



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



All Saints' Day

3 November, 2024

10am

Welcome

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. We are part of the Anglican Church of Australia and a member of the global Anglican Communion, comprised of 80 million people.

Worship

Regular services of worship are held each Sunday at 8am and 10am, and Wednesday at 7pm. Services are followed by times of fellowship over food and drinks. All are welcome.

Mission

Our mission is to know and love Christ and neighbour. We actively follow Jesus' command to love God, love one's neighbour and to care for all people. We regularly visit the sick, home-bound, and the dying. 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.

Visitors

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.

The Church

The church is decorated in white for the celebration of the All Saints'. White symbolises purity, light, glory, and joy and is used during the Christmas and Easter seasons, and on major feast days.

Cover Image

The Resurrection of Lazarus, Giovanni di Paolo (c1403-1482)
1426, Tempera and gold leaf on panel
The Walters Art Museum, Baltimore, USA.

Acknowledgement of Country

We acknowledge we meet on the Traditional Lands of the Wurundjeri Woi Wurrung and Bunurong peoples of the East Kulin Nations and pay our respect to their Elders past and present.



@stjohnstoorak



Like us on
Facebook

As you enter the church, please ensure your phone is switched off or on silent and use the time before the service for prayer or quiet reflection, allowing others to do the same

INTRODUCTORY RITE

Please stand as the procession enters the church

PRELUDE 'On a Theme of Orlando Gibbons' (Song 34) C.V. Stanford (1852-1924)

THE INVOCATION

Blessed be God: Father, Son and Holy Spirit.

Blessed be God's kingdom, now and for ever.

GREETING

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

HYMN 'For all the saints who from their labours rest'

le - lu - jah, hal - le - lu - jah.

1. For all the saints who from their labours rest,
who to the world their Lord by faith confessed,
your name O Jesus, be for ever blessed.
Hallelujah, hallelujah.
2. You were their rock, their fortress and their might,
you were their captain in the well fought fight,
in deepest darkness still their one true light.
Hallelujah, hallelujah.
3. O blest communion, fellowship divine!
We feebly struggle, they in glory shine,
all yours, all joined in unity divine.
Hallelujah, hallelujah.
4. But see, there breaks a yet more glorious day;
the saints triumphant rise in bright array;
the King of glory passes on his way.
Hallelujah, hallelujah.

5. From earth's wide bounds and
ocean's farthest shore,
through heaven's gate the holy
people pour;
the Three-in-One for ever they
adore.

William Walsham How 1823–97 *alt.* (TiS 455)

Hallelujah, hallelujah.

COLLECT FOR PURITY

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 TWO GREAT COMMANDMENTS

'Hear, O Israel, the Lord your God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' Jesus said: 'This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself.'

KYRIE ELEISON *sung*

Kyrie **2**

Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.
Christ, have mer - cy, Christ, have mer - cy, Christ, have mer - cy.
Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.

From Parish Eucharist - Michael Dudman (1938-1994)

CONFESSION

Let us confess our sins in penitence and faith, confident in God's forgiveness. **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

GLORIA IN EXCELSIS *sung*

Gloria

Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

Lord God, hea - ven - ly King, al - might - y God and Fa - ther, we wor - ship you, we

give you thanks, we praise you for your glo - ry. Lord Je - sus Christ, on - ly Son of the

Fa - ther, Lord God, Lamb of God, you take a - way the sin of the world: have mer - cy on

us; you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer. For

you a - lone are the Ho - ly One, you a - lone are the Lord, — you a - lone are the Most High,

Je - sus Christ, with the Ho - ly Spi - rit, in the glo - ry of God the Fa - ther. A - men.

From Parish Eucharist - Michael Dudman (1938-1994)

COLLECT FOR ALL SAINTS

We praise you, heavenly Father, that you have knit together your chosen ones in one communion and fellowship in the body of your Son, Jesus Christ our Lord: give us grace so to follow your blessed saints in all virtuous and godly living that we may come to those inexpressible joys you have prepared for those who truly love you; through Jesus Christ our Saviour, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Isaiah 25.6-9 *read by Jenny Smith*

On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-matured wines, of rich food filled with marrow, of well-matured wines strained clear.

And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death for ever. Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken. It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation.

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

THE PSALM Psalm 24 *sung by the choir*

The earth is the Lord's and all that is in it:

the compass of the world and those who dwell therein.

