



Anglican Parish of
St Luke

Mosman

The Fifth Sunday of Easter

10 May 2020

Dear Friends,

In our reading this morning from John's Gospel, Jesus witnesses to the richness of God's love, speaking of his death as the opportunity to prepare a place for his followers in God's eternal realm: "I am the way, and the truth, and the life."

This second Sunday in May is also a day set aside in our community for honouring the significant role that Mothers and other significant women play in our lives. For their love, care and guidance, we give our sincere and heartfelt thanks.

Please continue to support our Parish financially in so far as you are able. Your offertory may be sent to the Parish Office by cheque (St Luke's Church Mosman, PO Box 162, Spit Junction NSW 2088), or deposited directly into our bank account (St Luke's Church Mosman, BSB 032-291, A/C 810105). Alternatively, you can contribute to offertory at:
<https://donorbox.org/st-luke-s-anglican-church-mosman-support> (type or copy and paste into your browser).

If you would like to contact me, you are welcome to do so. My details are on the back cover. You all remain in my thoughts and prayers at this difficult time.

Fr Max

The Reverend Dr Max Wood, Rector



PLEASE PRAY FOR...

Our Diocese, Northern Region and our local church community

The Archbishop: The Most Revd Dr Glenn Davies

The Regional Bishop: The Rt Revd Chris Edwards

Northern Region: Parishes of Gordon, Hornsby and Hornsby Anglican Chinese Church

Local churches: St John's Uniting Church, Neutral Bay



Missions 2020

Anglicare Sydney:

Mobile Community Pantry Program;

Bill Farrand, Anglicare Community Services Manager

Bush Church Aid:

BCA Indigenous Ministry Officer, The Revd Neville Naden and Mrs Kathryn Naden

Anglican Board of Mission:

Sustainable Livelihoods Program, Kenya;

The Revd John Deane, ABM Executive Director

Those we are holding in prayer

The Immediate Sick:

Alex Dimitric, Lisette Crowle, Mary Douglas, Pam Brooks, Liam Gorman,

Henry Long, Brian Miles, John Amor

Those Requiring On-Going Prayer:

John Dimitric, Irina Dimitric, Justin Reid, Heather, Bernie Walsh, Keren Snell,

Benji Morris, Christine Hurford, Shannour, Chloe Turner, Denise Thomas,

Eileen Menzies

People in Residential and Home Care:

Dawn Holdaway, Ruth Burleigh, Richard Lloyd, Betty Gemmell, Mary Shuttleworth,

Elaine Porter, Helen Huby, Bev and Dorothy Bashford, Brian Miles, Pat Wood,

Jean Barton, Rosalie and Denis Pearson, Robin and Kevin Wilks

The Recently Departed:

Peter Wheatly

A Collect for Mothers Day

Loving God,

we thank you for mothers around the world

and all the significant women in our lives.

We thank you for the care they give their children

and all whom they love.

We offer our support and prayers

for their lives to be blessed

and for families to flourish. **Amen.**



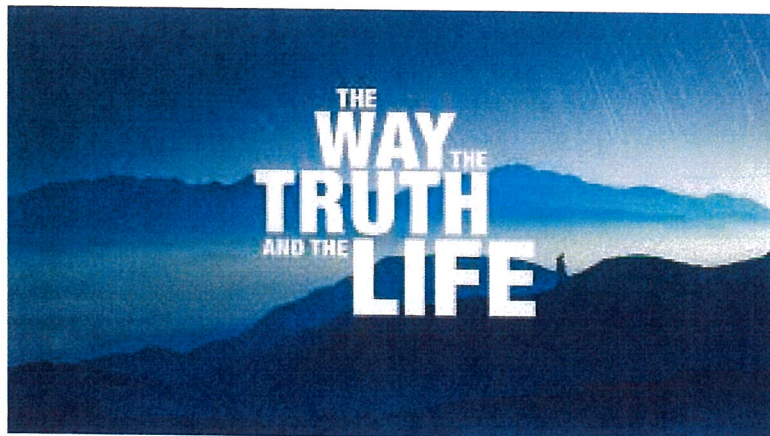
Acts 7:55 - 60

But filled with the Holy Spirit, Stephen gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. "Look," he said, "I see the heavens opened and the Son of Man standing at the right hand of God!" But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.

