

Dear friends,

The pew sheet this week includes the liturgies, readings and prayers for Maundy Thursday, Good Friday and Easter Sunday. You are encouraged to read each liturgy on the designated day, hopefully with your family or friends.

Three sermons - for Maundy Thursday, Good Friday and Easter Sunday - will be available on the St. John's website under 'Worship' and then 'Sermons'.

Our Director Music and Organist, Christopher Cook, has recorded three pieces of music which can also be found on the St. John's website under 'Worship' and then 'Sermons'. Notes about the music can be found in the pew bulletin.

Recordings of services will be available on the St. John's YouTube channel: St. John's Anglican Church Toorak.

For the foreseeable future, services will continue to be posted online, via email and postal mail. Please do not hesitate to be in touch.

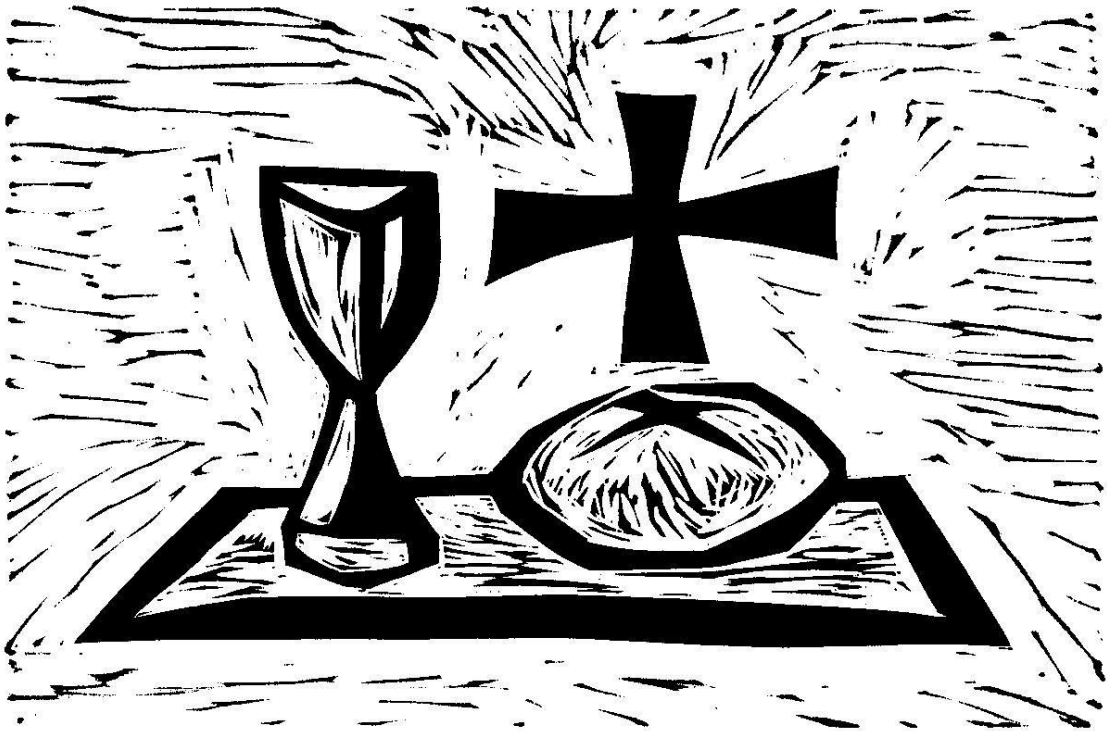
We wish you a happy and healthy Easter.

God's blessings to you and your family,

The Revd Dr. Peter French (Vicar)
The Revd Keiron Jones (Assistant Curate)



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



MAUNDY THURSDAY

INTRODUCTORY RITE

Bless the Lord who forgives all our sins **whose mercy endures for ever.**

The Lord be with you. **And also with you.**

Tonight we begin the Great Three Days of our Lord's passion, death and resurrection, the journey from the supper table to the cross, from the cross to Easter dawn. We are followers in his way, exploring his truth, encountering his life.

This is the night when Christ the Lamb of God gave himself into the hands of those who would betray him. This is the night when Christ gathered with his disciples in the upper room.

This is the night when Christ our Lord gave us holy feast, that as we break the bread and drink the cup we may proclaim his holy sacrifice, and come at the last to his table in heaven.

This is the night when Christ took a towel and washed the disciples' feet, showing us how to honour and serve one another in love.

This is the night for watching and prayer. We give ourselves freely to the demands of these great days, confident that those who die in Christ will surely live with him.

Confession

God shows great love for us in that while we were still sinners Christ died for us. Let us then confess our sins in penitence and faith.

Merciful God, our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves, we repent, and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; through Jesus Christ our Lord. Amen.

Absolution

Almighty God, who has promised forgiveness to all who turn to him in faith, pardon you and set you free from all your sins, strengthen you in all goodness and keep you in eternal life, through Jesus Christ our Lord.
Amen.

