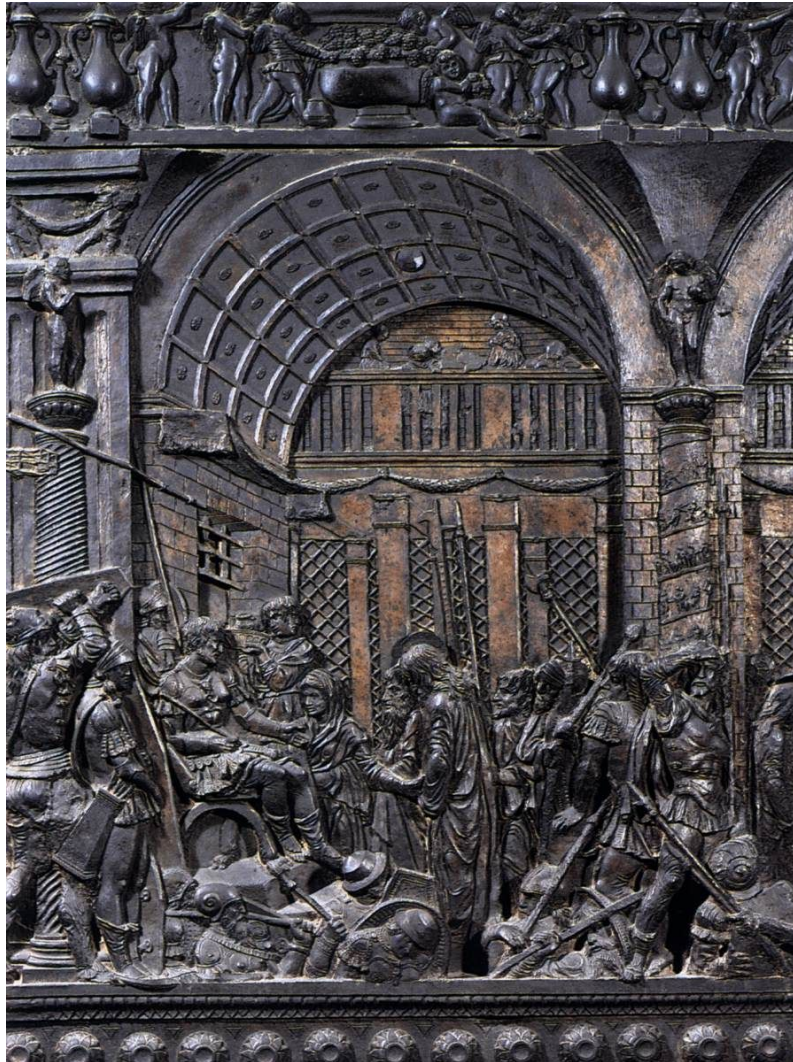




ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



# Palm Sunday

5th of April, 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

Donatello, *Christ before Pilate* 1460-65,  
Bronze, San Lorenzo, Florence.

# Holy Week

It is still uncertain when Christians first began to make an annual memorial of the death and resurrection of Christ. This 'Pascha' (a word derived indirectly from *pesach*, Hebrew 'Passover,' and from which we get the name 'Paschal Candle') was at first a night-long vigil, followed by the celebration of the Eucharist at dawn, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the Pascha developed into the articulated structure of Holy Week and Easter with which we are familiar. Through participation in the whole sequence of services, we share in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated. Maundy Thursday (from *mandatum*, 'commandment', because of the use of John 13.34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, and Christ's loving obedience through the agony of Gethsemane.

After keeping vigil ('Could you not watch with me one hour?') Thursday passes into Good Friday with its dramatic reading of the Passion, the reading of the Solemn Prayers and the veneration of the cross. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday. The church remains stripped of all decoration. It continues bare and empty through the following day, Holy Saturday, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as Easter Day draws near.

