



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



Second Sunday after the Epiphany  
19 January, 2025

# 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.

*\*During January we only hold services at 10am on Sunday, normal services resume in February.*

## 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

*The Marriage at Cana*, Winifred Margaret Knights (1899-1947),  
1923, Oil on canvas,  
Museum of New Zealand Te Papa Tongarewa, Wellington

## 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 'Largo' from Trio Sonata in C Minor BWV 526 *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 'All people that on earth do dwell' (Psalm 100)

The musical notation is in G major, 4/4 time, and consists of three staves. The first staff has notes G4, A4, B4, C5, D5, E5, F#5, G5 with chords G, Bm, Em, D, G. The second staff has notes G4, A4, B4, C5, D5, E5, F#5, G5 with chords G, Em, C, G, D, Em, D, G. The third staff has notes G4, A4, B4, C5, D5, E5, F#5, G5 with chords C, D7, G, Bm, Em, Am, G, D, G.

1. All people that on earth do dwell,  
sing to the Lord with cheerful  
voice:  
him serve with mirth, his praise  
forth tell;  
come ye before him and rejoice.
2. Know that the Lord is God indeed;  
without our aid he did us make:  
we are his folk, he doth us feed,  
and for his sheep he doth us take.
3. O enter then his gates with praise,  
approach with joy his courts unto;  
praise, laud and bless his name  
always,  
for it is seemly so to do.
4. For why the Lord our God is good;  
his mercy is for ever sure;  
his truth at all times firmly stood,  
and shall from age to age endure.

William Kethe d.1594 *alt.* (TiS 059)

### 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**

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. **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 SECOND SUNDAY AFTER EPIPHANY

Bountiful God, whose Son revealed his glory at Cana of Galilee: help us to believe and obey, so that, as our Saviour promised, we may be filled with the wine of new life and show forth his joy and love; who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

*Please be seated*

## THE LITURGY OF THE WORD

THE FIRST READING Isaiah 62.1-5 *read by Suzanne Cooper*

For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed 'Forsaken', and your land shall no more be termed 'Desolate'; but you shall be called 'My Delight Is in Her', and your land 'Married'; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

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

THE PSALM Psalm 36.5-10 *said together*

Your unfailing kindness, O Lord, is in the heavens:

and your faithfulness reaches to the clouds.

Your righteousness is like the strong mountains:

and your justice as the great deep;

you, O Lord, save both man and beast.

How precious, O God, is your enduring kindness:

the children of Adam shall take refuge

under the shadow of your wings.

They shall be satisfied

with the good things of your house:

and you will give them drink

from the river of your delights.

For with you is the well of life:  
and in your light shall we see light.

O continue your merciful kindness  
toward these who know you:  
and your righteous dealing  
to those that are true of heart.

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 1 Corinthians 12.1-11 *read by Adriaan den Dulk*

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says 'Let Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

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

THE GRADUAL HYMN 'O Father, all-creating'



- |  |  |
|--|--|
| <p>1. O Father, all-creating,<br/>Whose wisdom, love, and pow'r<br/>First bound two lives together<br/>In Eden's primal hour,<br/>To these who come before you,<br/>Your earliest gifts renew:<br/>A home by you made happy,<br/>A love by you kept true.</p>    | <p>3. O Spirit of the Father,<br/>Breathe on them from above,<br/>So mighty in your pureness,<br/>So tender in your love;<br/>That, guarded by your presence,<br/>From sin and strife kept free,<br/>Their hearts may seek your<br/>guidance, And love you faithfully.</p> |
| <p>2. O Savior, guest in Cana<br/>Of old in Galilee,<br/>May these who ask your blessing<br/>Your loving presence see.<br/>Their store of earthly gladness<br/>Transform to heav'nly wine,<br/>And teach them, in the testing,<br/>To know your gift divine.</p> | <p>4. Unless you build it, Father,<br/>The house is built in vain;<br/>Unless you bless it, Savior,<br/>The joy will turn to pain;<br/>But none can break the union<br/>Of hearts in you made one;<br/>The love your Spirit blesses<br/>Is endless love begun.</p>         |

Text: John Ellerton 1826-1893  
Tune: S.S. Wesley AURELIA (TiS 457)

*Please remain standing for the reading of the Gospel*

THE GOSPEL John 2.1-11

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.**

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.'

His mother said to the servants, 'Do whatever he tells you.' Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, 'Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.' Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

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

THE SERMON The Vicar, The Revd Dr Peter French

THE ANTHEM 'Like the murmur of the dove's song' *Alan Smith (1962-2017)*

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 'Love divine, all loves excelling'



F Bb F C Dm Bb  
C G7 C F Bb F C  
Dm Bb C7 F  
Dm Bb F Am  
G7 C Bb F Am  
C Dm Gm C7 F

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.