Collect for Maundy Thursday

Loving God, your Son Jesus Christ has left us this meal of bread and wine in which we share his body and blood. May we who celebrate this sign of his great love show in our lives the fruits of his redemption; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE LITURGY OF THE WORD

Old Testament Reading *Exodus 12:1-14a*

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the Passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I

am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

Hear the word of the Lord. **Thanks be to God.**

Psalter Psalm 116.1-2, 11-18

I love the Lord, because he heard my voice:
the voice of my supplication;
Because he inclined his ear to me:
in the day that I called to him.
How shall I repay the Lord:
for all his benefits to me?
I will take up the cup of salvation:
and call upon the name of the Lord.
I will pay my vows to the Lord:
in the presence of all his people.
Grievous in the sight of the Lord:
is the death of his faithful ones.
O Lord, I am your servant,
your servant and the child of your handmaid:
you have unloosed my bonds.
I will offer you a sacrifice of thanksgiving:
and call upon the name of the Lord.
I will pay my vows to the Lord:
in the presence of all his people,
In the courts of the house of the Lord:
even in your midst, O Jerusalem. Praise the Lord.

Epistle *1 Corinthians 11:23-26*

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for

you. Do this in remembrance of me.” In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Hear the word of the Lord. **Thanks be to God.**

Gospel *John 13.1-17, 31b-35*

The Gospel of our Lord Jesus Christ according to St John, Chapter 13, beginning at the first verse.

Glory to you, Lord Jesus Christ.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table,* took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, ‘Lord, are you going to wash my feet?’ Jesus answered, ‘You do not know now what I am doing, but later you will understand.’ Peter said to him, ‘You will never wash my feet.’ Jesus answered, ‘Unless I wash you, you have no share with me.’ Simon Peter said to him, ‘Lord, not my feet only but also my hands and my head!’ Jesus said to him, ‘One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.’ For he knew who was to betray him; for this reason he said, ‘Not all of you are clean.’

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, ‘Do you know what I have done to you? You call me Teacher and Lord – and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than

their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

Jesus said, 'Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, "Where I am going, you cannot come." I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.'

This is the Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

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

Here would usually gather together and take it in turns to wash each other's feet, following the example of Christ washing the feet of his disciples. Naturally we cannot do this but as a meditation, think about times when you have undertaken this at previous Maundy Thursday services and/or times when you have had to wash the hands or feet of a child, a sick or incapacitated person. How does this feel? What does it teach you about Christ's leadership and servanthood?

The Prayers

Merciful God, on this, the night he was betrayed, your Son Jesus Christ washed his disciples' feet. As we commit ourselves to following his example of love and service, teach us humility.

God of grace, **hear our prayer.**

On this night, Jesus prayed for his disciples to be one. As we grieve for the divisions in the church, unite us.

God of grace, **hear our prayer.**

On this night, Jesus prayed for those who would come to believe through the disciples' message. As we take up the mission of the church, renew our zeal.

God of grace, **hear our prayer.**

On this night, Jesus commanded his friends to love, but he suffered rejection himself. As we open our hearts to the rejected and the unloved, fill us with your love.

God of grace, **hear our prayer.**

On this night, Jesus reminded his people that, if the world hated them, it had hated him first. As we face our own fears, we pray for those who are persecuted for their faith; give us your peace.

God of grace, **hear our prayer.**

On this night, Jesus loved his friends to the very end, as we open our hearts to all who face darkness tonight, we pray for the sick, those who mourn, those trapped by violence, addiction, or pain: give healing and hope.

God of grace, **hear our prayer.**

Faithful God, these are the prayers of your Church.

We offer them trusting and hoping in you. Hear and help us, challenge and change us, through Jesus Christ our Lord. Amen.

As our Saviour Christ has taught us, we are confident to pray,
Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory for ever and ever. Amen.

*Here we would traditionally celebrate communion,
the last time we do so before Easter Day*

Final Prayer

Holy God, source of all love, on the night of betrayal Jesus commanded his disciples to love one another as he loved them. We thank you for feeding us in this supper. Give us the will to serve others as he was servant of all. **Amen.**

Here the altar (altar cloths, lectern hangings, candles etc.) and church are stripped of decoration, in observance of the death of Christ. The church remains bare until the celebration of his resurrection on Easter Day.

As is customary on Maundy Thursday, there is no blessing or dismissal.

Order of Service from *Services for Ash Wednesday, Palm Sunday, Maundy Thursday, Good Friday, The Easter Vigil*.
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<https://www.anglican.org.au/lent-holy-week-and-easter>



GOOD FRIDAY

The service begins with a time of silent prayer. You might like to do so with a cross or crucifix nearby by which to focus your prayers.

The service commences with the following Collect for Good Friday.

Almighty God, look with mercy on this your family, for whom our Lord Jesus Christ was willing to be betrayed and to be given into the hands of sinners and to suffer death on a cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

First Lesson *Isaiah 52.13–53.12*

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

Just as there were many who were astonished at him
— so marred was his appearance, beyond human semblance,
and his form beyond that of mortals —

so he shall startle many nations;

kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Who has believed what we have heard?

And to whom has the arm of the Lord been revealed?

For he grew up before him like a young plant,
and like a root out of dry ground;

he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

He was despised and rejected by others;

a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,

struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him
the iniquity of us all.

