



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Seventh Sunday after the Epiphany
23 February, 2025
8am

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 green, the colour of Ordinary Time, the colour of vestments and altars outside of particular periods of time, such as Lent.

Cover Image

Joseph gibt sich seinen Brüdern zu erkennen (Joseph reveals himself to his brothers),
Peter von Cornelius (1783-1867),
1816-1817, Fresco
Alte Nationalgalerie, Museum Island, Berlin, Germany.

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 'Complainte' from 'Vingt-quatre pièces en style libre', Op. 31

Louis Vierne (1870-1937)

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 'Holy, holy, holy! Lord God almighty'

D Bm A D G D

1 Ho - ly, ho - ly, ho - ly! Lord God al - might - y,
2 Ho - ly, ho - ly, ho - ly! all the saints a - dore you,

A D E7 A E7 A A7

1 ear - ly in the morn - ing to you our praise shall be;
2 cast - ing down their gold - en crowns a - round the glass - y sea;

D Bm A D G D

1 ho - ly, ho - ly, ho - ly! mer - ci - ful and might - y
2 che - ru - bim and se - ra - phim fall - ing down be - fore you,

Bm D G D7 Em A7 D

1 God in three per - sons, bles - sèd Tri - ni - ty.
2 God e - ver - last - ing through e - ter - ni - ty.

1. Holy, holy, holy! Lord God almighty,
early in the morning to you our praise shall be;
holy, holy, holy! merciful and mighty
God in three persons, blessed Trinity.

4. Holy, holy, holy! Lord God almighty,
all your works shall praise your name in earth and sky and sea;
holy, holy, holy! merciful and mighty
God in three persons, blessed Trinity.

Reginald Heber 1783-1826 *alt.* NICEA (TiS 132)

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 *said*

**Lord, have mercy, Lord have mercy.
Christ, have mercy, Christ, have mercy.
Lord, have mercy, Lord have mercy.**

CONFESSIO

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 *said together*

Glory to God in the highest, and peace to God's people on Earth. Lord, God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father; receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

THE COLLECT FOR THE SEVENTH SUNDAY AFTER THE EPIPHANY

God of compassion, keep before us the love you have revealed in your Son, who prayed even for his enemies. In our words and deeds help us

to be like him, through whom we pray, Jesus Christ our Lord and Saviour. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Genesis 45.3-11, 15 *read by Fiona McLeay*

Joseph said to his brothers, 'I am Joseph. Is my father still alive?' But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, 'Come closer to me.' And they came closer. He said, 'I am your brother Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither ploughing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, "Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there – since there are five more years of famine to come – so that you and your household, and all that you have, will not come to poverty." And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

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

THE PSALM Psalm 37.1-11, 40-41 *said*

Do not vie with the wicked:
or envy those that do wrong;
For they will soon wither like the grass:
and fade away like the green leaf.
Trust in the Lord and do good:
and you shall dwell in the land
and feed in safe pastures.

Let the Lord be your delight:
and he will grant you your heart's desire.
Commit your way to the Lord:
trust him, and he will act.
He will make your righteousness
shine as clear as the light:
and your innocence as the noonday.
Be still before the Lord, and wait patiently for him:
do not be vexed when someone prospers,
when they put their evil purposes to work.
Let go of anger and abandon wrath:
let not envy move you to do evil.
For the wicked shall be cut down:
but those who wait for the Lord shall possess the land.
In a little while the ungodly shall be no more:
you will look for them in their place,
but they will not be found.
But the meek shall possess the land:
and enjoy the abundance of peace.
Deliverance for the righteous shall come from the Lord:
he is their strength in time of trouble.
The Lord will help them and deliver them:
he will save them from the ungodly and deliver them,
because they come to him for refuge.
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 15.35-50 *read by Angus McLeay*

But someone will ask, 'How are the dead raised? With what kind of body do they come?' Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars;

indeed, star differs from star in glory. So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, 'The first man, Adam, became a living being'; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven. What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

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

Please stand for the reading of the Gospel

THE GOSPEL Luke 6.27-38

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.

'But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. 'If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful. 'Do not judge, and you will not be judged;

do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back.'