For he has founded it upon the seas:

and established it upon the waters.

Who shall ascend the hill of the Lord:

or who shall stand in his holy place?

Those who have clean hands and a pure heart:

who have not set their soul upon idols,

nor sworn their oath to a lie.

They shall receive blessing from the Lord:

and recompense from the God of their salvation.

Of such a kind as this are those who seek him:

those who seek your face, O God of Jacob.

Lift up your heads, O you gates,

and be lifted up, you everlasting doors:

and the King of glory shall come in.

Who is the King of glory?:

the Lord, strong and mighty, the Lord mighty in battle.

Lift up your heads, O you gates,

and be lifted up, you everlasting doors:

and the King of glory shall come in.

Who is the King of glory?:

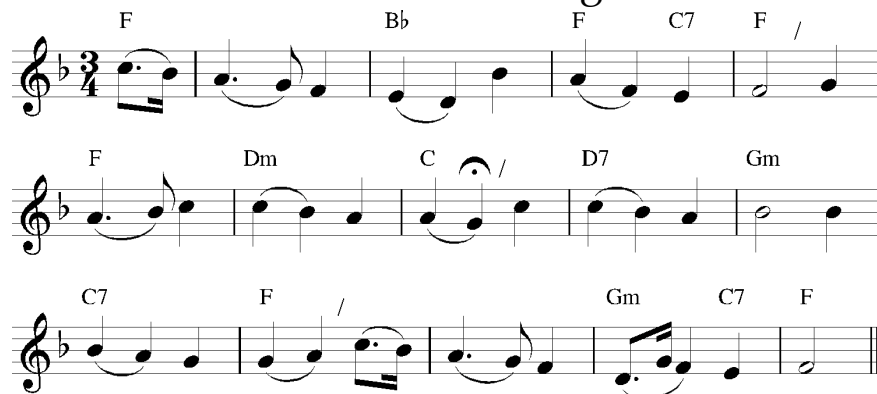
the Lord of hosts, he is the King of glory.

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

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, 'See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.' And the one who was seated on the throne said, 'See, I am making all things new.' Also he said, 'Write this, for these words are trustworthy and true.' Then he said to me, 'It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life.

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

THE GRADUAL HYMN 'Blessed be the everlasting God'



- | | |
|---|--|
| 1. Blessed be the everlasting God,
the Father of our Lord,
be his abounding mercy praised,
his majesty adored. | 3. There's an inheritance divine
reserved against that day,
that's uncorrupted, undefiled,
and cannot waste away. |
| 2. When from the dead he raised his
Son,
to reign with him on high,
he gave our souls a lively hope
that they should never die. | 4. Saints by the power of God are
kept
till the salvation come;
we walk by faith as strangers here
till Christ shall call us home. |

Isaac Watts 1674-1748 (TiS 114)

Please remain standing for the reading of the Gospel

THE GOSPEL John 11.32-44

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

The Holy Gospel of our Lord Jesus Christ, according to St. John.

Glory to you, Lord Jesus Christ.

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 for 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 upwards 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.'

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

THE SERMON The Vicar, The Revd Dr Peter French

THE ANTHEM 'How beauteous are their feet' C.V. Stanford (1852-1924)

THE NICENE CREED *said together, standing*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten,

not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary, and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE *led by Jenny Smith*

The Prayers end with the following

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.

PARISH NOTICES

THE GREETING OF PEACE *standing*

We are the body of Christ. **His Spirit is with us.**
The peace of the Lord be always with you. **And also with you.**

*All share with each other a 'COVIDsafe' sign of peace
Feel free to come and share peace with those people joining us on Zoom*

OFFERTORY

As the gifts of bread and wine are brought forward, a monetary collection for the life of St. John's is taken. Please give by contributing to the collection plate, at the paypoint at the rear of the church or by scanning the QR code.



