



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Easter Day

31 March, 2024

10am

Welcome

On behalf of everyone at St. John's, Toorak, a very warm welcome to this church and faith community. 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. All are welcome. Services are followed by times of fellowship over food and drinks to which everyone is also welcome.

Mission

This church actively follows Jesus' command to love God, love one's neighbour and to care for all people. Our clergy and parishioners 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 symbolising purity, grace, and, ultimately, the resurrection of Jesus Christ, which is the joyful culmination of the Easter season.

Cover Image

Antonio da Correggio, (c1489-1534), *Noli Me Tangere*
1525, Oil on panel transferred to canvas
Museo del Prado, Madrid, Spain.

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



The worship of the church over three great days . . .

From Maundy Thursday evening to Good Friday and the emptiness of Holy Saturday we have been on a journey of faith and imagination. Services have been without end or blessing as each has flowed into the next. The worship now culminates in this First Eucharist of Easter. Today we light the new Paschal Candle, the symbol of Christ. The Paschal candle takes its name from the Greek word *Pasch* meaning Passover. This indicates that Christ leads us from death to life, just as Moses once led God's people from slavery in Egypt to new life in the promised land. We enter at this time into the whole history of redemption.

The Paschal candle is marked with traditional symbols: the cross, the symbol of life and death; the first and last letters of the Greek alphabet, Alpha and Omega; a reminder that Christ is the beginning and end of all things; the numerals of the current year, a reminder that the Lord of all ages is present here and now. The Candle will burn all day today, and every time we gather for worship during the Fifty Days of Easter until Pentecost. After that time it will be lit for baptism and confirmation and for funerals.

Today we acclaim Christ's resurrection with light and sound. We sing that great hymn of praise the *Gloria in Excelsis*, and the *Alleluias* which have been silent through Lent return.

At each Eucharist today we renew the vows made at our baptism. Baptism and Easter are intimately linked. Baptism used to take place only at Easter in the early church. By renewing our vows today we complete our Lenten preparation. We affirm our identity as Christ's own, a people called to be the Body of Christ in the world today.

The climax of our Easter worship is the Eucharist in which we are sacramentally reunited with the risen Lord. Like the first disciples we too are invited to the Lord's Table that we might know him in the breaking of the bread. Easter Day begins the greatest season of all in the Church year. Today we commence the great fifty days leading to Ascension and Pentecost.



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

Please stand as the procession enters the church

BLESSING OF THE PASCHAL CANDLE.

Christ yesterday and today, the beginning and the end, Alpha and Omega, all time belongs to him, and all ages; to him be glory and power, through every age and forever. **Amen**

THE LIGHTING OF THE PASCHAL CANDLE

May the light of Christ, rising in glory, banish all darkness from our hearts and minds.

PROCESSION OF THE PASCHAL CANDLE

The Paschal Candle is moved further into the church, stopping three times while the versicle and response are repeated.

The light of Christ! Thanks be to God!

THE EXSULTET *sung by Cantor*

INTRODUCTORY RITE

INVOCATION

Christ is risen. Alleluia! **He is risen indeed. Alleluia!**

This is the day when our Lord Jesus Christ was raised gloriously from the dead, crushing the power of sin and destroying the sting of death. Throughout the world Christians celebrate the mighty power of God as Christ calls us out of darkness to share in his marvellous light. May we, and all Christ's people, shine as lights in the world to the glory of God the Father.

GREETING

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

HYMN 'The day of resurrection!'



1. The day of resurrection!
earth, tell it out abroad;
the passover of gladness,
the passover of God:
from death to life eternal,
from earth up to the sky,
our Christ has brought us over
with hymns of victory.

2. Our hearts be pure from evil
that we may see aright
the Lord in rays eternal
of resurrection light;
and listening to his greeting
may hear, so calm and strong,
his own 'All hail' and, hearing,
may raise the victors' song.

3. Now let the heav'ns be joyful
and earth her song repeat,
the whole world shout in triumph
her living Lord to greet;
let all things seen and unseen
their notes of gladness blend,
for Christ the Lord has risen,
our joy that has no end.

