



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Third Sunday of Easter

14 April, 2024

8am

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

Duccio di Buoninsegna (ca.1255-1319), *Appearance to the Apostles (panel 7)*
1308-11, Tempera on wood, 40 x 52 cm
Museo dell'Opera del Duomo, Siena

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



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INTRODUCTORY RITE

Please stand as the procession enters the church

PRELUDE *Tranquilly*
Charles Hubert Hastings Parry (1848-1918)

THE INVOCATION
Blessed be God: Father, Son and Holy Spirit.
Blessed be God's kingdom, now and for ever.

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

HYMN 'Now the green blade rises'

Em A Em Am Bm Em
Em A Em Am Bm Em
Em B Em B
Em A Em Am B7 Em

1. Now the green blade rises
from the buried grain,
wheat that in the dark earth
many days has lain:
love lives again,
that with the dead has been:

*Love has come again,
like wheat that springs
up green.*

3. Up he sprang at Easter,
like the risen grain,
he who for the three days
in the grave had lain,
raised from the dead
my living Lord is seen:
Love has come again, ...

John Macleod Campbell Crum 1872-1958 *alt.*
(TIS 382)

COLLECT FOR PURITY

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

THE TWO GREAT COMMANDMENTS

'Hear, O Israel, the Lord your God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' Jesus said: 'This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself.'

CONFESSION

Christ our Passover Lamb has been offered for us, therefore we come to celebrate the festival. Let us confess our sins in penitence and faith, with a sincere and a true heart.

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

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 sins 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.

COLLECT FOR THE SECOND SUNDAY OF EASTER

Lord of life, by submitting to death, you conquered the grave; by being lifted upon the cross, you draw all peoples to you; by being raised from the dead, you restore to humanity all that was lost through sin: be with us in your risen power, that in word and deed we may proclaim the marvellous mystery of death and resurrection. For all praise is yours, now and throughout eternity. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Acts 3.12-20 *read by Anthony Rose*

When Peter saw it, he addressed the people, 'You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you. 'And now, friends, I know that you acted in ignorance, as did your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out, so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah appointed for you, that is, Jesus.

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

THE PSALM Psalm 4 *said*

Answer me when I call, O God of my righteousness:

when I was hard-pressed you set me free;

be gracious to me now and hear my prayer.

Children of earth, how long will you turn my glory to my shame:

how long will you love what is worthless and seek after lies?

Know that the Lord has shown me his wonderful kindness:
when I call to the Lord he will hear me.

Tremble, and do no sin:

commune with your own heart upon your bed and be still.

Offer the sacrifices that are right:

and put your trust in the Lord.

There are many who say 'Who will show us any good?:

the light of your countenance, O Lord, has gone from us.'

Yet you have given my heart more gladness:

that they have when their corn, wine and oil increase.

In peace I will lie down and sleep:

for you alone, Lord, make me dwell in safety.

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 John 2.15-17; 3.1-6 *read by Brenda Mouritz*

Do not love the world or the things in the world. The love of the Father is not in those who love the world; for all that is in the world – the desire of the flesh, the desire of the eyes, the pride in riches – comes not from the Father but from the world. And the world and its desire are passing away, but those who do the will of God live for ever. See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure. Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him.

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

Please stand for the reading of the Gospel

GOSPEL ACCLAMATION

CANTOR: Alleluia, Alleluia, Alleluia

(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 Luke 24.36b-48

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.

While they were talking about this, Jesus himself stood among them and said to them, 'Peace be with you.' They were startled and terrified, and thought that they were seeing a ghost. He said to them, 'Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.'

And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, 'Have you anything here to eat?' They gave him a piece of broiled fish, and he took it and ate in their presence. Then he said to them, 'These are my words that I spoke to you while I was still with you – that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.' Then he opened their minds to understand the scriptures, and he said to them, 'Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

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

THE SERMON The Assistant Curate, The Revd Lydia Thangadurai

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*

**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 'Lord of the Dance'

(♩ = 63-72) Verses

(Introduction) B♭ C7 B♭ F Dm

I danced in the morn-ing when the

Am Dm Gm

I world was be-gun, and I danced in the moon and the

Gm C7 F Dm

I stars and the sun; and I came down from hea-ven and I

Am Dm Gm C7 B♭ F

I danced on the earth, at Beth-le-hem I had my birth:

Refrain F C Am Dm F

Dance then, wher-e-ver you may be; I am the Lord of the

Gm C F B♭ F

dance, said he; and I'll lead you all where-e-ver you may be, and I'll

Gm C7 F B♭ F F B♭ F

lead you all in the dance, said he. dance, said he.