OFFERTORY HYMN 'Lord Christ, at your first eucharist you prayed'

- | | |
|---|---|
| <p>1. Lord Christ, at your first eucharist you prayed
that all your church might be for ever one;
may at each eucharist this prayer be made
with longing heart and soul, 'Your will be done.'
O may we all one bread, one body be,
through this blest sacrament of unity.</p> | <p>3. We also pray for wanderers from your fold;
O bring them back, Good Shepherd of the sheep,
back to the faith which saints believed of old,
back to your church which still one faith must keep:
soon may we all one bread, one body be,
through this blest sacrament of unity.</p> |
| <p>2. For all your church, O Lord, we intercede;
make all our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to you, O Prince of Peace:
thus may we all one bread, one body be,
through this blest sacrament of unity.</p> | <p>4. So, Lord, at length when sacraments shall cease
may we be one with all your church above,
one with your saints in one unbroken peace,
one with your saints in one unbounded love;
more blessed still, in peace and love to be
one with the Trinity in Unity.</p> |

William Henry Turton 1856-1938 *alt.* (TiS 521)

PRAYER FOR RECEIVING THE OFFERTORY

Blessed are you, Lord, God of all creation. Through your goodness we have these gifts to share. Accept and use our offerings for your glory and for the service of your kingdom. **Blessed be God for ever.**

THE LORD'S PRAYER

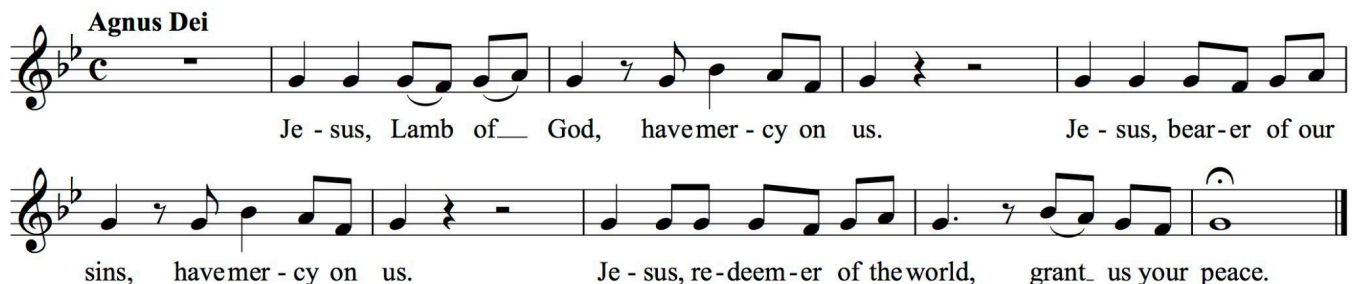
As our Saviour Christ has taught us, we are confident to pray:
Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

THE BREAKING OF THE BREAD

We break this bread to share in the body of Christ.
We who are many are one body, **for we all share in the one bread.**

AGNUS DEI

Agnus Dei



Je - sus, Lamb of God, have mer - cy on us. Je - sus, bear - er of our
sins, have mer - cy on us. Je - sus, re - deem - er of the world, grant us your peace.

From *Parish Eucharist* - Michael Dudman (1938-1994)

INVITATION TO COMMUNION *kneeling or standing*

This is the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.
Lord, I am not worthy to receive you, but only say the word, and I shall be healed.

ADMINISTRATION OF HOLY COMMUNION

All baptised Christians are welcome to receive Holy Communion. Communion is available as consecrated bread, which is given to each person, and wine which may be drunk from the chalice. A separate chalice for intinction (dipped) is also provided. If you would prefer a blessing, please come forward and indicate this by keeping your arms behind your back. Gluten free wafers are available on request.

COMMUNION 'O quam gloriosum' *Tomás Luis de Victoria (1548-1611)*

POST COMMUNION PRAYER *Please stand*

The prayer ends with the following

Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory.

FINAL HYMN 'Your hand, O God, has guided'

Gr. Capo 2 D(C) Bm(Am) E7(D7) A(G)

D(C) A7(G7) D(C) Bm(Am)

E7(D7) A(G) D(C) A7(G7) D(C)

F#m(Em) Bm(Am) C#7(B7) F#m(Em) C#7(B7)

F#m(Em) A(G) D(C) G(F) A(G)

D(C) A(G) Bm(Am) G(F) D(C) A7(G7) D(C)

