



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



# Christ the King

24 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 Christ the King. White symbolises purity, light, glory, and joy and is used during the Christmas and Easter seasons, and on major feast days.

## Cover Image

*Christ Before Pilate Again*, Duccio di Buoninsegna (1255–1319)  
Tempera on wood (c.1308)  
Museo dell'Opera del Duomo, Siena, Tuscany, Italy.

## 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 'Domine Deus, Rex Cœlestis' Alexandre Pierre-François Boëly (1785-1858)

### 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 'Rejoice, the Lord is King'



1. Rejoice, the Lord is King;  
your Lord and King adore;  
let all give thanks, and sing,  
and triumph evermore;  
*Lift up your heart, lift up your  
voice.  
Rejoice, again I say, rejoice!*
2. Jesus the Saviour reigns,  
the God of truth and love;  
when he had purged our stains,  
he took his seat above:  
*Lift up your heart, ...*
3. His kingdom cannot fail,  
he rules o'er earth and heaven;  
the keys of death and hell  
are to our Jesus given:  
*Lift up your heart,...*
4. He sits at God's right hand,  
till all his foes submit,  
and bow to his command,  
and fall beneath his feet:  
*Lift up your heart,...*
5. Rejoice in glorious hope;  
Jesus the judge shall come,  
and take his servants up  
to their eternal home:  
*We soon shall hear the  
archangel's voice;  
the trump of God shall sound,  
Rejoice!*

Charles Wesley 1707-88 *alt.*  
Music: John W. Wilson (TiS 216)

COLLECT FOR PURITY

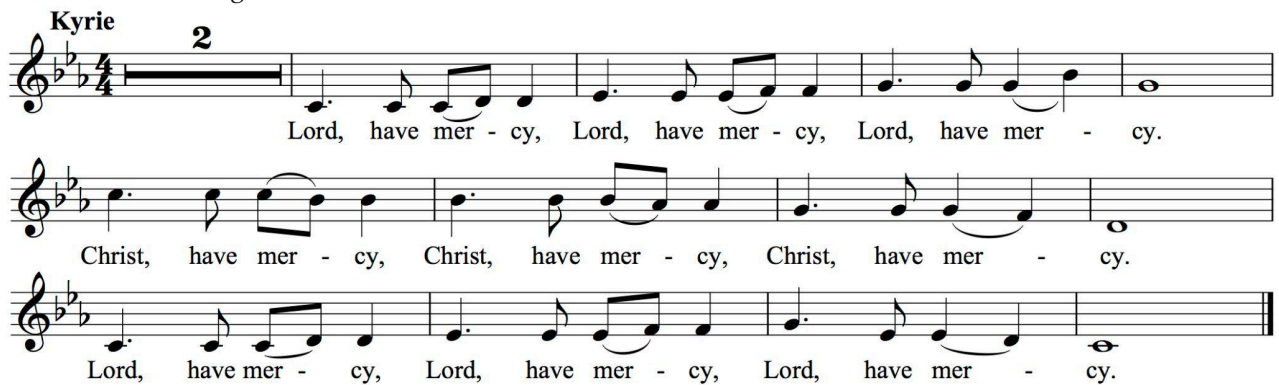
**Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.**

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 righ - 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 THE CHRIST THE KING

Everlasting God, whose will is to restore all things in your well-beloved Son, our Lord and King: grant that the people of earth, now divided and enslaved by sin, may be freed and brought together under his gentle and loving rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*Please be seated*

## THE LITURGY OF THE WORD

THE FIRST READING Daniel 7.9-10, 13-14 *read by Keith Beecher*

As I watched, thrones were set in place, and an Ancient One took his throne; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and its wheels were burning fire. A stream of fire issued and flowed out from his presence. A thousand thousand served him, and ten thousand times ten thousand stood attending him. The court sat in judgement, and the books were opened. As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient One and was presented before him. To him was given dominion and glory and

kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.

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

THE PSALM Psalm 132.1-12 *sung by the choir*

The Lord is king, and has put on robes of glory:

the Lord has put on his glory,  
he has girded himself with strength.

He has made the world so firm:

that it cannot be moved.

Your throne is established from of old:

you are from everlasting.

The floods have lifted up, O Lord,

the floods have lifted up their voice:  
the floods lift up their pounding.

But mightier than the sound of many waters,

than the mighty waters or the breakers of the sea:  
the Lord on high is mighty.

Your decrees are very sure:

and holiness, O Lord, adorns your house for ever.

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.

