

*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 THS WEEK



**Tuesday 24th. December 5.00 pm. All age CHRISTMAS EVE service, with a Eucharist at St. Linus'**

**Tuesday 24th. December 11.30 pm. MIDNIGHT MASS at St. Matthew's**

**Wednesday 25th. December 10.00 am. CHRISTMAS DAY Eucharist BIRTH of our LORD at St. Matthew's**

**Thursday 26th. December Boxing Day holiday**

**Saturday 28th. December HOLY INNOCENTS**

**Sunday 29th. December 9.00 am. Eucharist at St.Linus' First Sunday after Christmas 10.30 am. Eucharist at St.Matthew's,**

**Pew Leaflet Notices:**

*Please give to, or phone Glenda Owen,  
Or e-mail: - gonana7@bigpond.com - by 7.00 pm. Wednesday*

## 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



**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](http://www.matthewlinus.com)**

Honorary Lay Minister  
Glenda Owen 0448 821 218

Honorary Lay Parish Readers  
Bev. Lacock 9309 277  
Lois Erickson 0421 327 159  
Kerryn Pratchett 0409 306 818

### WELCOME

*At St. Linus' the service begins on page 119 of 'A Prayer Book for Australia' (green book)  
Hymns are found in 'Together in Song' (red book)  
At St. Matthew's the service can be followed on the screens.*

*Please join us for morning tea, following the service.*



*Wishing that this season  
of Advent fills your  
heart and home with  
peace and happiness!*

**FOURTH SUNDAY  
of  
ADVENT**

**22nd. December  
2019**

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

### 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.

### GLUTEN FREE COMMUNION WAFERS ARE AVAILABLE

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

**Sentence:** A virgin shall conceive and bear a son, and his name shall be called Emmanuel: God with us. Matthew 1. 23;

**Collect:** Gracious God, you chose the virgin Mary, by your grace, to be the mother of our Lord and Saviour, so fill us with your grace, that with her we may rejoice in your salvation, and in all things embrace your will; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever. **Amen.**

### READINGS

#### Isaiah 7. 10–16:

The LORD spoke to Ahaz, saying, 'Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven.' But Ahaz said, 'I will not ask, and I will not put the LORD to the test.' Then Isaiah said: 'Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.'

*for the Psalm - The Song of Mary (Magnificat) page 31 APBA;*

**My soul proclaims the greatness of the Lord;**

**My spirit rejoices in God my Saviour,**

**Who has looked with favour on his lowly servant;**

**from this day all generations will call me blessed.**

**The Almighty has done great things for me;  
and holy is his name.**

**God has mercy on those who fear him;  
from generation to generation.**

**The Lord has shown strength with his arm;  
and has scattered the proud in their conceit.**

### Archbishop Philip Freier's Christmas Message

#### MAKE THIS CHRISTMAS 'a little more extraordinary'

Our journey to Christ-mas, if it is well made, is to travel in God's time from the promise to the fulfilment. We start at the beginning, on Advent Sunday, with the promise of God. This is a promise that exceeds our expectation and arises not out of our worthiness but out of our need. This is the "sacred time" beginning of the journey. Unlike the linearity and measuredness of our usual reckoning of time, sacred time erupts into our ordinariness when we stop, pray and worship the God and Father of all. It comes into our life when we read Scripture as revelation to be received rather than as a puzzle to be solved. Sacred time calls us into the sharper anticipation of history reaching its fulfilment in the new heavens and the new earth when the Lord returns.

From the perspective of our usual grasp of time we can see the clarity of connections between Jesus' world and ours. Ever since Mesopotamia became the cradle of civilisation nearly 5000 years ago there have been conflicts and war in that region. And ancient Israel suffered in particular. The Bible chronicles the impact on God's people of the powers of the day, great and small. Whether Babylonians, Assyrians, Egyptians or Romans, moments of peace were soon overtaken by invasion and dispossession. Yet it was into this cauldron of trouble that God chose to place the hope of humanity as a helpless infant, Jesus, born of Mary in Bethlehem.