- | | |
|---|--|
| <p>1. Your hand, O God, has guided
your flock from age to age;
the wondrous tale is written,
full clear, on every page;
your people owned your
goodness,
and we their deeds record;
and both of this bear witness:
one church, one faith, one Lord.</p> | <p>3. Through many a day of
darkness,
through many a scene of strife,
the faithful few fought bravely
to guard the nation's life.
Their gospel of redemption,
sin pardoned, earth restored,
was all in this enfolded:
one church, one faith, one Lord.</p> |
| <p>2. Your heralds brought glad
tidings
to greatest, as to least;
they bade them rise, and hasten
to share the great King's feast;
and this was all their teaching,
in every deed and word,
to all alike proclaiming
one church, one faith, one Lord.</p> | <p>4. Your mercy will not fail us,
nor leave your work undone;
with your right hand to help us,
the victory shall be won;
and then by all creation,
your name shall be adored,
and this shall be our anthem:
one church, one faith, one Lord.</p> |

Edward Hayes Plumptre 1821-91 *alt.*
(TiS 456)

BLESSING

DISMISSAL

Go in peace to love and serve the Lord. **In the name of Christ. Amen**

POSTLUDE 'Prelude & Fugue in G Major' BWV 557 J.S. Bach (1685-1750)

As the postlude is played please remain seated or leave quietly



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. Hymns from *Together in Song Australian Hymn Book II*. © The Australian Hymn Book Pty Ltd 2006. Registered Office 14 Martin Place (Level 17) Sydney 2000. Used with permission. C.C.L.I Licence number 669476. All readings from scripture are taken from The Revised Standard Version (NRSV)

CURRENT NOTICES

Election of Lay Synod Representatives

Further to the Archbishop's Mandate for the election of a Lay Representative and Alternate Lay Representative to Diocesan Synod, Anthony Mannering has been elected as the former and Jason Pennell as the latter. I am grateful to them both for their willingness to serve in these important roles.

Now until November 10, Parish Council Nominations

With the Annual Meeting date only a few weeks away (Sunday 17 November, 11.30am), nominations are now open for parish council. Nomination forms can be found in the Narthex. You must be on the parish roll to be nominated.

News About Assistant Curate, The Revd Lydia Thangadurai

At the end of almost three years of service to our church, Lydia is preparing to resign her position as Asst. Curate, with her final Sunday being November 24, 2024. A Special Morning Tea to farewell Lydia is planned for after the Sunday 10 am Service that day. December 1 Lydia commences as Asst. Priest and Succentor of St. Paul's Cathedral, Melbourne. In preparation for her move Lydia will be taking the remaining amount of leave she has accrued in her time with us, from October 17 to November 19, inclusive. As is our custom with clergy leaving, we shall present Lydia with a gift as she leaves our parish. Contributions to a fund by which we can do so can be made here: BSB 033086 | Acc. No. 871931 *The Vicar*

Saturday November 9, 9.30-12.30PM (Online) 'Preparing for The Year of Luke'

Trinity College is providing a wonderful biblical education opportunity in November: a half-day Zoom seminar for clergy and lay people to be enriched by the readings from Gospel of Luke, and elsewhere in the Bible, for the forthcoming Church Year C. For lay people, this is a wonderful opportunity to explore the Bible, discover its riches and deepen your spirituality. There will be plenty of opportunities for questions, comments and other input. Cost \$30, concession \$20. For booking and enquiries: Contact theologyevents@trinity.edu.au

Remembrance Day Service, 10 November, 10am

Members of the RSL and members of the defence forces are invited to remember before God those who have died in the service of our nation.

Archbishop's Dinner, Trinity College, 13 November - Have YOU booked?

You're invited to a wonderful evening of fellowship, in the presence of our Archbishop and in support of Trinity College Theological School. Please do attend and book ASAP! RSVP Wednesday 6 November. Enquiries: Briony O'Halloran | events@trinity.unimelb.edu.au | 8341 0216

www.trybooking.com/events/landing/1251381 Flyers are in the narthex.

Annual Meeting, 17 November, 11.30am

All members of the parish are invited to the Annual Meeting, to be held in the church. Those on the Electoral Roll may vote but all are invited. This is an important event in the life and affairs of the parish so all are encouraged to attend. The meeting will include a follow up from the parish meeting held on Sunday 20th October.

