



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



The Fifth Sunday in Lent

29th of March, 2020

Welcome

On behalf of everyone at St. John's, Toorak, a very warm welcome to this church and faith community. St. John's welcomes everyone to all services and events, regardless of age, gender, sexual orientation, race or background.

This is a wonderful and historic church, founded in 1859, a faithful Christian presence for over 160 years! We are part of the Anglican Church of Australia and a member of the global Anglican Communion, comprised of 80 million people.

Normally, regular services of worship are held each Sunday at 8am and 10am, and Wednesday at 7pm. All are welcome. Services are followed by times of fellowship over food and drinks to which everyone is also welcome.

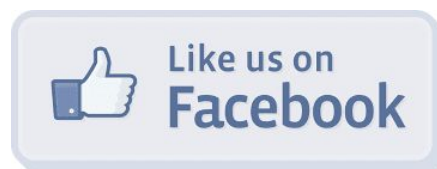
However, during this period of COVID-19, services have been suspended. Services will resume as soon as possible.

This church actively follows Jesus' command to love God, love one's neighbour and to care for all people. Normally, our clergy and parishioners regularly visit the sick, home-bound, and the dying; however, during the pandemic pastoral care will necessarily take place via phone. We care for the poor and needy through service and charitable giving, through our Opportunity Shop run in partnership with the local Catholic and Uniting churches, and by supporting the work of Anglicare, The Brotherhood of St. Laurence and The Anglican Board of Mission. Our clergy regularly baptise new members of the church, preside at weddings and care for the grieving through our funeral ministry. We look forward to resuming weddings and baptisms as soon as possible. If we can be of service to you or your family, please do not hesitate to get in touch. When the church reopens, if you would like to give of your time and talents in the service of others, please also contact the church and we will gladly welcome your contribution.

When we resume services, if you're visiting for the first time please introduce yourself to a welcomer or member of the clergy, and fill out the blue 'Welcome' card found at the end of every pew so we can stay in touch with you.



@stjohnstoorak



Cover Image

Tot Sint Jans Geertgen, *The Raising of Lazarus* c. 1480,
Oil and tempera on panel, 127 x 97 cm,
Musée du Louvre, Paris.

Dear friends,

This pew sheet is a modification of our usual pew sheet. As you are probably aware, our normal services have been suspended due to the COVID-19 pandemic. Our church is also closed until further notice.

However, as a Christian community we continue our prayerful reliance on the goodness and strength of God, even though we are not in the church building of St. John's, Toorak.

The St. John's family are faithful to Jesus' charge to love our neighbour: as we draw strength from the contents of this pew sheet, we hold in our prayers each other, those who are unwell, those who have lost loved ones, for leaders worldwide, and for medics and responders who are working in extremely challenging conditions around the world.

The readings, prayers, sermon and blessing below for Sunday worship at home remind us that we believe in the love and grace of our Lord Jesus Christ. We encourage you to prayerfully pray through the following liturgy, at your own pace and at a time you set apart for this purpose. You may wish to do so on Sunday at your regular time of worship, or to pray this with a family member or fellow member of the church, either in person or virtually.

Invocation and Acclamation

In the name of the Father and the Son and the Holy Spirit. Amen.

Bless the Lord who forgives all our sins, whose mercy endures forever.

Sentence for the Fifth Sunday in Lent

'I am the resurrection and the life,' says the Lord; 'whoever lives and believes in me shall never die.' *John 11.25-26*

Prayer of Preparation

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Jesus Christ our Lord. Amen.

The Collect for the Fifth Sunday in Lent

Life-giving God, your Son came into the world to free us all from sin and death: breathe upon us with the power of your Spirit, that we may be raised to new life in Christ, and serve you in holiness and righteousness all our days; through the same Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Old Testament Reading *Ezekiel 37.1-14*

¹The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. ²He led me all round them; there were very many lying in the valley, and they were very dry. ³He said to me, 'Mortal, can these bones live?' I answered, 'O Lord God, you know.' ⁴Then he said to me, 'Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. ⁵Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. ⁶I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.' ⁷So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. ⁸I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. ⁹Then he said to me, 'Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.' ¹⁰I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. ¹¹Then he said to me, 'Mortal, these bones are the whole house of Israel. They say, "Our bones are dried up, and our hope is lost; we are cut off completely." ¹²Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. ¹³And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. ¹⁴I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.'