John of Damascus c.675–749 *tr.* John Mason
Neale 1818–66 *alt.*
(TiS 361)

GLORIA IN EXCELSIS *sung*

Gloria 4

Glo-ry to God in the high-est, and peace to God's peo-ple on earth. Lord God,
 heaven-ly King, al-migh-ty God and Fath-er, we wor-ship you, we give you thanks, we
 praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fath-er,
 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 Fath-er: 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 Spir-it, in the glo-ry of God the Fath-er. A-men.

From Eucharist for St John © 2000 Hillwood Publishing. Used with permission.

THE COLLECT FOR EASTER DAY

Brightness of God's glory, whom death could not conquer nor the tomb imprison, as you have shared our frailty in human flesh, help us to share your immortality in the Spirit; let no shadow of the grave terrify us, and no fear of darkness turn our hearts from you. Reveal yourself to us this day and all our days, as the First and the Last, The Living One, Our immortal Saviour and Lord. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Acts 10:34-43 *read by Keith Beecher*

Then Peter began to speak to them: 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ – he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.'

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

THE PSALM Psalm 118: 1-2, 14-24 *sung by the choir*

O give thanks to the Lord, for he is good:
his mercy endures for ever.

Let Israel now proclaim:
that his mercy endures for ever.

The Lord is my strength and my song:
and has become my salvation.

The sounds of joy and deliverance:
are in the tents of the righteous.

The right hand of the Lord does mighty things:
the right hand of the Lord raises up.

I shall not die but live:
and proclaim the works of the Lord.

The Lord has disciplined me hard:
but he has not given me over to death.
Open me the gates of righteousness:
and I will enter and give thanks to the Lord.
This is the gate of the Lord:
the righteous shall enter it.
I will praise you, for you answered me:
and have become my salvation.
The stone that the builders rejected:
has become the head of the corner.
This is the Lord's doing:
and it is marvellous in our eyes.
This is the day that the Lord has made:
let us rejoice and be glad in it.
Glory be to the Father, and to the Son, and to the Holy Spirit; as it was
in the beginning, and now, and ever shall be, world without end. Amen.

THE SECOND READING 1 Corinthians 15. 19-26 *read by Barbara Brown*

If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

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

THE GRADUAL HYMN 'By your kingly power, O risen Lord' *please stand and sing*

Gr. Capo 1 *Refrain*
E♭(D) *Fm(Em)* *B♭(A)*

By your king - ly power, O ris - en Lord,
all that A - dam lost is now re - stored:
in your re - sur - rec - tion be a - dored.

Verses *E♭* *Cm(Bm)* *Fm(Em)* *B♭(A)* *Cm(Bm)*

1 Sing the joy - ful Ea - ster cry, sound it to the
souls in pri - son, shout our tri - umph to the sky:
sing Christ ri - sen, sing Christ ri - sen.

*By your kingly power, O risen Lord,
all that Adam lost is now restored:
in your resurrection be adored.*

1. Sing the joyful Easter cry,
sound it to the souls in prison,
shout our triumph to the sky:
sing Christ risen, sing Christ
risen.

2. Sing the joyful Easter cry,
let all times and peoples listen:
death has no more victory,
sing Christ risen, sing Christ
risen.

3. Death has lost and life has won;
every newborn soul we christen
has the Father's child become:
sing Christ risen, sing Christ
risen.

James Phillip McAuley 1917-76 *alt.* (TiS 386)

Please remain standing for the reading of the Easter Gospel

GOSPEL ACCLAMATION

CANTOR: Alleluia, Alleluia, Alleluia

(Sung by all) **Alleluia, Alleluia, Alleluia**

CANTOR: This is the day that the Lord has made;

let us rejoice and be glad in it.

(All) **Alleluia, Alleluia, Alleluia, Alleluia.**

THE GOSPEL John 20.1-18

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

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

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.' Then Peter and the other disciple set out and went towards the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes. But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God." ' Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her.

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

THE SERMON The Vicar, The Revd. Dr. Peter A. French

ANTHEM Most Glorious Lord of Life *William H. Harris (1883-1973)*

THE REAFFIRMATION OF BAPTISMAL VOWS

*The priest addresses the congregation and invites all present to stand
and renew their baptismal vows*

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

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

We give you thanks that at the beginning of creation your Holy Spirit moved upon the waters to bring forth light and life. With water you cleanse and replenish the earth; you nourish and sustain all living things.

Thanks be to God.

We give your thanks for your Son Jesus Christ: for his baptism by John, for his anointing with the Holy Spirit.