THE SECOND READING Revelation 1.4b-8 *read by Barbara Brown*

John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion for ever and ever. Amen. Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen. 'I am the Alpha and the Omega', says the Lord God, who is and who was and who is to come, the Almighty.

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

THE GRADUAL HYMN 'Now is eternal life'

1. Now is eternal life  
 if ris'n with Christ we stand,  
 in him to life reborn,  
 held firm within his hand;  
 no more we fear death's ancient  
 dread,  
 in Christ arisen from the dead.

2. For God, the living God,  
 stooped down to share our state;  
 by death destroying death  
 Christ opened wide life's gate.  
 He lives, who died; he reigns on  
 high;  
 who live in him shall never die.

3. Unfathomed love divine,  
 come reign within my heart;  
 from you no depth or height,  
 nor life nor death can part;  
 my life with you in God shall be,  
 now and through all eternity.

George Wallace Briggs 1875-1959 *alt.* (TiS 385)

*Please remain standing for the reading of the Gospel*

THE GOSPEL John 18.33-38

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.**

Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?' Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who

belongs to the truth listens to my voice.' Pilate asked him, "What is truth?"

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

THE SERMON The Assistant Priest, The Revd Dr Wendy Crouch

THE ANTHEM 'Let all the world'

*George Dyson (1883-1964)*

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 clergy*

*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 'Robe yourself, my soul, in gladness'

D A Bm D G D F#m Bm Em Bm A D /  
D A Bm D G D F#m Bm Em Bm A D /  
D A G D Bm F#m E A /  
A B Em B7 Em / Bm D G Em A D

1. Robe yourself, my soul, in gladness,  
leave sin's gloomy den of sadness,  
come where God in light is waiting,  
come, begin the celebrating!  
For the Lord brings me salvation,  
issues me his invitation;  
God most holy comes to win me,  
comes from heaven to live within me.
2. How I hunger, loving Saviour,  
for your goodness and your favour!  
Often has my heart been burning;  
for this food have I been yearning,  
often thirsting for refreshing  
in this cup of life and blessing,  
giv'n by him who here invites us,  
and to God himself unites us.
3. Jesus, sun of life, my splendour,  
Jesus, joy, and friend most tender,  
Jesus, source of all my being,  
all my thoughts and actions seeing:  
at your feet I fall before you;  
make me worthy to enjoy you  
in this feast that you have given  
as my food, the food from heaven.
4. Jesus, bread of life, I pray you,  
let me cheerfully obey you,  
and accept your invitation  
for my good, not condemnation.  
Let me eat this supper, knowing  
what great love, Lord, you are showing.  
Now on earth these gifts you give me,  
as your guest in heaven receive me.

Johann Franck 1618-77  
tr. Catherine Winkworth 1827-78  
rev. in *Lutheran Hymnal* 1973 &  
David Arthur Schubert 1942- (TiS 503)

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 GREAT THANKSGIVING**

*All remain standing*

The Lord be with you. **And also with you.**  
Lift up your hearts. **We lift them to the Lord.**  
Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

*The Great Thanksgiving Prayer continues to the following*

Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and singing:

**Sanctus** 2

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,  
Hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.

**Benedictus**

Bless - ed is he who comes in the name of the  
Lord. Ho - san - na in the high - - est.

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

*The Great Thanksgiving Prayer continues to the following*

...Let us proclaim the mystery of faith

**Acclamation**

Christ has died, Christ is ris - en, Christ will come a - gain.

*The Great Thanksgiving Prayer ends with the following*

... songs of never ending praise *or* ... now and for ever.

**Acclamation**

Bless - ing and hon - our and glo - ry and power are yours for  
ev - er and ev - er. A \_\_\_\_\_ men.

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

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 'King of glory, King of Peace' *Dan Locklair (1949-)*

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 'Let all the world in every corner sing'

1. Let all the world in every corner  
sing:  
My God and King!  
The heav'ns are not too high,  
his praise may thither fly;  
the earth is not too low,  
his praises there may grow.  
Let all the world in every corner  
sing:  
My God and King!

2. Let all the world in every corner  
sing:  
My God and King!  
The church with psalms must  
shout,  
no door can keep them out;  
but, above all, the heart  
must bear the longest part.  
Let all the world in every corner  
sing:  
My God and King!