Psalter *Psalms 130*

¹ Out of the depths have I called to you, O Lord:

Lord, hear my voice;

² O let your ears consider well:

the voice of my supplication.

³ If you, Lord, should note what we do wrong:

who then, O Lord, could stand?

⁴ But there is forgiveness with you:

so that you shall be feared.

⁵ I wait for the Lord, my soul waits for him:

and in his word is my hope.

⁶ My soul looks for the Lord:

more than watchmen for the morning,

more, I say, than watchmen for the morning.

⁷ O Israel, trust in the Lord, for with the Lord there is mercy:

and with him is ample redemption.

⁸ He will redeem Israel:

from the multitude of their sins.

New Testament Reading *Romans 8.6-11*

⁶To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. ⁷For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law – indeed it cannot, ⁸and those who are in the flesh cannot please God. ⁹But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. ¹⁰But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. ¹¹If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The Gospel *John 11.1-45*

¹Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. ²Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. ³So the sisters sent a message to Jesus, 'Lord, he whom you love is ill.' ⁴But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' ⁵Accordingly, though Jesus loved Martha and her sister and Lazarus,

⁶after having heard that Lazarus was ill, he stayed two days longer in the place where he was. ⁷Then after this he said to the disciples, 'Let us go to Judea again.' ⁸The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' ⁹Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. ¹⁰But those who walk at night stumble, because the light is not in them.' ¹¹After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' ¹²The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' ¹³Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. ¹⁴Then Jesus told them plainly, 'Lazarus is dead. ¹⁵For your sake I am glad I was not there, so that you may believe. But let us go to him.' ¹⁶Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.' ¹⁷When Jesus arrived, he found that Lazarus had already been in the tomb for four days. ¹⁸Now Bethany was near Jerusalem, some two miles away, ¹⁹and many of the Jews had come to Martha and Mary to console them about their brother. ²⁰When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. ²¹Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. ²²But even now I know that God will give you whatever you ask of him.' ²³Jesus said to her, 'Your brother will rise again.' ²⁴Martha said to him, 'I know that he will rise again in the resurrection on the last day.' ²⁵Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, ²⁶and everyone who lives and believes in me will never die. Do you believe this?' ²⁷She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.' ²⁸When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.' ²⁹And when she heard it, she got up quickly and went to him. ³⁰Now Jesus had not yet come to the village, but was still at the place where Martha had met him. ³¹The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. ³²When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' ³³When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. ³⁴He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' ³⁵Jesus began to weep. ³⁶So the Jews

said, 'See how he loved him!' ³⁷But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?' ³⁸Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' ⁴⁰Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' ⁴¹So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. ⁴²I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' ⁴³When he had said this, he cried with a loud voice, 'Lazarus, come out!' ⁴⁴The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.' ⁴⁵Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

Prayer after Holy Scripture is Read

God of wisdom, grant, we pray, that the words we have read today may be grafted in our hearts, so that they may bring forth in us the fruit of good works, to the honour and praise of your name, through Jesus Christ our Lord. Amen.

Sermon

Today's sermon by The Revd. Keiron Jones will be available on Sunday morning at <https://www.saintjohnstoorak.org/worship/sermons/>

The Apostles' Creed

I believe in one God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose from the dead; he ascended into heaven, and is seated at the right hand of the Father; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Prayers for the world and the Church

Almighty God, ruler of all, in whose kingdom peace and righteousness abound; we pray for our world and each other in this time of uncertainty. We pray for all those who have been diagnosed with COVID-19, those who have lost loved ones, and those who are receiving treatment. We especially pray for communities devastated by many deaths. We pray for the many medics, orderlies and responders in hospitals throughout the world, and we ask your blessing on them. We pray for leaders who are charged with making decisions for the good of citizens in their countries and elsewhere. We pray for wisdom and compassion as our global family continues to respond to the COVID-19 pandemic.

Holy Spirit of justice and truth, we pray for the Anglican Church and for all Christians worldwide, that we be a beacon of love, grace and generosity, especially in these times of uncertainty and anxiety. We pray for the Archbishop of Canterbury, Justin Welby, for Australia's Primate and Archbishop, Philip Freier, for our regional bishop, Geneive Blackwell, for clergy and laity at St. John's and other churches throughout Australia, and for all who seek to serve your Church.

