflection? Quite simply, the church recognized that people need a break from sorrow.

The fourth Sunday was considered a day of relaxation from the normal rigors of Lent. It was a day of hope with Easter within sight. Traditionally, weddings, which were otherwise banned during Lent, could be performed on this day.

Religious Doctrine and Biblical Reference

In both the [traditional Latin Mass](#) and even after the shortening of church rituals during Mass with the [Novus Ordo](#), the short chant that is sung prior to the Eucharist is from Isaiah 66:10-11, which begins *Laetare, Jerusalem*, which means "Rejoice, O Jerusalem."

Because [the midpoint of Lent](#) is the Thursday of the third week of Lent, Laetare Sunday has traditionally been viewed as a day of celebration, on which the austerity of Lent is briefly lessened.

The passage from Isaiah continues, "Rejoice with joy, you that have been in sorrow," and on Laetare Sunday, the purple vestments and altar cloths of Lent are set aside, and rose ones are used instead. Flowers, which are normally forbidden during Lent, may be placed on the altar. Traditionally, the organ was never played during Lent, except on Laetare Sunday.

Other Names for Laetare Sunday

Laetare Sunday is also known as Rose Sunday, Refreshment Sunday, or Mothering Sunday. Historically, servants were released from service for the day to visit their mothers, hence the term "Mothering Sunday."

Laetare Sunday has a counterpart in [Advent](#) season or the Christmas season in preparation of the birth of Jesus. [Gaudete Sunday](#) is the third Sunday of Advent when purple vestments are exchanged for rose ones.

The point of both days is to provide you with encouragement as you progress toward the end of each respective penitential season.

MOTHERING SUNDAY



For the past 300 years or so, in England (& parts of Ireland) the 4th. Sunday of Lent, which is the middle of the Lenten observance, has been known as Mothering Sunday.

On this Sunday during Lent, it became the custom for parishioners who lived in small and distant villages, to make their once a year visit to the 'Mother Church' - that is, the main Church of their Parish.

Mothers receive flowers and other gifts, from their children
(*this day is different from the commercialized Mother's Day*)
People who live away from home visit their mothers.

Young people who were 'in service' to well-off families, would be allowed this day off to visit their mother . Very often this was the only day in the year when they were given a day off from duties.

These young people, particularly those apprenticed as cooks, were allowed to bake a 'Simnel Cake' to take to their mother - this was also a way of 'showing off' their culinary skills.

The word *Simnel* is derived from the Latin word *simila* - meaning 'fine flour'; Fine flour was a luxury put aside for special occasions.

The break from the Lenten fast, on mid-Lent Sunday, was such an occasion.

The 11 balls of marzipan on top of the cake represent Christ's Apostles, a twelfth one is not put on the cake, but a space left for Judas who betrayed Jesus.



when we were dead through our trespasses, made us alive together with Christ – by grace you have been saved – and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God – not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

GOSPEL John 3. 14–21;

Jesus said to Nicodemus: 'Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgement, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.'



A PRAYER AT THE TIME OF CHOOSING AN INCUMBENT

Bountiful God, bring to this parish, a faithful pastor, who will speak your word, and minister your sacraments; an encourager who will prayerfully equip your people for ministry, enabling all within this parish to fulfil their calling. May those who will choose, do so with wisdom, discernment and patience, and to us give warm and generous hearts.
We ask this through Jesus Christ our Lord and Saviour. **Amen.**

ANGLICAN OVERSEAS AID - LENTEN REFLECTIONS Colours of Lent - Week 4: RED

Red is the colour of blood, the life streaming within us. It is also the colour of sacrifice. Jesus came to offer his life for us, and we recall with horror the grisly spectacle of the nails in his hands and the spear in his side.

During Lent we celebrate Holy Communion with a profound thankfulness, remembering what Jesus has done for us. The word 'eucharist' literally means thanksgiving. In this sacred occasion we acknowledge Jesus' continuing presence with us. With gladness we drink the wine as a foretaste of the kingdom to come. While Lent is a season for solemn reflection, our thoughts turn to the banquet table in heaven where new wine is poured out.

Rejoice in what Jesus has done! The prophet Isaiah offers this assurance from the Lord:

'Though your sins are as scarlet, They will be as white as snow;
Though they are red like crimson, They will be like wool' (Isaiah 1. 18)

Sermon - Lent 4B and Mothering Sunday

God So Loves the World

John 3: 16 – it appears in a lot of places, and often the text is not quoted. We hear the Gospel name, the chapter and verse and we know immediately what the missing words are: : “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.” Martin Luther, a well-known German theologian and priest of the 16th century referred to this verse as “the gospel in miniature,” because it is at the very heart of our Christian faith - that God loves the world. The “giving of his Son” will particularly resonate with anyone who sacrifices anything out of love for another. And the idea that everyone may have eternal life is the basic Christian hope. This, too, makes sense in other contexts. As parents we want anything but the very best for our children, as a manager we want the very best outcome for the business and as a friend or partner, we want the very best for them. And eternal life is the very best God has to offer.

