

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

Monday in Holy Week	15th. April	7.00 pm. Tenebrae at St. Linus'
Tuesday in Holy Week	16th. April	7.00 pm. Service at St. Matthew's
Wednesday in Holy Week	17th. April	10.00 am. Stations of the Cross at St. Matthew's
Thursday in Holy Week MAUNDY THURSDAY	18th. April	10.45 am. Holy Communion at Colton Close Aged Care Facility 7.30 pm. Foot Washing & Institution of the Lord's Supper with Bp. Kate at St. Matthew's
GOOD FRIDAY	19th. April	10.00 am. Veneration of the Cross at St. Linus'
EASTER DAY	21st April	6.00 am. Lighting of the New Fire & Eucharist at St. Matthew's 9.00 am. Lighting of the New Fire & Eucharist at St. Linus' 10.30 am. Eucharist at St. Matthew's

LOOKING AHEAD

- Saturday 27th. April - 10.00 am. Parish Council at St. Linus'
- Saturday 4th. May - Book & Craft rooms open for sales at St. Matthew's
- Saturday 18th. May - Card Making Workshop at St. Matthew's

The Anglican Parish of Glenroy / Hadfield / Merlynston



St. Matthew's with
Glenroy / Hadfield

St. Linus'
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



Sixth Sunday
in Lent

PALM SUNDAY

Sunday
of the Passion

14th. April
2019

WELCOME

**THE SERVICES THIS MORNING WILL COMMENCE OUTSIDE
IN THE FRONT GROUNDS OF THE CHURCH
WITH THE LITANY AND PROCESSION OF PALMS**

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.

GLUTEN FREE COMMUNION WAFERS ARE AVAILABLE

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

**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

Liturgy of the Palms -

Psalm 118. 1-2, 19-29;

Gospel Luke 19.28-40

Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, 'Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, "Why are you untying it?" just say this, "The Lord needs it."' So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, 'Why are you untying the colt?' They said, 'The Lord needs it.' Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, 'Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!' Some of the Pharisees in the crowd said to him, 'Teacher, order your disciples to stop.' He answered, 'I tell you, if these were silent, the stones would shout out.'

LITURGY OF THE PASSION

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;

LENT REFLECTIONS from ANGLICAN OVERSEAS AID

An Armchair Pilgrimage

Journey's End

At the end of a journey there is often a sense of real accomplishment and joy.

During Lent, we accompany Christ on his journey toward the Cross. That journey is hard and humbling. We can scarcely comprehend that Jesus walks his lonely and tortured path in selfless love for us.

As Christians, we know that the story does not end in death and abandonment on Good Friday, but in glory on Easter Morning. On that day we behold the joy of resurrection, a powerful symbol for all of us. As pilgrims we learn that we are called to pick up our cross and follow Jesus. This can be challenging, lonely, and full of uncertainty. And yet a serious personal faith is never one of convenience or short-cuts. It is about faithfully serving the Risen Christ.

As you reflect back on the journey of Lent, what has God impressed upon you this year? Has anything changed for you? Does the image of the Risen Lord inspire you in some particular way for the present or the future?



MISSION NEWS

ANGLICAN OVERSEAS AID

Suffering love at Easter

aoa@anglicanoverseasaid.org.au

ACT FOR PEACE

Donate to help a farming family in Zimbabwe OR
Donate toward children's clothing pack or emergency food rations to a Syrian family.

www.actforpeace.org.au

Locked Bag Q199, QUEEN VICTORIA BUILDING,
NSW 1230, Australia

ANGLICAN BOARD OF MISSION

Giving envelopes available in the Narthex at St. Linus' and St. Matthew's

BIBLE SOCIETY

'Sower' newsletter

Donation request toward - Literacy skills for women in Pakistan; Trauma healing in Syria; Translating the Bible into Indochina language.

NOTICES

COLTON CLOSE AGED CARE FACILITY

Assistance is needed with the residents please, at the service of Holy Communion at Colton Close on Maundy Thursday 18th. April, from 10.00 am. to approx. 11.30 am. Please tell Glenda that you can come.