Thanks be to God.

We give you thanks that through the deep waters of death, Jesus delivered us from our sins and was raised to new life in triumph.

Thanks be to God.

We give you thanks for the grace of the Holy Spirit who forms us in the likeness of Christ and leads us to proclaim your kingdom.

Thanks be to God.

And now we give you thanks that we are made one with Christ in his death and resurrection. Pour out your Holy Spirit in blessing, that this water may be a sign of our new birth in Baptism. May we continue forever in Jesus Christ our Lord, in the unity of the Spirit, now and forever. **Amen.**

Dear friends, through the paschal mystery we have been buried with Christ in his baptism, so that we may rise with him to new life.

Now that our Lenten observance is ended, let us reaffirm the promises we made in baptism.

Do you turn to Christ? **I do.**
Do you repent of your sins? **I do.**
Do you renounce all that is evil? **I do.**

I ask you now to reaffirm as yours the faith of the Church.

Do you believe in God the Father?

I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in God the Son?

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, and is seated at the right hand of the Father; from there he will come to judge the living and the dead.

Do you believe in God the Holy Spirit?

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

This is the faith of the Church.

This is our faith. We believe in one God: Father, Son, and Holy Spirit. Amen.

Will you each, by God's grace, strive to live as a disciple of Christ, loving God with your whole heart, and your neighbour as yourself, until your life's end? **I will, with God's help.**

God our creator, Rock of our salvation, has given us new birth by water and the Spirit, and forgiven our sins through Jesus Christ our Lord. May God keep us faithful to our calling now and for ever. **Amen.**

*Holy water is now sprinkled over the people as a sign of God's blessing in baptism
and the renewal of our baptismal vows*

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.

THE GREETING OF PEACE *standing*

Christ is risen. Alleluia! He is risen indeed. Alleluia!

The peace of the risen Lord be always with you. And also with you.

All share with each other a 'COVIDsafe' sign of peace

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 'Jesus, my Redeemer, lives'



1. Jesus, my Redeemer, lives,
death is overcome and banished.
O what joy this knowledge gives!
Now my fears of death have
vanished;
though its solemn hour will
come,
he will take me safely home.
2. Jesus, my Redeemer, lives;
likewise I to life shall waken.
Endless life my Saviour gives;
shall my courage then be shaken?
I belong to him, my head;
can he rise and leave me dead?
3. No, I am too closely bound
by my hope to Christ for ever;
faith's strong hand the rock has
found,
grasped it, and will leave it never;
4. I am flesh and must return
to the dust whence I am taken;
but by faith I now discern
that from death I shall awaken
with my Saviour to abide
in his glory, at his side.
5. I shall see God with these eyes,
shall behold my blessed Saviour;
I myself shall then arise,
and remain with God for ever;
glorified I shall ascend
to the life that has no end.

Anon., in C. Runge's *Geistliche Lieder und Psalmen*
(Berlin 1653) *tr.* cento based on Catherine
Winkworth 1827-78 (TiS 366)

PRAYER FOR RECEIVING THE OFFERTORY

Lord of life, with unbounded joy we offer you our sacrifice of praise. As we are fed with the bread of heaven may we know your resurrection power; through Christ our risen Lord. **Blessed be God for ever.**