He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.
By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.
Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.
Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

This is the word of the Lord. **Thanks be to God.**

Psalter *Psalms 22.1-22*

My God, my God, why have you forsaken me:
why are you so far from helping me
and from the words of my groaning?
My God, I cry to you by day, but you do not answer:
and by night also I take no rest.
But you continue holy:
you that are the praise of Israel.
In you our forebears trusted:
they trusted, and you delivered them;
To you they cried and they were saved:
they put their trust in you and were not confounded.
But as for me, I am a worm and no man:
the scorn of all and despised by the people.
Those that see me laugh me to scorn:
they shoot out their lips at me
and wag their heads, saying,
'He trusted in the Lord – let him deliver him:
let him deliver him, if he delights in him.'
But you are he that took me out of the womb:
that brought me to lie at peace on my mother's breast.
On you have I been cast since my birth:
you are my God, even from my mother's womb.
O go not from me, for trouble is hard at hand:
and there is none to help.
Many oxen surround me:
fat bulls of Bashan close me in on every side.
They gape wide their mouths at me:
like lions that roar and rend.
I am poured out like water,
and all my bones are out of joint:
my heart within my breast is like melting wax.
My mouth is dried up like a potsherd:
and my tongue clings to my gums.
My hands and my feet are withered:
and you lay me in the dust of death.

For many dogs are come about me:
and a band of evildoers hem me in.
I can count all my bones:
they stand staring and gazing upon me.
They part my garments among them:
and cast lots for my clothing.
O Lord, do not stand far off:
you are my helper, hasten to my aid.
Deliver my body from the sword:
my life from the power of the dogs;
O save me from the lion's mouth:
and my afflicted soul from the horns of the wild oxen.

Epistle *The Epistle to the Hebrews 10:16-25*

'This is the covenant that I will make with them
after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds',

he also adds,

'I will remember their sins and their lawless deeds no more.'

Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

This is the word of the Lord. **Thanks be to God.**

Each year on Good Friday, the account of Jesus' trial and crucifixion is read together, usually in dramatic form, as below. The full narrative version of the gospel is printed below. You

might like to read it aloud and if you members of your family present, assign different parts to different people.

THE PASSION OF OUR LORD JESUS CHRIST

according to St. John 18:1–19:37

The Narrator introduces the reading by saying

The Passion of our Lord Christ, according to St. John

*The congregation play the part of the crowd, saying the words in **bold**.*

All kneel and keep silence at the death of Christ.

NARRATOR: After Jesus had spoken these words, he went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them

JESUS: 'For whom are you looking?'

NARRATOR: They answered, 'Jesus of Nazareth.' Jesus replied

JESUS: 'I am he.'

NARRATOR: Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground.

Again he asked them,

JESUS: 'For whom are you looking?'

NARRATOR: And they said, 'Jesus of Nazareth.' Jesus answered,

JESUS: 'I told you that I am he. So if you are looking for me, let these men go.'

NARRATOR: This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

JESUS: 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

NARRATOR: So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

JESUS: 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.'

NARRATOR: When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered,

JESUS: 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?'

NARRATOR: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

PILATE: 'What accusation do you bring against this man?'

NARRATOR: They answered, 'If this man were not a criminal, we would not have handed him over to you.'

PILATE: 'Take him yourselves and judge him according to your law.'

NARRATOR: The Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

PILATE: 'Are you the King of the Jews?'

JESUS: 'Do you ask this on your own, or did others tell you about me?'

PILATE: 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?'

JESUS: 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.'

PILATE: 'So you are a king?'

JESUS: 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.'

PILATE: 'What is truth?'

NARRATOR: After he had said this, Pilate went out to the Jews again and told them,

PILATE: 'I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?'

NARRATOR: They shouted in reply,

CROWD: All 'No, not this man, give us Barabbas!'

NARRATOR: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them,

PILATE: 'Look, I am bringing him out to you to let you know that I find no case against him.'

NARRATOR: So Jesus came out, wearing the crown of thorns and the purple robe. When the chief priests and the police and the crowds saw him, they shouted,

CROWD: All 'Crucify him! Crucify him!'

NARRATOR: Pilate said to them,

PILATE: 'Take him yourselves and crucify him; I find no case against him.'

NARRATOR: The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

PILATE: 'Where are you from?'

NARRATOR: But Jesus gave him no answer. Pilate therefore said to him,

PILATE: 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?'

JESUS: 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.'

NARRATOR: From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.' When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews,

PILATE: 'Here is your King!'

NARRATOR: But the crowds cried out,

CROWD: *All 'Away with him! Away with him! Crucify him!'*

NARRATOR: Pilate asked them

PILATE: 'Shall I crucify your King?'

NARRATOR: But the chief priests answered, 'We have no king but the emperor.' Then Pilate handed Jesus over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then

the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews"', but, "This man said, I am King of the Jews." ' Pilate answered, PILATE: 'What I have written I have written.'

NARRATOR: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says,

'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, JESUS: 'Woman, here is your son.'

NARRATOR: Then he said to the disciple,

JESUS: 'Here is your mother.'

NARRATOR: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture),

JESUS: 'I am thirsty.'

NARRATOR: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

JESUS: 'It is finished.'

NARRATOR: Then he bowed his head and gave up his spirit.

