



Anglican Parish of **St Luke**

Mosman

Fifth Sunday in Lent 29 March 2020

Dear Friends,

On this Fifth Sunday in Lent, our Gospel Reading from John tells the account of the raising of Lazarus. We are presented with the message that Jesus can restore life when all hope, when all possibility, is gone. This message is especially encouraging to us all in this time of uncertainty and concern arising from the Coronavirus pandemic.



We must hold fast to the knowledge that God is always with us, no matter what, and trust in his goodness and mercy while we diligently observe the social distancing, isolation, hand washing and cleaning protocols legislated by our governments, state and federal.

As outlined in my Rector's Report to the AGM, I humbly encourage you all to continue to support our Parish financially in so far as you are able. Your offertory may be sent to the Parish Office by cheque (St Luke's Church Mosman, PO Box 162, Spit Junction NSW 2088), or deposited directly into our bank account (St Luke's Church Mosman, BSB 032-291, A/C 810105). Alternatively, you can also contribute to offertory at:
<https://donorbox.org/st-luke-s-anglican-church-mosman-support> (type or copy and paste into your browser).

Until we are able to meet together again in worship, I shall endeavour to minister to you all in whatever ways possible, given the constraints of time and available resources.

Please be assured of my prayers for you all.

The Reverend Dr Max Wood,
Rector



PLEASE PRAY FOR...

Our Diocese, Northern Region and our local church community

The Archbishop: The Most Revd Dr Glenn Davies

The Regional Bishop: The Rt Revd Chris Edwards

Northern Region: Parishes of Mona Vale, Narrabeen and Warriewood;
Warriewood Brook Retirement Village

Local churches: Our Parish of St Luke; clergy and people

Missions 2020

Anglicare Sydney:

Mobile Community Pantry Program;

Bill Farrand, Anglicare Community Services Manager

Bush Church Aid:

BCA Indigenous Ministry Officer,

The Revd Neville Naden and

Mrs Kathryn Naden

Anglican Board of Mission:

Sustainable Livelihoods Program, Kenya;

The Revd John Deane, ABM Executive Director

Those we are holding in prayer

The Immediate Sick:

Alex Dimitric, Lisette Crowle, Mary Douglas, Pam Brooks, Eileen Menzies,
Liam Gorman

Those Requiring On-Going Prayer:

John Dimitric, Irina Dimitric, Justin Reid, Heather, Bernie Walsh, Keren Snell,
Benji Morris, Christine Hurford, Shannour, Chloe Turner, Greg Breden,
Denise Thomas

People in Residential and Home Care:

Dawn Holdaway, Ruth Burleigh, Richard Lloyd, Betty Gemmell, Mary Shuttleworth,
Elaine Porter, Helen Huby, Bev and Dorothy Bashford, Brian Miles, Pat Wood,
Jean Barton, Rosalie and Denis Pearson



The Collect Prayer

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

The New Testament Reading

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe

this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died."

When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

(John 11.1-45)

Sermon Extract - Lent 5, 29 March 2020

Natalie McDonald, Lay Minster

Making that terrible journey

Many of us have received that phone call that we dread. That phone call that a loved one is gravely ill, dying. Lazarus, the brother of Martha and Mary – the one who anointed Jesus with perfume and wiped his feet with her hair – is ill. We hear in verse 3 “...So the sisters sent a message to Jesus, “Lord, he whom you love is ill...” Such a simple message with grave meaning. But now comes the terrible decision, does Jesus stay or does he go?

The disciples need to return to Judea and they are recalling their narrow escape from stoning a few days earlier. Then Jesus makes a challenging decision. He is going to delay travelling to the bedside of his dear friend, who is gravely ill – for two days! The disciples at this stage are scratching their heads. Nonetheless, Jesus insists that they make the journey, and assures them that the journey will be incident-free.

Lazarus has died

As Jesus and the disciples approach Mary and Martha’s home, the tension between life and death intensifies, and the immediacy of grief is overwhelming. It’s been four days since Lazarus’s death, marking the completion of the soul’s journey from life to death. Jewish belief has it that after three days the soul no longer lingers near the body.

The finality of death deepens the grief of Mary and Martha and their disappointment that Jesus has not arrived until now. Martha laments in v.21 “...Lord if you had been here, my brother would not have died...”

Now, Martha and Mary consider Jesus a friend and believe that God would have honoured his requests – if only Jesus had arrived sooner. They trust him as a teacher, healer, miracle worker, and believe him to be the Messiah come from God. They unquestionably anticipate the resurrection of the dead on the last day and look forward to uniting with their brother Lazarus again.

They join Jesus and the disciples at the tomb. They wonder out loud if Jesus’ tears are ones of love or regret; we hear the strain in Jesus’ voice as he instructs them to remove the stone that covers the tomb; we can sense the tension as profound faith and debilitating doubt converge.

After Jesus calls Lazarus out of the tomb, Jesus says to everyone watching, “...Unbind him, and let him go...” (v. 44). Jesus gets the people present to assist to help Lazarus take his place again in the community by physically unbinding him. But the question arises: he was “risen” but was he truly alive in his full humanity, as a joyful member of the beloved community?

Did it really happen, and does it matter?

The debate over the wonder, marvel, or miracle of the raising of Lazarus and whether it really happened, raged in biblical times and in theological circles during the Enlightenment era and its aftermath. In fact, nothing's really changed.

So what do we do with the idea of resurrection?

As Christians we're familiar with the power of resurrection, of new life. It's part of our liturgy – birth, life, death, and resurrection are all cyclical parts of our church year. As we approach Easter, we are reminded of resurrection and new life. Resurrection asks us to consider the possibility that those who our world deems socially, physically, spiritually and emotionally dead might live in a new reality, a new life.

Conclusion

Releasing people and communities from the clutches of death demands something of **us**, as did Lazarus's coming back to life demand something of **his** community. Though Jesus called Lazarus from the tomb, he urged those in the crowd who had gathered, who were alive and well, "...Unbind him, and let him go..."

How do **we** unbind? How do **we** tear away the wrappings of death? How do **we** give new life?

We **pray** for those who want to be made whole by healing.

We **encourage** and **support** those who seek a new life, a new start after illness or adversity.

By being a loving, accepting community of faith who nurture and strengthen resurrected men and women, and by being a community that **welcomes** the possibility of new life.



The Blessing

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 sins forgiven;
and the blessing of God almighty, the Father, the Son, and the Holy Spirit,
be among you and remain with you always. **Amen.**

PARISH COUNCIL 2020

The Reverend Dr Max Wood - Rector, Chair

Paula Turner - Rector's Warden

Phillip Seale - People's Warden

David Burke - People's Warden

Ian Dodd - Additional Member (elected)

Nick Moser - Additional Member (elected)

Richard (Rick) Still - Additional Member (elected)

Anthony (Tony) Tanner - Additional Member (appointed)

END OF DAYLIGHT SAVING

Remember, DAYLIGHT SAVING will end at 3am
NEXT Sunday, 5 April (Palm Sunday), when clocks go
back one hour. Before you hop into bed next Saturday
night, make sure you turn your clock back one hour!



Anglican Parish of St Luke, Mosman

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Temporary Office Hours

Monday - Friday 9.30am - 1pm

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St Luke's is a place of rich and diverse liturgy, where life and faith connect.
We are a progressive community that welcomes all people regardless of
gender, age, race, sexual orientation or religion.