George Herbert 1593–1633 (TiS 105)

BLESSING

DISMISSAL

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

POSTLUDE No. 5, Six Short Preludes and Postludes, Op. 101, Set 1  
*Charles Villiers Stanford (1852-1924)*

*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

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### **Farewell to our Assistant Curate, The Revd Lydia Thangadurai**

At the end of three years of service to our church, Lydia's final Sunday is today *Sunday November 24, 2024*. A Special Morning Tea to farewell Lydia will be held in the hall following the 10am service. On December 1 Lydia commences as Asst. Priest and Succentor of St. Paul's Cathedral, Melbourne. If you wish to contribute to a gift, do so here: BSB 033086 | Acc. No. 871931 *The Vicar*

### **A Statement on the Resignation of the Archbishop of Canterbury by the Primate of the Anglican Church of Australia:**

[anglican.org.au/wp-content/uploads/2024/11/Primate-Statement-Re-Archbishop-of-Canterbury-13112024.pdf](https://anglican.org.au/wp-content/uploads/2024/11/Primate-Statement-Re-Archbishop-of-Canterbury-13112024.pdf)

Here is a prayer for us to pray at this difficult time:

*God of compassion, pour out your grace and healing, for victims and survivors of abuse in the church, all around the world, in the Church of England, and in our own communities. Give our leaders and members the courage and wisdom to make the changes that are needed so that your children may never again suffer such harm, either by our actions, or by our failure to act. Show us how to do our best for them today and every day, through Jesus Christ our Lord. AMEN*

### **Advent Working Bee, Saturday 30 November, 10am-12pm**

Come and join in as we prepare the church for Advent, with a spruce up of the church and the setting up of the unadorned trees and wreaths. All help willingly received! Sign up [here](#) or in the narthex.

### **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. If you would like to bring a plate to contribute to this morning tea you are most welcome, please email [vicar@saintjohnstoorak.org](mailto:vicar@saintjohnstoorak.org). *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 is in the narthex A number have already indicated their intention to come. Please register by Friday 30th November. For further information please contact Wendy [assistantpriest@saintjohnstoorak.org](mailto:assistantpriest@saintjohnstoorak.org) or the St John's parish office on 9826 1765 or [enquiries@saintjohnstoorak.org](mailto:enquiries@saintjohnstoorak.org)

## St Marks Christmas Hampers

Anglicare Victoria's Homeless Support Services is continuing their tradition of distributing Christmas hampers to the homeless. Donations the following will be gratefully received:

- |   |  |   |
|---|--|---|
| ☆ Small Christmas puddings & cakes                                      | ☆ Shortbread   | ☆ Jams/ spreads                           |
| ☆ Tins of ham (not Spam), turkey and chicken (ring pull or key opening) | ☆ Cans of soft drink                                   | ☆ UHT long-life milk - Packets of 6       |
| ☆ Tinned vegetables (ring pull)   | ☆ Custard (longlife)                                   | ☆ Christmas cards                         |
| ☆ Sachets of liquid gravy   | ☆ Small jar or packet of instant coffee/ hot chocolate | ☆ Mince Pies                              |
|   | ☆ Small packets of tea bags & sachets of sugar         | ☆ Chocolates, lollies, biscuits, crackers |
|   |  | ☆ Toiletries (small or travel size)       |

All donations need to be received at St Mark's Fitzroy by **Friday 13 December 2024** at the latest. Contact: 03 9412 6060 or [homelessupport@anglicarevic.org.au](mailto:homelessupport@anglicarevic.org.au).

## 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](mailto:giving@saintjohnstoorak.org)

## Process of Selection of our New Archbishop

Updates on the Selection process are available at [www.boardofnominators.org](http://www.boardofnominators.org).

### 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.*



# REGULAR NOTICES

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## **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](http://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](mailto: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

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### **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:** Parish of St Alban the Martyr St Albans (Incumbency vacant); The Diocese of Grafton (Bp Murray Harvey, Clergy & People); Deacons' Ministry; St Thomas' Burwood – Pastoral service (Bp Kate Prowd); St Luke's Cockatoo – Pastoral service (Bp Paul Barker); The Anglican Church of South America (Bp Brian Williams);

**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:** Patricia Holdenson.

**Give thanks for those whose Anniversary of Death is this week:** Dorothy Hughes (2017); Pamela Fraser (2019); William Alan Catanach (1986); Ron Alder (2003); William James Flintoft (1990); Brian Wiseman (2001); Jill Loton (2016); Thomas Marriott (1973); Phillip Strang (1989); Margret Ullin (2018); Alan Mackay (2023); Thomas North (2015); Dixon Morris (2008); Lorna Mirfield (2016); Leonard Brain (1966) & Victoria Helen Brain (1971).

