



**St. Oswald's**  
ANGLICAN CHURCH  
GLEN IRIS

**Fifth Sunday in Lent**

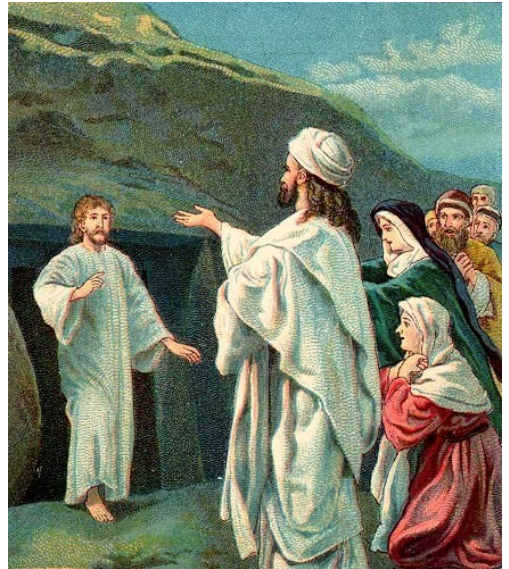
**26 March, 2023**

*We welcome you to St. Oswald's Church and to this service, especially if you are new or a visitor among us. Please make yourself known to the welcomers, so that they may introduce you to other members of the congregation.  
Please join us in the hall for refreshments after the service.*

*We acknowledge the sovereign country of the  
Wurundjeri people of the Kulin nation on which we gather.*

**Outline of Today's Service**  
from  
**A Prayer Book for Australia**  
[Eucharist Setting **Philip Matthias**  
**Together in Song 757**  
and Hymns 10 am Service only]

<b>Opening Hymn</b>	<b>TiS 637</b> printed
<b>Holy Communion</b>	<b>Page 119</b>
<b>The Collect</b>	Printed
<b>Readings</b>	Exekiel 37: 1—14 Psalm 130 Romans 8: 6—11 John 11: 1—45
<b>After the Sermon</b>	<b>Page 129</b>
<b>Offertory Hymn</b>	<b>Laudate 198</b> printed
<b>After the Collection</b>	<b>Page 127</b>
<b>Prayer after Communion</b>	<b>Page 151</b>
<b>Final Hymn</b>	<b>TiS 341</b> printed



**Today's Ministries**

<b>8 am</b>	Reader	
<b>10 am</b>	Reader	<b>T. Andrews</b>
	Intercessor	<b>W. Andrews</b>
	Welcome /	<b>E. Comeadow</b>
	Offertory	
	Morning Tea	<b>P. Dalrymple</b>
		<b>L. McBeth</b>



## From the Acting Vicar

Dear parishioners and friends of St Oswald's Glen Iris,

Sometimes it doesn't take many words to get a message across. In today's long Gospel reading, about the story of the death of Lazarus and how Jesus raises him to life, we encounter the phrase famous for being the shortest verse in the **King James Version of the Bible**, as well as many other versions - although not the shortest in the original languages- that is, the phrase "Jesus wept" (John 11:35).

Yes, Jesus is the Son of God; he is divine. Yet he is also fully human. We may turn to him in our times of greatest human need fully confident that we are understood. Jesus also experienced all those darker emotions of the troubled human soul – loneliness, perplexity, grief, anguish, despondency and despair. Jesus, the man of miracles - who walked on water, who brought the dead back to life, who cured the lame and the blind, who could purge evil spirits and bring those on the edges of society back into fullness of life- he also wept, along with his dear friends Mary and Martha. And also with us.

It is interesting to reflect here on the Greek text. The Greek word used for the weeping of Jesus is different from the Greek word used by John for the grief-stricken weeping of Mary and those who are with her. The scholarly commentaries tell us that Jesus weeps not in sorrow here, as Mary and Martha do, but in frustration, in anger, and in disappointment. He weeps because, despite everything, his unconditional gift of himself in love as the Good Shepherd, the resurrection and the life, offering fullness of life - here and hereafter - to all who believe, has not been understood.

Today is the fifth Sunday in Lent. The horrible, agonising death of Jesus is looming large on our liturgical horizon. There's no getting away from it as our journey through Lent enters its final stages. Yet in our faith we know, with great relief, that this death, this end of one very human man's life in humiliation, pain and shame, is not the end of the story. Just as we know death is not the end of the story for Lazarus, for Mary, for Martha, or for ourselves. We are called, in faith, to light and life, here and hereafter.