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.

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.

Charles Wesley 1707-88 *alt.* (TiS 217)  
 Tune: BLAENWERN (TiS 590)

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: 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.

*The Great Thanksgiving Prayer continues to the following*

...Let us proclaim the mystery of faith

Acclamation

Christ has died, Christ is risen, Christ will come again.

*The Great Thanksgiving Prayer ends with the following*

... songs of never ending praise.

Acclamation

Blessing and honour and glory and power are yours for  
ever and ever. Amen.

*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 mercy on us. Je - sus, bear - er of our  
sins, have mercy 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 'Schmücke dich, o liebe Seele'

J.S Bach (1685-1750)  
arr. George Thalben-Ball (1896-1987)

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*

The prayer ends with the following

**Most loving God, you send us into the world you love. Give us grace to go thankfully and with courage in the power of your Spirit. Amen.**

FINAL HYMN 'Immortal, invisible, God only wise'

- |   |   |
|---|---|
| <p>1. Immortal, invisible, God only wise,<br/>in light inaccessible hid from our<br/>eyes,<br/>most blessed, most glorious, the<br/>Ancient of Days,<br/>almighty, victorious, your great<br/>name we praise.</p> <p>2. Unresting, unhasting, and silent as<br/>light,<br/>nor wanting, nor wasting, but<br/>ruling in might;<br/>your justice like mountains high<br/>soaring above,<br/>your clouds which are fountains of<br/>goodness and love.</p> | <p>3. You give life to all, Lord, to both<br/>great and small,<br/>in all life now living, the true life of<br/>all;<br/>we blossom and flourish as leaves<br/>on a tree,<br/>then wither: but ever unchanged<br/>you will be.</p> <p>4. Great Father of glory, pure Father<br/>of light,<br/>your angels adore you, all veiling<br/>their sight;<br/>of all your rich graces this grace,<br/>Lord, impart —<br/>take the veil from our faces, the<br/>veil from our heart.</p> |
|---|---|

5. All praise we would render: reveal      Walter Chalmers Smith 1824–1908 *alt.* (TiS 143)  
to our sight  
what hides you is only the  
splendour of light;  
and so let your glory, Almighty,  
impart,  
through Christ in the story, your  
Christ to the heart.

BLESSING

DISMISSAL

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

POSTLUDE 'Prelude in A Minor' BWV 543

*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)

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

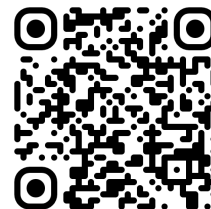
Your support of St John's is greatly appreciated!

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

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### **29 December - 26 January, Sunday 10am Eucharist *only***

Please note, there will be **no** Sunday 8am service or Wednesday 7pm service in January. If you wish to attend Eucharist we will still be holding the usual 10am service on Sundays. Normal service times will resume in February, 2025.

### **Prayer Requests**

We regularly review our prayer lists so they are current and up to date. If you or a loved one wishes to remain on the prayer list please contact the parish office or email [prayers@saintjohnstoorak.org](mailto:prayers@saintjohnstoorak.org).

**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](mailto: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. For further information and expressions of interest contact Wendy on [assistantpriest@saintjohnsanglican.org](mailto:assistantpriest@saintjohnsanglican.org).

**LAST CHANCE! Lent Study: 'Journeying through Lent with New Daylight'**  
The reading material for our Lenten studies in 2025 needs to be pre-ordered as it takes several weeks to arrive. St John's will be ordering several copies that can be purchased for \$10 each. If you would like to purchase through St. Johns please complete the form [here](#) or contact the parish office. All orders need to be made by **COB Monday 20 January**.

#### **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](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 January Prayer Diary is [here](#).

## **Contribute to Worship Services**

All our ministries at St John's are supported by our wonderful volunteers. The rosters for January & 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=ZEN2M2xWRHRhMVhxTWWhwcmVwTzFFedz09> 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 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

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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:** St John Chrysostom Brunswick West (Michael Flynn); The Diocese of Newcastle (Bp Peter Stuart, Asst Bps Charlie Murry, Sonia Roulston, Clergy & People); Police Force Chaplains (Drew Mellor & other Chaplains) and members of the Police Force; The Church of the Province of West Africa (Bp Cyril Kobina Ben-Smith);

**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, 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:** Jenny Lincoln, Barry Stynes, Gigi, Alexandra Burnett, and The Rt. Revd Keith Rayner (Archbishop of Melbourne 1990-1999).

