



Happy Mother's Day from Revd Morris and all of us at St Matt's!

This week's Revd. Morris' message: ***For whose Glory do we strive?***

In today's Gospel, we 'listen in' to Jesus' prayer to His Father for the Disciples and the world in the Upper Room ...just before he goes to Gethsemane and the Cross. Sometimes this prayer is called Jesus' *High Priestly Prayer*. Although Jesus doesn't use this phrase in His prayer, this prayer echoes the prayers ritually offered by the High Priest in the Old Testament [and thus under the Old Covenant]. The High Priest's role included entering into God's presence in the Holy of Holies of the inner Temple, making animal sacrifices for removal of his and the people's sin and then praying to God the Father for himself and for the Jewish people. In this reading, we see Jesus in prayer fulfilling both roles involved in Divine Sacrificial offering: namely, being the sinless Sacrifice himself [for removal of the sins of the world made once and for all upon the Cross] and as well, offering the prayers for the Disciples and *uplifting the whole world* as the *High Priest* of the *fresh New Testament [Covenant]*. Importantly, this Covenant embraces not only the Jewish nation *but the whole world* and supersedes the old regime of animal sacrifices.

Jesus's prayer is like a labyrinth - circling around and around set themes .. seemingly repeating itself, yet introducing in each verse a deepened and fresh connection between these themes. These themes include:

The World: Jesus notes that the faithful are not of the world, but are in and chosen from the world, are hated by the world, yet are to be sent into the world to continue His work in the world through the power of the Holy Spirit to God's Glory.

Giving: The generosity of God the Father is glorified in that He has given everything to Jesus, who in turn generously gives all to the Disciples including eternal life and *the Word*.

The Word: [*Logos*] is both *the words* of the Good News of the Gospel and also *Jesus himself* as the sum of all God has to say to human kind. Jesus says that this Word is 'Truth'.

Truth: The Disciples have been shown and know the truth of the relationship between God the Father and Jesus. He also asks that they be *sanctified* in this truth [which is also God's word].

To be Sanctified : The expression used, *hagiazō*, is the same word translated as 'Hallowed' in the Lord's Prayer ... so Jesus is praying that the Disciples are made sacred to the same extent as the sacred nature of the Lord's name.

So what does this mean for the Disciples and us who follow in their footsteps? Are we just lucky to be deemed '**set apart for God**' [the literal meaning of 'sacred'] and to participate in this *generously shared Glory for our own benefit*?

No, this sanctification **is for a purpose** - for us to be sent out into the world to share the **Truth** and the **Word** in all their fullness to the **Glory of the Triune God**. It is not a sanctification won by our merits but a **gift of Grace** by Jesus won at the ultimate cost He paid on our behalf on the Cross. Likewise, we are encouraged to '**die to self**' [Romans

12:1; thus, becoming a *living sacrifice*] in order to **live for Christ** and to obey His commands to love, share the *Good News for His Glory*.



Only by this sanctification can **we all be one ...** with the Triune Godhead as well as our fellow believers as a testimony to the world of the Truth and the Word **sharing His Joy**. *How relevant is this prayer at this time for us as Anglicans!*

Jesus in verse 19 promises to consecrate Himself to meet His follower's need for **growth in truth and holiness**. In verse 20, Jesus makes it clear that this whole prayer is not only for the benefit of the Disciples but for all the faithful in the future who follow Him. **So Jesus was praying for us ... and remains doing so to this day ...so that we may grow to become more like Him and filled with His joy**. What an encouragement!

So, in this Seventh and last Sunday of Easter, I wonder **for whose Glory** are we all living, and striving? Ours or another's agendas perhaps? **So, is it really all about me or Him?**

Gospel reading: John 17:6-19 Some resources to dig deeper: <https://www.workingpreacher.org/commentaries/revised-common-lectionary/seventh-sunday-of-easter-2/commentary-on-john-176-19-4>; <https://www.workingpreacher.org/commentaries/revised-common-lectionary/seventh-sunday-of-easter-2/commentary-on-john-176-19> ; <https://www.provroanoke.org/blog/different-lords-prayer> ;

Upcoming Parish Activities: Wednesday 10:30 a.m service; **This and next Sunday** Guitars and Ukulele lessons at 3 p.m; **Parish Council next Sunday** after morning tea. **Next Sunday's Readings:** *Clyda:* Ezekiel 37:1-14; Ps 104:26-36; *Margaret* Acts 2:1-21; John 15:26-27;16:4b-15.

Parish Directory:

Revd Morris Rangiwai: 0449 557 351; morris.Rangiwai@anglicanchurchsq.org.au.

Wardens: Heather Walker: 0411556 279; hezzie16@gmail.com

Randal Dennings: 0408 878711; randaldennings@gmail.com [NB: Away from this week until mid July]

Bank Details: Holland Park Anglican Church Anfin BSB 704 901; Acct: 00000760.

Parish website : <https://www.stmatthewshollandpark.com/>

Parish Private Facebook site : <https://www.facebook.com/groups/292308270851142> ;

Public Site: <https://www.facebook.com/profile.php?id=61556418523933> ;

Tipper's Treasure's Facebook site: <https://www.facebook.com/profile.php?id=61559040358754>

ACKNOWLEDGMENT OF COUNTRY:

We acknowledge and pay respect to the Turrbal and Jagera Peoples, the Traditional Custodians of the land on which we gather today. We acknowledge their continued spiritual connection to country and surrounding land, sky and water. We pay our respect to their Elders, past present and emerging and pray that we may continue to learn from and nurture one another in the spirit of Reconciliation.