God's time and our time come together in the birth of Jesus. They seem like opposites yet come together in the birth of the Messiah in a remarkable way. In our time, we recognise the similarity. Our entry into the world that Jesus shares seems ordinary because we've all come into the world in this way. It doesn't matter who we are or what we will become, this same beginning is shared by all. In Jesus' birth it is also truly extraordinary because this act of God's vulnerability is unprecedented in human history before or since. God was showing through the birth of his son that everything was risked, with the benefits only accruing to people like us. Jesus also promises that as we share his birth so we are also able to share his death and his life in eternity.

"People like us" were certainly there at the time. Faithful Mary and Joseph, raging Herod, marvelling shepherds, the persistent sages from the East. All of them share something in common with us too. At our best and at our worst, the gift of Christmas is present for us in our time as much as theirs. Risking all and changing everything about what it means for us to have a life renewed in Christ is God's gift to us then and now. If you are tired of the ordinary, make your Christmas a little more extraordinary this year. Reflect on what the Father of all Creation was doing through the birth of Jesus, enter the mystery of his life at a service of Christmas worship. Sing some Christmas carols with your friends and family, go to the core of the gift in its simplicity and awesomeness. Slow down and read the Bible and let it speak to you to your situation and to your world. Let the Scriptures speak to you through the Spirit.

Praise God this Christmas and every Christmas, for on that day is born the hope of the nations, Jesus our Lord and Saviour.

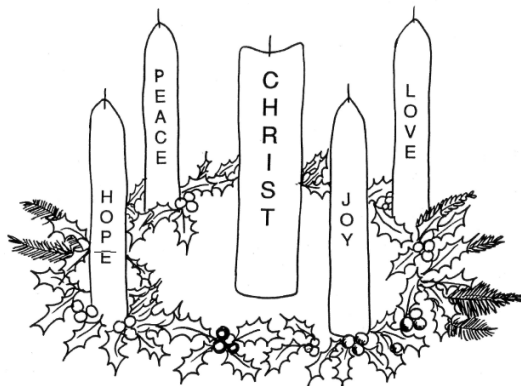
Have a blessed Christmas.  
Dr. Philip Freier

# Nativity Word Search

C A N O I T A V L A S D N S H S  
 Q S H E P H E R D S R F A L L U  
 R A T S A M T S I R H C T E J S  
 N E M E S I W S H E E P I G O E  
 J G N I K M A R Y G I U V N S J  
 M O S Y I H X Q U R Q W I A E T  
 D O N K E Y R E G N A M T D P M  
 Z I L I N N K E E P E R Y O H F



angels  
 Christmas  
 donkey  
 innkeeper  
 Jesus  
 Joseph manger  
 king Mary  
 nativity  
 salvation  
 sheep  
 shepherds  
 star  
 wisemen



**Casting down the mighty from their thrones;  
 and lifting up the lowly.  
 God has filled the hungry with good things;  
 and sent the rich away empty.  
 He has come to the aid of his servant, Israel;  
 to remember the promise of mercy.  
 The promise he made to our forebears:  
 to Abraham and his children for ever.**

## Romans 1. 1-7;

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord. Through Christ we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ, To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

## Matthew 1. 18-25;

The birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, 'Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.' All this took place to fulfil what had been spoken by the Lord through the prophet: 'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,' which means, 'God is with us.' When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.



**ADVENT 4**  
**22nd. November 2019**

**EMMANUEL: GOD WITH US**

In this final Sunday of Advent, themes of longing and belonging, the importance of dreams, and our need of a saviour all emerge, as our focus passage tells the story of Jesus' birth from Joseph's point of view.