Here at the death of Jesus everyone kneels and prays in a time of silence

NARRATOR: Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that

the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.' After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The Sermon Today's sermon by The Revd. Dr. Peter French will be available at <https://www.saintjohnstoorak.org/worship/sermons/>

Confession and Absolution

God shows great love for us in that while we were still sinners Christ died for us. Let us confess our sins.

O Christ, we are stripped bare by your suffering. You see our dreams, our demons, and the secrets we keep even from ourselves. Forgive all that needs to be forgiven, heal all that needs to be healed, awaken all the good that sleeps in us, banish all the fears that paralyse us. Put the power of your cross into our lives for ever, and clothe us with hope and love.

We have turned our hearts to God in repentance, and our sins are laid bare before the cross of Jesus Christ. In the name of the living God, Father, Son and Holy Spirit, your sins are forgiven. **Amen.**

THE SOLEMN PRAYERS

God sent his Son into the world, not to condemn the world, but that the world might be saved through him. So let us bring the needs of the whole world to the foot of the cross of Christ.

I ask you to pray for the Church of God throughout the world, that God the almighty, eternal One will guide it, and gather it in unity and peace.

pause for silent prayer

Lord, in your mercy. **Hear our prayer.**

Holy God, you have shown your glory to all nations in Christ your Son: guide the work of your Church, help it to keep the faith, proclaim your Name, and bring your salvation to all people.

I ask you to pray for all God's people in their vocation and ministry, for all bishops, priests and deacons, for Genieve our bishop and Philip our Archbishop and Primate, and for all who are preparing for baptism and confirmation.

pause for silent prayer

Lord, in your mercy. **Hear our prayer.**

Holy God, by your Spirit you teach your Church and make us holy: help each of us to do your work more faithfully.

I ask you to pray for all who confess Christ crucified, that God will heal our divisions.

pause for silent prayer

Lord, in your mercy. **Hear our prayer.**

Holy God, in baptism you make us one in Christ: help us to persevere in faith, and make us one in love and service.

I ask you to pray for the peace of Jerusalem, and for the Jewish people, the first to hear the word of God.

pause for silent prayer

Lord, in your mercy. **Hear our prayer.**

Holy God, long ago you gave your promise to Abraham and Sarah. Bless the people you first made your own: keep them in the love of your Name, and in faithfulness to your covenant.

I ask you to pray for all who do not look to Christ as Saviour, and all who do not believe in God.

pause for silent prayer

Lord, in your mercy. **Hear our prayer.**

Holy God, you created man and woman in your image: draw all people to yourself, that they may acknowledge you as the maker and redeemer of all, and know Christ's mercy and grace.

I ask you to pray for the peace of the world, for those in authority, and for all who shape our common life.

pause for silent prayer

Lord, in your mercy. **Hear our prayer.**

Holy God, you desire justice for all the earth: guide our leaders and guard all peoples in the way of righteousness, freedom and peace.

I ask you to pray for the sick, the dying and all in need; for the homeless, the hungry and the oppressed; for those in darkness and despair.

pause for silent prayer

Lord, in your mercy. **Hear our prayer.**

Holy God, all tenderness and healing flow from you: give strength to the weary and courage to the downhearted, and show mercy to all who are in trouble.

The Solemn prayers end with the following collect

Most merciful God, we commit ourselves to you and pray for the grace of a holy life, that, with all who have died and are alive in Christ, we may come to the fullness of eternal life, and the joy of the resurrection in Jesus Christ our Lord. **Amen.**

CONCLUDING RITE

O Lord Jesus Christ, Son of the living God, set your passion, cross and death between your judgement and our souls, now and in the hour of our death. Grant mercy and grace to the living, rest to the departed, to your Church peace and concord and to us sinners forgiveness, and everlasting life and glory; for, with the Father and the Holy Spirit, you are alive and reign, God, now and for ever. **Amen.**

Lord Jesus Christ, **the story of your suffering is written in our hearts, and the salvation of the world is in your outstretched hands. Keep your victory always before our eyes, your praise on our lips, your peace in our lives. Amen.**

There is no blessing, as is customary on Good Friday

Music for Good Friday

The following piece of music may be found on the St. John's website under 'Worship' and then 'Sermons':

O Mensch, beweine dein Sünde groß
(O man, thy grievous sin bemoan) (trans. Catherine Winkworth)

Text: Sebald Heyden, 1530

Music: JS Bach, Das Orgel-Büchlein BWV 622

Johann Sebastian Bach used this Lutheran Chorale as the source for an embellished chorale prelude in the collection *Orgelbüchlein*. This is what we hear on this clip.

