

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.*

DIARY THIS WEEK

Tuesday	2nd. April	2.00 pm. Ecumenical Service of Praise and Prayer at Federation Residential Village
Wednesday	3rd. April	10.00 am. M.U. Prayers / Morning Prayer at St. Matthew's 1.00 pm. Lenten Study at St. Linus' Church
Thursday	4th. April	10.00 am. Playgroup at St. Linus' 10.45 am. Holy Communion at Colton Close Aged Care Facility
Friday	5th. April	11.00 am. Lenten Study group at St. Matthew's <i>School Term 1 ends</i>
Saturday	6th. April	10.00 am. Craft room and Secondhand Books room open for browsing & sales.
Daylight Savings ends - please turn your clocks back one hour, before you go to bed		
Sunday LENT 5	7th. April	9.00 am. Eucharist at St. Linus' 10.30 am. Eucharist at St. Matthew's 12.30 pm. Lenten Study at St. Matthew's 5.00 pm. Newcomers Church at St. Linus'

LOOKING AHEAD

- Saturday 13th. April - Working Bee at St. Matthew's
- Sunday 14th. April - PALM SUNDAY
- Thursday 18th. April - MAUNDY THURSDAY
- Friday 19th. April - GOOD FRIDAY
- Sunday 21st. April - EASTER DAY
- Saturday 4th. May - Secondhand Books & New Craft items on sale



at St. Matthew's

The Anglican Parish of Glenroy / Hadfield / Merlynston



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

St. Linus'
Cnr. Glyndon &
Delta Aves.
Merlynston



PARISH PRIEST: The Reverend Jo-Anne Wells

Phone: 9306 9528

Mobile: 0414 822 095

Email; priest@matthewlinus.org.au

HONORARY 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



**Fourth Sunday
in
Lent**

**31st. March
2019**

Laetare Sunday

Mothering Sunday

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,

Sentence: God has reconciled us to himself through Christ, and given us the ministry of reconciliation.
2 Corinthians 5: 18;

Collect: God of compassion, you are slow to anger, and full of mercy, welcoming sinners who return to you with penitent hearts: receive in your loving embrace all who come home to you, and seat them at your bountiful table, that, with all your children, they may feast with delight on all that satisfies the hungry heart. We ask this in the name of Jesus Christ our Saviour, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Readings

Joshua 5. 9–12;

After the Israelites had crossed over the Jordan river, The LORD said to Joshua, 'Today I have rolled away from you the disgrace of Egypt.' And so that place is called Gilgal to this day. While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

Psalms 32;

- 1 Blessed are those whose sin is forgiven;
whose iniquity is put away.
- 2 Blessed are those to whom the Lord imputes no blame;
and in whose spirit there is no guile!
- 3 For whilst I held my tongue;
my bones wasted away with my daily complaining.
- 4 Your hand was heavy upon me day and night;
and my moisture was dried up like a drought in summer.
- 5 Then I acknowledged my sin to you;
and my iniquity I did not hide.
- 6 I said, 'I will confess my transgressions to the Lord';
and so you forgave the wickedness of my sin.

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.



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.



- 7 For this cause shall everyone that is faithful make their prayer to you in the day of trouble;
and in the time of the great water-flood, it shall not come near them.
- 8 You are a place to hide me in;
you will preserve me from trouble;
you will surround me with deliverance on every side.
- 9 'I will instruct you, and direct you in the way that you should go;
I will fasten my eye upon you, and give you counsel.
- 10 'Be not like horse or mule, that have no understanding;
whose forward course must be curbed with bit and bridle.'
- 11 Great tribulations remain for the ungodly;
but whoever puts their trust in the Lord, mercy embraces them on every side.
- 12 Rejoice in the Lord, you righteous, and be glad;
and shout for joy, all you that are true of heart.

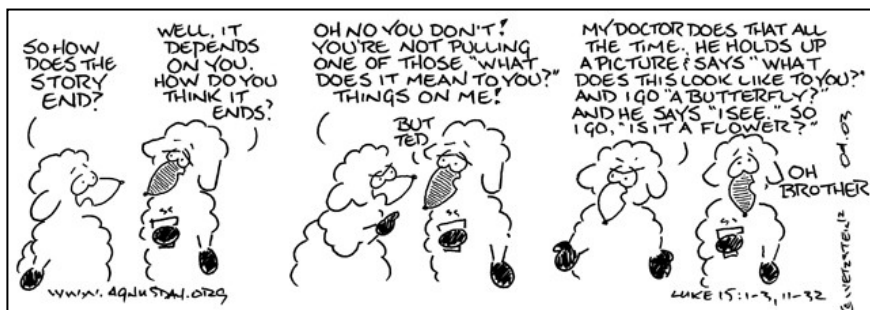
2 Corinthians 5. 16–21;

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

GOSPEL Luke 15.1–3, 11b–32;

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, 'This fellow welcomes sinners and eats with them.' So he told them this parable: 'There was a man who had two sons. The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them. A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, "How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.'" So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." But the father said to his slaves, "Quickly, bring out a robe – the best one – and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!" And they began to celebrate. Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, "Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound." Then he became

angry and refused to go in. His father came out and began to plead with him. But he answered his father, "Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!" Then the father said to him, "Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found."