**Focus scripture**

**Matthew 1:18–25** The gospel accounts of Jesus' birth differ in their emphases. Mark skips any birth story, Luke highlights Mary, whereas Matthew features Joseph as the primary actor. Like Mary, Joseph must trust God with the loss of his life as he knew and imagined it and lean into an entirely new way of being. Theologians and Christian communities through the centuries have always struggled with how to hold Joseph, husband of Mary. It feels awkward – Matthew makes clear in the preceding passage that only via Joseph is Jesus the son of David, and without Davidic lineage, the power of Jesus as the messianic fulfilment of the Hebrew Scriptures falls apart. To say Joseph is Jesus' father is awkward in light of the birth stories that suggest the Holy Spirit is responsible for the birth. Some biblical commentators have solved this paternity paradox by concluding that Matthew must be presuming that the Christmas miracle included not only Mary's pregnancy by the Holy Spirit, but also, inexplicably, the incorporation of Jesus into Joseph's family. Joseph naming Jesus is a clue; in that time, it was customary for mothers to name their babies. What matters for Matthew is that Jesus fulfills scripture by coming from the Davidic line, and that Jesus is unquestionably divine as well as human. It is important to remember that in Jesus' time (and in many cultures and traditions today), naming the people from whom we came gives clues to our very essence, the kind of person we are, even the sort of occupational talents we will innately possess. But indeed, one part of the Christian story is the upending of the constraints of heritage. **Romans 1:1–7** illustrates this beautifully – even Gentiles are "called to belong to Jesus Christ" and "called to be saints." In other words, the new reality Jesus introduces is universal access to God's family. Besides lineage, another piece of worldview that differed so much between Jesus' time and now was the place of dreams. Then, dreams were considered a legitimate channel by which God revealed divine will to individuals. The church fathers wrestled with what to make of dreams. Tertullian asked how one can tell whether a dream comes from the devil or from God, and Synesius of Cyrene distinguished between ordinary, unimportant dreams and those sent by God as warnings or prophecies. In our time, Carl Jung named the critical connection between our dreams and our sense of God, and the difference between "big dreams" and smaller dreams. Joseph had a big dream, and he heeded it. Despite it leading him to defy convention and risk social and economic disaster, Joseph trusted God. The readings from the Hebrew Scriptures this week suggest other impulses that we might imagine stirred in Joseph as he made the critical decision to stand with Mary and name the Son of Humanity, the Liberator born among us. In **Isaiah 7:10–16** we hear encouragement from the prophet that we "weary mortals" should stay vigilant, and keep the faith that even though storms and wars may be ahead, God is so faithful that a child will be born and named God-with-Us.

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At the end of our Advent journey a Saviour is born. As we think anew about our dreams, our sense of belonging to God's family, and the mysteries and miracles of the Holy Spirit, may we also consider, as we approach the manger, the ways we need a saviour. From what are we saved? For what are we saved?

**REFLECTION**

**Giver and receiver of life, hear my thoughts and form my words.**

**Turn my anxieties into comfort and embrace for those I love.**

**O God, you are the closest and most familiar and yet the most unknown.**

**Take this life narrowed by what is known and open to me a new way of being.**

**Lead me into the depth and breadth of love. Amen.**



**CHRISTMAS MARKET**

which was held in Wiseman House Garden 7th. December

Results are -

Plants	\$ 34.50
Bric-a-Brac	\$ 50.30
Sausage Sizzle	\$110.25
Christmas items	\$178.95
Craft Room	\$210.00
Stall Hirer	\$ 40.00
Book Room	\$173.50
	\$797.50

THANK YOU to all who contributed to this Fund-raising event,  
by helping on the day, and/or contributing, in particular, Christmas items to sell.

**And thank you** to all who contributed to, or attended the CAROLS in the GARDEN,  
on Saturday 14th. December. Thank you mostly to Rev'd Jo-Anne for initially  
contacting the ministers of other Churches,  
meeting with them and planning and co-ordinating the event.

\$388.50 was donated for the Bushfire Appeal.  
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A copy of the following letter -  
**Newman Christmas letter - every blessing for Christmas and 2020**

Is on the noticeboard at each Centre for all parishioners to read.