## A Prayer for Holy Week

Merciful God, as we enter this Holy Week and gather in our houses of prayer, turn our hearts again to Jerusalem, to the life, death, and resurrection of Jesus Christ, that, united with Christ and all the faithful, we may one day enter into triumph the city not made with human hands, the new Jerusalem, where, with you and the Holy Spirit, Christ lives in glory for ever. **Amen.**

## **An Important Message about our Revised Service of Worship**

*Dear friends,*

*This pew sheet is a modification of our usual pew sheet. As you are aware, our normal services have been suspended due to the COVID-19 pandemic. Our church is 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 service below reminds us that we believe in the love and grace of our Lord Jesus Christ. You are encouraged 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.*

*You will note that the following service does not include a celebration of Holy Communion, as is our custom on Sundays, Wednesdays and feast days at St. John's. The celebration of Communion (also known as 'Eucharist,' 'Mass,' 'The Lord's Supper') is a communal event, with actions, prayers and responses from all those present. Since we cannot gather together in person in any part of our life right now, there are many things we thus cannot do, including eating and drinking together, and exchanging physical affection with hugs, handshakes or kisses. This also applies to our worship: we cannot gather and hence we cannot engage in the physical aspects of the Eucharistic service, including, but not limited to, the reception of consecrated bread and wine. Thus the service that follows is not a celebration of communion but rather a form of worship that follows closely the eucharistic structure; it includes the Eucharistic readings set for the day, a sermon, and the prayers. When the church reopens and we are able to be together again, we will celebrate the Eucharist with renewed thanksgiving and joy!*

*The Revd. Dr. Peter French, Vicar*

We begin today the Great Week of the Christian year. During Lent we have been preparing for the celebration of our Lord's death and resurrection, by prayer and by works of love and self-denial. Today we come together with the Church throughout the world to call to mind, and to express in word and action, our Lord's Passover from death to life, which is the centre of the Easter mystery.

Today we greet him as our King, although we know his crown is thorns and his throne a cross. We follow him this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross may we share his resurrection and new life.

Blessed are you Almighty God, whose son Jesus Christ entered into triumph into the holy city this day to complete his work as our Messiah. May branches and crosses be signs of the victory of your Son. May those who carry them in his name ever hail him as king, and follow him in the way that leads to eternal life; who now lives and reigns in glory with you and the Holy Spirit, now and forever. Amen.

### **The Collect for Palm Sunday**

God of all, you gave your only-begotten Son to take the form of a servant, and to be obedient even to death on a cross: give us the same mind that was in Christ Jesus that, sharing in his humility, we may come to be with him in his glory, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

### **Old Testament Reading** *Isaiah 50.4-9a*

<sup>4</sup>The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he awakens – awakens my ear to listen as those who are taught. <sup>5</sup>The Lord God has opened my ear, and I was not rebellious, I did not turn backwards.

<sup>6</sup>I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.

<sup>7</sup>The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame;

<sup>8</sup>he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. <sup>9</sup>It is the

Lord God who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up.

**Psalter** *Psalms 31.9-18*

<sup>9</sup> Have mercy upon me, O Lord, for I am in trouble:

my eye wastes away for grief,  
my throat also and my inward parts.

<sup>10</sup> For my life wears out in sorrow,

and my years with sighing:  
my strength fails me in my affliction,  
and my bones are consumed.

<sup>11</sup> I am become the scorn of all my enemies:

and my neighbours wag their heads in derision.

<sup>12</sup> I am a thing of horror to my friends:

and those that see me in the street shrink from me.

<sup>13</sup> I am forgotten like one dead and out of mind:

I have become like a broken vessel.

<sup>14</sup> For I hear the whispering of many:

and fear is on every side;

<sup>15</sup> While they plot together against me:

and scheme to take away my life.

<sup>16</sup> But in you, Lord, have I put my trust:

I have said 'You are my God.'

<sup>17</sup> All my days are in your hand:

O deliver me from the power of my enemies  
and from my persecutors.

<sup>18</sup> Make your face to shine upon your servant:

and save me for your mercy's sake.

**New Testament Reading** *Philippians 2.5-11*

<sup>5</sup>Let the same mind be in you that was in Christ Jesus, <sup>6</sup>who, though he was in the form of God, did not regard equality with God as something to be exploited, <sup>7</sup>but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, <sup>8</sup>he humbled himself and became obedient to the point of death – even death on a cross.