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

THE SERMON The Vicar, The Revd Dr Peter French

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 Brenda Mouritz*

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 'Sweet Sacrament Divine'



1. Sweet Sacrament divine,
hid in thine earthly home,
lo, round thy lowly shrine,
with suppliant hearts we come;
Jesus, to thee our voice we raise
in songs of love and heartfelt
praise:
sweet Sacrament divine.
2. Sweet Sacrament of peace,
dear home for every heart,
where restless yearnings cease
and sorrows all depart;
there in thine ear all trustfully
we tell our tale of misery:
sweet Sacrament of peace.
3. Sweet Sacrament of rest,
ark from the ocean's roar,
within thy shelter blest
soon may we reach the shore;
save us, for still the tempest raves,
save, lest we sink beneath the
waves:
sweet Sacrament of rest.
4. Sweet Sacrament divine,
earth's light and jubilee,
in thy far depths doth shine
thy Godhead's majesty;
sweet light, so shine on us, we
pray,
that earthly joys may fade away:
sweet Sacrament divine.

Francis Stanfield 1835-1914
DIVINE MYSTERIES (A&M 464)

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 saying:

SANCTUS

**Holy, Holy, Holy Lord, God of power and might,
Heaven and earth are full of your glory, Hosanna in the highest.**

BENEDICTUS

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The Great Thanksgiving Prayer continues to the following

...Let us proclaim the mystery of faith
Christ has died, Christ is risen. Christ will come again.

The Great Thanksgiving Prayer ends with the following

... songs of never ending praise *or* ... now and for ever.
**Blessing and honour and glory and power are yours for ever and ever.
Amen.**

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

Jesus Lamb of God, have mercy on us.

Jesus bearer of our sins, have mercy on us.

Jesus redeemer of the world, grant us your peace.

INVITATION TO COMMUNION

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.

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 'God! When human bonds are broken'

Gr. Capo 3 Cm(Am) Bb(G) Cm(Am) /

Gm(Em) Dm(Bm) Gm(Em) / Eb(C) F(D)

Gm(Em) / Dm(Bm) Eb(C) F(D) Cm(Am)

1. God! When human bonds are broken
and we lack the love or skill
to restore the hope of healing,
give us grace and make us still.

2. Give us faith to be more faithful,
give us hope to be more true,
give us love to go on learning:
God! Encourage and renew!

Frederik Herman Kaan 1929-
MEADWAY (Tis 683)

BLESSING

DISMISSAL

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

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

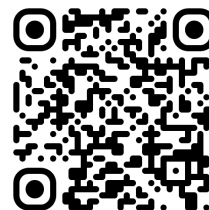
Your support of St John's is greatly appreciated!

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

March & April Roster Availability

We are looking for volunteers for both our regular Sunday services and additional Lent and Holy Week services during March and April. You can complete the roster form by clicking [here](#). A hardcopy of the form will also be available in the Narthex. Thank you to all our wonderful volunteers!

Sunday 2 March: Safe Ministry Refresher

We are fast approaching the 3 year anniversary for many of us completing our Safe Ministry training. To make sure that your training is up to date, and renew your certificates, a short refresher course is required. This can be completed online [here](#). We will also be holding a group session on **Sunday 2 March** after the 10am service. A sign-up sheet will be available in the Narthex or sign-up [here](#).

If you are a volunteer and you have not completed Safe Ministry training *or* you have questions about completing the refresher, please contact the Parish Office; 9826 1434 or enquiries@saintjohnstoorak.org.

Ash Wednesday, 5 March

Lent will soon be upon us, commencing with the Service of Ash Wednesday at 7pm on 5 March. The service will be held in the main body of the church and include a service of eucharist with the anointing of ashes on participants' foreheads. Pop it in the calendar - and start thinking and praying about what Lenten disciplines you will take on this coming Lent.

Lenten Studies 2025

This year our Lenten Study will be following "Journeying Through Lent with New Daylight" by Sally Welch, with contributions from Helen Julian CSF, Stephen

Cottrell, Tony Horsfall and Brother Ramon. This book is only available on order from the UK, so we have ordered several books in advance. If you pre-ordered a copy with us, we will be in touch to arrange collection.

If you want to participate in our lenten studies and you did **not** pre-order with us, we do have a limited number of copies available for purchase at \$10.00 each - contact the Parish Office to reserve a copy. Alternatively, if you are happy to read a digital copy of the book, it is available to purchase online at BRF [here](#), make sure you select 'PDF' format, the paperback will not arrive in time!