1. I danced in the morning when the world was begun,
and I danced in the moon and the stars and the sun;
and I came down from heaven
and I danced on the earth,
at Bethlehem I had my birth:

*Dance then, wherever you may be;
I am the Lord of the dance, said he;
and I'll lead you all where ever you may be,
and I'll lead you all in the dance,
said he.*

2. I danced for the scribe and the pharisee,
but they would not dance and they wouldn't follow me.
I danced for the fishermen, for James and John,
they came with me and the dance went on:

3. I danced on the Sabbath and I cured the lame:
the holy people said it was a shame.
They whipped and they stripped
and they hung me high,
and they left me there on a cross to die:

4. I danced on a Friday when the sky turned black;
it's hard to dance with the devil on your back.
They buried my body and they thought I'd gone;
but I am the dance and I still go on:

5. They cut me down and I leap up high,
I am the life that'll never, never die;
I'll live in you as you live in me:
I am the Lord of the dance, said he:

Sydney Carter 1915–2004 *alt.*
(TiS 242)

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 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

... 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 *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 'Shout for joy!'

1 Shout for joy! The Lord has let us feast;
Heaven's own fare has fed the last and least;
Christ's own peace is shared a - gain_ on earth;
God the Spi - rit fills us with new worth.

1. Shout for joy! The Lord has let us feast;
Heaven's own fare has fed the last and least;
Christ's own peace is shared again on earth;
God the Spirit fills us with new worth.
2. Praise the Maker, praise the Maker's Son,
praise the Spirit — three yet ever one;
praise the God whose food and friends avow
heav'n starts here! The kingdom beckons now!

John L. Bell 1949- (TiS 545)

BLESSING

DISMISSAL

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

POSTLUDE No. 5 of Six Short Preludes and Postludes, Op. 101, Set 1
(founded on an old Irish church melody)
Charles Villiers Stanford (1852-1924)

As the postlude is played please remain seated or leave quietly



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

MUSIC COMMENTARY

Prelude: *Tranquilly - Charles Hubert Hastings Parry (1848-1918)*

As a composer Parry is best known for the choral song "Jerusalem", the coronation anthem "I was glad" and the hymn tune "Repton", which sets the words "Dear Lord and Father of Mankind". He was director of the Royal College of Music from 1895 until his death and was also professor of music at the University of Oxford from 1900 to 1908. He also wrote several books about music and music history. Some contemporaries rated him as the finest English composer since Henry Purcell, but his academic duties prevented him from devoting all his energies to composition.

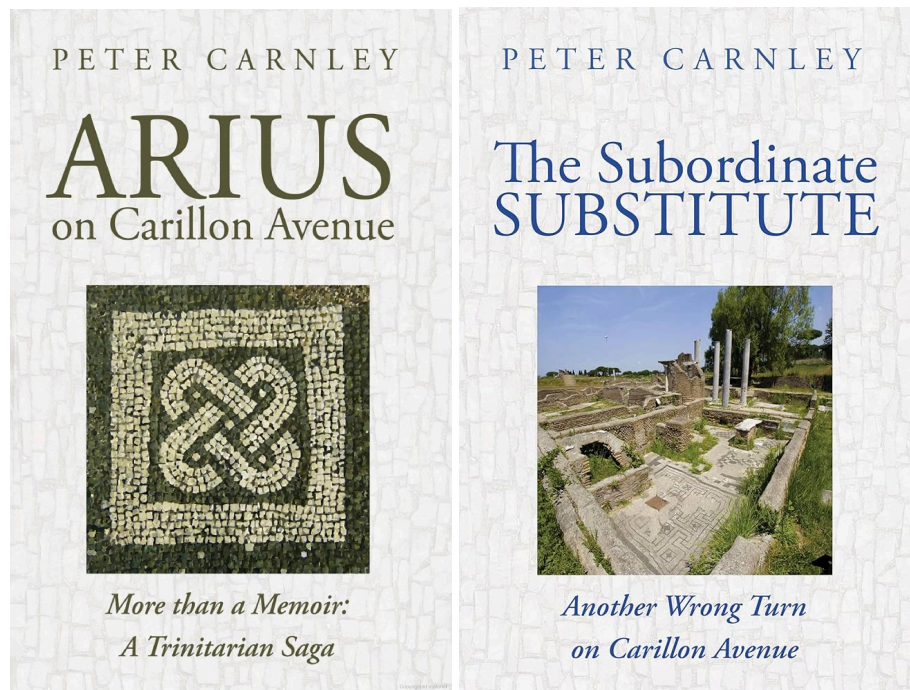
Postlude: No. 5 of Six Short Preludes and Postludes, Op. 101, Set 1
(founded on an old Irish church melody) - *Charles Villiers Stanford (1852-1924)*

Stanford was one of the leading musicians of his generation and had a profound effect on the development and history of English music as a performer, conductor, composer, teacher and writer. He was appointed Professor of Composition at the Royal College of Music in London in 1883 (a position that he held for more than forty years) and Professor of Music at Cambridge in 1888. He subsequently held appointments as Conductor of the Bach Choir in London, the Leeds Philharmonic Society and the Leeds Festival. Stanford was a prolific composer, completing seven symphonies, eight string quartets, nine operas, more than 300 songs, 30 large scale choral works and a large body of chamber music. He also composed a substantial number of works for the organ, as well as anthems and settings of the canticles for the Anglican Church. He wrote extensively on music including three volumes of memoirs and a popular text on composition.