Trinity College Annual Carol Services, Saturday 30 November & Sunday 1 December, 5pm, at Trinity College, The University of Melbourne

You are warmly invited to Trinity College's Advent Carols and a Festival of Nine Lessons and Carols. Both Services will feature the Choir of Trinity College, directed by Christopher Watson, and commence at 5pm. RSVP 5pm 22 November. www.trybooking.com/CVCQF. Enquiries: events@trinity.unimelb.edu.au

Morning Tea in the Vicarage and Gardens, December 1, 11.30am

Robyn and I invite everyone to morning tea in the Vicarage and Garden to mark the beginning of the new church year on the First Sunday of Advent, December 1, at 11.30am.

The Vicar

Preparing for Advent: A Quiet Day, Saturday 7 December, 10am -4pm

During Advent, which commences on Sunday 1st December, we prepare for the great summer festival of the nativity of Christ - Christmas! Setting time apart for reflection on the meaning of Advent is a lovely way to enter Advent. The Revd Dr Wendy Crouch will be holding an Advent focussed Quiet Day in the picturesque surrounds of St Josephs by the Sea, Williamstown. A sign up sheet for expressions of interest is in the narthex. For further information please contact Wendy assistantpriest@saintjohnstoorak.org or the St John's parish office on 9826 1765 or enquiries@saintjohnstoorak.org

November 18 - December 6, Madonna: Wisdom, Grace and Compassion

This exhibition at Kinross Arts Centre presents a thoughtful exploration of the rich tradition of European sacred art, presenting the Madonna as a symbol of divine grace, wisdom, and compassion. Ursula Betka and Margaret Gibson, both esteemed iconographic artists, bring together Renaissance-inspired and Byzantine-influenced works, articulating to Madonna's enduring spiritual resonance across different cultural and artistic traditions.

An Opening Celebration and Book Launch will be held on Friday 22 November, 6-8pm - RSVP required: director@kinrossarts.org.au.

November & December Rosters Now Available



Rosters for the months of November and December 2024 are now available! Hard copies will be available in the Narthex or click [here](#) to view the rosters online. Our pewsheets and rosters, are also available on our website: www.saintjohnstoorak.org
Did you know that we send the rosters and pewsheets out weekly? Join our mailing list [here](#) or scan the QR code!

Giving to St. John's Ministry via the Anglican Development Fund (ADF)



We recommend using ADF to set up regular giving. Simply download and complete the form [here](#) or scan the QR code. You can choose to give through *direct debit* or *credit card*, and at what intervals you would like. It not only makes it easier for you to contribute to the ministry of St. John's, it also helps us to budget for the coming year. For any confidential questions or assistance, email our Parish Recorder, Richard Uglow: giving@saintjohnstoorak.org

Update on Process of Selection of New Archbishop

New updates about the Selection process are available at www.boardofnominators.org and the opportunity to nominate a priest or bishop for Archbishop remains open until the end of October. If you haven't nominated and wish to do so, please complete this by the end of this month.

PRAYER FOR THE SELECTION OF OUR NEW ARCHBISHOP

Eternal God, shepherd and guide, in your mercy give your Church in this diocese a shepherd after your own heart, who will walk in your ways, and with loving care watch over your people. Give us a leader of vision and a teacher of your truth. So may your Church be built up and your name glorified; through Jesus Christ our Lord. Amen.

A Prayer Book for Australia, p. 212.

Need time for prayer? Some quiet space?

The church is open every day from 9am until 5pm for you to come and pray, meditate, or sit quietly. There are prayer books and prayer booklets in the Angel Chapel and the Narthex for use, the latter of which you can also download [here](#).

LAZARUS SEEMS LIKE AN ODD CHOICE FOR ALL SAINTS' DAY.



OH, I DON'T THINK SO. LORD, IF YOU HAD BEEN HERE, MY BROTHER WOULDN'T HAVE DIED. EVERYONE HAS SOMEONE THEY MISS ON ALL SAINTS' DAY.



HEY - THAT'S GOOD! ALL I WAS GETTING WAS ZOMBIES.



CONVERTS 09.10.23

REGULAR NOTICES

Safeguarding and Wellbeing

St. John's is committed to safeguarding all people and protecting their wellbeing, including young and vulnerable people, especially Aboriginal and Torres Strait Islander children, and children with diverse needs. All relevant staff and volunteers are trained in child safety and have appropriate clearance for service or ministry. If you have any concerns about the wellbeing of children in this parish, contact Kooyoora on 1800 135 246 or www.kooyoora.org.au If you have concerns about your wellbeing or that of another churchgoer, please contact the clergy.