THE GREAT THANKSGIVING

All remain standing

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

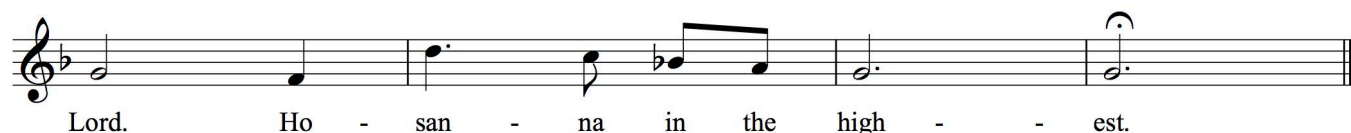
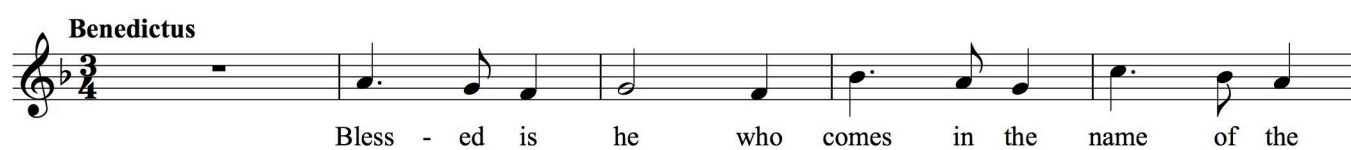
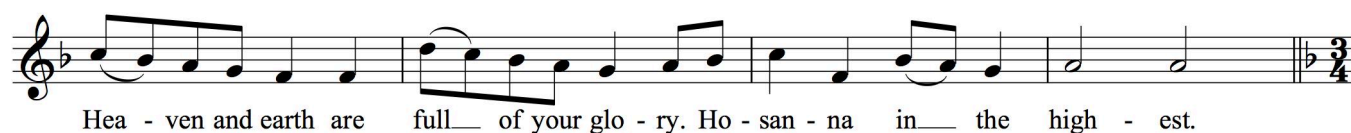
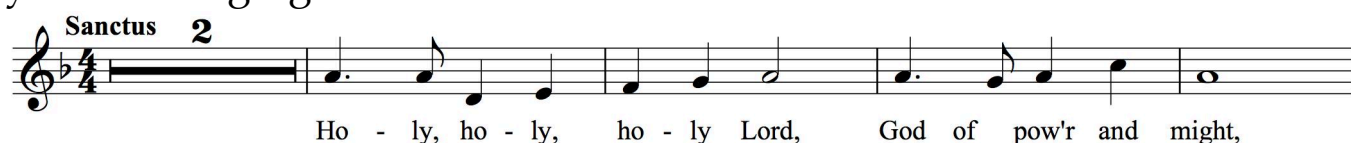
Lift up your hearts. **We lift them to the Lord.**

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:



From Parish Eucharist - Michael Dudman (1938-1994)

The Great Thanksgiving Prayer continues to the following

...Let us proclaim the mystery of faith



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.**

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 'The strife is past, the battle done'



1. The strife is past, the battle done;
now is the victor's triumph won;
now let the song of praise be
sung:
Alleluia!
2. Death's mightiest powers have
done their worst,
and Jesus has his foes dispersed;
let shouts of praise and joy
outburst:
Alleluia!
3. On the third day he rose again
glorious in majesty to reign;
let us take up the great refrain:
Alleluia!
4. He closed the frowning gates of
hell;
the bars from heaven's high
portals fell;
let hymns of praise his triumph
tell:
Alleluia!
5. Now by your stripes, our
wounded King,
your servants free from death's
dread sting,
that we may live in you, and sing
'*Alleluia!*'

Anon., Latin, in *Symphonia Sirenum Selectarum*,
Cologne, 1695 tr. Francis Pott 1832-1909 alt.
(TIS 367)

BLESSING

DISMISSAL

Go in the peace of Christ. Alleluia! Alleluia!
Thanks be to God. Alleluia! Alleluia!

POSTLUDE Toccata Giocosa
 Ian Hunt (b. 1971)

As the postlude is played please remain seated or leave quietly



Order of Service from *A Prayer Book for Australia* 1995. Broughton Books by E.J.Dwyer (Australia) Pty Ltd, Unit 13, Perry Park, 33 Maddox Street, Alexandria, NSW 2015. © 1995, The Anglican Church of Australia Trust Corporation. With the Liturgical Psalter, Inclusive Language Version English text © 1995 by David L Frost, John A. Emerton, Andrew A Macintosh. Hymns from *Together in Song Australian Hymn Book II*. © The Australian Hymn Book Pty Ltd 2006. Registered Office 14 Martin Place (Level 17) Sydney 2000. Used with permission. C.C.L.I Licence number 669476. All readings from scripture are taken from The Revised Standard Version (NRSV)

CURRENT NOTICES

Message from Bishop Genieve Blackwell

A resolution from the National Bishops meeting held last week in Bendigo:

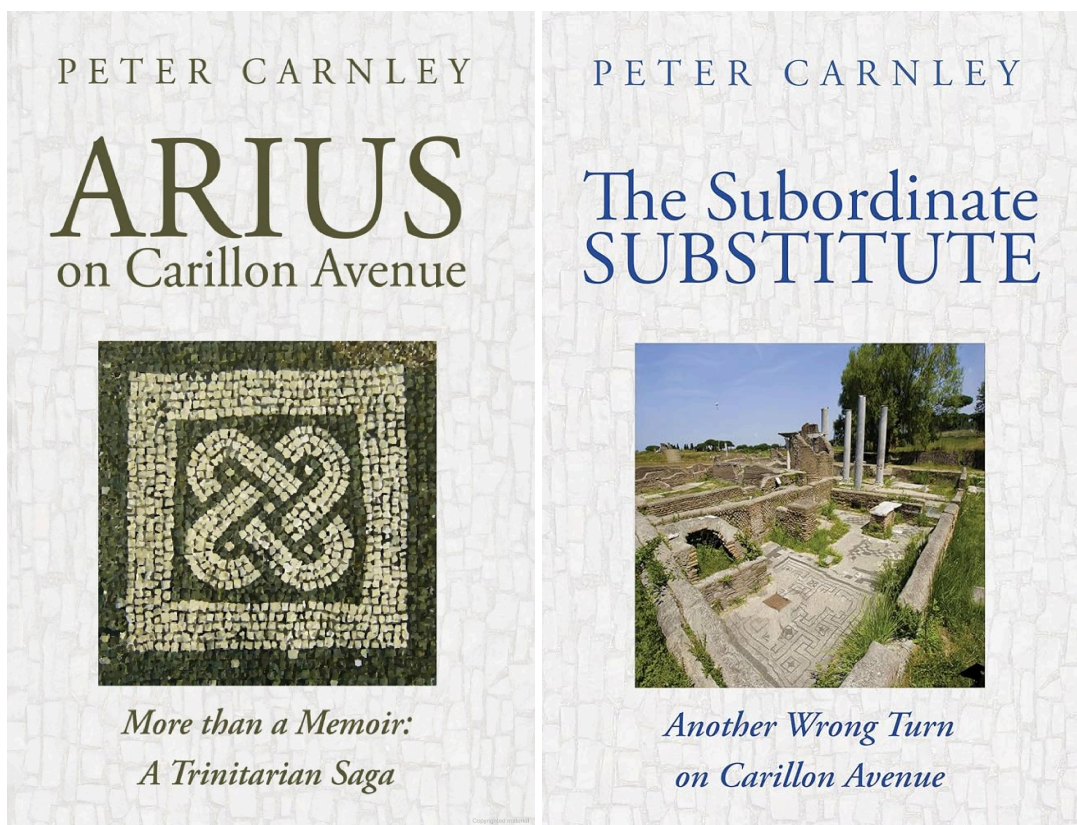
“We, the Bishops of the Anglican Church of Australia, gathered at Bendigo on Thursday 21st March, 2024 unanimously affirm the following statement:

As we enter into Holy Week, we lament the suffering due to the ongoing war in the Holy Land. In the spirit of Jesus Christ who said, ‘Blessed are the peacemakers’, we pray for a just and lasting peace, for the release of all hostages, and for urgent aid to be delivered to civilians in Gaza. In praying for peace in the Holy Land, we particularly pray for strength for our Christian brothers and sisters in Israel, Gaza and the West Bank who, under the shadow of war, prepare to commemorate the death and resurrection of our Lord and Saviour, Jesus Christ. Anglicans across Australia are already praying for peace in this time. We know that this prayer will be shared in every church this Holy Week and Easter.

As we lament the ongoing suffering, we condemn antisemitism and anti-Muslim sentiment which is on the rise in our own society. We appeal to all Australians to treat others as they would like to be treated, and we commit ourselves to work with other faith leaders for the common good for all Australians.”

Revd Dr Peter Carnley Book Launch Wednesday April 17, 6pm

St George's Anglican Church, Malvern, cordially invites you to the launch of two new books by The Most Revd Dr Peter Carnley, AC. The books will be launched by Revd Prof. Christian Mostert in the presence of the author and The Most Revd Dr Phillip Freier, Archbishop of Melbourne. Copies of both books will be available for purchase at this event. [Arius on Carillon Avenue \(More Than a Memoir: A Trinitarian Saga\)](#); [The Subordinate Substitute \(Another Wrong Turn on Carillon Avenue\)](#).