Blessings,

**Sharne**

## Diary for the Week

**St Oswald's Facebook page**

[https://www.facebook.com/  
stoswaldchurchgleniris](https://www.facebook.com/stoswaldchurchgleniris)

**go to Videos on left side of screen**

**Wednesday 29 March 2023**

10 am **Holy Communion**

**Thursday 30 March**

7.30 pm **Choir Practice**

**Sunday 2 April —Live streamed**

***Sunday of the Passion***

***Palm Sunday***

8 am **Holy Communion**

10 am **Sung Eucharist**

**Readings 2 April**

Palm Gospel: Matthew 21: 1—11

Isaiah 50: 4—9a

Psalms 31: 9—18

Philippians 2: 5—11

Matthew 27: 11—54

## Parish Contacts

Church Office 9885 0149

Open Monday-Wednesday 9am-1pm

**Vicar**

Rev. Canon Glenn Loughrey

Mobile 0418 911 714

**new email for Glenn**

[gloughrey@melbourneanglican.org.au](mailto:gloughrey@melbourneanglican.org.au)

**Churchwardens**

Tim Andrews 9885 4659

Peter Johnson 0417 548 896

**Music Director**

Daniel Brace 0412 806 034

**Treasurer**

Merril Bolton 0408 897 805

**Vestry Secretary**

Tom Fetherston 0411 730 752

Carol Harrison )

**Hall Hire** ) **0419 535 085**

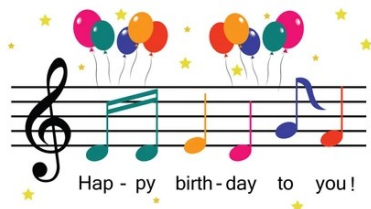
**Pew Sheet Notices** )

email: [carolh@bigpond.net.au](mailto:carolh@bigpond.net.au)

**St. Oswald's Website**

<http://www.stoswaldsgleniris.net.au>

## DANIEL BRACE



**for last Tuesday 21<sup>st</sup> March.**

## Intercessions

**For the church:**

Holy Trinity Hampton Park; The Diocese of Willochra; St Andrew's Brighton;  
St Peter's Brighton Beach.

**Departed**

George Rance, Mervyn Fernando, Robin Hodder.

## From the Music Director/Organist

The choir have been working hard on today's anthem, the Ave Verum Corpus in E flat of Camille Saint-Saëns (1835-1921) To put his life in perspective, Camille was 'two years younger than Brahms, five years older than Tchaikovsky, six years older than Dvořák, and seven years older than Sullivan.' The same source says 'his works are rewarding in every way.' I hope you will agree!

Camille was a friend of our own Dame Nellie Melba and famously persuaded her over lunch to make a record, where he had organised a gramophone to play a recording by Caruso. Camille and Nellie agreed, she could do better. And so in 1904 some 45 musicians and technicians gathered in the drawing room of her home in Great Cumberland Place London to make the record.

This is a short but difficult work. It modulates widely between E flat and D flat major and uses chromatisms to convey the intensity of the text with fluid phrasing between parts. We will be singing it again for you on Maundy Thursday. The words are in Latin: Hail, true Body, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind, from whose pierced side water and blood flowed: Be for us a sweet foretaste in the trial of death!

**Daniel Brace**



John 11: 1-45 includes two noteworthy things that may be overlooked. First, Jesus was compassionate. He felt deeply for those affected and acted decisively to help. Second, Jesus interacted with a woman who recognised that Jesus was the Christ, the Son of God, as Peter did in an exchange with Jesus reported in the synoptic gospels. A study of the earliest available Greek text and pertinent early literature by Elizabeth Schrader indicated that the woman was not Martha, but actually Mary Magdalene, the first witness to Jesus' resurrection (*Harvard Theological Review*, 110, 3, July 2017, pp. 360-392; reviewed and summarised by Diana Butler Bass at <https://dianabutlerbass.substack.com/p/mary-the-tower>).

- Let's pray for God's gift of compassion and give thanks for His conferment of equal standing on all people.
- Give thanks for the work and witness of the Anglican Church of Korea, the *Daehan Seong Gong Hoe*.

*Text: Ken Willett St John's Cathedral, Brisbane  
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## Application as Synod Representatives

Is there anyone who would like to nominate themselves (lay representative for St Oswald's) for Synod duties?

This entails attending about a four day Synod conference usually held in October **each year for three years**.

