

*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

#### WEEK OF PRAYER FOR CHRISTIAN UNITY ( until Pentecost eve )

Wednesday 5th. June 10.00 am. Eucharist at St. Matthew's

Thursday 6th. June 10.00 am. Playgroup at St. Linus'  
10.45 am. Holy Communion at Colton Close Aged Care Facility

Friday 7th. June 11.00 am. Gospel Reflection group at St. Matthew's

Sunday 9th. June 9.00 am. Eucharist at St. Linus'  
DAY of 10.30 am. Eucharist at St. Matthew's,  
PENTECOST

### LOOKING AHEAD

Sunday 9th. June - PENTECOST

Wednesday 12th. June - Eucharist at St. Matthew's and Mothers' Union Deanery gathering - M U Executive speakers - MULOA  
11am.-12.30pm. & 1 pm.-2.30pm. Listening, Observing, Acting  
All Welcome - BYO Lunch - Tea & Coffee supplied

Saturday 15th. June - Working Bee at St. Matthew's  
- Card Making Workshop at St. Matthew's

### Pew Leaflet Notices:

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

## 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](http://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



## SEVENTH SUNDAY of EASTER

Sunday after the  
Ascension

2nd. June  
2019

PLEASE TURN OFF YOUR MOBILE PHONE BEFORE THE SERVICE COMMENCES.  
THANK YOU

### 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:** Believe in the Lord Jesus Christ, and you will be saved. Acts 16. 31;

**Collect :** Almighty God, whose blessed Son before his passion prayed for his disciples, that they might be one, as you and he are one: grant that your Church, being bound together in love and obedience to you, may be united in one body by the one Spirit, that the world may believe in him whom you have sent, your Son Jesus Christ our Lord; who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

**Readings**

**Acts 16.16-34;**

One day, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, 'These men are slaves of the Most High God, who proclaim to you a way of salvation.' She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, 'I order you in the name of Jesus Christ to come out of her.' And it came out that very hour. But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the market-place before the authorities. When they had brought them before the magistrates, they said, 'These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe.' The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks. About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, 'Do not harm yourself, for we are all here.' The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, 'Sirs, what must I do to be saved?' They answered, 'Believe on the Lord Jesus, and you will be saved, you and your household.' They spoke the word of the

**PLEASE COME AND HELP**

**WITH THIS MUCH NEEDED FUNDRAISER**



**SATURDAY**

**6th. July 2019**

**9.00 am. to Noon**

**in Wiseman House & Church Grounds  
cnr. Widford St. & Melbourne Ave. Glenroy**

**COME BROWSE**

**Secondhand Books**

**New Craft  
& Bric-a-Brac**

**COME BUY**

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

heaven	Jesus	Father
believe	world	perfection
gift	glory	foundation
righteous	name	love

## TRIVIA AFTERNOON FOR GLENROY COLLEGE CHAPLAINCY

A great fun way to spend a 'bleak' autumn Sunday afternoon.  
'Matts Mates' won, again.

**TODAY - SUNDAY 2nd. June 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.



and 1st, Sunday of each month

### ALL WELCOME

**WEDNESDAY 12th. JUNE 2019**

M U Deanery / Regional Day gathering at St. Matthew's

10.00 am. Eucharist

followed by M U Executive speakers -  
Listening, Observing, Acting

11am.-12.30pm. & 1 pm.-2.30pm.

BYO Lunch - Tea & Coffee supplied



### FREE FORUM

to explore implications of

**LEGALISED ASSISTED DYING ACT**

**St. Thomas' Anglican Church 44 Station St. Burwood**

**7.30 pm. Wednesday 19th. June 2019**

For more information please speak to Marie Brennan

A young friend of Marie Brennan is collecting empty Aluminium drink cans.  
The money raised from selling the cans he gives to a charity.

PLEASE SAVE EMPTY ALUMINIUM CANS  
**DO NOT CRUSH THE CANS**

There will be a collection bag or box in Narthex at St. Matthew's

Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

### Psalm 97;

- 1 The Lord is king; let the earth rejoice:  
**let the multitude of islands be glad.**
- 2 Clouds and darkness are round about him:  
**righteousness and justice are the foundation of his throne.**
- 3 Fire goes before him:  
**and burns up his enemies on every side.**
- 4 His lightnings light the world:  
**the earth sees it and quakes.**
- 5 The mountains melt like wax before his face:  
**from before the face of the Lord of all the earth.**
- 6 The heavens have proclaimed his righteousness:  
**and all peoples have seen his glory.**
- 7 They are ashamed, all those who serve idols and glory in mere nothings:  
**all gods bow down before him.**
- 8 Zion heard and was glad, and the daughters of Judah rejoiced:  
**because of your judgements, O God.**
- 9 For you, Lord, are most high over all the earth:  
**you are exalted far above all gods.**
- 10 The Lord loves those that hate evil:  
**the Lord guards the life of the faithful,  
and delivers them from the hand of the ungodly.**
- 11 Light dawns for the righteous:  
**and joy for the true of heart.**
- 12 Rejoice in the Lord, you righteous:  
**and give thanks to his holy name.**

### Revelation 22. 12-21;

'See, I am coming soon; my reward is with me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end.' Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates. Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and everyone who loves and practises falsehood. 'It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star.' The Spirit and the bride say, 'Come.' And let everyone who hears say, 'Come.' And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift. I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book; if anyone takes away from the words of the book of this prophecy, God will take away that person's share in the tree of life and in the holy city, which are described in this book. The one who testifies to these things says, 'Surely I am coming soon. Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all the saints. Amen.'