### ***Support St John's, Toorak***

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## SCRIPTURE COMMENTARY

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### 2 Samuel 23:1-7

The books of Samuel end with six appendices: some stories which fit earlier chronologically, and some poems. Our reading, “the last words of David”, is such a poem. An “oracle” is a prophecy. David’s family origins are stated: he is “son of Jesse”. He is also “the anointed of the God”. Translations of v. 1 vary: he is either favoured by Israel’s God (“the Strong One”), or “the favourite of the songs of Israel” or even (Revised English Bible) “the singer of Israel’s psalms”. God, David says, speaks to his people through him (v. 2). He has ruled justly, holding God in awe (“fear”, v. 3). V. 4 is paradoxical (how can it rain when the sky is cloudless and the sun shines?), and recalls the paradoxes of David’s life.

V. 5 recalls Nathan’s prophecy to him in 7:11ff: God will make of David a “house”, a *dynasty*. The covenant God made with David is said to be “everlasting” (v. 5), but historically his heirs ceased to rule the land when the Babylonians invaded in 586 BC. Even so, for the just (the godly) there is hope of security and prosperity, with God’s help. Vv. 6-7 tell of the fate of David’s enemies: he will seed a great line, but the “godless” will be like thorns: they are useless and will be “thrown away”. The godly should keep their distance from them, lest the good become corrupted. The fate of the ungodly is to be “entirely consumed in fire”, to be annihilated.

### Psalm 132:1-12,(13-18)

These are the words of a liturgy commemorating God’s choice of Zion and the dynasty of David. Vv. 8-10 are quoted in 2 Chronicles as used at the dedication of the Temple, so this psalm may well have been used at the annual celebration of the dedication. Vv. 1-5 ask God to remember David’s diligence in finding a proper “place” (v. 5) for God’s sanctuary. Vv. 6-10 may have accompanied a dramatic ceremony reenacting David’s finding the Ark (“it”, v. 6) at Kiriath-Jearim (“Jaar”). (“Ephrathah” is Bethlehem, David’s city.) God’s “footstool” (v. 7) is the Ark. It was borne joyfully in procession to Jerusalem, preceded by godly “priests” (v. 9). V. 10 asks God to continue to favour the current king (“your anointed one”), remembering David’s actions. While vv. 1-10 centre on David, vv. 11ff focus on God. He has vowed to David that a descendant of his will, if his heirs keep their side of the pact, rule “forevermore” (v. 12). David chose Jerusalem; so did God (v. 13). “Zion” will be God’s earthly residence “forever” (v. 14). In the Temple, the divine and human realms meet, so God will be able to bless the city’s inhabitants (v. 15). God will give the priests power to forgive sins (“salvation”, v. 16). A “horn” (v. 17) was a symbol of a king’s strength; here it speaks of David’s line, his seed continuing. The king’s “crown” (v. 18), in its radiance, showed the power (glory) that he possessed as a reflection of God’s glory; here it is contrasted with the disgrace which will cover the king’s “enemies”.

### Revelation 1:4b-8

John begins and ends this book as a letter. Literally, it is “to the seven churches that are in Asia” (v. 4a), Asia being a Roman province in western Asia Minor, but “seven” symbolises totality, so John may speak to all churches in the province, or to all everywhere. The salutation combines both Greek (“grace”) and Hebrew (“peace”) forms, and is from God, here described as being throughout time, meaning *eternal*. The salutation is also from “the seven spirits”: this may mean the Spirit of God (in Isaiah 11:2, the Spirit operates in seven ways) or the seven angels (Michael, Raphael, etc) closest to God (“before his throne”, v. 4) in contemporary Jewish thinking. Further, it is “from Jesus Christ” (v. 5), who is: (1) “the faithful witness”: he revealed the Father perfectly in his earthly life, and crowned this by the sacrifice of his life; (2) “firstborn of the dead”: in his resurrection, he inaugurated a new era; and (3) “ruler ...”: being now exalted, he has power over all creation. Vv. 5b-6 praise God: (1) Christ loves us continually and, by his death, he has freed us from sins; and (2) he has marked us as God’s, and has made us all “priests”, mediators between God and the rest of humanity. “Amen”, a Hebrew word, means *It is sure and trustworthy! or so be it!*: it is both valid and binding. (In 3:14, Christ is called “the Amen”.) V. 7 combines two Old Testament prophetic sayings to predict the return of Christ at the end of the age. Those who put him to death and all unbelievers “will wail” for showing hostility to Christ and his Church: they will be condemned when Jesus comes us as judge. V. 8 tells us that, from A to Z, God is sovereign over all events of human history; his power is supreme (“Almighty”).

