



St George's Anglican Church | Malvern

Sixth Sunday of Easter

1 May 2016

Sentence 'Peace I leave with you; my peace I give to you,' says the Lord.
'Do not let your hearts be troubled, and do not let them be afraid.'

John 14-27

Collect

Birthing God, whose Spirit's wings stir the waters of creation:
hear our stories of paralysis and exclusion;
accept our desire for welcome and acceptance;
and lead us to find our dignity in your gift;
through Jesus Christ, the healer. **Amen.**

A reading from the Acts of the Apostles

Lydia is clearly the head of her household and, as was customary, all the household are baptised with her. We can assume she become head of her 'local' church since the earliest Christians met in the homes of those with sufficient room to host the Eucharistic meal that took place each week. Lydia was a business woman who dealt in purple cloth, a luxury item in those days.

During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, 'Come over to Macedonia and help us.' When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshipper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, 'If you have judged me to be faithful to the Lord, come and stay at my home.' And she prevailed upon us. *Acts 16.9-15*

Reader Hear the word of the Lord
All **Thanks be to God**

Psalm 67 at 8am APBA, page 287 At 10am — see page 2

This psalm combines thanksgiving for harvest with prayer for continued blessings. It serves as a thanksgiving for the resurrection and for the continuation of the fruit of risen life in the Church and its spread to all nations.

A reading from the book of Revelation

The Church has continuity with the 'old' Israel, suggested by the symbolism of the twelve gates, angels, and tribes. The Church is a new kind of temple on earth, a visible place where God's presence is made known in word and sacrament. God wills to be known in particular places, at particular times, in a particular rite and a particular sacrament through bread and wine.

The new Jerusalem has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal. It has a great, high wall with twelve gates, and at the gates twelve angels, and on the gates are inscribed the names of the twelve tribes of the Israelites; on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city has twelve foundations, and on them are the twelve names of the twelve apostles of the Lamb. I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day—and there will be no night there. People will bring into it the glory and the honour of the nations. But nothing unclean will enter it, nor anyone who practises abomination or falsehood, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more

night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign for ever and ever. *Rev. 21.10-14, 22-22.5*

Reader May your word live in us,
ALL And bear much fruit to your glory.

Gospel Acclamation

ALL Alleluia! Alleluia!
The word that you hear is not mine, but is from the Father who sent me.

ALL Alleluia!

Reader The Lord be with you

ALL And also with you

Reader A reading from the holy gospel according to John

ALL Glory to you Lord Jesus Christ.

Archaeological excavations have uncovered a pool at the northern corner of the Temple mount, with five porticoes. These days it is beside the beautiful crusader church, St Anne's in the old city of Jerusalem. It is generally thought to be where this story takes place and some from the parish have stood there. Healing on the Sabbath brings Jesus into conflict with the religious leaders whom John refers to as 'the Jews'. Remember, everyone in this story, including Jesus, is Jewish!

There was a festival of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids—blind, lame, and paralysed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, 'Do you want to be made well?' The sick man answered him, 'Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.' Jesus said to him, 'Stand up, take your mat and walk.' At once the man was made well, and he took up his mat and began to walk. Now that day was a sabbath. *John 5.1-9*

Reader For the Gospel of the Lord
ALL Praise to you, Lord Jesus Christ

Bible Readings next week

Seventh Sunday in Easter (Sunday after Ascension)

Acts 16.16-34 Psalm 97 Revelation 22.12-21 John 17.20-26

Prayer for the Week. Eternal God, whose Son Jesus Christ is the way, the truth, and the life: grant that we may walk in his way, rejoice in his truth, and share his risen life; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Pray for the Faithful Departed.

We remember before God:

Jan Akehurst, June Manders, Reginald Weller, Cyril Sadlier, John Rudolph Whitbourne, Thomas Whitbourne, Evelyn Cartledge, Stuart Budds, Reginald Edward Gregory MBE, *whose anniversaries occur this week.*

Commemorations of the week.

May 2 Athanasius, bishop of Alexandria (c.296-373). Attended the Council of Nicaea in 325 (Nicene Creed) as Secretary to his bishop and succeeded him as bishop in 328. He opposed the Arians, who did not believe in the divinity of Christ and wrote numerous works, the most famous being one on the Incarnation.

May 3 transferred Philip and James, Apostles and Martyrs. Philip was born in Bethsaida, became a disciple and persuaded Nathanael to follow Jesus (John.1.43-51). He was with the apostles after the resurrection (Acts.1.13). James was the son of Zebedee and brother of the apostle John. He was a close disciple of Jesus and was present at the raising of Jairus's daughter, at the Transfiguration and in the Garden of Gethsemane. He was the first apostle to be martyred (Acts.12.2). Like Philip, he then disappears from history, except for later legends.

Thursday 5 May is Ascension Day. Eucharist at 10.15am