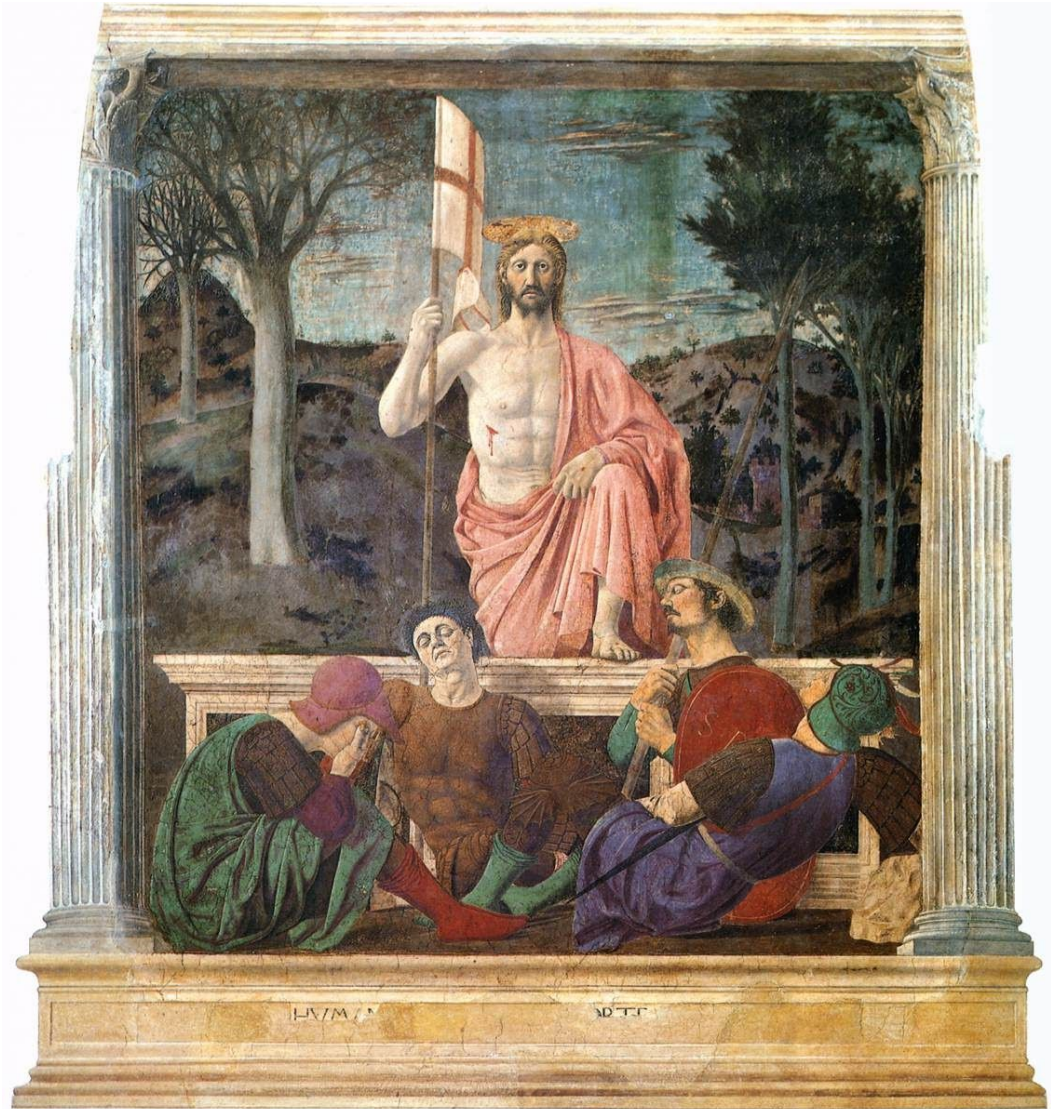
It also appears in the second version of Bach's *St John Passion* as a chorale fantasia on the first stanza of the hymn. Bach later modified this to be the concluding movement of the first part of *St Matthew Passion*.

*O mankind, mourn your great sins,
for which Christ left His Father's bosom
and came to earth;
from a virgin pure and tender
He was born here for us,
He wished to become our Intercessor,
He gave life to the dead
and laid aside all sickness
until the time approached
that He would be offered for us,
bearing the heavy burden of our sins
indeed for a long time on the Cross.*

(Trans per Emmanuel Church, Boston, MA)



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Easter Day 2020

INTRODUCTORY RITE

Greeting

Christ is risen. Alleluia! **He is risen indeed. Alleluia!**

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 your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.

The Gloria

Glory to God in the highest, and peace to God's people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

The Easter Collect

Lord of all life and power, who through the mighty resurrection of your Son overcame the old order of sin and death to make all things new in him: grant that we, being dead to sin and alive to you in Jesus Christ, may reign with him in glory; to whom with you and the Holy Spirit be praise and honour, glory and might, now and in all eternity. **Amen.**

THE LITURGY OF THE WORD

First Reading *Acts 10:34-43*

Then Peter began to speak to them: 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ – he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were

oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.'

Psalter *Psalm 118: 1-2, 14-24*

O give thanks to the Lord, for he is good:
his mercy endures for ever.

Let Israel now proclaim:
that his mercy endures for ever.

The Lord is my strength and my song:
and has become my salvation.

The sounds of joy and deliverance:
are in the tents of the righteous.

The right hand of the Lord does mighty things:
the right hand of the Lord raises up.

I shall not die but live:
and proclaim the works of the Lord.

The Lord has disciplined me hard:
but he has not given me over to death.

Open me the gates of righteousness:
and I will enter and give thanks to the Lord.

This is the gate of the Lord:
the righteous shall enter it.

I will praise you, for you answered me:
and have become my salvation.

The stone that the builders rejected:
has become the head of the corner.

This is the Lord's doing:
and it is marvellous in our eyes.

This is the day that the Lord has made:
let us rejoice and be glad in it.

Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, and now, and ever shall be, world without end. Amen.