Sacrifice and the giving of one’s best, is premised on one simple thing: love; God’s love for us.

When you think about it, God’s love for the world is nothing short of miraculous. God created the world, of course – so that accounts for some of it. We all tend to like the things we have created, such as when we bake a cake, or make something out of wood or get the ‘Ikea’ kit to actually go together with no screws leftover.

But we humans have continued to be rebellious. There are times when we ignore God’s plan, when we bargain with God’s commands and when we fight against God’s justice – at least some of the time.

Martin Luther once said, “If I were as our Lord God ... and these vile people were as disobedient as they now are, I would knock the world in pieces.”

And we might think God would do just that – knock the world in pieces because each and every one of us is quite capable of doing the most vile sorts of things – and sometimes we do. We trespass against God, we commit offences, and we sin.

After all, who among us has not done what we ought not to have done, or left undone what we ought to have done? Who has not – from time to time – denied God’s goodness in others, in ourselves, or in the world around us? Maybe God should knock us in pieces, too!

But in Jesus, we find a God who is not interested in retributive justice, not worried about punishing offenders and not interested in inflicting a penalty for wrongdoings. We find a God who seeks to forgive, for whom restorative justice is the priority, who seeks to repair the hurt – not inflict another hurt. And this, too, arises out of God’s love for us.

God loves us too much to cause us to cower in fear, too much to inflict corporal punishment on us, too much to make us suffer – or to suffer any more than we already do. And this is Good News for us, for all of Christianity, and for all of the world.

God loves us.

Knowing that God loves us unconditionally does not mean we should go around deliberately committing offences and expecting we are forgiven. This means that when we cause offense, we will be forgiven by God – but we may also have to pay the earthly penalty for our actions.

When we do things we know are wrong, irresponsible and dangerous, we can pray for God’s forgiveness. But we can also expect that our society will demand a punishment, and as Christian citizens of a democratic nation we should be prepared to pay that price, make the necessary apology, restore what was taken or serve the very community we have harmed.

In today’s epistle, Paul says, God “loved us even when we were dead through our trespasses, [and] made us alive together with Christ.” When we sin, we sin against God, ourselves and the Body of Christ of which we are a part. Yet, whether we stumble into sin or follow the path of righteousness, God loves us.

Our job as Christians is first to recognize that God loves each and every one of us, and just how much God loves us. When we truly appreciate this deep and abiding truth, our lives change. We take responsibility for our actions, and we seek healing for those against whom we have transgressed. We admit we have done wrong, and we strive to do better. And we strive to be the very image of God in which we are all created – by loving others as God loves us.

Another love is also shown today - the love that is acknowledged in Mothering Sunday – the church’s special day for honouring mothers and mother churches.

On Mothering Sunday, Christians have historically visited their mother church—the church in which they received the sacrament of baptism. Mothering Sunday coincides with Laetare Sunday, also called Mid-Lent Sunday or Refreshment Sunday, a day of respite from fasting halfway through the penitential season of Lent. Its association of mothering originates with the texts read during the Mass in the Middle Ages.

The celebration of Mothering Sunday began centuries ago. During that time, life was so very different than it is today. Because many families were poor and could not care for all within the poor household, younger children were sent away to live with wealthier families. There, these younger children became “domestic servants” and would be assigned to one or more household chores including washing clothes, lighting morning fires, cleaning, scrubbing floors, washing dishes, and any other chores assigned by the wealthy family members.

Life was not easy for these young people and they often had only this one day a year when they could return to visit their mothers, their family members and their church. The children usually took with them simnel cake to give to their mothers as well as when they were walking home for their visits, they would often stop and pick wild flowers, which would be given as gifts to their mothers. How wonderful it must have been to see one’s family when they are so young and away for a year at a time. For just one day, they are a family united in closeness and in God through their mother church.

How good it is for us to have our earthly family and our church family, both of whom we can usually see more often than in the past. We are bound together by our love for each other and our love for our church but do we show our love in selfless and unconditional ways – as Jesus did – or do we attach strings and expectations to the giving of that love?

Today is also a good time for us to reflect on our own behaviours and actions. Do we each seek to offer comfort, support, encouragement, Christian love and hospitality and can we graciously and humbly accept the same when it is offered to us?

I pray that we can.

Amen