God of love and compassion, we pray for those who are ill, isolated, friendless or lonely. We pray for the homeless and those who will struggle even more throughout this pandemic. We pray that they may know your peace and love.

We pray for those within the community of St. John's whose anniversary of death is this week: Virginia Birch; Patrick Gorman; Louise Carnegie; Joy Mein; Richard Forsyth and Murray Clapham.

And we each pray for our own loved ones and our own concerns...

Almighty God, you have promised to hear our prayers. Grant that what we have asked in faith we may by your grace receive, through Jesus Christ our Lord. Amen.

The Lord's Prayer

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from

the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

Concluding Prayer

Go before us, O Lord, in all our doings, with your most gracious favour, and assist us with your continual help; that in all works, begun, continued and ended in you, we may glorify your holy name, and finally by your mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

Final Blessing

May the God of peace equip you with everything good for doing his will, working in you what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.

Order of Service from A Prayer Book for Australia 1995. Broughton Books by E.J. Dwyer (Australia) Pty Ltd, Unit 13, Perry Park, 33 Maddox Street, Alexandria, NSW 2015. © 1995, The Anglican Church of Australia Trust Corporation. With the Liturgical Psalter, Inclusive Language Version English text © 1995 by David L Frost, John A. Emerton, Andrew A. Macintosh. Used with permission.

Notes about this Week's Readings

Comments for Fifth Sunday in Lent, March 29, 2020

These comments present one interpretation of today's readings; other interpretations may be possible. Comments are best read with the readings.

Ezekiel 37.1-14 NRSV

It is likely that Ezekiel was among those deported when the Babylonians first took Jerusalem, in 598 BC. He opposed a political solution to Judah's woes, espousing instead the notion of Israel as a community faithful to God in religious observance and obedience. Vv. 1-10 are a vision, a prophecy, and vv. 11-14 the interpretation. The "valley" is probably the Tigris-Euphrates plain. The scene the "spirit" of God shows the prophet is of an arid place, perhaps the site of a battle. The bones are "very dry", long lifeless; they symbolise the exiles, who lack hope of resuscitation of the kingdom of Israel: see v. 11a. Contrasting with the dead bones are "breath" and "spirit" – both ru'ah in Hebrew. See especially v. 9. In vv. 12-13 the metaphor shifts to "graves". God will renew the covenant, restoring Israel – but probably spiritually rather than literally. Perhaps v. 13 led to the Jewish notion of the resurrection of all at the end of time.

Psalm 130 NRSV

This is a prayer for deliverance from personal trouble, but it ends with a message to all people. The "depths" are the chaotic waters, separation from God – as in Jonah's prayer from the stomach of the great fish (Jonah 2:2). May God be attentive to my pleas. God forgives, so he shall be "revered" (v. 4). If God were to record

all our misdeeds, how could anyone face him? He is merciful by nature, so I eagerly await his help, his “word” (v. 5), a prophecy from him. I wait as do watchmen guarding a town from enemy attack (v. 6). Perhaps (v. 7) the psalmist has now received a prophecy of salvation which he tells to all Israel: wait in hope for God; he offers unfailing “love”, freedom from grievous sin.

Romans 8:6-11 NRSV

Paul has written that, as a result of God’s love shown in the liberating act of Christ’s death and resurrection, we are empowered to live a new life, one of freedom from sin, from the finality of death and the Law. As experience shows, the Christian is able to live a life for God, in the Spirit. Christian life is bound up in the Spirit, and not by the desires of the flesh. Now he explains the difference between what he calls living in the Spirit and living according to the flesh: two very different mindsets (v. 6). A person whose mind “is set on the flesh” (v. 7), whose view is limited to the natural world, is at enmity with God because he is fundamentally unable to obey God’s law – he lacks the power to transcend his inner conflicts, and “cannot please God” (v. 8). On the other hand, Christians are in the Spirit (v. 9) and the “Spirit ... dwells in you”, i.e. the Spirit fills and motivates our lifestyle. Attachment to Christ (belief in him) is only possible in this kind of relationship: Christ and the Spirit come together. Vv. 10-11 say: if Christ (or the Spirit) is in you, though you may be a corpse because of all the wrong you have done, you are actually very much alive – because of the Spirit. If God’s Spirit is in you, God will resuscitate your bodies (from being corpses) through the Spirit, in raising you to new life at the end of time.

