



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Presentation of the Lord

2 February, 2025

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 in continued celebration of the Epiphany. White traditionally represents purity, light, glory, and joy.

Cover Image

Simeon holding Jesus, Andrey Shishkin (b. 1960)

2012, Oil on canvas

© Andrey Shishkin artist

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



Today's gospel reading is from Luke, and embedded in yet another dramatic and revealing episode in the one great story of God's salvation that we have been contemplating through Christmas and Epiphany, is a message about being open to receive the Light of Christ. Simeon and Anna are a good and holy 'tag team' in the temple, when two faithful, obedient, and poor parents come to present their 40-day old infant Jesus. Simeon who has long been attuned to the promptings of the Holy Spirit, always looking for God's coming, and constantly listening with the ears of his heart to God's word to him, is moved by the promptings of the Spirit to come into the temple at that very moment. His eyes and heart are already open to recognise the divinity of the human infant and his arms are open to embrace this child as the Light of the World.

And Anna, the prophet with an impressive family tree, is also moved by the Spirit to appear at the point that Mary and Joseph come in. It has been many years since her husband died. Seven years was all she had with him, and the sharpness of grief has yielded to faithfulness in the shadows of the temple. She has prayed continuously in the Women's Court section of the temple -she has not been allowed any further- where she has waited with desire for God's salvation in what will become an incarnational space. When she woke that day she did not know that this day would be like no other. And yet it would be the one she had caught glimpses of as she meditated on the scriptures, soaking herself in the promises of God's deliverance, and praying without ceasing- the true prayer of the heart. This was what enabled her to be open to the irruption of divine Light in the infant Jesus. This was openness forged in the crucible of daily life through a passionate commitment to prayer and worship. And so she, like Simeon, had come to believe that at the heart of all reality is a Love which is not exhausted- the Love from which we all exist.

May we also in the midst of our everyday life, cultivate that openness to the Love of God in Christ that enables us, moment by moment, to recognise the Light of His presence with us, within us, and in those around us.

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 'Erhalt uns, Herr, bei deinem Wort' BWV 1103 *J.S. Bach (1685-1750)*

THE INVOCATION

Blessed be God: Father, Son and Holy Spirit.

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

THE GREETING

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

HYMN 'O Light of all the nations'

Git. Capo 3 Bb(G) F(D) Eb(C) Bb(G) / Eb(C) F(D) Bb(G) /
F(D) Eb(C) Gm(Em) / Cm(Am) F7(D7) Bb(G) /
Bb(G) Gm(Em) C(A) Dm(Bm) Gm(Em) C(A) F(D) /
Bb(G) Eb(C) F(D) Gm(Em) Eb(C) F(D) Bb(G)

1. O Light of all the nations,
O Savior from above,
drawn by your Spirit's leading,
we come with joy and love
into your holy temple
and wait with rev'rent mind
as Simeon once had waited
his God and Lord to find.
2. Dear Lord, your servants meet you
in ev'ry holy place
where you, yourself have
promised
that we should see your face.
Today you still allow us
who gather round you here
in arms of faith to hold you
as did that aged seer.
3. Lord, when life's troubles touch us,
you seem to hide your face,
and through our tears we often
can scarcely sense your grace.
Then be our joy and brightness,
our cheer in pain and loss,
our sun in darkest terror,
the glory round our cross.
4. Let us, O Lord, be faithful
like Simeon to the end
so that his prayer exultant
may from our hearts ascend:
"O Lord, now let your servant
depart in peace, I pray,
since I have seen my Savior
and here beheld his day."

Johann Franck 1618-1677,
tr. Catherine Winkworth 1827-1878
(TUNE: TIS 333)

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.

KYRIE ELEISON

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

Christ the Son of God has been revealed as a light to the nations. Let us bring our darkness to his light, confessing our sins in penitence and faith.

Silence is kept

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

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)

THE COLLECT FOR THE PRESENTATION OF THE LORD

Christ our cornerstone, you were recognised at your presentation in the temple as a sign of hope for the world, but also as a stumbling-block for many: help us so to present ourselves for your service, that, in sharing your scandal, we may become a people acceptable to you. In your name we pray. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Malachi 3.1-4 *read by Jenny Smith*

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight – indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver,

until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

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.

THE SECOND READING Hebrews 2.14-18 *read by Anthony Mannering*

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death.

For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

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

THE GRADUAL HYMN 'Christ is the world's light'

D A D G D
I Christ is the world's light, he and none other;
A D F#m Bm E A
born in our dark-ness, he be-came our bro-ther.
Bm D A D Em
If we have seen him, we have seen the
G A Refrain F#m Bm Em D A7 D
Fa-ther: Glo-ry to God on high.