New Testament Reading *Colossians 3.1-4*

So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

Gospel Reading *Matthew 28:1-10*

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, "He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him." This is my message for you.' So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshipped him. Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.'

The Easter Sermon

Today's sermon by The Revd. Dr. Peter French will be available on at <https://www.saintjohnstoorak.org/worship/sermons/>

*Normally, at this point in the service there would be a renewal of our baptismal vows.
We look forward to a renewal of baptismal vows when the church reopens!*

An Act of Spiritual Communion

Jesus said, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.' (John 6.35).

Reflect on the day and on your relationships.

- What good things have come from God today?
- Where have I fallen short?
- What might I do tomorrow?
- How does the resurrection of our Lord change everything?

Thanks be to you, Lord Jesus Christ, for all the benefits you have given us, for all that you endured for us. Since we cannot now receive you sacramentally, we ask you to come spiritually into our hearts. O most merciful redeemer, friend and brother, may we know you more clearly, love you more dearly, and follow you more nearly, day by day. **Amen.**

Prayers for the world and the church

We pray for the needs of the world, for our local community, and for those close to us.

We pray for our world in this time of pandemic, illness and death. We also pray with gratitude for those who have recovered. We pray for medics and others who work tirelessly across many areas of critical response; bless them and protect them as they serve the community, often at great personal cost. And we pray for leaders as they steer communities through this crisis.

Almighty and Eternal God, whose goodness and grace overflowed when you raised Jesus from the dead, let your goodness and grace continue to flow upon your people.

We pray for our own loved ones...

We pray for our own needs and things we are grateful for...

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, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory for ever and ever. Amen.

Blessing & Dismissal

The blessing of the Living God, who brings light out of darkness, be upon you now and forever. Amen.

The blessing of the Risen Christ, who sends you as apostles into all the world be upon you now and forever. Amen.

The blessing of the Holy Spirit, who fills the church with joy and praise, be upon you now and forever. Amen.

The blessing of our God, the holy and glorious Trinity, be upon you and remain with you now, and forever. Amen.

Go in the peace of Christ. Alleluia! Alleluia!
Thanks be to God. Alleluia! Alleluia!



Cover Image

Piero della Francesca (1416-1492)
Resurrection (detail) 1463-65
Mural in fresco and tempera,
Pinacoteca Comunale, Sansepolcro.

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Notes about this Week's Readings

Comments for Easter Day, April 12, 2020.

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

Acts 10:34-43 NRSV

The setting is the house of Cornelius, a centurion of the Italian Regiment, part of the military occupation force in Palestine. Cornelius, already a believer in God, has had a vision (vv. 1-8). As a result, he has invited Peter to visit. It is against Jewish law for a Jew to associate with or visit a Gentile, but Peter comes anyway, with "some ... believers from Joppa" (v. 23). The Greek here is rough, full of grammatical errors, unlike the rest of Acts, so we may well have Peter's unedited words. He tells the assembled company that God does not favour Jews over others: anyone, whatever his nationality, who reveres God and lives in unison with him "is acceptable to him" (v. 35). In vv. 36-38, Peter summarizes Jesus' earthly ministry; he applies prophecies found in Isaiah 52:7 and 61:1 to Christ. (Psalm 107:20 says "... he sent out his word ...") Christ is Kyrios, "Lord of all" (v. 36). In baptism, the Father "anointed" (v. 38) Jesus "with the Holy Spirit" and with the "power" of God (but he was already integral with God's very being.) The good news ("message", v. 37) spread throughout Palestine ("Judea"); he "went about" (v. 38) "doing good" and combatting evil, doing deeds so powerful that it is clear that he was God's agent: he is a model for all to follow. He suffered death as one guilty of a capital offence, per Deuteronomy 21:23: he hung on a "tree" (v. 39) and was cursed. (By Jesus' time, the "tree", a pole, had acquired a cross-arm.) But, although cursed, the Father "raised him" (v. 40) and "allowed him to appear" to those chosen by God - to be "witnesses" (v. 41). In Luke 24:41-43, Jesus eats broiled fish with them, so he was clearly humanly alive again, i.e. physically brought back from death, resurrected. Jesus, the Kyrios, is the one appointed by God to set up the Kingdom and to judge both those who are alive and those who have died at Judgement Day (v. 42). Then v. 43: he fulfills many Old Testament prophecies: he is the one through whom sins are forgiven. Forgiveness is now available to "everyone who believes", not just to Jews.

Psalm 118:1-2,14-24 NRSV

Vv. 1-2 are a call to thanksgiving: God's mercy, his "steadfast love", is everlasting. May "Israel" (v. 2) and "those who fear the Lord" (v. 4) proclaim this! Vv. 5- 13 say that, when the psalmist (possibly the king) was in distress, he "called on the Lord", who heard him. With God on his side, there is nothing to fear; trusting in God is better than trusting in humans. Surrounded by his enemies, "in the name of the LORD I cut them off" (v. 12), with God's help. V. 15 recalls Exodus 15:2a, Israel's classic victory song sung by Moses and the Israelites after crossing the Reed Sea. The "glad songs" are heard in the Temple, the community of the faithful. The psalmist expects to live to old age (v. 17); he will proclaim God's acts of power. He has suffered greatly at God's hands, as a discipline, but God has preserved his life. He

seeks entrance to the Temple (“gates of righteousness”, v. 19) to give thanks; only the godly may enter therein (v. 20). V. 22, possibly based on an ancient proverb, may speak of the king’s rise to power or his victory. On this day (v. 24) God has either saved his people or punished the ungodly – or both. This is a time for rejoicing. In v. 26, all proclaim he who was “rejected” (v. 22), but is now God’s chosen ruler. All the faithful share in the power and blessing of God, who “has given us light” (v. 27).