Patronal Festival & Visit from Bishop Kate Prowd, Sunday 5 May, **10am only**

On Sunday May 5, we will celebrate our patron St. John the Evangelist with a visit from Bishop Kate Prowd. For this occasion, we will **NOT** be holding an 8am service, but will instead share in one joint service at 10am, followed by a scrumptious Morning Tea in Buxton Hall.

The Melbourne Anglican

In 2024 there will be 4 print & online editions and 7 online only editions. The March edition is currently available in the Narthex. The next print edition will be available on: **Sunday, 2 June.**

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 clearance for 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 St John's 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 at time intervals that suit them.

The Melbourne Anglican (TMA) and Prayer Diary

The latest edition of TMA is [here](#). The link to the April 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 and 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:

us02web.zoom.us/j/87520014330?pwd=VFNaRGFaSzAzSmcrSEZuK1lkVzFDQT09

Meeting ID: 875 2001 4330 Passcode: 670339

Prayer Requests

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

Clergy Days Off

Our clergy have one regular day off per week. Our Assistant Curate Lydia has Monday and Vicar Peter has Friday. Wendy usually works Wednesday, Thursday and Sunday only. Please respect their time away from work and unless in an emergency, please refrain from telephoning, texting, visiting the Vicarage, or emailing them on these days. Thank you.

FOR YOUR PRAYERS

A Prayer for the Holy Land

O God of all justice and peace, we cry out to you in the midst of the pain and trauma of violence and fear which prevails in the Holy Land. Be with those who need you in these days of suffering; we pray for people of all faiths – Jews, Muslims and Christians and for all people of the land. While we pray to you, O Lord, for an end to violence and the establishment of peace, we also call for you to bring justice and equity to the peoples. Guide us into your kingdom where all people are treated with dignity and honour as your children – for to all of us you are our Heavenly Father. In Jesus' name we pray. Amen.

From the Anglican Cycle of Prayer: Inner West Church Kensington (Peter Greenwood, Jonathan Tran); Religious Orders serving within the Anglican Church of Australia; Evangelism in the Diocese; Christ Church Whittlesea w. St Peter's Kinglake – pastoral service (Bp Brad Billings); St Paul's Cathedral – pastoral service (Abp Philip Freier, Bp Genieve Blackwell); St Andrew's Somerville – Easter Sunday (Bp Paul Barker); St Matthew's Cheltenham – pastoral service (Bp Kate Prowd); The Church in the Province of the West Indies (Abp Howard Gregory).

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

For Reconciliation between Indigenous and non-Indigenous Australians: For Aboriginal Anglican clergy and lay-leaders around Australia, their spiritual health and physical well-being, and the people they care for. For Aboriginal and Government leaders and their work together.

For The Toorak Ecumenical Movement: Our partner churches, St. Peter's Roman Catholic Church, Toorak Uniting Church, and The Swedish Church.

For The Anglican Board of Mission, The Brotherhood of St. Laurence, and Anglicare.

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

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

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

Give thanks for those whose Anniversary of Death is this week: Joy Mein (2015) & Patrick Gorman (2019).

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,
509 Toorak Road, Toorak, VIC 3142, Australia.

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

International transfers please include SWIFT code **WPACAU2S**.

SCRIPTURE COMMENTARY

Acts 10:34-43

The setting is the house of Cornelius, a centurion of the Italian Regiment, part of the military occupation force in Palestine. Cornelius, already a believer in God, has had a vision (vv. 1-8). As a result, he has invited Peter to visit. It is against Jewish law for a Jew to associate with or visit a Gentile, but Peter comes anyway, with "some ... believers from Joppa" (v. 23).

The Greek here is rough, full of grammatical errors, unlike the rest of Acts, so we may well have Peter's unedited words. He tells the assembled company that God does not favour Jews over others: anyone, whatever his nationality, who reveres God and lives in unison with him "is acceptable to him" (v. 35). In vv. 36-38, Peter summarises Jesus' earthly ministry; he applies prophecies found in Isaiah 52:7 and 61:1 to Christ. (Psalm 107:20 says "... he sent out his word ...".) Christ is Kyrios, "Lord of all" (v. 36). In baptism, the Father "anointed" (v. 38) Jesus "with the Holy Spirit" and with the "power" of God (but he was already integral with God's very being.) The good news ("message", v. 37) spread throughout Palestine ("Judea"); he "went about" (v. 38) "doing good" and combating evil, doing deeds so powerful that it is clear that he was God's agent: he is a model for all to follow.