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WORKING BEES

are an occasion when parishioners come together to carry out communal work to maintain the buildings and grounds of St. Matthew's and St. Linus'

Thank You to all who helped yesterday at St. Matthew's

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GAVIN'S FAREWELL GIFT

Sunday 24th March we said farewell to Gavin Hanford. He commenced Sunday 31st March in his student placement. On behalf of the parish the vicar presented Gavin with the gift of a book voucher. Theological books are very expensive and a struggle for most students to access if not purchasing.

If you would like to contribute to the gift there will be a retiring collection over a couple of Sundays. Excess funds received will be given to him in the form of additional book vouchers.

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

Pew Leaflet Notices:

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

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, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Readings

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 wakens – wakens 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

Psalms 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. **R R**
- 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 Gospel - Luke 22.14 - 23, 56; or Luke 23. 1-49;



PALM / PASSION SUNDAY

14th. April 2018

Focus scripture

Palm Sunday, also observed as Passion Sunday, sets the stage of contrast that is Holy Week: Jubilant crowds hail Jesus as God's chosen one; angry crowds call for Jesus' execution. Jesus' willingness to stand against the powers of his time can guide Christians today, but the cost can be high. Perhaps the church should make the "Cere-mony of Palms" a "Festival of Disrobing." We celebrate the palm parade. Yet there is also a sense of uncovering, a sense of Jesus' pending nakedness and vulnerability on the cross. It also stirs echoes for hearers. Zechariah's promise of a king in David's line "humble and riding on a colt" (Zechariah 9:9) combines with the story of David dancing naked in joy alongside the triumphant entry of the Covenant Box (2 Samuel 6:14-16).

Palm Sunday marks the point of no return for Jesus. When he gave no excuse for direct Roman action, Jerusalem's Jewish elites were forced to find another way to silence him. The story shows what made Jesus so dangerous in their eyes. Bad enough that he entered the city in a way calculated to whip up Messianic fervour – when Jesus focused his central attack not on the palace but on the temple, he threatened the heart of Jewish self-identity.

Mark's version suggests that allies are already waiting for Jesus; supporters the disciples know nothing about. The ignorance of the disciples is a consistent theme in Mark. Here they receive direct evidence of what John's gospel spells out, "I have other sheep in other flocks that you do not know." In the heart of the city that seeks his death Jesus had allies ready to prepare his way.

The implications for a baptized community are challenging. It is arrogant and dangerous to assume that we are the only chosen ones on the side of God's justice. Not only does God use those we may not know, but their role may be more crucial than our own. Mark includes other unique details: "a colt that has never been ridden" (v.2). Rural people know exactly how colts respond to the first who try to ride them. This is one more hint in Mark's narrative of a special bond between Jesus and animals; the colt carries him without protest. After a safe night in Bethany, Jesus returns ready for fury. The cursing of a fig tree (an echo of Habakkuk 3:17?) sets the tone for the ferocious assault on temple traders that seals Jesus' fate. Not only does he condemn the mixing of religion and commerce, Jesus is outraged that God's House of prayer for all nations (Mark 11:17, from Isaiah 56) has been closed off from its universal welcome. **Psalm 118**, a pilgrims' song, represents those who come to worship in the High Holy Days. Jesus believes with Isaiah that all are welcome, including foreigners, the disabled, children, women. "Who shall approach?" call out the guardians of the temple. "Those God invites!" we can reply.

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For many years, Australian churches hosted an ecumenical Palm Sunday Peace March, demanding an end to war with the same prayerful, universal welcome that Jesus sought in Jerusalem. Secular groups joined in, but those marches no longer take place. Could Christians recover the outrage of the Nazarene and live out our baptism by once again marching in solidarity with the whole creation on this day? We might find allies we never knew we had!

The early church was specific about the need for ritual disrobing; it was central to the sacrament of baptism, when those adopted into the household of Christ rose from the water to receive new robes that marked their new identity. What would it take for our cynical times to get so excited about the faith that we would strip off all that inhibits? The challenge of Jesus was not for his own time only. In this climax of the Lenten season, we are called to walk with Christ into the valley of the shadow of death and see it as gates of life.

REFLECTION

**Thank you, Creator God, for the epiphanies you give us,
generated from our recognition of your expansive
and inclusive love for us, and for all creation.**

**Teach us to serve you and one another as wise ones
following the direction of your light. Amen.**