Colossians 3:1-4 NRSV

The author has described baptism as being “raised with Christ” and becoming sharers in his suffering and death. In the early Church, those to be baptised removed their clothes before the rite and donned new ones after it, symbolizing the casting aside of their old ways (“died”, v. 3) and their new “life” in Christ. Our reading summarizes this teaching. We already have close fellowship with Christ, but this is not yet fully revealed; our lives are still “hidden with Christ in God” (v. 3), unseen by worldly people. When Christ’s glory is “revealed” (v. 4) at the end of time, our complete union with him will also be seen. (Early Christians saw Psalm 110:1, “... Sit at my right hand ...”, as showing that Jewish messianic hopes are realized in Christ.) Being baptised has ethical implications (vv. 5-17): we are to cast aside both sins of the body (v. 5) and of the mind (v. 8). “Fornication” (v. 5), *porneia* in Greek, means all forms of sexual immorality; the “impurity” is sexual; “passion” is lust; evil desire is self-centred covetousness; “greed” motivates a person to set up a god besides God. “The wrath of God is coming” (v. 6) at the end of time on those who indulge in immorality. In the baptised community, racial and social barriers no longer exist, for “Christ is all and in all” (v. 11).

Matthew 28:1-10 NRSV

On Friday, Mary Magdalene and Mary the mother of James (“the other Mary”) have seen Jesus’ body laid in the tomb, the stone door sealed, and a guard mounted. Now, soon after dawn on Sunday morning (“the first day of the week”) they return to “see” and probably to mourn. Matthew highlights important milestones with displays of cosmic power, God’s power: here, and when Jesus died, an “earthquake” (v. 2), which heralds the arrival of “an angel”, a messenger from God. The sealing of the tomb has marked death’s victory, but now God’s agent rolls back the door (“stone”) and sits on it – symbolizing Jesus’ triumph over death. The angel’s “appearance” (v. 3) shows God’s presence and power (“like lightning”); his clothing is like Jesus transfigured. The guards are paralysed with “fear” (v. 4), but the angel is no threat to the women (“Do not be afraid”, v. 5). As Jesus has told his disciples (“as he said”, v. 6), Jesus has risen from the dead. The disciples will see him again in Galilee. The women leave the tomb filled with awe (“fear”, v. 8) and “great joy”. Jesus meets the Marys again later (v. 9). That they “took hold of his feet” attests to his bodily resurrection. Jesus refers to the disciples as “brothers” (v. 10): he has forgiven them for deserting him.

PARISH NOTICES

During this time when the church is closed, the Vicar, Assistant Curate and Parish Council will keep the St. John's community up to date via email, website, Facebook, or, where appropriate, postal mail.

For our Families with Young Children

Please find a separate attachment of activities for children, related to this week's Bible readings.

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.

Book of Memory

Even though the church is currently closed, the Book of Memory is faithfully tended daily.

Sermons Available

Audio recordings of recent sermons preached at St. John's are available on our website. Go to www.saintjohnstoorak.org/worship/sermons/. Recorded services can be found on the St. John's Anglican Church Toorak YouTube channel.

The Melbourne Anglican

The April (Easter) edition of The Melbourne Anglican (TMA) is now available at <http://tma.melbourneanglican.org.au/this-months-tma> in various formats for reading online and printing.

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

For our Australian Anglican Church: anglican.org.au

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: The Peace of Jerusalem and the People of the Land of the Holy One; The Diocese of Armidale (Bp Rick Lewers, Clergy & People); Spiritual Health Victoria Council (Cheryl Holmes, CEO); St Stephen's and St Mary's Church Mount Waverley (Dianne Sharrock, Greg Wong).

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 well-being, 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, and Anglicare.

For those celebrating birthdays: Madeleine Nye on Saturday.

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; Peter Walshe; Fleur; Kate, Emma Grace & Frederic; Gwen.

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: David Darling; William Colebrook; Hugh Graham; Lynton Morgan; Murray Sutherland; Geoff McMaster; Jenny Williams and Robert Wilson.

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?

Music for an Easter Vigil

The following two pieces of music may be found on the St. John's website under 'Worship' and then 'Sermons':

Erstanden ist der heil'ge Christ
[The holy Christ is risen] BWV 628,

J S Bach

Christ our Lord is Risen to-day, Hallelujah
Christ, our Life, our Light, our Way, Hallelujah.
The Object of our Love and Faith, Hallelujah
Who but died to conquer Death, Hallelujah.

Around the structure of the long notes of the chorale melody, the accompanying parts use rising 4-note figures, and are aurally reminiscent of the disciples' scattered gossip, and their running to the tomb.