The Synod is the governing body for the Diocese of Melbourne. Applications have to be approved by the Parish **Council** by 16<sup>th</sup> April. Please see Peter Johnson **or myself if you wish to nominate yourself, or want to find out more about this role**.

**Lisa Williams**

## Men of Glenburton

The next MOG event is an interesting talk and presentation by Peter Johnson.

Date: **Monday 27th March**

Topic: **Sustainable Timber Buildings - The Future or a Big Risk??**

This talk will be on the worldwide growth of timber framed residential and commercial buildings and their claims on sustainability. New high rise apartment and commercial buildings are now being designed and built up to 30 storeys high. The claim is that they are far more sustainable, with a lower carbon footprint than for concrete and steel framed buildings. The talk will address the types of timber being used, their global sources, the fire risks and the waterproofing risks. Would you want to buy a new apartment in one of these buildings?? The meeting will be at the church commencing at 7:30pm.

Please note that partners and friends will be most welcome

We would like to know probable numbers so please advise Peter of your attendance, including guests, preferably before 22nd March.

Peter's contact details:

Mobile: **0417 548 896** Email: [peter.johnson@arup.com](mailto:peter.johnson@arup.com)

## 'GIVING' to ST OSWALD'S ANGLICAN CHURCH

A very big thank you to everyone who contributes to the wellbeing of St Oswald's. Many of our parishioners contribute by being part of the Sunday welcomers, morning tea helpers, readers and choir members.

We are very grateful because the Church could not function without these duties being performed. If anyone who hasn't previously volunteered would like to be part of this team of helpers, the person to contact is Cheryl Adams.  
(rcadams@westnet.com.au)

A big thank you too, to everyone who kindly contributes to the Annual Giving for St Oswald's. We all reap the benefits of the regular income which goes towards the upkeep of the Church. The survival of the Parish really depends on this support.

We would like to encourage everyone who isn't part of the Annual Giving Plan to consider making a regular contribution either by direct deposit or by cheque. Please detach and complete the following form and forward it to Helen Rehn, 31 Tower Hill Rd Glen Iris VIC 3146. Your information will be kept confidential, known only to Helen.

**Cut here**.....

I/we, .....(insert name(s), would like to give to the Planned Giving.

My pledge for 2022-2023 is \$..... per month. My start date should be.....

Please indicate which of the following is most convenient for you:

Direct Deposit to St Oswald's Anglican Church

**National Australia Bank BSB 083 357 ACCOUNT 5154 07117**

OR

**Cheques payable to St Oswald's Anglican Church.** (Envelopes provided)

**Helen Rehn  
Planned Annual Giving  
St Oswald's Anglican Church**

Below is part of the article in the Bendigo Anglican on page 10 about the donations St. Oswald's made —see link above about the donations.

**A fruitful mission: delivering goods to those in need.**

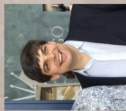
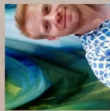
Many thanks to Revd Canon Glenn Loughrey for his offer to help us in our quest to assist our struggling communities. The team at St Oswald's has already started in their collection of food and bedding for our next run out to our Robinvale friends.

Peter and Judy made the trip from Melbourne bringing with them all the glorious donations. This certainly has lifted the pressure off St Mark's Golden Square with their generosity. What wonderful disciples of Christ!

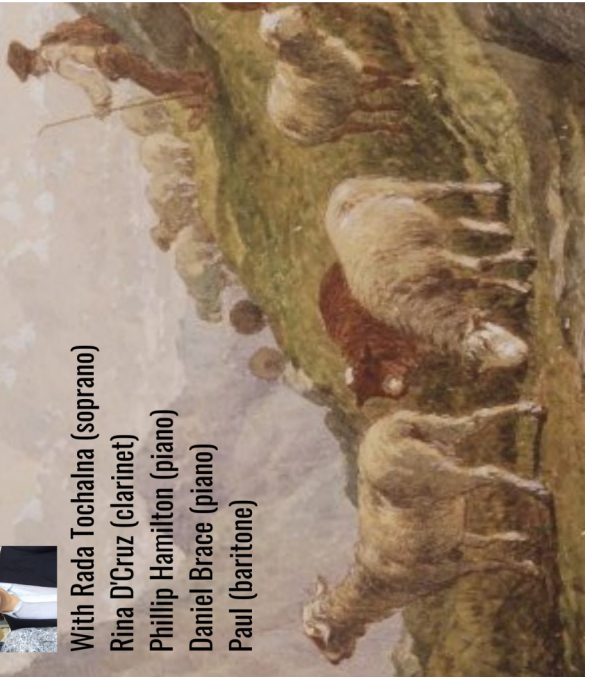
Our next drop off is due to happen mid-May. If any parishes would like to make a donation to go towards our next drop off it can be left at St Mark's Golden Square. I can collect fruit along the way once I am past Swan Hill.

