

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 8th. May  
*Julian of Norwich,, holy woman and mystic (d.1417)*

Wednesday 9th. May 10.00 am. Eucharist at St. Matthew's  
1.30 pm. Home Group at Merlynston

Thursday 10th. May 10.00 am. Playgroup at St. Linus'  
**ASCENSION DAY** 11.15 am. Reserved Sacrament at Plumpton Villa  
Aged Care Facility

Friday 11th. May 11.00 am. Gospel Reflection group at St. Matthew's

Sunday 13th. May 9.00 am. Eucharist at St.Linus'  
*Easter 7* 10.30 am. Eucharist at St.Matthew's  
12.30 pm. Confirmation Preparation at Vicarage

### LOOKING AHEAD

**BISHOP'S VISIT** 24th June 2018  
10.00 am. at St. Matthew's

This will be Bishop Philip's last visit to the parish prior to his retirement later in the year.  
Please mark this date in your diary.

#### **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 3046

with

St.Linus'  
cnr. Glyndon Ave.  
& Delta Ave.  
Merlynston



PARISH PRIEST: The Reverend Jo-Anne Wells  
Phone: 9306 9528  
Mobile: 0414 822 095  
Email; priest@matthewlinus.org.au

PARISH WEBSITE - [www.matthewlinus.com](http://www.matthewlinus.com) please note the change

Honorary Lay Pastoral Minister  
Glenda Owen 0448 821 218

Honorary Lay Parish Readers  
Bev. Lacock 9309 2775  
Lois Erickson 0421 327 159

**PLEASE TURN OFF YOUR MOBILE PHONE BEFORE  
THE START OF THE SERVICE. Thank You**

Love one  
ANOTHER  
as I have  
LOVED  
you  
-JOHN 15:12

**Sixth Sunday  
of  
Easter**

**6th. May  
2018**

#### **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.

**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**

**Sentence:** Jesus said, “you did not choose me, but I chose you. And I appointed you to go and bear fruit. John 15. 16;

**Collect:** Loving God, your Son has chosen us and called us to be his friends; give us grace to keep his commandments, to love one another, and to bear fruit which will abide; through him who is the true vine, the source of all our life, Jesus Christ our Lord. **Amen.**

**Readings**

**Acts 10. 44–48;**

While Peter was speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, ‘Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?’ So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

**Psalms 98;**

- 1 O sing to the Lord a new song,  
**for he has done marvellous things.**
- 2 His right hand and his holy arm;  
**they have got him the victory.**
- 3 The Lord has made known his salvation;  
**he has revealed his just deliverance  
in the sight of the nations.**

**For those who recently learned about St Athanasias and the debate in the early church surrounding the humanity & divinity of Jesus:**

*Athanasius is remembered on 3rd. May in Anglican Lectionary*

*This ditty was written to go with the tune  
“Supercalafragalisticexpialadocius.”*

*Chorus:*

*Um diddle diddle diddle um diddle ay Um diddle diddle diddle um diddle ay\*  
Superchristological and Homoousiosis  
Even though the sound of them is something quite atrocious  
You can always count on them to anathemize your Gnosis  
Superchristological and Homoousiosis*

*Now Origen and Arius were quite a clever pair.  
Immutable divinity made Logos out of air.  
But then one day Saint Nicholas gave Arius a slap,  
and told them if they can't recant, they ought to shut their trap!  
Chorus*

*One Prosopon, two Ousia are in one Hypostasis.  
At Chalcedon this formula gave our faith its basis.  
You can argue that you don't know what this really means,  
But don't you go and try to say there's a "Physis" in between!  
Chorus*

*Now freedom and autonomy are something to be praised,  
But when it comes to human sin, these words must be rephrased,  
For Pelagius was too confident that we could work it out—  
And Augustine said “massa damnata” is what it's all about.  
Chorus*

*Heresies are arguments that you might find attractive,  
But just remember in this case the Church is quite reactive.  
So play it safe and memorize these words we sing together,  
'Cause in the end you'll find, my friend, that we may live forever.*

*Note: homoousios is Gk for ‘essence’ or substance  
gnosis = understanding or knowledge*

*Source: <http://ralphmiltonsrumors.blogspot.com/2008/09/preaching-materials-for-september-14.html>*