John 11:1-45 NRSV

Jesus is beyond the reach of the Jewish religious authorities, across the Jordan when Martha and Mary (in “Bethany”, near Jerusalem) send a message to him (v. 3): Lazarus, a follower, is ill. Jesus says that his illness is not terminal, rather it will show the “glory” (v. 4, power and authority) the Father has bestowed on the Son. We will see why Jesus delays (v. 6). He urges the disciples to return to “Judea” (v. 7) with him, but they remind him of what happened when he was last there (v. 8). Jesus replies with a parable: there is still time (“hours of daylight”, v. 9) to do God’s work; harm will not come to him “during the day”. Those who do dark deeds will fail because I am not in them (v. 10). His words in v. 11 are ambiguous, as v. 13 explains: the disciples think that Lazarus’ sleep indicates that he is getting better (“all right”, v. 12), but Jesus clarifies: “Lazarus is dead” (v. 14). Note Jesus’ clairvoyance. Restoring Lazarus to life will be a greater opportunity (than just healing him) for strengthening the disciples’ faith in Jesus (v. 15). Thomas shows courageous loyalty.

People thought that one’s soul hovered around one’s body for three days, but when Jesus arrives, Lazarus has been dead for “four days” (v. 17). (Bodies were buried on the day of death.) Per custom, many have come to “console” (v. 19) the sisters. Perhaps Martha sets out to warn Jesus of the rites while Mary receives mourners (v. 20). Martha rebukes Jesus for his tardiness but shows her confidence

in his ability to heal (v. 21). She goes further: perhaps because the Father grants the Son whatever he asks, Jesus will restore life to Lazarus (v. 22). She, as many did, believed in “the resurrection [of all] on the last day” (v. 24), but this is small comfort to her now. Jesus identifies himself as he who raises believers from death (“resurrection”, v. 25) and who is the principle of “life”. Physical death is normal, even so life in Christ will continue, and this life cannot be taken away by the death of the body. Martha affirms her faith in Jesus in terms used earlier by Andrew, Nathanael and those present at the Feeding of the Five Thousand. Jesus and Martha are still outside Bethany. She discerns that Jesus wishes to speak to Mary. She tells Mary “privately” (v. 28) either so she can escape from the visitors or to shield Jesus from any who plot against him. The visitors see Mary leave, and follow her. Mary’s words to Jesus echo Martha’s. Jesus is “disturbed” (v. 33) inwardly by the crowd’s attitude towards death; his humanity shows in v. 35, causing some to say that he weeps at the loss of a friend, but others criticize him: if he’d been here earlier, being a miracle-worker, he could have healed him! (v. 37). Martha warns him of the “stench” (v. 39) of the decaying corpse. Perhaps Jesus prayed at v. 33; now he publicly thanks the Father – to help the crowd understand that his power is from God, and not magic. Being bound in a burial shroud, Lazarus needs unbinding (v. 44). Many believed because of the miracle (v. 45), but others told the Pharisees about it (v. 46).

(Notes are taken from: www.montreal.anglican.org/comments/ © Chris Haslam)

IMPORTANT PARISH NOTICE

Re: The Novel Coronavirus, updated 26 March 2020

As many of you are aware, church services at St. John’s have been suspended for the foreseeable future. Also, the church itself is now closed, on the directive of the Premier, The Hon Daniel Andrews MP. All other meetings and gatherings are also suspended. The Vicar, Assistant Curate and Parish Council will keep the St. John’s community up to date via email, website, Facebook, or, where appropriate, mail through the post.

Advice from the Department of Health and Human Services:

‘Many people who contract COVID-19 will suffer only mild symptoms. However, early indications are that the elderly and people with pre-existing medical conditions are more at risk of experiencing severe symptoms. The most common symptoms reported include: fever, breathing difficulties such as breathlessness, cough, sore throat, fatigue, or tiredness.’

If you are experiencing any of these symptoms, seek appropriate medical treatment. Call the DHHS Coronavirus on Hotline 1800 675 398.