There are two opportunities to attend a study: Sundays at St. John's, 11.30am, March 9, 16, 23 & 30 OR Tuesdays with our fellow Christians from St. Peter's, Toorak Uniting and The Swedish Church March 11, 18, 25 & April 1 (*locations TBA*).

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

Journeying with Jesus through Lent

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 reflections during 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 along with registration forms. You may also complete a registration form online [here](#). For further information contact the parish office enquiries@saintjohnstoorak.org or Wendy, assistantpriest@saintjohnstoorak.org.

Process of Selection of our New Archbishop - UPDATE

I attended Archbishop Philip's last service on Sunday afternoon, February 9, at St. Paul's Cathedral, where at a service of Evensong the Archbishop laid up his pastoral staff to denote the end of his tenure, on that his 70th Birthday.

Immediately our bishop, The Rt. Revd Genieve Blackwell, as senior assisting bishop in the diocese, became the Administrator of the Diocese a position she will hold until the election of the new Archbishop, as per the process detailed below. The Rt. Revd. Alison Taylor, former curate at St. John's, will serve as our bishop in Bp. Genieve's place. *The Vicar*.

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: Holy Trinity Coburg (Farag Hanna); The Diocese of Grafton (Bp Murray Harvey, Clergy & People); Geelong Grammar School (Rebecca Cody, Principal; Gordon Lingard, Chaplain); The Anglican Church of Australia (Abp Geoffrey Smith); St Paul's Cathedral – Valedictory service (Abp Philip Freier); Anglican Parish of Mount Dandenong – 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: Rex, Sam, Margaret, Nichole, Joanna, Ivan, Anthea, David, John, Tim, Joan, James, Karen, Trisha, Emma, Thomas, Rod, Robyn, Stephen, Stella & 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: Edward Milliar

Give thanks for those whose Anniversary of Death is this week: Simon Fraser (2020); Geoffrey Langford (2016); Robert Weir (2022); Richard Chancellor (2022); Pat Jackson (2014); Majorie Nancarrow (1993); Jill Hall (1993); Peter Earle (2003); Bunty Law (2020); Robert Parker (2022) & Rosemary Wiseman (2017).

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

Genesis 45.1-15

Joseph has risen to power in Egypt. There is a famine in much of the Middle East, and Jacob (Israel) has sent ten of his sons to buy grain, but has kept Benjamin, son of his first wife and full brother of Joseph, at home. When they seek to buy grain, they are accused of spying; as surety that they will return with Benjamin, they must leave Simeon behind in Egypt. To lose Benjamin would break Jacob's heart, (with Joseph gone, only Benjamin can inherit) but the old man agrees to his heir joining his brothers on the second trek to Egypt. When they depart for home with the grain, Joseph has them arrested for stealing: he has had his silver cup placed in Benjamin's pack, where it is found, so Benjamin is detained. Judah pleads for Benjamin's release, saying that he expects Jacob to die if Benjamin fails to return home. And here our reading begins.

Joseph can no longer hide himself from his brothers. He dismisses his courtiers, to be alone with his family: this is a personal affair. He identifies himself (v. 3) and then (vv. 5-8) explains the theology behind what has happened to him: God has worked through his brothers. By selling him into slavery, he says, "God sent me before you to preserve life." God acts in history, through special people. It is Joseph's management of Egypt's grain stores that will keep Jacob's family (clan) alive through the famine. Israel, "a remnant on earth" (v. 7) will survive. God has even made Joseph "a father to Pharaoh" (v. 8), vizier or prime minister.

In v. 9, Joseph shows that he is eager to see his father again: "... do not delay". He offers them land in "Goshen" (v. 10), the fertile area east of the Nile delta. There they will be "near" (v. 10) him: this and other clues in this chapter place the story in time: the royal court was in lower Egypt during two periods; the Hyksos period (1720-1550 BC) fits this and other data in the story. Joseph forgives his brothers (v. 15).