<sup>9</sup>Therefore God also highly exalted him and gave him the name that is above every name, <sup>10</sup>so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, <sup>11</sup>and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

## The Gospel *Matthew 27.11-54*

<sup>11</sup>Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' <sup>12</sup>But when he was accused by the chief priests and elders, he did not answer. <sup>13</sup>Then Pilate said to him, 'Do you not hear how many accusations they make against you?' <sup>14</sup>But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. <sup>15</sup>Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. <sup>16</sup>At that time they had a notorious prisoner, called Jesus Barabbas. <sup>17</sup>So after they had gathered, Pilate said to them, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' <sup>18</sup>For he realised that it was out of jealousy that they had handed him over. <sup>19</sup>While he was sitting on the judgement seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' <sup>20</sup>Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. <sup>21</sup>The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' <sup>22</sup>Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' <sup>23</sup>Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!' <sup>24</sup>So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' <sup>25</sup>Then the people as a whole answered, 'His blood be on us and on our children!' <sup>26</sup>So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. <sup>27</sup>Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. <sup>28</sup>They stripped him and put a scarlet robe on him, <sup>29</sup>and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, 'Hail, King of the Jews!' <sup>30</sup>They spat on him, and took the reed and struck him on the head. <sup>31</sup>After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. <sup>32</sup>As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. <sup>33</sup>And when they came to a place called Golgotha (which means Place of a Skull), <sup>34</sup>they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it.

<sup>35</sup>And when they had crucified him, they divided his clothes among themselves by casting lots; <sup>36</sup>then they sat down there and kept watch over him. <sup>37</sup>Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' <sup>38</sup>Then two bandits were crucified with him, one on his right and one on his left. <sup>39</sup>Those who passed by derided him, shaking their heads <sup>40</sup>and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' <sup>41</sup>In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, <sup>42</sup>'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. <sup>43</sup>He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son." ' <sup>44</sup>The bandits who were crucified with him also taunted him in the same way. <sup>45</sup>From noon on, darkness came over the whole land until three in the afternoon. <sup>46</sup>And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' <sup>47</sup>When some of the bystanders heard it, they said, 'This man is calling for Elijah.' <sup>48</sup>At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. <sup>49</sup>But the others said, 'Wait, let us see whether Elijah will come to save him.' <sup>50</sup>Then Jesus cried again with a loud voice and breathed his last. <sup>51</sup>At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. <sup>52</sup>The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. <sup>53</sup>After his resurrection they came out of the tombs and entered the holy city and appeared to many. <sup>54</sup>Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

### **A Prayer for 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.

## **The Prayers of Palm Sunday**

We pray for peace throughout the world. We pray for unity as the global family responds to COVID-19, a virus that knows no borders. We pray that cooperation between nations strengthens bonds of mutual respect, collaboration and common weal.

We pray for those who are ill with COVID-19, for families who grieve the loss of loved ones. We pray that they may be strengthened by your love and mercy.

We pray for all who offer their gifts to Christ, and for those who have betrayed his trust in them. Pray for love and loyalty in all our relationships.

We pray for prisoners, refugees and all those who experience the very extremes of loneliness and isolation.

We pray for the forgiveness of our sins through our Lord Jesus Christ. We pray for pardon and peace.

We give thanks for St. John and all the saints, and for the resurrection light that shines on them. Remember those who have died.

Holy God, hear the prayers of your Church. Forgive our sins, and send us the grace we need to be faithful followers of our crucified and risen Lord, for we pray in Jesus' name. 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.

## **Final Prayer**

Lord Jesus Christ, you humbled yourself in taking the form of a servant, and in obedience died on the cross for our salvation: give us the mind to follow you and to proclaim you as Lord and King, to the glory of God the Father. Amen.