LENT 4

Laetare Sunday

Mothering Sunday

24th. March 2019

RE-MEMBERING GRACE

This is one of the greatest parables Jesus told and a much loved short story. It is a tale for every phase of our life: for our wandering youth, our staid middle age, and our softened old age as we take the part of prodigal, older sibling, and loving parent. It is a story of rebellion and of a love that puts us back together in spite of ourselves and challenges us to live generously among those we might consider family.

Focus scripture:

Luke 15:1-3, 11b-32 Though the focus is often placed on the prodigal son, the central character is in many ways the father who has two difficult sons to attend: one son who wants to live a little, a lot, and right now, and another who has made duty and obedience his watchword. It was common practice to allow a son to receive his inheritance early while retaining some control of day-to-day decisions over the estate, so the request of the young son was not altogether unusual. Sadly he found himself unable to live up to the responsibilities of his new wealth and status and lost his way out in the world. He sank low enough to feed pigs before he realized that real life was back home with his family. Meek to the point where he would accept the role of a servant in his father's house he was instead greeted with a robe to signify the honour with which he was received, a ring to mark his authority within the household, and sandals for his feet to mark him as a son and not a slave or servant. The crowning glory was the celebration – good news for all except doubtless the fatted calf and certainly not for the older brother. Welcomed and received by the father who had watched and waited for him through anxious days and months, the younger son is referred to as "this son of yours" by his older brother; thus disowned and discarded in the jealous rage of one who had spent his time working and being dutiful. The father responds, "this brother of yours." How easy it is to deflect responsibility, to attribute blame, to break the familial ties both within our families and our church communities. The challenge Jesus presents is to faithful Jews who have played by the rule but do not know what to do with their brothers and sisters who have strayed from the straight

and narrow and not lived as they have. It is a call for warm hearts and deep emotions and an insight into the passion of God. Life and faith are not about just doing the right thing but about being in relationships that are real, good, and capable of bearing hurt and being put back together again.

Joshua 5:9-12 speaks of a new day when the past is rolled away. There is a fresh harvest of new food and a new chapter in their journey is unfolding. They no longer eat the manna of their desert wanderings but instead have come home to eat the food of their land. This is their celebration.

Psalms 32 underscores how God's forgiveness and restoration come as a gift. It also emphasizes the importance of opening ourselves to God, rather than hiding ourselves from God.

2 Corinthians 5:16-21 holds out the hope of a new creation in which we are not bound by past wrongs but bound instead to God in Christ and set free to be ourselves. Those who are reconciled have been brought back into a good and loving relationship with God and the past will not overwhelm the promise or the celebration.

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God's welcome intends to leave no one on the outside looking in. God provides the grace and welcome we need. In what ways have you been the receiving end and the giving end of such love and forgiveness? In what ways might our communities and the world be changed through our own ministries of re-remembering grace?

REFLECTION

**God, just as it can be our habit to break, to unbind,
to distance ourselves from those we love and from those who need us,
so it is your habit and your way to re-member us,
to draw us back together and to you,
and to enfold us in your everlasting arms. Amen.**

PRISON FELLOWSHIP EASTER BISCUIT BAKE is on again.

10 biscuits and an Easter Message are given to **ALL in prison** in Victoria each Easter ie **85,000 biscuits**

Please contact **Margaret Chambers** if you are happy to bake and/or have spare 2 litre or 4 litre plastic containers..

ALL biscuit ingredients must be listed on containers.

No nuts or peanut butter are allowed.

Because they will be re-packaged in plastic bags for distribution,
please don't make them crumbly

I am happy to pick up from you and deliver to the Prison Fellowship.

Deadline for pick up: Friday 5th April.

Please ring me on **9972 1410** or **0402 124 129** if you need more details

SUNDAY 7th. April at 5.00 pm. to 6.00 pm.

Informal service at St Linus'

corner Delta Ave & Glyndon Ave, Merlynston

No church experience necessary!

Includes a light meal in our community hall.