### **John 18:33-37**

This is part of John’s account of Jesus’ trial before Pilate. Pilate has met with those Jews seeking his death outside his “headquarters”, the praetorium. He has asked: *what charge, valid in Roman law, do you have to bring against him?* (v. 29). V. 30 shows that they have none to propose. Pilate refuses to get involved by telling them to try him under Jewish law. They then make it obvious that they seek Jesus’ death. Now Pilate goes inside the praetorium and asks Jesus: *are you the leader of a revolutionary movement?* In return, Jesus asks him: *Is this question your idea, based on what you have heard, or did others put you up to it?* Pilate shows his scorn for Jews; *the religious authorities seek your death, but what grounds are there for killing you?* In v. 36, Jesus begins to explain the nature of his kingship. Were he a rebel leader, his followers “would be fighting to keep me from being handed over” to the religious authorities, but he is no threat to Pilate’s authority. Pilate picks up on Jesus words “my kingdom”. Jesus is king of “truth” (v. 37); his subjects are those who belong to the truth. He was “born” and “came into the world” to establish the kingdom of God, the ultimate truth.

*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](#).*

## MUSIC COMMENTARY

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PRELUDE 'Domine Deus, Rex Cœlestis' *Alexandre Pierre-François Boëly (1785-1858)*  
*from Messe d'orgue*

Boëly was a French composer, organist, and pianist known for his refined musicianship and dedication to classical forms during the Romantic era. A champion of contrapuntal styles, Boëly's works often drew inspiration from earlier Baroque and Classical masters like J.S. Bach and Mozart, setting him apart from his contemporaries. Despite his brilliance, his conservative style fell out of favour during his lifetime, but he remains admired for his organ compositions and revival of interest in early music.

POSTLUDE No. 5, Six Short Preludes and Postludes, Op. 101, Set 1  
*founded on an old Irish church melody* *C.V. 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.

## ART COMMENTARY

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The image on the front of today's pewsheet, *Christ Before Pilate Again*, is one of the 26 narrative scenes from the Stories of the Passion painted by *Duccio di Buoninsegna* to form the reverse side of the altarpiece entitled *The Maestà*.

Commonly known as just *Duccio*, this Italian painter was active in Siena, Tuscany, in the late 13th and early 14th century. He was hired throughout his life to complete many important works in government and religious buildings around Italy. Duccio is considered one of the greatest Italian painters of the Middle Ages, and is credited with creating the painting styles of Trecento and the Sienese school. He also contributed significantly to the Sienese Gothic style.

Pilate, on learning that Jesus belonged to the jurisdiction of Herod, sent Jesus to the king to be judged. After questioning Jesus, and treating him with ridicule and contempt, Herod sent him back to the Roman governor dressed in a conspicuous garment, the white robe that distinguished lunatics.

## This Week

SUNDAY, 24 November 2024

### Christ the King

8am Eucharist

10am Sung Eucharist

3pm Baptism of Charlie Hay

MONDAY, 25 November 2024

5pm Wardens Meeting

WEDNESDAY, 27 November 2024

11am Interment of Ashes

of Cyril & Barbara Ann Davis

7pm Eucharist

THURSDAY, 28 November 2024

10am Prayers for Christian Unity

FRIDAY, 29 November 2024

11am Wedding of

Brooke Nugara & Shehan Bandaranayake

2pm Wedding of

Gregory Boustead & Charmerae Snyman



## Next Sunday, 1 December

### First Sunday of Advent

#### 8am Eucharist

First Reading: *Jeremiah 33.14-16*, Ted Mouritz

Second Reading: *1 Thessalonians 3.9-13*, Brenda Mouritz

Gospel Reading: *Luke 21.25-38*

Intercessor: Brenda Mouritz

Preacher: The Revd Dr Wendy Crouch

#### 10am Eucharist

First Reading: *Jeremiah 33.14-16*, Richard Uglow

Second Reading: *1 Thessalonians 3.9-13*, Linda Gay

Gospel Reading: *Luke 21.25-38*

Intercessor: Keith Beecher

Preacher: The Revd Dr Wendy Crouch

Morning Tea: At the Vicarage



ST. JOHN'S  
ANGLICAN  
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TOORAK  
EST. 1859

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Open 9am - 5pm | Monday - Friday

9826 1765 or 9826 1434

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Mr Adriaan den Dulk

Mr Jason Pennell

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Mr Rob Condon,

Mr Craig Cooper, Mr John Horan,

Ms Hsinhui Huang,

Ms Carolyn Mackenzie

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