John 14:1-14

Jesus said: "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.

And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." Philip said to him, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it."



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St Luke's is a place of rich and diverse liturgy, where life and faith connect. We are a progressive community that welcomes all people regardless of gender, age, race, sexual orientation or religion.

A Homily for Easter 5 2020

The Rev'd Dr Max Wood

It wouldn't be unreasonable, to ask the question:

"Well, why do have the second reading that we just heard, from John, on this 5th Sunday in Easter?"

In John's Gospel, this reading, comes when Jesus is about to begin the events leading up-to his departure from them, and ultimately from this life, through his death. So we might rightly ask the question: "Haven't we just done that? Haven't we just been there, haven't we've moved on, in our liturgical narrative into Easter?"

Well, this is true, but the argument is that the types of sayings and the teachings that we hear Jesus make in this sort of reading, ultimately would have made sense, and would have revealed their full meaning, to both his first followers, and indeed us today, in light - of Jesus's resurrection.

It is through "Easter eyes", that we can truly appreciate these types of sayings of Jesus more fully, and so, that is what I think we are doing, by considering them today.

We know that what Jesus was saying and doing at this time of John's narrative, must have been starting to really worry his Disciples.

They were becoming disturbed.

And so Jesus says at the beginning of our Gospel today: *"Do not let your hearts be troubled"* (v.1) I want to comfort you. Jesus does this by going on to say 3 basic things, by way of 3 promises, to his troubled Disciples.

The first comfort that Jesus promises to his closest followers, is that he is establishing an unfading fellowship between himself and his followers, which will extend, even beyond death itself.

And you can see how this promise becomes more comprehensible, as I said at the outset, when looked at through Easter eyes. Jesus is saying, even death will not be able to break this binding connection between himself and his followers.

This is the promise which the famous language in this passage about:

- there being many dwelling places in the fathers house, (v.2)
- Jesus departs and goes to prepare a place for his followers there, (vv.2-3)
- Jesus will return to take them to that permanent dwelling place with him, (v.3)

attests.

The promise of a binding connection that nothing, even death, can break.

The second promise Jesus provides as a comfort, answers Thomas's question:

How do we get to this permanent dwelling place, where we will abide secure in unity with you forever? (v.5)
Thomas is saying: "I want to go, but I don't know the way?"

And Jesus replies, "Relax, Thomas, relax all of you,... I'm the way." (v.6)

You won't need to go on some prospecting mission, or toil to find the secret path or the secret entrance,

I'm the way, I'm the only way, relax.

If you know me, you will know the Father.

And again through Easter eyes, we know that Jesus travelled the road – travelled the Passover – from life, through death, to eternal life in Resurrection.

So Jesus is promising that he is not merely a "guide", he will be the way, he will be the means to the eternal dwelling place for his followers. He is making this possible.

And the third and final promise, that Jesus makes, which is an extension of the first, is that while his followers remain here in this life, even after Jesus has gone to the Father, he will remain concerned and actively connected with them through prayer.

The prayer referred to here, is prayer made in Jesus name. (vv.13-14) It is therefore not self-serving or individualistic prayer.

Prayer made in Jesus name, emanates from the abiding relationship of Jesus and his followers. This type of prayer, prayer made in Jesus name, is not meant to serve those who pray, but rather, it seeks to serve the goal "that the Father may be glorified in the Son".

It is the prayer of the faithful, the prayer of the community of faith, seeking to do God's will – "*Thy will be done...*" And it is the prayer of Christ's body on earth, in which he abides, and which is to carry on Christ's mission, to the glory of God.

So, in this passage, Jesus seeks to comfort the troubled hearts of his closest followers. And can't we all still do with some sort of this now!

Jesus does this through making some abiding promises, which would have been clearer for them to understand, and indeed us, in light of his Resurrection.

A promise of an abiding connection, between Jesus and his followers that nothing, even death, can break.

An abiding dwelling place, which Jesus will prepare for his followers, in the Father's house. A promise, that we don't have to find or search out or struggle for the way to this abiding dwelling place, because Jesus is the way, he is not just the guide, he is the means, the way.

And a promise, that even though he has ascended to the Father, Jesus continues to abide with his followers in prayer, and in the way in which as his Body, his followers prayerfully continue his mission, to the Glory of God the Father.

The Lord be with you.