## **Blessing and Dismissal**

Christ our Saviour draw you to himself, that you may find in him crucified a sure ground for faith, a firm support for hope, and the assurance of sin forgiven. And the blessing of God Almighty, the Father the Son, and the Holy Spirit, be among you and remain with you always. 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 Palm Sunday, April 5, 2020.*

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

## **Psalm 31:9-16 NRSV**

The psalmist seeks deliverance from personal enemies. He is "in distress": his troubles have led to ill health; his strength fails him (v. 10); perhaps he is terminally ill. He is "scorned by all my enemies" (v. 11a, Revised English Bible) and even by his neighbours; his friends avoid him. People forget about him, as though he is already dead (v. 12); he feels as useless as "something thrown away" (New English Bible). People are conducting a whispering campaign against him and they scheme to take his life (v. 13); but he accepts God personally; he has confidence in God (v. 14). His destiny ("times", v. 15) is safe in God's hands; he trusts that God will deliver him from his adversaries and persecutors. Seeing himself as a "servant" (v. 16), he cries let me experience you, O God! May God, in his compassion, save him from all that besets him. In vv. 21-24 (perhaps written later), he gives thanks to God for hearing

his call for help. God's unfailing love for him in his distress was wonderful. May his experience be an example for others.

### **Philippians 2:5-11 NRSV**

In vv. 1-4, Paul has urged the Christians at Philippi, through "encouragement in Christ", and moved by God's love for them, to "be of the same mind[set], having the same love, being in full accord ...". They are to "regard others as better than ... [themselves]", freely adopting a lowly, unassertive stance before others, replacing self-interest with concern for others. Vv. 5-11 are an early Christian hymn to which Paul has added v. 8b. He exhorts his readers to be of the same mindset as Jesus – one that is appropriate for them, given their existence "in Christ" (v. 5). Christ was "in the form of God" (v. 6): he was already like God; he had a God-like way of being, e.g. he was not subject to death. He shared in God's very nature. Even so, he did not "regard" being like God "as something to be exploited", i.e. to be grasped and held on to for his own purposes. Rather, he "emptied himself" (v. 7), made himself powerless and ineffective – as a slave is powerless, without rights. He took on the likeness of a human being, with all which that entails (except sin), including "death" (v. 8). As a man, he lowered ("humbled") himself, and throughout his life in the world, was fully human and totally obedient to God, even to dying. (Paul now adds: even to the most debasing way of dying, crucifixion – reserved for slaves and the worst criminals.) God actively responded to this total denial of self, his complete living and dying for others, by placing him above all other godly people ("highly exalted him", v. 9), and bestowing on him the name, title and authority of "Lord" (v. 11) over the whole universe ("heaven", v. 10, "earth", "under the earth"). God has given him authority which, in the Old Testament, he reserved for himself. (Isaiah 45:22-25, in the Revised English Bible, says: "From every corner of the earth turn to me and be saved; for I am God ... to me every knee shall bow ... to me every tongue shall swear, saying 'In the Lord alone are victory and might ... all Israel's descendants will be victorious and will glory in the LORD'"); everyone shall worship him; confessing that "Jesus Christ is Lord" (v. 11) is equivalent to proclaiming the victory and might of God. The ultimate goal is the "glory of God the Father", the reclamation of God's sovereignty, his power over, and presence in, the universe. Matthew 26:14-27:66 NR

### **Matthew 27:11-54 NRSV**

It is the time of Passover. Jesus has shared the Last Supper with his disciples. He has very humanly asked the Father to allow him to simply die, but has decided to obedient to the Father's will, God's plan. Judas has betrayed him to the religious authorities, and Jesus has been arrested, tried by the Sanhedrin, found guilty of a capital offence (blasphemy) and handed over to Pilate, the Roman prefect, for trial under Roman law.

Now Pilate says to Jesus: You the King of the Jews? You don't look like a revolutionary! Some have attempted to connect him with those seeking a political messiah. Jesus' answer amounts to: Yes, but not the way you mean it. Matthew portrays the Jewish authorities as instrumental in raising charges (v. 12); he minimizes Pilate's guilt. Again Jesus does not answer. Pilate is "amazed" (v. 14) because a simple

peasant would protest innocence, and a revolutionary would deliver a political manifesto: Jesus does neither. (Outside the Bible, Pilate is described as cruel and obstinate; Matthew shows him differently.) Pilate's verdict is not mentioned, but it must have been treason to warrant crucifixion: Jesus' claims sound like a threat to Caesar's authority.