- | | |
|---|--|
| <p>1. Christ is the world's light, he and none other;
born in our darkness, he became our brother.
If we have seen him, we have seen the Father:
<i>Glory to God on high.</i></p> | <p>4. Give God the glory, God and none other;
give God the glory, Spirit, Son and Father;
give God the glory, God in us, our brother:
<i>Glory to God on high.</i></p> |
| <p>2. Christ is the world's peace, he and none other;
no one can serve him and despise another.
Who else unites us, one in God the Father?
<i>Glory to God on high.</i></p> | <p>Frederick Pratt Green 1903-2000
(TIS 246)</p> |

Please remain standing for the reading of the Gospel

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

The Holy Gospel of our Lord Jesus Christ, according to St. Luke.
Glory to you, Lord Jesus Christ.

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, 'Every firstborn male shall be designated as holy to the Lord'), and they offered a sacrifice according to what is stated in the law of the Lord, 'a pair of turtle-doves or two young pigeons.' Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him.

It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying, 'Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.' And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, 'This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed – and a sword will pierce your own soul too.' There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem. When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

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

THE SERMON The Assistant Priest, The Revd Dr Wendy Crouch

THE ANTHEM 'Nunc Dimittis in D major' *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 John Horan*

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 'Hail to the Lord who comes'



1. Hail to the Lord who comes,
comes to his temple gate,
not with his angel host,
not in his kingly state:
no shouts proclaim him nigh,
no crowds his coming wait.
2. But borne upon the throne
of Mary's gentle breast,
watched by her duteous love,
in her fond arms at rest;
thus to his Father's house
he comes, the heavenly guest.
3. There Joseph at her side
in reverent wonder stands;
and, filled with holy joy,
old Simeon in his hands
takes up the promised child,
the glory of all lands.
4. Hail to the great First-born,
whose ransom-price they pay,
the Son before all worlds,
the child of us to-day,
that he might ransom us
who still in bondage lay.
5. O Light of all the earth,
thy children wait for thee:
come to thy temples here,
that we, from sin set free,
before thy Father's face
may all presented be.

John Ellerton 1826-1893
(Tune: Old 120th)

PRAYER FOR RECEIVING THE OFFERTORY

Father, in Christ there has sprung up a light for the righteous; accept the gifts we bring before you and grant that Christ may shine in us to the praise and glory of your name. **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: 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.

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.**

COMMUNION 'If Ye Love Me'

Thomas Tallis (1505-1585)

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.

POST COMMUNION PRAYER *Please stand*

Lord, you fulfilled the hope of Simeon and Anna, who lived to welcome the Messiah: may we, who have received these gifts beyond words, prepare to meet Christ Jesus when he comes to bring us to eternal life.

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 'Love divine, all loves excelling'

The musical score is written in 3/4 time with a key signature of one flat (Bb). It consists of five staves of music. Above the notes, guitar chord diagrams are provided for each measure. The chords are: F, C, F, B, C, F, Dm (Staff 1); Bb, C, F, C, F, Bb, C (Staff 2); F, Dm, Bb, C, F, Am, Dm, Gm (Staff 3); C7, F, Dm, Gm, Csus, C, F, C7 (Staff 4); F, C7, F, Bb, C7, F (Staff 5).

- | | |
|---|---|
| <p>1. Love divine, all loves excelling,
joy of heaven, to earth come down,
fix in us thy humble dwelling,
all thy faithful mercies crown:
Jesus, thou art all compassion,
pure unbounded love thou art;
visit us with thy salvation,
enter every trembling heart.</p> | <p>3. Finish then thy new creation,
pure and spotless let us be,
let us see thy great salvation,
perfectly restored in thee:
changed from glory into glory,
till in heaven we take our place,
till we cast our crowns before thee,
lost in wonder, love and praise.</p> |
|---|---|
2. Come, almighty to deliver,
let us all thy life receive;
suddenly return, and never,
never more thy temples leave:
thee we would be always blessing,
serve thee as thy hosts above,
pray, and praise thee, without
ceasing,
glory in thy perfect love.

Charles Wesley 1707-88 *alt.* (TiS 217i)

BLESSING

DISMISSAL

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

POSTLUDE 'Trumpet Tune'

Nicholas Bowden

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)

Support St John's, Toorak

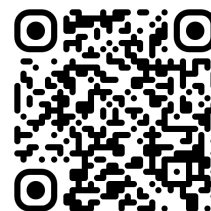
Your support of St John's is greatly appreciated!