Pastoral Care

Clergy and members of the Pastoral Care Team offer pastoral care on a regular basis to parishioners as well as to those who specifically request it. This may include Home Communion. They also visit local hospitals at the request of patients, family, friends or staff with the consent of the recipient. Clergy and Lay Pastoral Carers visit a number of local Aged Care facilities on a regular, usually monthly, basis. Parishioners and others are welcome to phone the church office to arrange a home visit by the clergy or a lay pastoral carer. Those who are no longer able to attend usual services at the church are visited on a regular basis.

The Melbourne Anglican (TMA) and Prayer Diary

The latest edition of TMA is [here](#). The link to the November Prayer Diary is [here](#).

Contribute to Worship Services

All our ministries at St John's are supported by our wonderful volunteers. The rosters for September are available [here](#). And you will note that volunteering for morning tea has now been added to the list of duties. If you can help fill any of the gaps please contact the parish office. Thanks in advance.

Communion Instructions

All are welcome at the altar and those baptised are welcome to receive Communion. Holy Communion is distributed via a chalice from which to sip or, a separate chalice into which the bread may be intincted (dipped). If you wish to simply receive the bread only that is perfectly appropriate. Gluten free wafers are available on request. A blessing only is also available.

Zoom Link - NOTE NEW LINK

Our 10am Sunday service is streamed here:

<https://us06web.zoom.us/j/86212089431?pwd=ZEN2M2xWRHRhMVhxTWWhwcmVwTzFEZj09> Meeting ID: 862 1208 9431 | Passcode: 541347

Prayer Requests

Prayer requests can be sent to prayers@saintjohnstoorak.org. The clergy check emails for prayer requests daily, and pray in solidarity with anyone who would like prayers said for them.

Clergy Days Off

Our clergy have one regular day off per week. Our Assistant Curate Lydia has Monday and Vicar Peter has Friday. Wendy usually works Wednesday, Thursday and Sunday only. 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.

FOR YOUR PRAYERS

Prayers for Victims of War

Give comfort, O Lord, to all who are torn away from their homes and their loved ones, by war, by famine, or by cruelty; give the world your peace and turn the hearts of those who will to war; grant that we who dwell secure in this insecure world may be generous in caring for our displaced brothers and sisters, of all faiths and none. We ask this in the name of the Prince of Peace, Jesus Christ our Lord. Amen.

From the Anglican Cycle of Prayer: St Peter's, Murrumbeena (Bp Keerthisiri Fernando); The Diocese of The Murray (Bp Keith Dalby, Clergy & People); Bush Church Aid Society (Adrian Lane, Regional Officer); All Saints' Mitcham – Pastoral visit (Bp Paul Barker); Church of the Province of South Asia (Bp Titus Chung);

For those who lead us in Government: His Majesty King Charles III; Governor General Ms Sam Mostyn AC; Prime Minister Anthony Albanese; Federal Member of Parliament for Division of Higgins, Dr. Michelle Ananda-Rajah; and Premier of Victoria, Jacinta Allan.

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.

For 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 schools in our parish: Geelong Grammar School Toorak Campus, Head of Campus Nicole Ginnane; St Catherine's School, Interim Principal Robert Marshall; and Toorak Primary School, Principal Julie Manallack.

For the sick and all in need: Gwen, Rex, Bruce, Sam, Margaret, Nichole, Joanna, Ivan, Anthea, David, John, Tim, Joan, James, Karen, Trisha, Emma, Thomas, Rod, Robyn, Stephen, Stella & Spencer.

For those in aged care and those who are housebound: Beverley; Angela; Marg; Val; Rosalind; Elizabeth; Russ & Sue.

For those who have died recently and those who mourn them: Hugh Alexander Mitchell & Jack Davey.

Give thanks for those whose Anniversary of Death is this week: Sandra Baroutas (2017); Douglas Critterden (2014); Joan Layet (2019); James Anderson (2016); Cameron Alexander (2016); Matthew Higgs (2022); Kingsley Allen (2014); Richard Humphries (2017); John Lancaster (2021); Joan Doughton (2015); John Poland (2020) & Clare Rouse (2021).