The custom of releasing a prisoner at Passover ("the festival", v. 15) is unknown outside the Bible, but such amnesties did occur at some Roman festivals. (In v. 16, "they" must be the Romans.) Matthew does not tell us Barabbas' crimes, but Mark implies that he is a revolutionary and probably a murderer; it is his fate, not Jesus', that has attracted the "crowd" (v. 15). Note the contrast between "Jesus Barabbas" (v. 16, meaning son of the father) and Jesus Son of the Father. For Pilate, it would be politically wise to release Jesus, not Barabbas (v. 17). He gives the Jewish leaders and people the choice.

While Pilate sits in judgement ("judgement seat", v. 19), his wife urges him to release Jesus – based on a dream she has had about him. This pause in the proceedings gives the Jewish authorities time to stir up the crowd (v. 20). They demand Jesus' crucifixion. Pilate sees no guilt in Jesus (v. 14), but he takes the politically expedient path, to avoid a riot (v. 24). In symbolic gesture and word, Pilate pleads before God that he is innocent (v. 24). (Washing hands is a Jewish custom, not a Roman one.) He has Jesus flogged with a leather whip containing pieces of bone or metal. At either Herod's palace or the Fortress Antonia, a detachment of soldiers ("the whole cohort", v. 27) mock Jesus: they dress him in a soldier's cloak, put a crown on his head and a sceptre ("reed", v. 29) in his hand, and salute him. (The "thorns" available would not twist easily so the crown was probably radial, as on the Statute of Liberty, not round; wearing it was not torture.) They hail Jesus as they did the Emperor (Hail, Caesar), ironically proclaiming his true identity.

"Cyrene" (v. 32) was in North Africa, near Bengazi. That "Simon" is named probably indicates that he became a Christian. The custom was for a criminal to carry the crossbar, but Jesus was already too weak to carry it himself. (Flogging was usually at the place of crucifixion.) "Golgotha" (v. 33), a Greek transliteration of the Aramaic word for skull, was a small stone hill near an abandoned quarry. Jesus refuses "wine ... mixed with gall" (v. 34), a sedative; he prefers to remain conscious. Matthew's description of the crucifixion is just two words in Greek (v. 35). The executioners divide the victim's clothes among them by lot – to avoid a dispute over who gets the best – but this verse also fulfills Psalm 22:18. A placard placed around Jesus' neck states his crime: they are from v. 2: his claim of messiahship has been twisted into a conviction for treason. Perhaps the "two bandits" (v. 38) are revolutionaries. Three groups mock him: (a) passers-by, who scorn him ("shaking their heads", v. 39, a Middle Eastern gesture) and repeat the first charge made before the Sanhedrin (26:61), (b) the religious authorities, who say: If you are the Messiah, work a miracle: save yourself (v. 42), and (c) those crucified with him (v. 44). Crucifixion was a very cruel form of execution; death from suffocation came slowly, often after several days, and resulted from the trauma caused by flogging, thirst, hunger, exhaustion, and exposure. The victim's arms being stretched back, breathing was difficult. While he had the strength, he periodically lifted himself with his legs to take a breath.

Matthew does not explain the “darkness” (v. 45). Jesus’ cry is the first verse of Psalm 22, in Aramaic. This psalm, as a whole, tells of a righteous sufferer who, despite his travails, comes to trust in God. Jesus feels abandoned but not in despair, for his prayer is to the Father. Perhaps “some” (v. 47) misunderstand Jesus’ words because they are spoken in pain, leading them to believe that he is “calling for Elijah”. (Based on Malachi 4:5, Jews expected Elijah to return at the end of the age). The gift of “sour wine” (v. 48, what a soldier carried) is an act of kindness, but others are curious: maybe Elijah will save him. Jesus dies suddenly, violently, probably in pain (v. 50). The “curtain of the temple” (v. 51) hung before the Holy of Holies; only the high priest passed through it. 1:10 tells of the tearing open of heaven at Jesus’ baptism. In ancient cosmology, a giant pudding bowl separated earth from heaven: a barrier between God and humanity. So both the ritual and cosmological barriers are torn open – as a result of Jesus’ death; it is an act of God, symbolizing the arrival of open access of humankind to God. (See Isaiah 64:1) The point of vv. 52-53 seems to be that Jesus’ death brings life. The earthquake cracks the rock, opening the tombs and bringing “saints”, honoured dead of Jewish tradition, to new life. But perhaps v. 53 is a correction: they actually rose “after his resurrection”. The words of the “centurion” (v. 54), a Gentile and member of the hated Roman army, may show only that he recognizes Jesus as a benefactor of humankind, but they are much more significant for us. Jesus dies in only about six hours, probably because he had been flogged severely. Women are very much followers of Jesus, from the earliest days (vv. 55-56). They are faithful even now – unlike the eleven.