Donations can be made directly to:

St. John's Anglican Church General Account, Westpac

Account Name: St John's Anglican Church | BSB: 033 086 | Account: 871931.

International transfers please include SWIFT code WPACAU2S.



CURRENT NOTICES

Support for Adass Israel Community

We are deeply saddened by the news of the recent tragedy that struck the Adass Israel community in Ripponlea. On December 6th, 2024, their beloved synagogue was destroyed by a devastating act of terror.

In an effort to support our neighbours in this time of need, St. John's is proud to announce a donation of \$1000 to aid in the rebuilding of the synagogue. We hope this contribution will assist the community of Adass Israel as they work to restore their place of worship.

Our thoughts and prayers are with the members of Adass Israel during this difficult period. Let us stand together against such acts of hatred and support each other in the spirit of unity and compassion. If you wish to also support our Jewish brothers and sisters at Adass, please go here for more information and to donate:

<https://www.charidy.com/rebuildadass>

Yours faithfully,

The Vicar

Our Vicar Peter is away on Annual Leave from 28 January to 11 February

Please note Peter will be away during this time and uncontactable. Please direct all enquiries to the Parish Office.

TODAY! Sunday 2 February

Our normal weekly service times resume from today, Sunday 2 February. Regular services of worship are each Sunday at 8am and 10am, and Wednesday at 7pm.

Tuesday 11 February 7.30 pm, 'Sharing Early Melbourne Films' with Chris Long
Join members of the Malvern Historical Society Committee, at Phoenix Park Community Centre, as Chris Long shares archival footage of early Melbourne. Chris has spent forty-five years employed in broadcasting organisations, archives and museums. He has also published extensively on the subject of film history, including the series of articles "Australia's First Films" and "Cinema Papers". Bookings are essential for seating allocation. RSVP By **8 February 2025**. Contact Jonathan 0420 986 884 or email malvernhistorical@yahoo.com.

For your Diary! A Weekend Parish Retreat in Queenscliff, March 21-23 2025

You are invited to experience a gentle and quiet weekend in the season of Lent, offering space and time away from the demands of your everyday life. The retreat will be led by the Reverend Dr Wendy Crouch in the lovely surrounds of Santa Casa by the sea. A sign up sheet to express interest is available in the narthex today. For further information and registration forms contact the parish office on enquiries@saintjohnstoorak.org or Wendy, assistantpriest@saintjohnstoorak.org.

Scam Email Alert!

Please be aware that several scam emails, purporting to be from clergy, have been received in recent weeks by congregations across the Diocese of Melbourne. Some recipients have been asked to donate Apple / iTunes Gift Cards. Please be vigilant, do NOT act on any such emails and block the sender immediately. For more information about protecting against, and reporting, scam emails visit the Australian Government's website ScamWatch.

Process of Selection of our New Archbishop - UPDATE

The Board of Nominators has chosen May 23 and 24, 2025, as days when the election synod for the new Archbishop of Melbourne will take place. General information about the process can be found here: 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

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 February Prayer Diary is [here](#).

Contribute to Worship Services

All our ministries at St John's are supported by our wonderful volunteers. The rosters for February 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

Our 10am Sunday service is streamed here:

<https://us06web.zoom.us/j/86212089431?pwd=ZEN2M2xWRHRhMVhxTWhwcmVwTzFEEdz09> 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 Vicar Peter has Friday and 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: Red Door Caroline Springs (Jonathan Smith); The Diocese of Bendigo (Bp Matt Brain, Clergy & People); Christ Church Grammar School (Neil Andary, Principal; Nicholas Russell, Chaplain); The Anglican Church in Aotearoa, New Zealand and Polynesia (Abps Justin Duckworth, Don Tamihere, Sione Ulu'ilakepa); Upper Yarra Anglican Parish – Pastoral service (Bp Paul Barker);

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 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, Principal Natalie Charles; and Toorak Primary School, Principal Julie Manallack.

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

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: John Richard Atkinson

Give thanks for those whose Anniversary of Death is this week: Hugh Whitford (2005); John Morgan (2016); Robert Sallabank (1995); Joyce Woodroffe (2021); Sue Collister (2024); Denys Bottomley (2015); Robert Hamilton-Smith (1999); Lorna Nolan (1991); Thomas Longney (1989); Lisa Vine (1992); Beverley Flanagan (2017); Annabel Francis Gutteridge (1983); Dick Seddon (1989); Ken Bullen (2023); Jenny Hirst (2021); Russell Hughes (1996); Patricia Osborne (2016); Carol Clay (2022) & Patricia Gellie (1996).