Saturday, 6 May at 2 pm  
Sakharov Hall, 72 Hotham Street  
Holy Trinity-St Nicholas Church  
Tickets \$25 at door, conc apply  
Information 0412 806 034

An afternoon of  
Slavic and European music.  
Dvořák, Schubert, Rachmaninov and more.



With Rada Tochalna (soprano)  
Rina D'Cruz (clarinet)  
Phillip Hamilton (piano)  
Daniel Brace (piano)  
Paul (baritone)



## Hymns, Collect and Readings

Processional Hymn: TiS 637

**Lord of the living, in your name assembled,  
we join to thank you for the life remembered.  
Father, have mercy, to your children giving  
hope in believing.**

**Help us to treasure all that will remind us  
of our enrichment in the days behind us.  
Your love has set us the generations,  
God of creation.**

**May we, whenever temped to dejection,  
strongly recapture thoughts of resurrection.  
You gave us Jesus to defeat our sadness  
with Easter gladness.**

**Lord, you can lift us from the grave of sorrow  
into the presence of your own tomorrow;  
give to your people in this day's affliction  
your benediction.**

*Frederik Herman Kaan  
1929 -*

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## Sentence for the Day

**“I am the resurrection and the life,” says the Lord;  
“whosoever lives and believes in me shall never die.”**

*Philippians 2: 10—11*



## Collect

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.

### A Reading from the Prophet Exekiel

[Exekiel 37: 1—14]

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

that I am the Lord , when I open your graves, and bring you up from your graves, O my people. <sup>14</sup> I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord , have spoken and will act, says the Lord . '

Hear what the Spirit is saying to the Church  
**Thanks be to God.**

**Psalm 130**



Andrew Wright

Out of the depths have I cried to you, O Lord.

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<sup>1</sup> Out of the depths have I cried to you, O Lord;  
Lord, hear my voice;  
let your ears consider well  
the voice of my supplication. **R**

<sup>2</sup> If you, Lord, were to mark what is done amiss,  
O Lord, who could stand?  
<sup>3</sup> Bu there is forgiveness with you,  
so that you shall be feared. **R**

<sup>4</sup> I wait for the Lord; my soul waits for him;  
in his word is my hope.

<sup>5</sup> My soul waits for the Lord,  
more that the night watch for the morning,  
more than the night watch for the morning. **R**

<sup>6</sup> O Israel, wait for the Lord,  
for with the Lord there is mercy;

<sup>7</sup> With him is plenteous redemption  
and he shall redeem Israel from all their sins. **R**

**A Reading from Paul’s Letter to the Romans**

[Romans 8: 6—11]

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

Hear what the Spirit is saying to the Church  
**Thanks be to God.**

*Please stand*



Plainchant

Al - le - lu - ia, al - le - lu - ia, - Al - le - lu - ia.

The image shows a single line of musical notation on a five-line staff. The key signature is one sharp (F#), and the time signature is not explicitly shown but appears to be common time. The melody consists of quarter and eighth notes, with some notes beamed together. The lyrics 'Al - le - lu - ia, al - le - lu - ia, - Al - le - lu - ia.' are written below the staff, with hyphens indicating that a single note may span multiple syllables.

**Gospel Acclamation** “I am the resurrection and the life,” says the Lord.  
“Whoever follows me will have the light of life.”

**A Reading from the Gospel of John**

[John 11: 1—45]

**Glory to you, Lord Jesus Christ.**

<sup>1</sup> Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. <sup>2</sup> Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. <sup>3</sup> So the sisters sent a message to Jesus, ‘Lord, he whom you love is ill.’ <sup>4</sup> 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.’ <sup>5</sup> Accordingly, though Jesus loved Martha and her sister and Lazarus, <sup>6</sup> after having heard that Lazarus was ill, he