Jesus dies at about 3 p.m. (v. 46) on Friday, the day before the Sabbath (see v. 42). Because the Jewish day begins at sundown, and no work can be done on the Sabbath, there are only a few hours in which to bury his body. Deuteronomy 21:22 stipulates that the corpse of one convicted of a capital crime must be buried on the day of his death, so an effort must be made to bury Jesus before sundown. So “Joseph” (v. 57) of “Arimathea”, a man of means, immediately asks the Roman authorities to release Jesus’ body. Matthew brings out the dignity and grandeur of the burial, but it is likely that Mark’s account is more accurate. Here the burial shroud is a “clean linen cloth” (v. 59), the tomb is “new” (v. 60) and the stone door is “great”. Joseph lays the body in a tomb presumably intended for himself. He rolls a disk-shaped rock “to [against] the door” (v. 60); “Mary Magdalene and the other Mary” (v. 61) witness this. (A body was normally washed and then anointed with oil before burial, but in Jesus’ case, there was no time to do this.) Vv. 62-66 prepare for the resurrection. The religious authorities wish to ensure that the faithful do not steal Jesus’ body and falsely claim that he has risen from the dead. A false rumour of resurrection (“the last deception”) would be worse than the “first” (Jesus’ claim to be the Messiah). The tomb is “made secure” (vv. 64, 66) and is guarded by soldiers.

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

## **PARISH NOTICES**

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 and the Diocese of Melbourne. All other meetings and gatherings are also suspended. The Vicar, Assistant Curate and Parish Council are keeping 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.

### **Sermons Available**

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

### **Services on YouTube**

Last Sunday's modified service by the Revd Keiron Jones is available on YouTube at <https://youtu.be/viLpnT8IWUI>.

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](http://churchofengland.org/prayer-and-worship/join-us-service-daily-prayer)  
[episcopalchurch.org](http://episcopalchurch.org)

An excellent exploration of grace can be found at [episcopalchurch.org/habits-of-grace](http://episcopalchurch.org/habits-of-grace) with Presiding Bishop Michael Curry.

For our Australian Anglican Church: [anglican.org.au](http://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:** Pray for Christians in other denominations and the work of the ecumenical movement; Anglicare Australia (Bp Chris Jones, Chair; Kasy Chambers, Exec Director); St George's Monbulk (Simon Elliott); St Stephen's & St Mary's Anglican Church, Mount Waverley (Bp Paul Barker); St Luke's South Melbourne - Pastoral Visit (Bp Genieve Blackwell); All Saints' Anglican Church, Greensborough - visit (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 those celebrating birthdays:** Ted Mouritz on Tuesday.

**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:** Joan Cowan; Terry Johns and Susan Osboldstone.

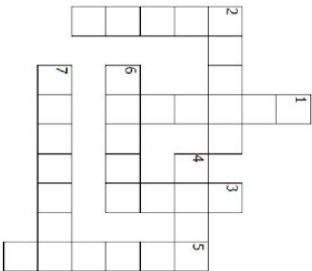
*The prayer petitions above follow closely the daily prayer regimen of the Anglican Church of Australia, which you can follow everyday here: <http://www.melbourneanglican.org.au/faith/CallingMelbourne2Prayer/Pages/Prayer-resources.aspx> How about making this part of your daily prayers.*