Psalms 37.1-12, 39-40

It may seem that ungodly people succeed while those who follow God's ways face continual injustices, but the psalmist (a sage, v. 25) offers words of encouragement for the faithful from his own observations. A time will soon come when the ungodly ("wicked") "fade" as vegetation does when a dry east wind blows. God will care for the godly, giving them "the land", Palestine (as he promised to Abraham). He will not only bless the godly, but will also show all that the godly are on the right path (v. 6). Do not be upset by the transitory success of the ungodly, but "wait patiently" (v. 7), for the "wicked" (v. 9) will be "cut off" from any possibility of being with God; indeed, they will cease to exist (v. 10). Then "the meek" (those who are aware of their dependence on God) will "inherit the land" (v. 11), enjoy "prosperity", and live long lives ("forever", v. 29). Despite present experiences, God does deliver, and shelter the godly in bad times (v. 39). He does help, rescue, and save those who follow his ways (v. 40). 1

1 Corinthians 15.35-38, 42-50

Paul has written: "Christ has been raised from the dead ... so all will be made alive in Christ" (vv. 20-23) when he comes again. Will we have the same kind of bodies then as we have now? By analogy from nature (vv. 36-38), Paul points out that: (1) seeds need to die in order to have new life; (2) they change state following death: plants have different bodies (forms) from seeds; (3) God chooses the body of a plant; and (4) seeds look alike but are changed into a variety of plants. There are various kinds of bodies, "flesh" (v. 39) and "glory" (vv. 40-41), so there may be more meanings of these terms than we know.

In resurrection, our state is changed: before it, we are subject to decay ("perishable", v. 42) and death ("dishonour", "weakness") and have a "physical body" (v. 44); after it, we will be immortal ("imperishable") and have "glory", "power", and a "spiritual body", . So there must be two modes of existence, and two bodies. There are two prototypes: "the first man, Adam" (v. 45) and "the last Adam", Christ. Adam received life; Christ is "life-giving". The "first" was earthly, physical, "a man of dust" (v. 47), and the "last" heavenly, so the physical came first (v. 46) contrary to what some claimed. Correspondingly we bear the image of (have the same kind of body as) Adam now; and will have bodies like Christ's (vv. 48- 49). In our present state ("flesh and blood", "perishable", v. 50) we cannot participate (fully) in God and in immortality ("the imperishable") .

Luke 6.27-38

Jesus has told his disciples (probably in the hearing of a crowd) whom God will favour when Christ comes again: those who are now "poor" (v. 20), "hungry" (v. 21), sorrowful and hated (v. 22) will be "blessed"; fortunes will be reversed.

Now he interprets his teachings to potential followers ("you that listen") in radical terms. He speaks to those now hated: bring before God ("bless", "pray for", v. 28) those who persecute you, and offer no resistance to anyone who deprives you of your most basic possessions, "your coat" (v. 29) and "your shirt". Reciprocating the love and loving actions already shown and taken by others is basic human behaviour (the cultural norm) and so does not warrant God's notice ("credit", vv. 32- 33). Even lending when you expect to be repaid is not enough (v. 34); rather love others by doing for them as you would wish they would do for you (v. 31, the Golden Rule), even when you are fairly sure they will do nothing for you ("enemies", v. 35). In doing so, you will be doing as God does; he gives even to those who reject his love ("ungrateful", grace-less) and work against him ("wicked"), without expecting recompense. Further, abstain from critical attitudes to others, "forgive" (v. 37) those indebted to you, and "give" (v. 38) freely. God will reward you very plenteously for your generosity.

MUSIC COMMENTARY

PRELUDE 'Complainte' from Vingt-quatre pièces en style libre (24 pieces in free style), Op. 31
Louis Vierne (1870-1937)

Vierne was a French organist, composer, and teacher of the late 19th and early 20th Century. He was organist of Notre-Dame de Paris from 1900 until his death in 1937, and as a composer focused on composing music for organ, including six organ symphonies and a Messe solennelle for choir and two organs. He toured Europe and the United States as a concert organist, and as a teacher is well known for teaching Nadia Boulanger and Maurice Duruflé.