PARISH NOTICES

During this time of self-isolation, we have the opportunity to explore a range of different online prayer resources. This week, links are provided below to the Anglican Church of Australia, the Church of England, and the Episcopal Church in the USA:

churchofengland.org/prayer-and-worship/join-us-service-daily-prayer

episcopalchurch.org

An excellent exploration of grace can be found at episcopalchurch.org/habits-of-grace with Presiding Bishop Michael Curry.

For our Australian Anglican Church: anglican.org.au

Missing The Melbourne Anglican and news from around our churches?

Whilst print copies of the TMA are unavailable, please look at <http://tma.melbourneanglican.org.au/newsstand> which is updated weekly. This week, these are some of the headlines:

- Churches close but streaming takes off
- Vote for Archbishop Freier's successor as Primate deadlocked
- Coronavirus guidance for Anglican Diocese of Melbourne parishes, clergy and employees
- Join a virtual Communion service, posted online each week
- Bishops lead prayers on church steps as visitors keep social distance
- Anglican doctor helping to lead international fight against COVID-19
- Meditations from Trinity College staff
- Sydney Archbishop to stay
- Catherine Hamlin: Grief in Ethiopia as trailblazing Australian doctor dies
- Bishop of Clogher, John McDowell, elected Archbishop of Armagh and Primate of All Ireland

Also, here is a link to the most recent statement on COVID-19, provided by the Australian Primate, Archbishop Freier:

anglicanprimate.org.au/news/covid-19-anglican-statement/

For our Families with Young Children

Please find a separate attachment of activities for children, related to this week's Bible readings. You may also be interested in these online resources:

<http://www.openculture.com/2016/08/enter-an-archive-of-6000-historical-childrens-books-all-digitized-and-free-to-read-online.html>

https://kidsactivitiesblog.com/135609/list-of-education-companies-offering-free-subscriptions/?fbclid=IwAR2fM45kRCiz_hcEO4PghZ0YDpSgSVTDmxUNYhndOmt0RumaTdGMW6SDadY

Clergy Days Off

Our clergy have one regular day off per week. Our Vicar Peter has Friday and our Assistant Curate Keiron Monday. Please respect their time away from work and unless in an emergency, please refrain from telephoning, texting, visiting the Vicarage, or emailing them on these days. Thank you.

Sermons Available

Audio recordings of recent sermons preached at St. John's are available on our website. Go to www.saintjohnstoorak.org/worship/sermons/

OFFERTORY GIVING WHILST ST. JOHN'S IS CLOSED DUE TO COVID-19

St. John's is a busy, active parish. Even - perhaps especially - in unusual times, we have a number of significant financial obligations, including additional costs to keep the church clean and safe. The church is enormously grateful for each and every person's contributions. As a member of this church family, each of us is encouraged to keep giving as normal, whether it is through:

- a. ADF (Anglican Development Fund)
- b. Electronic transfer of funds to:
St. John's Anglican Church General Account
Westpac
509 Toorak Road, Toorak, Victoria, 3142, Australia
Account Name: St. John's Anglican Church
BSB: 033 086. Account No: 871931
(For international transfers please include SWIFT code WPACAU2S)
- c. Cash / envelope offertory: If you normally make an offertory contribution via the collection plate on Sundays, please do consider contributing through the ADF. Details can be found at <https://www.melbourneanglican.org.au/agencies-anglican-development-fund/>.

Every person's offering contributes to the fabric and wellbeing of St. John's. When we recommence services, let us be in a strong position to get on with the mission of sharing God's love in Christ to each other and to the wider community.

FOR YOUR PRAYERS

From the Anglican Cycle of Prayer: Pray for Christians in other denominations and the work of the ecumenical movement; Season of Prayer and Repentance in the Anglican Communion; Diocese of Rockhampton (Bp David Robinson, Clergy & People); Archdeaconry of Stonnington (Howard Langmead); St Mary's Melbourne North (Jan Joustra); St John's Sorrento w. St Andrew's Rye – Pastoral Service (Bp Paul Barker); St Columb's Hawthorn – Pastoral Visit (Bp Genieve Blackwell); St Stephen's Werribee (Karen Congregation) – Confirmation Service (Bp Kate Prowd).