CURRENT NOTICES

Former Primate of Australia 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**.

Roster Availability for May & June 2024

Please take some time to complete the roster availability form in your Pewsheets, in the Narthex, or online [here](#).

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=VENadGFaSzAzSmcrSEZuK1kVzFDQT09

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

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: Sun 14

The Diocese of Grafton (Bp Murray Harvey, Clergy & People); Melbourne Anglican Foundation; St George's Malvern - pastoral service (Bp Kate Prowd); St Mark's Dromana - pastoral service (Bp Paul Barker); Holy Trinity Coburg - pastoral service (Bp Genieve Blackwell); St Hilary's Kew - Baptism and Confirmation service (Bp Genieve Blackwell); The Anglican Church in Aotearoa, New Zealand and Polynesia (Abps Don Tamihere, Sione Uluilakepa);

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.

For those who have died and their families who mourn them: Garry van Egmond & John Rowe

Give thanks for those whose Anniversary of Death is this week: Murray Sutherland (2018); Shirley Allard (2018); Geoff McMaster (2014); Jenny Williams (2015); Norman Wilson (2020) & Annie McFarling (2023).

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.



SCRIPTURE COMMENTARY

Acts 3:12-19

Peter and John, observant Jews, have gone to the Temple at the time of day when sacrifice was offered with prayer. At the gate to the temple courtyard they have seen a man lame from birth, forced to beg in order to survive. Peter has commanded him: "in the name of Jesus Christ of Nazareth, stand up and walk" (v. 6). After helping him to his feet, the man has entered the temple precincts with them, "walking and leaping and praising God" (v. 8). "While he clung to Peter and John, all the people ran together to them" (v. 11).

Now Peter preaches to the crowd. It is not by their own power or devotion ("piety", v. 12) that the man walks, but rather by God's power, through Christ. Peter speaks as a Jew, to his own people: the titles of God in v. 13 are those by which God identifies himself to Moses in the burning bush (Exodus 3:6). God has "glorified" (v. 13, exalted, lifted up) Jesus. Glorification stands in contrast to the actions of the unthinking mob, who "handed [him] over and rejected [him]". "Holy and Righteous One" (v. 14) are messianic titles; the "murderer" is Barabbas. Jesus is "the Author of life" (v. 15), the pioneer or founder of a new order, an order open to all. The healing occurred due to faith in God's authority, "his name" (v. 16), through Christ, God's agent. Vv. 17-26 are an appeal to Israel to repent and be converted. The mob and the Jewish authorities, Peter says, "acted in ignorance" (v. 17): this is how part of God's plan was accomplished. "The prophets" (v. 18), as a body - Isaiah in particular - predicted that "his Messiah would suffer" (v. 18). But there is a second chance for Israel: "repent" (v. 19) and be converted, "turn to God" and God will wipe out their sins.

In the NRSV, v. 19 begins a sentence; it continues: so that you may enjoy "times of refreshing" (v. 20) when Christ comes again at the end of the era, at "the time of universal restoration" (v. 21). Christ is the prophet Moses said God would "raise up" (v. 22); those who do not listen to him will be condemned (Deuteronomy 18:19, Leviticus 23:29). Peter reminds his audience of God's promise to Abraham: "in your descendants all the families of the earth shall be blessed" (v. 25). His words are like Genesis 22:18.

Psalm 4

The psalmist calls on God, knowing that God is on his side ("of my right"). God has helped him in the past; may he hear his plea now. The psalmist addresses his foes in v. 2: how long will you slander me? You need to realise that God considers me ("the faithful", v. 3) to be his, so he will respond to my prayer - so beware! Angry ("disturbed", v. 4) as you are, seek inner quiet through silent meditation. Further, offer the "sacrifices" (v. 5) demanded by the Law ("right") and trust in God. Others seek what is "good" (v. 6); I pray that God may favour them. I know that inner joy, given by God, which I have received, is much more valuable (v. 7). So as I go to sleep, I rest assured of God's peace and protection (v. 8).