Music for Easter Day

Christ ist erstanden

[Christ is risen] BWV 627 Verse 3

Alleluia,

alleluia, alleluia!

We should all be joyful at this,

Christ wants to be a consolation.

Lord have mercy.

(English Translation by Francis Browne, February 2010)

The weightier Third Verse of *Christ ist erstanden* moves us from the ecstatic joy of the Resurrection Vigil narrative to the full solemnity of Easter Day.

Anytown, Anywhere

Coloring Page

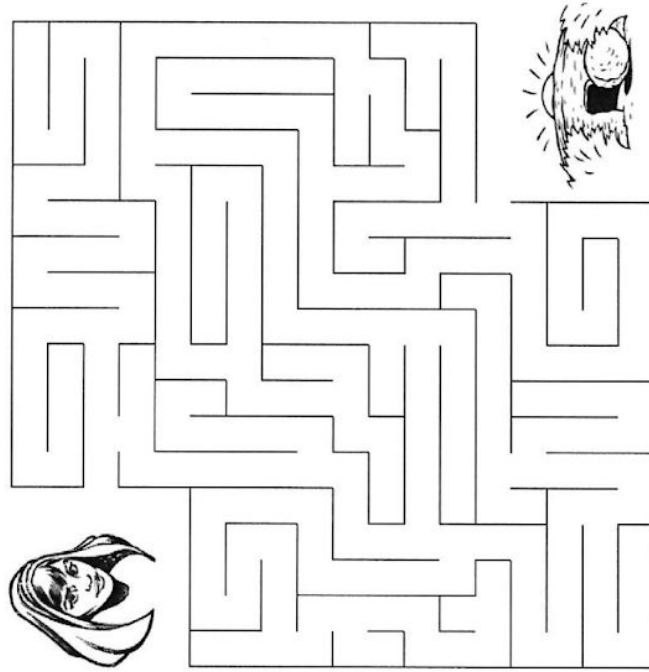


HE IS NOT HERE! HE IS RISEN!

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Maze Puzzle

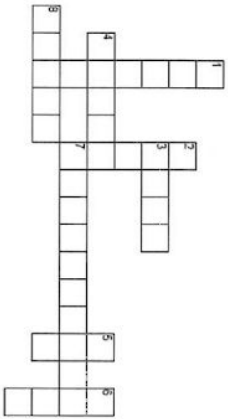
Can you find the way to the empty tomb?



"He is not here; he has risen, just as he said.
Come and see the place where he lay."

Matthew 28:6 (NIV)

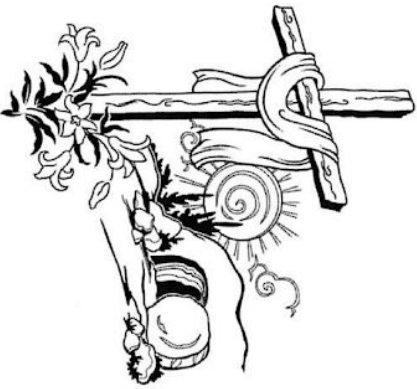
Crossword Puzzle



- ACROSS**
1. The first or early part of a day
 2. A hard solid substance found in the ground which is often used for building
 3. A place where someone is buried
 4. "He is not here; he has _____, just as he said." - Matthew 28:6
 5. A period of twenty-four hours
 6. A period of seven days
 7. A shaking or trembling of the the earth
 8. A heavenly being that serves as a messenger for God

DOWN

STONE	MORNING	WEEK	EARTHQUAKE
RISEN	ANGEL	DAY	TOMB



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Children's Worship Bulletin

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An Easter Surprise

Matthew 28:1-10

Word Search Puzzle

B H M W E E K A J E S U S E S
 N T J O X D G N O L M L N A R
 I S Z V K M T G O R H C L R I
 B D O I T C A E R I S E N T S
 X A M O L L A L L R S R R T H E
 A Y F O E A X P N L D T O Q N
 O H N X B G Q X N I U N M U L
 S E L O Y Z W S R O D S B A V
 H A C N L S X L O D Z V F K A
 O V H Z G I Y Q L J U U I E F
 O E U E I W N U L D Q B R Y R
 K N S V X Z B T E L J Q S S O A
 T M K J Z F M F D F Z I T N I
 Y T I N M F A Q P H J F G Z D
 J Z E D A W N P S T O N E N G

TOMB	ANGEL	RISEN	RISEN	STONE
SPOOK	WEEK	FIRST	DAWN	HEAVEN
EARTHQUAKE	ROLLED	JESUS	AFRAID	DAY

Your Church Name Here



ST. JOHN'S
ANGLICAN
CHURCH
TOORAK
EST. 1859

86 Clendon Rd, Toorak 3142

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vicar@saintjohnstoorak.org

Wardens Ms Helen Ballantyne, Mrs Amanda Bagot, Mr Anthony Mannering

Parish Council

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Mrs Claire Morgan, Mr Harrison Young

Assistant Curate The Revd Keiron Jones

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Mr Christopher Cook

accook2001@yahoo.com.au

Ordinand Mr Jack Lindsay

Parish Administrator/Child Safe Compliance Mrs Sally Robertson

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Family Safety Officer Dr. Esther Schroeder Goh esther.schroedergoh@gmail.com

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