

CHILD SAFETY

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.*

PARISH BANK ACCOUNT DETAILS

Although the Church building is not open for services or prayer, due to Government restrictions to curb the spread of the Corona Virus,

WE ARE THE CHURCH

OUR HEARTS ARE OPEN TO GOD AND EACH OTHER

please consider the continuation of your Stewardship giving by Direct Debit - Indue Ltd. BSB 703122 Account 05004414

Readings during Holy Week

	Holy Communion	Morning Prayer	Evening Prayer
Monday	Isaiah 42.1-9; Psalm 31. 9-18; Hebrews 9. 11-15; John 12. 1-11;	Psalm 21; Lamentations 1. 1-12; Mark 11. 27-12.12 OR John 14;	Psalm 25; Lamentations 2. 8-19; 2 Corinthians 5. 14-21;
Tuesday	Isaiah 49. 1-7; Psalm 71. 1-14; 1 Corinthians 1.18-31; John 12. 20-36;	Psalm 27; Lamentations 3. 1-18; Mark 12. 13.34; OR John 15. 1-16a;	Psalm 69. 1-21; Lamentations 3. 40-51 Philippians 3. 7-16;
Wednesday	Isaiah 50.4-9a; Psalm 70; Hebrews 12. 1-3; John 13. 21-32;	Psalm 88; Isaiah 63. 1-9; Mark 12. 35-13.2; OR John 16. 4b-33;	Psalm 31; Jeremiah 11. 18-20; 1 Peter 2. 19-25;
Maundy Thursday	Exodus 12.1-4, 11-14; Psalm 116. 1-2, 11-18; 1 Corinthians 11. 23-26; John 13. 1-17; 31b.-35;	Psalm 55 Leviticus 16. 2-24; Mark 14. 1-11; OR John 17;	Psalm 136; Exodus 24. 1-11; Colossians 2. 8-15;
GOOD FRIDAY The Atonement Readings	Isaiah 52. 13-53. 12; Psalm 22; Hebrews 4. 14-16, 5. 7-9 John 18.1 –19. 42;	Psalm 40; Genesis 22. 1-18; Mark 15. 21-41;	Psalm 142; Lamentations 5. 15-22; Hebrews 9. 11-26;
Saturday	Job 14. 1-14; Psalm 31. 1-8; 1 Peter 4. 1-11; Matthew 27. 57-66;	Psalm 30; Genesis 2. 1-3; Mark 15. 42-47; Or John 19. 38-42;	Psalm 31. 21-27; Micah 7. 14-20; Hebrews 4. 1-11;

The Anglican Parish of Glenroy / Hadfield / Merlynston



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

with

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



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Glenda Owen 0448 821 218

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Bev. Lacock 9309 2775
Lois Erickson 0421 327 159
Kerryn Pratchett 0409 306 818

WELCOME

During this time of online services,

*Please feel free to follow along if you have a prayer book at home.
The service begins on page 119 of A Prayer Book for Australia*

PALM SUNDAY

5th. April 2020



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.

LITURGY OF THE PALMS

Psalm 118. 1-2, 19-29; Matthew 21. 1-11;

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.**

LITURGY OF THE PASSION

Isaiah 50. 4-9a;

The servant of the LORD said: The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he awakens – awakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty

Psalm 31. 9-16;

R R I have trusted in you. You are my God.

- 9 Have mercy on me, O Lord, for I am in trouble;
my eye is consumed with sorrow, and also my throat and my belly.
- 10 For my life is wasted with grief, and my years with sighing;
my strength fails me because of affliction, and my bones are consumed. **R R**
- 11 I have become a reproach to all my enemies and even to my neighbours,
a dismay to those of my acquaintance; when they see me in the street they avoid me.
- 12 I am forgotten like the dead, out of mind;
I am as useless as a broken pot. **R R**
- 13 For I have heard the whispering of the crowd;
fear is all around; they put their heads together against me; they plot to take my life.
- 14 But as for me, I have trusted in you, O Lord.
I have said, 'You are my God.
- 15 My times are in your hand; rescue me from the hand of my enemies,
and from those who persecute me.
- 16 Make your face to shine upon your servant,
and in your loving-kindness save me.' **R R**

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.

PASSION

Short reading Matthew 27. 11-54;

(FOR Long reading Matthew 26.14 – 27.66)

(Please find in your own Bible)

Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, 'Do you not hear how many accusations they make against you?' But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, 'Whom do you want me to release for you, Barabbas or Jesus who is called the Messiah?' For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgement seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!' So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' Then the people as a whole answered, 'His blood be on us and on our children!' So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, 'Hail, King of the Jews!' They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son." The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