**Give thanks for those whose Anniversary of Death is this week:** Christine Horan (2024); Timothy Smith (2018); Studley Burston (1986); Margaret Gough (1986); Sidney Baillieu Myer (2022); Richard Simpson (2018); Reeves Vanderkelen (2019); Felicity Holding (2019); Jonathan Sharrock (2019); Julia Jones (2020); Harold Martel (1980); Penny Stott (2021); Jill Waters (1982); Brian Blythe (2022); Dorothy Harte (1988).

*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

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### Isaiah 62:1-5

Persia has conquered Babylon and has permitted the people of Israel to return to a small parcel of land round Jerusalem. The land is ravished, and after initial elation, the people feel that God has ceased to care for them. The prophet has told of a new Zion – of a renewed city and people. The new Jerusalem will be built by foreigners (61:5); people will be more faithful to God; he will establish a pact with them that will last forever.

Now either the prophet or God tells of the cleansing of Israel's reputation ("vindication", 62:1): it will break forth with the suddenness of dawn in the desert – there one moment it is dark, and the next light. So too will her "salvation" be seen – to the extent that "all the kings" (v. 2, all nations) will see God's glory, his power, reflected in, and radiated by, Israel. When God made a pact with Abram, giving him new status as "ancestor of a multitude of nations" (Genesis 17:5), he changed his name. So too will God's people enjoy a new status: they will be a "royal" (v. 3) people protected by God. V. 4 tells us Israel's new status: she will become God's spouse. The image of Israel's salvation as "a burning torch" (v. 1) is reminiscent of the many torches illuminating the city on the Feast of Tabernacles, a festival like our Harvest Thanksgiving. God promises that no longer will he give Israel's harvests to her enemies (v. 8), as punishment for disobedience. God will be seen to love Israel again: a truly joyous event.

### Psalms 36:5-10

This psalm opens and closes in typical wisdom style. Vv. 1-4 tell of the "wicked", the ungodly: as the Spirit of God "speaks" in the very being of the godly, so "transgression" (personified) speaks to the ungodly. They convince themselves that God will not punish them (v. 2). They are thoroughly rotten; their ways are neither *wise* (v. 3) nor moral in God's eyes.

On the other hand, the faithful enjoy God's "love" (v. 5) and "faithfulness" (part of his covenantal pact with his people). God's integrity ("righteousness", v. 6) and justice is immense, as great as the "mighty mountains" and the "great deep". He restores, gives life to, all rational beings; he protects "all people" (v. 7). Vv. 8-10 say, using the image of a banquet, that knowing God's life-giving presence in the Temple ("your house") is the supreme experience of his love. In v. 9, to "see light" is to live. God's luminance, as encountered in the temple liturgy, dispenses good ("fountain") and enables us to live. Vv. 10-11 are a prayer: please, God, continue to love us and to restore us who are faithful at heart! Do not allow me to be oppressed by "the arrogant", the ungodly!

### 1 Corinthians 12:1-11

Early in this letter, Paul has noted that the Christians at Corinth "are not lacking in any spiritual gift" (1:7); even so, they appear to have written to him "concerning spiritual gifts" (v. 1): it seems that there are questions in the community. One gift is inspires speech. The tests for whether one speaks under

the influence of the Holy Spirit are: (1) that one accepts Christ's authority and pledges obedience to him, "Jesus is Lord" (v. 3) and (2) that one does not *curse* Jesus (even under duress). Speech that fails these tests is influenced by other (*pagan*, v. 2) spirits.

"Gifts" is widely defined, and includes "services" (v. 5, *ministries*) and "activities" (v. 6, *operations*). Note the suggestion of the Trinity: "same Spirit ... same Lord ... same God" (vv. 4-6), and note also: (1) the Spirit himself is a gift of the Father; (2) Christ was sent to serve or minister; and (3) the Father is the source of all being and "activities", i.e. ways in which God's power is applied. With a common origin, all gifts are shown through the Holy Spirit, not for personal edification but "for the common good" (v. 7), for building up the Church. While the gifts in vv. 8-10 can be grouped, the precise meanings are uncertain: (1) "wisdom ... knowledge ... faith"; (2) "healing ... working of miracles ... prophecy"; (3) "discernment ... tongues ... interpretation". "Wisdom" and "knowledge" seem to be the ability to instruct; "faith" seems to be exceptionally deep faith - that God can do anything. "Discernment" is the ability to tell whether gifts genuinely come from God. "Tongues" may be unintelligible speech which needs "interpretation". Each of us receives a gift (perhaps not one listed); God chooses, not us.