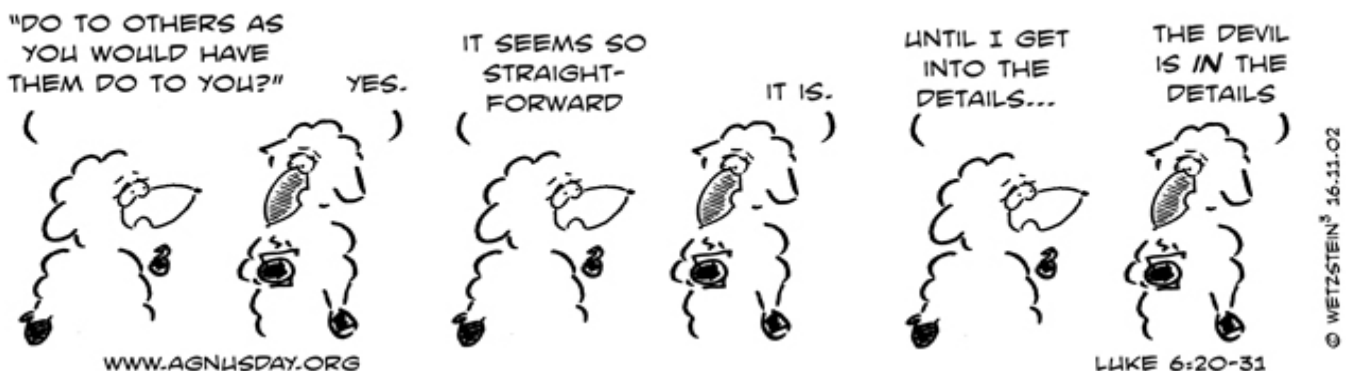
PRELUDE 'Toccata in Seven - John Rutter (b. 1945)

John Rutter is an English composer known especially for his sacred choral works and for his founding of and long association with the choral group the Cambridge Singers.

ART COMMENTARY

The art on today's pewsheet is just one of several frescoes that once decorated Casa Bartholdy, a former room within the Palazzo Zuccero belonging to Prussian diplomat and art patron Jakob Bartholdy. The artist, *Peter von Cornelius*, was one of the main representatives of the artistic movement known as the Nazarene movement. The Nazarene's aimed to revive spirituality in art, and the frescoes in Casa Bartholdy were their first major opportunity to work in accordance with this concept. The specific fresco depicts the biblical scene of Joseph revealing himself to his brothers, showcasing the emotional reunion. Peter Cornelius is quoted as having said: *"This work makes me the happiest of people, and even if I only had one crust of bread left, I would not change it ... In my breast there beats a sure, prophetic feeling that art will break through from here to a new, beautiful existence."*

Endangered from 1825 onwards, in 1885, after many trial runs, they were sawn out together with the walls, detached from the masonry behind and re-attached to a wooden framework. In 1887 they were moved from Rome to Berlin where a room was set aside for them on the upper floor of the Nationalgalerie.



Taizé visit to Melbourne

Brother Merric from the Taizé community in France is visiting Melbourne this March/April!

We'd love you to join us for these events:

Friday 28 March: Taizé evening prayer in Burwood

7pm at St Benedict's Catholic Parish, 283 Warrigal Rd.

Sunday, 30 March: Taizé retreat in Eltham

3pm-7:30pm at St Margaret's Anglican Church, 79-81 Pitt St, Eltham.

(Evening prayer starts at 6:30pm if you can't make the full day)

Saturday, 5 April: Taizé retreat in Northcote

10am-8:30pm at Northcote Uniting Church, 251 High St, Northcote. (Evening prayer starts at 7pm if you can't make the full day)

*Let's welcome Br Merric back to Melbourne!
Please spread the word and invite your friends, family, youth and young adult groups to join us.*



You can register your interest in the events via our Facebook group **Taizé in Melbourne, Australia.**

Follow our all new **WhatsApp Channel** to stay up to date





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, 23 February 2025
Seventh Sunday after the Epiphany
8am Said Eucharist
10am Sung Eucharist
12pm Baptism of Christopher Otter

WEDNESDAY, 26 February 2025
7pm Eucharist, in the Angel Chapel

THURSDAY, 27 February 2025
10am Prayers for Christian Unity at St John's



Next Sunday, 2 March Transfiguration Sunday

8am Eucharist

First Reading: *Exodus 34:29-35*, Ted Mouritz
Second Reading: *2 Corinthians 3:12-4:2*, Brenda Mouritz
Gospel Reading: *Luke 9:28-36*
Intercessor: Brenda Mouritz
Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *Exodus 34:29-35*, Anthony Mannering
Second Reading: *2 Corinthians 3:12-4:2*, Leanne Blackenberg
Gospel Reading: *Luke 9:28-36*
Intercessor: James Griffith
Preacher: The Revd Dr Peter French

Morning Tea: Volunteers Required



ST. JOHN'S
ANGLICAN
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Mr Zachary Hamilton-Russell

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