### Gospel John 17. 20-26;

'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in

them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. 'Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.'

**Seventh Sunday of Easter  
( Sunday after the Ascension )  
2nd. June 20**

**LIBERATING LOVE**

Here is a story of freedom. Yet, while we may be tempted to focus simply on the freedom brought to Paul and Silas from prison, there are other freedoms: freedom from slavery for the girl; freedom into new life for the jailer and family. It is the bringing of these freedoms that speak into how we choose to live our lives.

**Focus scripture**

There are two ways in which **Acts 16:16-34** can be read; neither is exclusive of the other. The miraculous freedom given to Paul and Silas because of the earthquake can offer an illustration of the power of God. It is encouraging for the believers who find themselves in difficult places because of their faith. One response could be to take advantage of the earthquake – is it divinely sent? We are not told that. Instead, however, Paul and Silas choose to stay, thus sparing the jailer from certain death as punishment for letting them go. Their witness seems to say, "we're sparing your life because that's what Jesus would do." Yet this is not always an option, especially for those who are imprisoned for their faith or bound up in other forms of imprisonment because of less formal oppression such as unhealthy marriages, abusive relationships, bullying at school or work, and so on. Another option is to read this story as one where many of the characters are in need of some kind of freedom: Paul and Silas, of course, but also the slave girl, and her owners, and the ones who accuse and imprison. This is a gospel that says to the slave girls, "your imprisonment is not inevitable." It is one that witnesses to God's realm and says, "you do not have the power over people. Love has that power." To the accusers and persecutors the gospel says, "you cannot imprison or chain the truth: the truth will always be set free." Paul and Silas experience a gospel that affirms what they have learned about the way of God: it is radically different from that of the world, and calls forth from us actions that defy the powers of the world. Rather than staying enemies with their jailer they move beyond that, practicing the love and forgiveness that Christ demonstrated; it is this love alone that can change the world. The gospel is ready to set us free from a politic and policy that binds people into fear and prejudice.

The power of God expressed in **Psalms 97** points toward the same kind of freedoms, proclaiming that righteousness and justice are the foundations of God's "throne." God's power is not expressed in arrogant rule, but in a passion for fairness. God brings a new kind of relationship to the world and each other as the light dawns for the righteous and joy for the upright of heart. The power of **Revelation 22:12-21** is not in the drama but in the invitation given to follow in this way of new life and freedom with the One who is the beginning and the end. We are offered the daring invitation to participate in the Spirit's new realm by drinking the water of life, offered as a gift. Despite the violence of the times of Revelation, come now and take that drink and show this new era in its dawning. This is reiterated in **John 17:20-26**. Jesus' prayer for the community defines this new freedom as a life in relationship with God.

While the story in Acts 16:16-34 might be known by many as the divine jail break, it is a much bigger story. Nor is it a story only about the main characters. Rather the story is about a liberating love experienced by the unnamed, peripheral characters. It is a gospel not for the few but for the many, a story not just for the well-known but for the unknown also. The freedom God offers is radical. It changes our way of living, and our way of viewing God, who "rules" in a way so different from the world that we cannot help but sit up and take notice. Abuses of human worth still occur, still arise unscheduled. The Spirit beckons our ministry in all situations. What testimony can you bring of the Spirit's activity in freeing you or your community from captivity or bondage?

**REFLECTION**

**May we not hold silence but speak out.  
May we find in our throats the words of compassion and peace  
for those whose voices have been taken away.  
May we be a community that lives the story of those the world has silenced,  
for this is your story we tell, of justice and resurrection. Amen.**

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**WE WELCOME THROUGH THE HOLY WATERS OF BAPTISM**

at St. Matthew's today

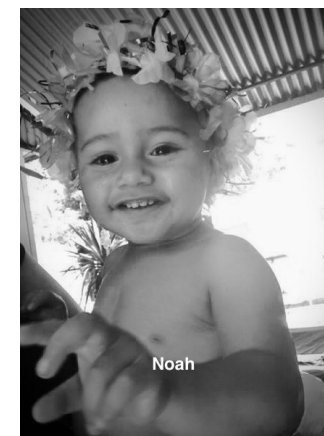
Jacob Gary Keig,

Noah K Hope,

Correy Vivian Robert Hope



Jacob



Noah



Correy

Please pray for their parents  
Ellena, Matthew, Janelle, Correy & Rosemary  
and Godparents Luke, Isabella, Ethan, Lavinia, Jeremy & Fatma  
as they promise to love and raise them in the faith of the church.  
Let us rejoice with them.