### **John 2:1-11**

John uses symbolism extensively in his telling of the good news. He says in 20:31: "these [signs] are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name". Our reading looks forward to Jesus' resurrection and glorification ("on the third day", v. 1), the Last Supper, and the messianic banquet expected at the end of time, when Christ comes again. The "mother of Jesus" appears for the first time in the gospel; the last time is when she stands at the foot of the cross. On both occasions, Jesus addresses her as "Woman" (v. 4), a title roughly equivalent to *Madam* today: Jesus is guided in his ministry only by the Father's will ("my hour ..."). Mary's words in v. 5 suggest that she believes in Jesus, as she does at the foot of the cross. Jesus has the water jars filled completely ("to the brim", v. 7) with water. In Judaism, the "rites of purification" (v. 6, washing before and after eating) were ceremonial, but in totally transforming water into wine, Jesus replaces the old (Judaism) with the new; wine is a symbol originating in Christ. In Isaiah, marriage between God and his people symbolizes the fulfilment of God's purpose for his people; here the abundance of good wine symbolizes the joy accompanying the arrival of the end of the era (as foretold in several prophetic books). John presents "signs" (v. 11) as aids to people in reaching his objectives (20:31). Jesus shows that God is present in his very nature ("his glory").

## MUSIC COMMENTARY

ANTHEM 'Like the murmur of the dove's song'

Alan Smith (1962-2017)

The dove is a well-known symbol of the Holy Spirit descending and it is pictured both gently and more strongly – compare 'murmur' with 'vigour of the wind's rush, like the new flame's eager might' in the first verse. It is a prayer asking for the Holy Spirit to come 'to the members of Christ's Body' in verse two and to heal division in verse three.

The words of Like the murmur of the dove's song were written by Carl P Daw in 1982. Born in 1944 in Louisville, Kentucky, to a Baptist minister, he holds a PhD in English and taught for ten years. He became a priest a year before he wrote the words of this anthem.

The music was composed by Alan Smith. Born in London in 1962, he lived in Croydon and was influenced by the Royal School of Church Music as it was then based nearby and was very easily accessible during his childhood. He studied at King's College, London and specialized in composition. He also became a teacher and, at the same time, became Director of Music at St Andrew's, Burgess Hill, West Sussex. Sadly he died in 2017, having lost his battle with cancer.

## ART COMMENTARY

The art on today's pewsheet, by *Winifred Margaret Knights*, is a more contemporary depiction of the Wedding at Cana, Jesus' first miracle. The highly stylised sober outdoor setting, the muted colour palette and rigid architectural backdrop all give this a unique take on the subject. The most eye-catching details of this painting are the cheery slices of orange-pink watermelon, against the more sombre brown and green colour tonalities. The guests don't seem to be speaking: they are mute. All eyes are on the miracle being performed. A number of people lie along the riverbank, oblivious to the events unfolding behind them.

Winifred Margaret Knights was born in South London and, being a woman of faith, she was one of several British artists who participated in a revival of religious imagery in the 1920s, while retaining some elements of a modernist style.



## This Week

SUNDAY, 19 January 2025  
**Second Sunday after the Epiphany**  
10am Sung Eucharist

MONDAY, 20 January 2025  
5pm Wardens Meeting

WEDNESDAY, 22 January 2025  
Funeral for Barry Stynes



## Next Sunday, 26 January Third Sunday after the Epiphany

### 10am Eucharist

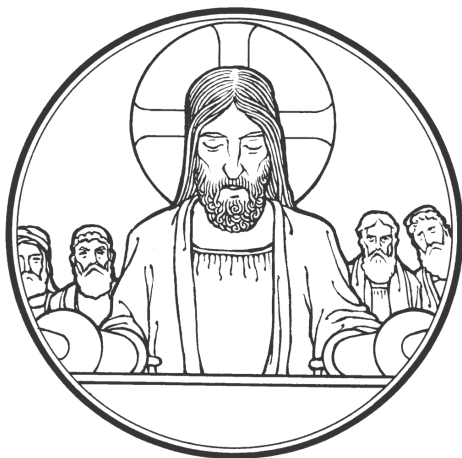
First Reading: *Nehemiah 8:1-3, 5-6, 8-10*, Richard Uglow

Second Reading: *1 Corinthians 12:12-31a*, Barbara Brown

Gospel Reading: *Luke 4:14-21*

Intercessor: Keith Beecher

Preacher: The Revd Dr Peter French



ST. JOHN'S  
ANGLICAN  
CHURCH  
TOORAK  
EST. 1859

### Parish Office

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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  
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### Director of Music & Organist

Mr Zachary Hamilton-Russell

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