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SCRIPTURE COMMENTARY

Isaiah 25:6-9

In accounts of the Last Supper, Jesus says that he will not drink wine again “until that day when I drink it new in the kingdom of God” (see Mark 14:25). Earthly language is inadequate for expressing heavenly notions. Chapters 24 to 27 of Isaiah are a prophecy about the end-times; our reading is a description of the celestial banquet to which Jesus refers. (Other ancient Near East cultures also use a banquet as a description of the final happiness of the godly.)

Chapter 24 begins with the announcement of the destruction of the earth. There will be total upheaval of the social order (24:2). God will then destroy the earth. Most people will have broken the covenant with him, so he will cause them to “suffer for their guilt” (24:6) and die. Only a godly remnant will remain. The earth will be a gloomy place (24:7-13) but then the survivors will praise God’s name (24:14-16a). “On that day” (24:21) God will imprison rebellious angels and the kings of the earth for a long time and then punish them (24:22). “... the Lord of hosts will reign on Mount Zion and in Jerusalem ...” (24:23). As the seventy elders beheld God’s glory at Sinai, so Israel’s elders will again see him enthroned in his majesty.

Then “on this mountain” (25:6), at Jerusalem, God will provide a banquet “for all peoples”, for the godly of all nations, with food and the wine of which Jesus speaks. The dead are pictured as being covered with a “shroud” (25:7) or “sheet”; this will be removed when God swallows up, does away with, “death forever”. God’s kingdom will be established. In eternal life, he will “wipe away” (25:8) one of the roots of all misery, our mortality, and he will remove the collective shame of breaking the covenant. The remnant, the godly, will acknowledge “our God” (25:9), for whom we have waited and who has saved us; let us “rejoice in his salvation”.

Psalm 24

This psalm is based on a Canaanite myth which tells of the divine conquest of the unruly forces of chaos. The psalmist has transformed it into a hymn of praise to God, the victorious creator, followed by a liturgy on entering the Temple. In question-and-answer form, it was probably sung antiphonally, as the Ark was borne to the Temple. Vv. 1-2 acknowledge God as creator. V. 3 asks: who will be admitted to the Temple? Vv. 4-6 give the answer: those who are pure, do not worship false gods, and do not harm others with false oaths. They will be blessed by God, with prosperity. In vv. 7-10, the pilgrims identify God in terms traditionally associated with the Ark: he is “King of glory”, the “Lord of hosts” (v. 10), the war hero of Israel (v. 8b). The “doors” (v. 9) are those between the outer court and the sanctuary of the Temple. Perhaps a priest asks: “Who is the King of glory?” (v. 8) from within, and the people answer from the court. (The “heads”, v. 7, are the lintels of the doors.) God dwells in the sanctuary.

Revelation 21:1-6a

This book is “the revelation of Jesus Christ” (1:1) made known through John. It is prophecy which reveals secrets of heaven and earth. Our reading is from John’s record of his vision of the end-times. He has told of the destruction of the old city, Babylon (code name for Rome) and of the old heaven and earth (20:11); the ungodly have been driven off to punishment (20:15). Only the godly, a remnant, remain. Isaiah 65:17-25 and 66:22 predict that all creation will be renewed, freed from imperfections and transformed by the glory of God.

Now John sees the new creation. The “sea” (21:1), a symbol of turbulence, unrest and chaos, is no more. He sees “the new Jerusalem” (21:2), probably not made with bricks and mortar, “holy”, of divine origin, beautiful and lovely as a “bride”. (Marriage is a symbol of the intimate union between the exalted Christ and the godly remnant. Some see the city as the church, set apart for God’s use in the world.)

John hears “a loud voice” (21:3) interpreting 21:2: God again comes to “dwell” (be present spiritually) with “his peoples”. Sorrow, death and pain – characteristics that made the old earth appear to be enslaved to sin – will disappear (21:4). God, “seated on the throne”, speaks in vv. 5-6: he will do everything described in 21:1- 4; he is sovereign over all that happens in human history. (“Alpha” and “Omega” are the first and last letters of the Greek alphabet, so God encompasses all.) God will give the gift of eternal life (“water”, 21:6b) to all who seek him.

John 11:32-44

Lazarus, Mary’s brother, has died. Martha has told Jesus that he would not have died had Jesus been present, but that the Father will grant whatever Jesus asks. Jesus has said to her: “Your brother will rise again” (v. 23), which she takes to refer to the general resurrection Jews expected at the end of time. Jesus has answered: “I am the resurrection and the life” (v. 25); even though a believer dies physically, he or she will live on as a person. She has added: “I believe that you are the Messiah, the Son of God, the one coming into the world” (v. 27).