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](#).

SCRIPTURE COMMENTARY

Malachi 3:1-4

Cyrus, King of Persia, has permitted the people of Israel to return to Palestine. The Temple, gutted in 586 BC, has been restored, but Israel is still a Persian province. People expected that their fidelity to God would be rewarded by (material) prosperity, but life has continued to be hard, so after several decades, they have lapsed into waywardness. It is the ungodly who prosper. In the old days, the king was God's agent, but now (there being no king), the priests have assumed this role. In previous chapters, the prophet has condemned the priests for despising God, corrupting worship and misleading the people.

A "messenger" (v. 1) or angel, God's agent, will come to prepare a way for him. God, long expected, will come to "his temple", to the priests. God's "covenant" with Israel was summed up in the priests. His arrival will be sudden, unannounced. V. 2 implies that when God comes, he will judge the people. (The accused *stands* to hear judgement.) A *refiner* used the heat of a fire to separate ore into pure metal and slag; a *fuller* cared for newly shorn wool or woven garments by cleaning them, purifying them, with lye. The messenger will "purify ... and refine", (v. 3) the priests ("the descendants of Levi") until they hold him in proper respect. Their offerings, on behalf of the people, will then again be "pleasing to the Lord" (v. 4). God will judge adversely those who deviate from proper moral behaviour and from his ways (v. 5).

Psalm 24:7-10

This psalm is based on a Canaanite myth which tells of the divine conquest of the unruly forces of chaos. It has transformed 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. 7) are those between the outer court and the sanctuary of the Temple, the "heads" (v. 9) their lintels. Perhaps a priest asks: "Who is this king of the glory?" (v. 10) from within, and the people answer from the court. God dwells in the sanctuary.

Hebrews 2:14-18

Hebrews couches the good news in Jewish terms: it sees Jesus as the great high priest. V. 10 says something like *It was appropriate that God, the creator, should – in bringing us to share in his glory – make Jesus (the forerunner of our salvation), a priest, but (unlike other priests) a priest who suffers*. Why? V. 11 says: because Jesus and we have the same Father. God reveals himself in the Church. There is a close affinity between Jesus and his followers.

In v. 14, “flesh” refers to human nature, considered in its weakness and infidelity. The writer sees the devil as having the power of death – perhaps a reminder of the link between sin and death portrayed in the story of the Garden of Eden. Jesus, through his redemptive act, frees us from the fear of death – death is no longer separation from God. Because of Jesus’ death and resurrection, the nature of death has changed: it has become the way out of the domain of sin. The “descendants of Abraham” (v. 16) are those who believe in Christ. Old Testament priests were expected to be “faithful” (v. 17), but Christ, the “high priest” is unique in being “merciful”, compassionate. Before Christ, when (1) one deviated from God’s ways (sinned), (2) God became angry and separated one from him, (3) one offered a sacrifice (thus obtaining purification), and (4) regained a right relationship with God. Christ’s “sacrifice”, death, ends this cycle: he continually takes sins on himself, keeping us in unity with God. Then v. 18: it is because Christ was “tested” in life and when dying that he is able to help those who are tempted to abandon his ways.

Luke 2:22-40

Jesus has been circumcised, marking him as a member of God’s chosen people, Israel, through whom world salvation was to be achieved. After childbirth, it was 40 days before a mother could be purified before a priest in the Temple, so it is at least that long since Jesus’ birth. She was expected to offer a lamb, along with a turtledove or a pigeon; if she were poor (as Mary is), two turtledoves or pigeons sufficed. Exodus required that every firstborn boy be consecrated to God. Jesus’ presentation in the Temple is like Samuel’s. Jesus and his family fulfil the requirements of Mosaic law.

Simeon looks forward to the coming of the Messiah to restore Israel to favour with God (“the consolation of Israel”, v. 25). The Spirit has told him that he will see the Christ before he dies (v. 26). Simeon’s words in vv. 29-32 are known as the *Nunc Dimittis*, from the first words in Latin. He begins by saying that God is setting him free, as a slave is granted liberty. He is now free to die (for the Spirit’s revelation to him is now fulfilled), and Israel is free of bondage. God has saved Israel, as he promised to “all peoples”; his salvation is for Gentiles too. In v. 33, Joseph is Jesus’ legal father. Simeon prophesies in vv. 34-35 through the Spirit (v. 25). Jesus is destined for the death and resurrection (“the falling and the rising”, v. 34) of many; he will meet opposition, and will cause many to think deeply about him. Mary too will need to decide for or against Christ (“own soul”, v. 35). Simeon and Anna together stand before God; to Luke, men and women are equal in God’s eyes. Anna praises God, and tells many the meaning of Jesus, as Simeon has prophesied. Like Samuel, “the favour of God was upon him” (v. 40).