He suffered death as one guilty of a capital offence, per Deuteronomy 21:23: he hung on a "tree" (v. 39) and was cursed. (By Jesus' time, the "tree", a pole, had acquired a cross-arm.) But, although cursed, the Father "raised him" (v. 40) and "allowed him to appear" to those chosen by God – to be "witnesses" (v. 41). In Luke 24:41-43, Jesus eats broiled fish with them, so he was clearly humanly alive again, i.e. physically brought back from death, resurrected. Jesus, the Kyrios, is the one appointed by God to set up the Kingdom and to judge both those who are alive and those who have died at Judgement Day (v. 42). Then v. 43: he fulfils many Old Testament prophecies: he is the one through whom sins are forgiven. Forgiveness is now available to "everyone who believes", not just to Jews.

Psalms 118:1-2,14-24

Vv. 1-2 are a call to thanksgiving: God's mercy, his "steadfast love", is everlasting. May "Israel" (v. 2) and "those who fear the Lord" (v. 4) proclaim this! Vv. 5-13 say that, when the psalmist (possibly the king) was in distress, he "called on the Lord", who heard him. With God on his side, there is nothing to fear; trusting in God is better than trusting in humans. Surrounded by his enemies, "in the name of the LORD, I cut them off" (v. 10), with God's help. V. 15 recalls Exodus 15:2a, Israel's classic victory song sung by Moses and the Israelites after crossing the Red Sea. The "glad songs" (v. 15) are heard in the Temple, the community of the faithful. The psalmist expects to live to old age (v. 17); he will proclaim God's acts of power. He has suffered greatly at God's hands, as a discipline, but God has preserved his life. He seeks entrance to the Temple ("gates of righteousness", v.19) to give thanks; only the godly may enter therein (v. 20). V. 22, possibly based on an ancient proverb, may speak of the king's rise to power or

his victory. On this day (v. 24) God has either saved his people or punished the ungodly – or both. This is a time for rejoicing. In v. 26, all proclaim he who was “rejected” (v. 22), but is now God’s chosen ruler. All the faithful share in the power and blessing of God, who “has given us light” (v. 27).

1 Corinthians 15:1-11

Paul has heard that some at Corinth deny the physical resurrection of the body, claiming that only the spirit matters. Now he argues against this view. He says: I draw your attention to the “good news” I proclaimed to you, which you received, and “in which also you stand, through which also you are being saved” (vv. 1-2) – assuming that you all hold to it. I ask you to note the form of the words I used – unless you (in not accepting the message fully) “have come to believe” to no purpose. The most important tenets I handed on to you are: “Christ died for our sins” (v. 3), “he was buried” (v. 4, he really died), “was raised ...” and appeared to various persons and groups. His death, burial and rising again were “in accordance with the scriptures”, part of God’s plan. (Only the appearances to Peter, “Cephas”, v. 5, and to the “twelve” are mentioned elsewhere in the Bible.) I, Paul says, was the last to see him: I, a monster (in appearance or as persecutor of the Church), the “least of the apostles” (v. 9). I, through “the grace of God” (v. 10), have achieved more than any other apostle. We all (“I or they”, v. 11) proclaim the same good news; this is how “you have come to believe”.

John 20:1-18

Early on Sunday morning, before dawn, Mary Magdalene (witness to Jesus’ death and burial) comes to the tomb and finds that the “stone” door has been rolled back, so she and those with her (“we”, v. 2) tell “Peter and the other disciple” (v. 3, traditionally John) that they suspect that someone has removed the body. The “other disciple”, apparently younger, outruns Peter (v. 5). But the orderliness of the “cloth” (v. 7) and “linen wrappings” show that the body has neither been stolen nor spiritualized.

John, when he sees, comes to trust that God is active; by implication, Peter does not understand yet. They do not yet understand the significance of what is occurring (v. 9), of how it fits into God’s plan, because they have not yet received the Holy Spirit. Mary, still thinking that the body has been moved, has returned to the cemetery. In her grief, she sees “two angels in white” (v. 12), heavenly messengers. She recognizes Jesus when he calls her by name. But something has changed: they are in a new relationship: “do not hold on to me” (v. 17). To John the evangelist, Jesus’ crucifixion, resurrection, exaltation and return to heavenly glory, his ascension, are parts of a single event.