Now Mary repeats Martha’s earlier assertion (in v. 21). Jesus is stirred with indignation, probably at the sorrow death brings. Touched by the pain of those he loves, he weeps: he shares that pain in some real way. Martha tries to restrain Jesus from viewing the decomposing corpse of his friend (v. 39). Jesus says to her: did I not tell you that if you believed you would see God’s power to end death? God, Father and Son, bring Lazarus back to physical life. Jesus verbalises his thanks to the Father as he tells the unbelieving “crowd” (v. 42) that he is sent by the Father. On Jesus’ command, Lazarus emerges, still wrapped in burial cloths.

MUSIC COMMENTARY

PRELUDE On a theme of Orlando Gibbons (Song 34) No. 1 of Six Short Preludes & Postludes, Op. 105, Set 2 *Charles Villiers Stanford (1852-1924)*

Stanford was one of the leading musicians of his generation and had a profound effect on the development and history of English music as a performer, conductor, composer, teacher and writer. He was appointed Professor of Composition at the Royal College of Music in London in 1883 (a position that he held for more than forty years) and Professor of Music at Cambridge in 1888. He subsequently held appointments as Conductor of the Bach Choir in London, the Leeds Philharmonic Society and the Leeds Festival. Stanford was a prolific composer, completing seven symphonies, eight string quartets, nine operas, more than 300 songs, 30 large scale choral works and a large body of chamber music. He also composed a substantial number of works for the organ, as well as anthems and settings of the canticles for the Anglican Church. He wrote extensively on music including three volumes of memoirs and a popular text on composition.

POSTLUDE Prelude and Fugue in G major BWV 557 *J.S. Bach (1685-1750)*

While originally attributed to Bach, scientific examination of the extant manuscripts by Alfred Dürr in 1987 and subsequent stylistic analysis of the score by Peter Williams have suggested that the eight preludes and fugues might have been composed by one of his pupils, Johann Ludwig Krebs. As Williams explains, whoever the composer was, the works show an ability to compose in diverse ways – the toccata, the Italian concerto, the galant style, the fughetta and the *durezza* style with slow suspensions, favoured by Girolamo Frescobaldi.

ART COMMENTARY

The art on today's pewsheet, *The Resurrection of Lazarus*, by Giovanni di Paolo, is part of a predella (a group of small paintings along the base of a large altarpiece) in the chapel of the Malavolti family in the church of San Domenico in Siena. Di Paolo paints the theme of today's Gospel reading, the resurrection of Lazarus, as a model for the Resurrection of Christ. The panel demonstrates the artist's mastery of multi-figured, dramatic scene narratives executed in the late-Gothic style. The figures are positioned on one line, a frieze, all pushing to see up close what is happening. The agitated figures reveal extreme emotional states - from one onlooker in a blue cloak overwhelmed by the stench from Lazarus's tomb to the desperate sorrow of Mary and Martha who are begging Jesus to do something. When Christ heals, the healing is not for the sole sake of the one healed, but for the sake of others and the entire community. Today's reading is a perfect example of this.



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This Week

SUNDAY, 3 November 2024

All Saints'

8am Eucharist

10am Sung Eucharist

12pm Interment of Ashes for
Stewart Spring & Margaret Davidson

WEDNESDAY, 6 November 2024

7pm Eucharist, Angel Chapel

THURSDAY, 7 November 2024

11am Funeral for

Hugh Alexander Mitchell



Next Sunday, 10 November Remembrance Sunday

8am Eucharist

First Reading: *Isaiah 2.1-4*, Jason Pennell
Second Reading: *Romans 8.31-39*, Marcia Fregon
Gospel Reading: *John 14.1-6*
Intercessor: Samuel Hartley
Preacher: The Revd Dr Wendy Crouch

10am Eucharist

First Reading: *Isaiah 2.1-4*, Phillip Thomas
Second Reading: *Romans 8.31-39*, David O'Brien
Gospel Reading: *John 14.1-6*
Intercessor: John Horan
Preacher: The Revd Dr Wendy Crouch

Morning Tea: Anthony Mannering & Volunteers
Required



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