**Saturday 2nd. June 2018**

**9.00 am. — Noon**



## **CAR BOOT SALE**

**Please bring your unwanted goods in your car boot**

**\$15 per car**

**Enquiries and Book a space,**

**Ph. Colleen 0438 673 779**

**also**



## **GARAGE SALE**

**BOOKS**

**CRAFT**



**at St. Matthew's Anglican Church**

**Cnr. Widford St. & Melbourne Ave. Glenroy**

- 4 He has remembered his mercy and faithfulness toward the house of Israel;  
**and all the ends of the earth have seen the salvation of our God.**
- 5 Shout with joy to the Lord, all the earth;  
**break into singing and make melody.**
- 6 Make melody to the Lord upon the harp;  
**upon the harp and with the sounds of praise.**
- 7 With trumpets and with horns;  
**cry out in triumph before the Lord, the King.**
- 8 Let the sea roar, and all that fills it;  
**the good earth and those who live upon it.**
- 9 Let the rivers clap their hands,  
**and let the mountains ring out together before the Lord.**
- 10 For he comes to judge the earth.  
**he shall judge the world with righteousness;  
and the peoples with equity.**

### **1 John 5. 1-6;**

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God? This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.

### **GOSPEL John 15. 9-17;**

Jesus said to his disciples: 'As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete. This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.'



**EASTER 6**  
**6th. May 2018**

**THE GREAT DANCE**

In the focus passage for this week from the gospel of John, Jesus call his followers his friends. There are no grades of friendship, and no rules; everyone is in. It's that simple. That is the message in the Acts passage too; the community of faith is a shelter and a home for everyone, no questions asked.

**Focus scripture**

In **John 15:9–17** Jesus calls his disciples into a great dance. They are to love each other as Jesus has loved them, and Jesus has loved them like God has loved him. If we want to know what it means to love we must see how Jesus loves us and how God loves him. Throughout the gospel of John there are some clues about God's love for Jesus. God gives Jesus all the world (3:55); therefore love is about generosity. God shares everything with Jesus, bringing Jesus into God's confidence (5:20); therefore love is about trust. God gives Jesus a role to play (1:12); therefore love is about responsibility and meaning. All of these things Jesus modelled for his disciples. He calls them not servants or employees who take instruction and do as they are told, but friends – confidants and intimates. Their relationship is built not with contracts but with the strong bonds of friendship. And, like Jesus himself, they are chosen and called. The disciples have seen Jesus and John the Baptizer chosen by God (John 1:6). Now the disciples themselves are the chosen. Not just as individuals but as a community of sisters and brothers.

Why are the circumcised believers in **Acts 1:44–48** astonished? Did they not believe Jesus when, as recorded in Luke 24:47–49 and Acts 1:8 he told them that they would take the good news everywhere? Or is it that even after being with Jesus for three years and even having experienced the coming of the Spirit, the years of cultural conditioning of who is in and who is out of the community still remained so strong? Here is a crucial moment. These Gentiles had received God's gift of the Spirit. What were the Jewish believers to do? The bureaucratic option was always available: create a sub group or an order within the new community that would give these gentile believers certain rights, responsibilities and recognition while restricting

others to only the "full" Jewish believers. Of course, the church down through the ages, and still today in many denominations, has put restrictions governing the full involvement of some in community life (women and gay and lesbian believers are the most obvious examples). Peter resists this option and holding his arms wide recognizes that just as the gift of the Spirit is for all, so is the gift of baptism and full and generous membership in the new community of faith.

The poet of **Psalm 98** makes the extraordinary claim that all the superpowers of the world, including Cyrus the Great, the Persian ruler who this psalm probably has in mind, are all acting within the realm of God and to God's plan. It was Cyrus who allowed the Jewish exiles to return home following his defeat of the Babylonian empire. But as the writer of Psalm 98 sees it, this is more than the end of exile, it is the beginning of a time when all creation will rejoice because God will act justly to all creation. In the best of all possible worlds, a parent would never consider withholding love from a child, and siblings would always care for and support each other. It is this best of all possible worlds to which

**1 John 5:1–6** points.

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Each of our readings for this week reaches for a world that in our best moments is only just glimpsed on the horizon and much of the time is invisible to us. But Jesus calls us to be part of a community of hope that seeks to live in God's world in the way God calls all humanity. What, at this point in your life sustains your hope in the community of the faithful?

**REFLECTION**

**God, your word says you make the rain  
to fall on the just and the unjust.  
All of us are refreshed by you, no one misses out,  
no one goes away thirsty.**

**May we live in the great bounty of your love and acceptance. Amen.**



**To ALL PARISHIONERS**

**PLEASE clean out your cupboards and garages/sheds and  
bring your unwanted goods to the CAR BOOT SALE**

**Your assistance is requested please,  
with the Car Boot, Garage Sale and Book and Craft rooms,  
and any future events.**

**These are fundraising events, of which the proceeds are  
needed, to cover running costs of the Parish.**

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**The May issue of *The Melbourne Anglican (TMA)*  
is now available in the foyer/narthex**