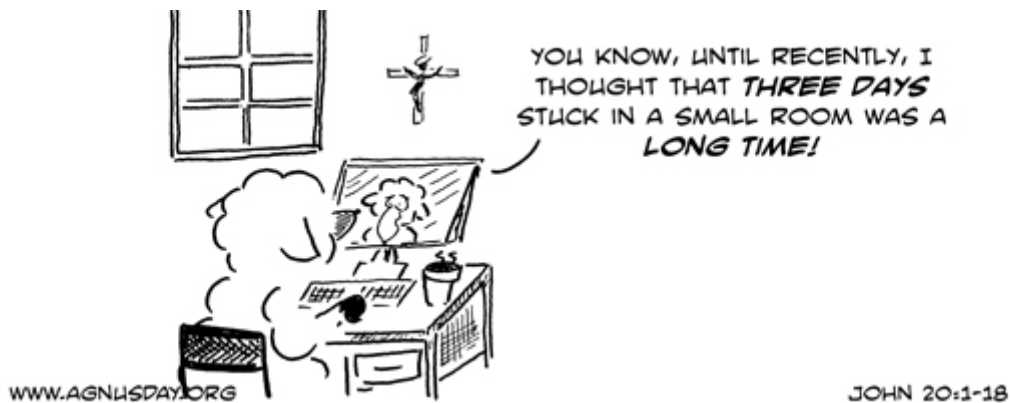
ART COMMENTARY

Noli Me Tangere is a painting created by the late Italian artist *Antonio Allegri da Correggio* in around 1525. This artwork depicts a scene from the Bible, where Mary Magdalene meets Jesus Christ after his Resurrection. The painting showcases an emotive exchange between the two figures as they reach out to each other.

Noli Me Tangere is currently held in the collection of Museo del Prado in Madrid. The masterpiece has been admired for its beautiful composition and artistic techniques, including Correggio's use of *chiaroscuro*, a technique that involves contrasting light and dark tones to create depth and dimension.

The theme of *Noli Me Tangere* also served as an inspiration for José Rizal's novel with the same name. In his book, Rizal explored how colonisation affected the Philippines during Spanish rule by centering on Don Crisóstomo Ibarra's story upon returning from Europe. The tragic love between Mary Magdalene and Jesus Christ depicted in *Noli Me Tangere* inspired Rizal to create an examination of how colonisation affected Filipinos negatively.

Overall, *Noli Me Tangere* is a significant artwork created by Correggio that has continued to inspire art lovers worldwide for centuries. Moreover, it has increasingly gained value for serving as a source of inspiration to literature and postcolonial discourse due to its influence on Rizal's writings about Spanish colonisation history in the Philippines.



This Week

SUNDAY, 31 March 2024

Easter Day

8am Said Eucharist

10am Sung Eucharist

MONDAY, 1 April 2024

Easter Monday

OFFICE CLOSED

WEDNESDAY, 3 April 2024

7pm Eucharist



Next Sunday, 7 April Second Sunday of Easter

8am Eucharist

First Reading: Acts 4:32-37, Fiona McLeay

Second Reading: 1 John 1:1-2.2, Angus McLeay

Gospel Reading: John 20:19-31

Intercessor: Jason Pennell

Preacher: The Revd Dr Wendy Crouch

10am Eucharist

First Reading: Acts 4:32-37, Diana Morgan

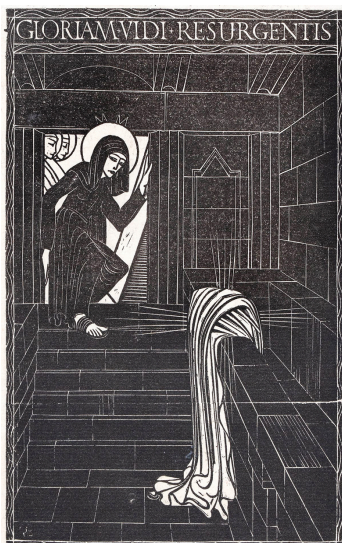
Second Reading: 1 John 1:1-2.2, Kim Collins

Gospel Reading: John 20:19-31

Intercessor: Jenny Smith

Preacher: The Revd Dr Wendy Crouch

Morning Tea: Diana Morgan & Vivienne Randall



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Mr Adriaan den Dulk,

Ms Vivienne Randall

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