stayed two days longer in the place where he was.<sup>7</sup> Then after this he said to the disciples, 'Let us go to Judea again.'<sup>8</sup> The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?'<sup>9</sup> 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.<sup>10</sup> But those who walk at night stumble, because the light is not in them.'<sup>11</sup> After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.'<sup>12</sup> The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.'<sup>13</sup> Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep.<sup>14</sup> Then Jesus told them plainly, 'Lazarus is dead.<sup>15</sup> For your sake I am glad I was not there, so that you may believe. But let us go to him.'<sup>16</sup> Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.'<sup>17</sup> When Jesus arrived, he found that Lazarus had already been in the tomb for four days.<sup>18</sup> Now Bethany was near Jerusalem, some two miles away,<sup>19</sup> and many of the Jews had come to Martha and Mary to console them about their brother.<sup>20</sup> When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home.<sup>21</sup> Martha said to Jesus, 'Lord, if you had been here, my brother would not have died.'<sup>22</sup> But even now I know that God will give you whatever you ask of him.'<sup>23</sup> Jesus said to her, 'Your brother will rise again.'<sup>24</sup> Martha said to him, 'I know that he will rise again in the resurrection on the last day.'<sup>25</sup> Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live,<sup>26</sup> and everyone who lives and believes in me will never die. Do you believe this?'<sup>27</sup> She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.'<sup>28</sup> 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.'<sup>29</sup> And when she heard it, she got up quickly and went to him.<sup>30</sup> Now Jesus had not yet

come to the village, but was still at the place where Martha had met him. <sup>31</sup> 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. <sup>32</sup> 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.' <sup>33</sup> When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. <sup>34</sup> He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' <sup>35</sup> Jesus began to weep. <sup>36</sup> So the Jews said, 'See how he loved him!' <sup>37</sup> But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?' <sup>38</sup> Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. <sup>39</sup> 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 for four days.' <sup>40</sup> Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' <sup>41</sup> So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. <sup>42</sup> 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.' <sup>43</sup> When he had said this, he cried with a loud voice, 'Lazarus, come out!' <sup>44</sup> 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.' <sup>45</sup> Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

For the gospel of the Lord,  
**Praise to you, Lord Jesus Christ.**

# Offertory Hymn

# Laudate 198

1. We rise a-gain from ash - es, — from the good we've failed to do. We

rise a-gain from ash - es — to cre - ate our-selves a - new. If —

all our world is ash - es, then — must our lives be true, an —

of - fer - ing of ash - es, — an of - fer - ing to you. you. —

1. **We rise again from ashes, from the good we've failed to do.  
We rise again from ashes to create ourselves anew.  
If all our world is ashes, then must our lives be true,  
an offering of ashes, an offering to you.**
2. **We offer you our failures, we offer you attempts,  
the gift not fully given, the dreams not fully dreamt.**

**Give our stumblings direction, give our visions wider view,  
an offering of ashes, an offering to you.**

- 3. Then rise again from ashes, let healing come to pain,  
though spring has turned winter, and sunshine turned to rain.  
The rain we'll use for growing, and create the world anew,  
from an offering of ashes, an offering to you.**
- 4. Thanks be to the Father, who made us like himself.  
Thanks be to the Son, who saved us by his death.  
Thanks to be the Spirit, who creates the world anew,  
from an offering of ashes, an offering to you.**

*Tom Conry*

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**Recessional Hymn      TiS 341**

**My song is love unknown,  
my Saviour's love to me,  
love to the loveless shown,  
that they might lovely be.**

**O who am I  
that for my sake  
my Lord should take  
frail flesh, and die?**

**He came from his blest throne  
salvation to bestow:  
but all made strange, and none  
the longed-for Christ would know.**

**But O my friend!  
my friend indeed,  
who at my need  
his life did spend.**

**Sometimes they strew his way  
and his sweet praises sing,  
resounding all the day  
hosannas to their King.**

**Then 'Crucify!'  
is all their breath  
and for his death  
they thirst and cry.**

**Why, what has my Lord done?  
What makes this rage and spite?  
He made the lame to run,  
he gave the blind their sight.  
Sweet injuries!  
Yet they at these  
themselves displease,  
and 'gainst him rise.**

**They rise and needs will have  
my dear Lord made away.  
a murderer they save:  
the Prince of life they slay.  
Yet cheerful he  
to suffering goes,  
that he his foes  
from thence might free.**

**In life, no house, no home  
my Lord on earth might have;  
in death, no friendly tomb  
but what a strange gave.  
what may I say?  
Heaven was his home;  
but mine the tomb  
wherein he lay.**

**Here might I stay and sing,  
no story so divine;  
never was love, dear King,  
never was grief like thine.  
This is my friend,  
in whose sweet praise  
I all my days  
could gladly spend.**

*Samuel Crossman  
1624—84 alt.*

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