### **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



# Children's Worship Bulletin



## ACROSS

- 2. A loose outer garment without sleeves worn instead of a coat
- 4. A pathway for vehicles, persons, and animals
- 6. To speak with a very loud voice
- 7. A community which is smaller than a town, usually in the countryside

## DOWN

- 1. The part of a tree that grows out from the main trunk and has leaves
- 2. A large group of people who have gathered together
- 3. A young male horse (or donkey)
- 5. An animal like a small horse with long ears

BRANCH	COLT	ROAD	CLOAK
SHOUT	VILLAGE	DONKEY	CROWD



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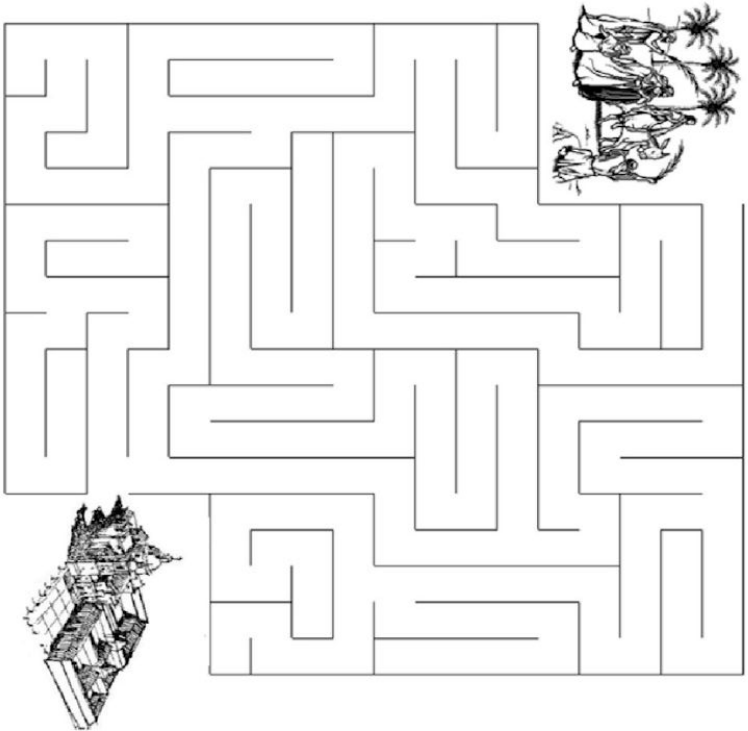
Matthew 21:1-11

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

RIDING	SPOKEN	JESUS	PROPHET	MOUNT
BRANCHES	BLESSED	JERUSALEM	HOSANNA	KING
CLOAKS	LORD	FULFILL	DONKEY	FOAL
VILLAGE	DISCIPLES	OLIVES	GENTLE	COLT



Follow Jesus through the streets of Jerusalem.



PALM SUNDAY



The Triumphal Entry



ST. JOHN'S  
ANGLICAN  
CHURCH  
TOORAK  
EST. 1859

86 Clendon Rd, Toorak 3142

**Vicar** The Reverend Dr Peter French  
vicar@saintjohnstoorak.org

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

**Parish Council**

Mr Dougal Colhoun, Ms Vivienne Crompton, Ms Diana Dunlop, Ms Jessica Hall,  
Mrs Claire Morgan, Mr Harrison Young

**Assistant Curate** The Revd Keiron Jones  
curate@saintjohnstoorak.org

**Director of Music/Organist**  
Mr Christopher Cook  
accook2001@yahoo.com.au

**Ordinand** Mr Jack Lindsay

**Parish Administrator/Child Safe Compliance** Mrs Sally Robertson  
enquiries@saintjohnstoorak.org

**Child Safe Officer** Vivienne Crompton

**Family Safety Officer** Dr. Esther Schroeder Goh [esther.schroedergoh@gmail.com](mailto:esther.schroedergoh@gmail.com)

**Sunday School Teachers** Clive Wright, Shierly & Jo-Jo Patterson

**Archivist** Professor Geoff Quail OAM [geoffrey.quail@monash.edu](mailto:geoffrey.quail@monash.edu)