1 John 3:1-7

The author emphasises that through our kinship with Christ, son of God, we can “be called children of God”, a status we enjoy because of God’s gift of love: his gift of his only Son as Saviour of the world. We have this status now (“that is what we are”). Then v. 1b: most people did not listen to and understand Jesus (“did not know him”), so it is to be expected that few will listen to us, his emissaries. Then v. 2: being his children is happening now, and will be at the end of time, but we have not been shown in what way this will be; however, we do know that we will be like Christ: we will see the Father fully, in all his glory. “All who have this hope” (v. 3) in Christ, this expectation of the future – i.e. Christians – consider it required of them to live a virtuous, ethical, life (“purify themselves”), emulating the essential goodness, purity, of God.

In 2:1-2, the author says that he is writing “so that you may not sin”, but should anyone sin, Christ will defend us. Then in 2:3, he says that we know Christ “if we obey his commandments”, i.e. if we walk in God’s ways, his laws. There are dissenters from the true faith, who are spoken of, in v. 4, as lawless: they habitually deviate from God’s ways, persist in doing evil. In 1:8, the author says “If we say we have no sin, we deceive ourselves ...”: so sin is possible for Christians. When we do sin, we weaken our bond with God, the very bond which gives meaning and reality to being Christian (v. 6). The dissidents may claim that all that matters is a godly attitude, but being “righteous” (v. 7, godly) requires actions as well. Jesus is our example.

Luke 24:36b-48

Jesus has appeared to two disciples on the road to Emmaus, and has shared bread with them (vv. 13-32). Upon returning to Jerusalem, they have heard from “the eleven and their companions” (v. 33) that Jesus has also appeared to Peter. “Peace” (v. 36), proclaimed by the angel at Jesus’ birth, (in 2:14) is now his gift to the disciples. When the group think they are seeing a ghost (v. 37), Jesus asks them: why do you have trouble in believing that it is me, risen from death? (v. 38) He invites them to “touch me and see” (v. 39), to understand. Realising that he is risen, their joy is so great as to leap beyond belief (v. 41). They give him “broiled fish” (v. 42), a Galilean dish. Eating shows that he is not a ghost: he is bodily resurrected. Times have changed, as “while I was still with you” (v. 44) shows. He tells them that he fulfils the whole of the Old Testament (to Jews divided into “the law ... the prophets, and the psalms” or Writings), and explains the scriptures to them (v. 45). The quotation in vv. 46-47 combines verses from the Old Testament and apocryphal books. He commissions the Church: with faith in his divinity (“in his name”, v. 47) “repentance and forgiveness ... is to be proclaimed ... to all nations”; the Church is his agent.

ART COMMENTARY

The Maestà, or *Maestà of Duccio*, is an altarpiece composed of many individual paintings commissioned from the artist *Duccio di Buoninsegna* by the city of Siena in 1308, and is his most famous work. The monumental *Maestà* was a two-sided altarpiece that dominated the main altar in Siena's cathedral for nearly two centuries. Within the vast black-and-white striped interior of the church, it would have glittered in the coloured light that washed down through stained glass. Completed in less than three years, the *Maestà* was a huge undertaking, for which Duccio received 3,000 gold florins – more than any artist had ever commanded. Although he must have had substantial help from his pupils and workshop assistants, the design and execution indicates that Duccio exercised control over the whole project. Moved to a side altar in 1506, the altarpiece was sawn apart in the 1770s and individual panels subsequently dispersed. This makes it impossible to determine its dimensions with certainty, but it must have been about 15 feet wide, with the gables rising to as much as 17 feet high. In all, there were probably more than 70 individual scenes

In the painting, *Appearance to the Apostles*, Jesus appears to the eleven remaining followers. He confronts them with their incredulity: they had not believed reports on his resurrection. On the table are fish and honeycombs, like Luke wrote in his gospel. This panel is one of the back crowning panels of Duccio's *Maestà*.



This Week

SUNDAY, 14 April 2024

Third Sunday of Easter

8am Said Eucharist

10am Sung Eucharist

WEDNESDAY, 17 April 2024

7pm Eucharist

THURSDAY, 18 April 2024

2pm Memorial Service

of Garry Van Egmond



Next Sunday, 21 April Fourth Sunday of Easter

8am Eucharist

First Reading: *Acts 4: 5-12*, Vivienne Randall

Second Reading: *1 John 3: 16-24*, Jason Pennell

Gospel Reading: *John 10: 11-18*

Intercessor: Vivienne Randall

Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *Acts 4: 5-12*, Jenny Smith

Second Reading: *1 John 3: 16-24*, John Horan

Gospel Reading: *John 10: 11-18*

Intercessor: John Horan

Preacher: The Revd Dr Peter French

Morning Tea: Fiona Singleton, Celia Langford & Jenny Smith



ST. JOHN'S
ANGLICAN
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EST. 1859

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