MUSIC COMMENTARY

PRELUDE 'Erhalt uns, Herr, bei deinem Wort' BWV 1103

J.S. Bach (1685-1750)

This chorale prelude comes from the Neumeister Collection, a compilation of 82 chorale preludes found in a manuscript copy produced by Johann Gottfried Neumeister. When the manuscript was rediscovered at Yale University it appeared to have 31 previously unknown chorale settings by J.S. Bach, which were added to the BWV catalogue as Nos. 1090-1120.

PRELUDE 'Trumpet Tune'

Nicholas Bowden

Phil Lehenbauer was educated at Ohio State University. He has served as organist at Shepherd of the Coast Lutheran Church in Fort Lauderdale, Florida and has written numerous works for organ.

ART COMMENTARY

The art on the front of today's pewsheet was painted only in 2012 by Russian artist Andrey Shishkin. A self-taught artist, he has been painting for over 20 years, mainly focussing on portraits. His style is described as *Realist Slavic*.

The look on Simeon's face is exquisite: we see age, wisdom, thoughtfulness, but above all, genuine love for baby Jesus. A gentle light is emanating from Jesus, whilst another beam of light is shining from above, illuminating Simeon's head.





ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859

A PARISH RETREAT
'Journeying with Jesus through Lent'

Santa Casa Queenscliff

Friday 21 March to Sunday 23 March 2025

You are invited to experience a gentle and quiet weekend, offering space and time away from the demands of your everyday life.

The retreat will be led by the Revd Dr Wendy Crouch. Following the theme of 'Journeying with Jesus through Lent, there will be guided reflections, accompanied by time for individual reflection.

How you use your time alone is up to you – pray in the chapel or prayer room, explore the gardens, go for a long walk on the beach, read a book, or have a rest. It is a time for you.

When? Friday 21 March afternoon to lunch Sunday 23 March

Accommodation: Individual bedrooms with ensuites. Couples' rooms available on request.

Cost: \$290 –meals fully catered and all linen supplied. If attendance may be prevented by cost, please contact The Revd Dr Wendy Crouch for details on available support.

RSVP: Monday 3 March



Enquiries: Revd Dr Wendy Crouch
assistantpriest@saintjohnstoorak.org
OR contact the Parish Office 9826 1765
enquiries@saintjohnstoorak.org

This Week

SUNDAY, 2 February 2025

Presentation of the Lord

8am Said Eucharist

10am Sung Eucharist

11.30am Interment of Ashes
of Trevor Craddock

TUESDAY, 4 February 2025

Marriage Blessing

WEDNESDAY, 5 February 2025

7pm Eucharist in the Angel Chapel

THURSDAY, 6 February 2025

11am, Interment of Ashes
Of John Richard Atkinson



Next Sunday, 9 February

Fifth Sunday after the Epiphany

8am Eucharist

First Reading: *Isaiah 6:1-8*, Brenda Mouritz

Second Reading: *1 Corinthians 15:1-11*, Ted Mouritz

Gospel Reading: *Luke 5:1-11*

Intercessor: Vivienne Randall

Preacher: The Revd Dr Wendy Crouch

10am Eucharist

First Reading: *Isaiah 6:1-8*, ?

Second Reading: *1 Corinthians 15:1-11*, Barbara Brown

Gospel Reading: *Luke 5:1-11*

Intercessor: Keith Beecher

Preacher: The Revd Dr Wendy Crouch

Morning Tea: Anthony Mannering



ST. JOHN'S
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Parish Office

Open 9am - 5pm | Monday - Friday

9826 1765 or 9826 1434

enquiries@saintjohnstoorak.org

Wardens

Mr Keith Beecher OAM,

Mr Adriaan den Dulk

Mr Jason Pennell

Parish Council

Mr Rob Condon,

Mr Craig Cooper, Mr John Horan,

Ms Hsinhui Huang

Vicar

The Revd Dr Peter French

vicar@saintjohnstoorak.org

Assistant Priest

The Revd Dr Wendy Crouch

assistantpriest@saintjohnstoorak.org

Director of Music & Organist

Mr Zachary Hamilton-Russell

Parish Administrator

& Child Safe Compliance

Ms Alicia Groves

enquiries@saintjohnstoorak.org

Child Safe Officer

Mr Clive Wright

Archivist

Professor Geoff Quail OAM

geoffrey.quail@monash.edu