For all those who lead us in the Anglican Church, especially: Our Primate The Most Revd Philip Freier, Archbishop of Melbourne, and our Bishop, The Right Revd Genieve Blackwell.

For Reconciliation between Indigenous and non-Indigenous Australians: For Aboriginal Anglican clergy and lay-leaders around Australia, their spiritual health and physical wellbeing, and the people they care for. For Aboriginal and Government leaders and their work together.

The Toorak Ecumenical Movement: Our partner churches, St. Peter's Roman Catholic Church, Toorak Uniting Church, and The Swedish Church.

For The Anglican Board of Mission, The Brotherhood of St. Laurence, Anglicare, The Mission to Seafarers and Anglican Prison Chaplaincy.

For schools in our parish: Geelong Grammar School Toorak Campus, Head of Campus Rachel George; St Catherine's School, Principal Michelle Carroll; and Toorak Primary School, Principal Julie Manallack.

For the sick and all in need: Rosemary Griffith; Peter Brandenburg; Philip; Sam; Sandra; John; Maggie Perkins; Helen Kent; Elizabeth Haes; Jacob Henriss-Anderssen; Augustus and Victoria; Sean and Valerie; Annette B; Mark; Lorilee von Schoenberg; Clair Rouse; Angela; Lachie Sullivan; David Morley; John; Saxton Maclean; Sarojini Maclarn; Susan; Judy Aracosta; Elizabeth Johnson; Rosie Creswell; Jenna & Elliot; Trevor Craddock.

For those in aged care and those who are housebound: Teri Lawrence; Janet Field; Beverley Joyce; Flora Grimwade; Iris Nankivell; Val Hurst; Marcia Larsson; Gordon Kennett; Anne Myers, Billee Edwards.

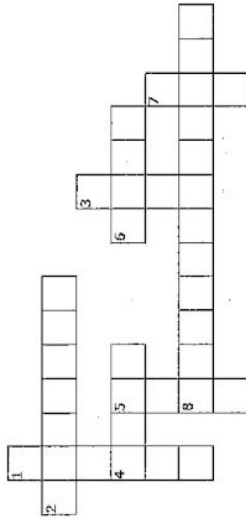
Give thanks for those whose Anniversary of Death is this week: Virginia Birch; Patrick Gorman; Louise Carnegie; Joy Mein; Richard Forsyth and Murray Clapham.

The prayer petitions above follow closely the daily prayer regimen of the Anglican Church of Australia, which you can follow everyday here: <http://www.melbourneanglican.org.au/faith/CallingMelbourne2Prayer/Pages/Prayer-resources.aspx> How about making this part of your daily prayers.

Wellbeing and Safety of Young People at St. John's

St. John's welcomes all young people, and has a particular legal and moral commitment to the wellbeing and safety of those under 18 years of age. Child safety is everyone's responsibility, and all clergy, members of Parish Council, as well as volunteers working with children, have additional relevant clearances. St. John's has in place comprehensive child-safe policies which can be found on the website.

Crossword Puzzle



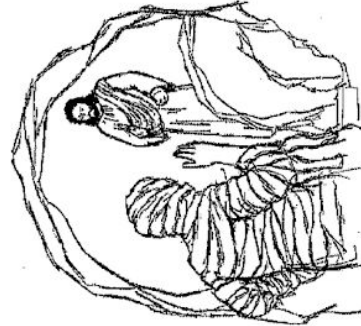
ACROSS

- A man that Jesus raised from the dead
- A place where someone is buried
- To be physically ill; not well or healthy
- Rising from the dead or returning to life

TOMB	MARTHA	DIE	MARY
LIVE	RESURRECTION	LAZARUS	SICK

DOWN

- One of Lazarus' two sisters
- To be alive or have life
- Woman who poured perfume on Jesus and wiped his feet with her hair
- To stop living



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Children's Worship Bulletin

Jesus Raises Lazarus

John 11:1-45

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MARY	WAKE	SICK	LAZARUS	BROTHER
JESUS	STONE	DISCIPLES	LIFE	BELIEVE
PRAYED	WEEPING	GLORY	MARTHA	RISE
ENTRANCE	LOVE	DEATH	TOMB	SLEEP

Your Church Name
City or Town



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