



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Day of Pentecost

19 May, 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 red recalling the fiery tongues that descended upon the Apostles when they received the Holy Spirit. Red serves as a powerful reminder of the transformative power of faith and the abundant blessings that come with it.

Cover Image

Pentecostés (The Pentecost), Fray Juan Bautista Maíno (1581-1649),
oil on canvas, 1612-1614
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



INTRODUCTORY RITE

Please stand as the procession enters the church

PRELUDE *Adagio from Toccata Undecima* *Georg Muffat (1653-1704)*

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 'Come, Holy Spirit, our souls inspire'

1 Come, Ho - ly Spir - it, our souls in - pire
2 Your bless - ed unc - tion from a - bove
3 a - noint and cheer our mor - tal face
4 Teach us to know the Fa - ther, Son,
and light - en with your heaven - ly fire:
is com - fort, life, and fire of love;
with the a - bun - dance of your grace;
and you with both to be but one,
you the a - noint - ing Spi - rit are,
en - a - ble with per - pe - tual light
keep far our foes; give peace at home;
that through the a - ges all long
on us your seven - fold gifts you pour.
the dull - ness of our blind - ed sight;
where you are guide no ill can come.
this may be our end - less song:
Praise to your e - ter - nal me - rit,
Fa - ther, Son, and Ho - ly Spi - rit.

1. Come, Holy Spirit, our souls inspire
and lighten with your heavenly fire:
you the anointing Spirit are,
on us your seven fold gifts you pour.

2. Your blessed unction from above
is comfort, life, and fire of love;
enable with perpetual light
the dullness of our blinded sight;

3. anoint and cheer our mortal face
with the abundance of your grace;
keep far our foes; give peace at
home;
where you are guide no ill can
come.

4. Teach us to know the Father, Son,
and you with both to be but one,
that through the ages all along
this may be our endless song:

*Praise to your eternal merit,
Father, Son, and Holy Spirit.*

Anon., Latin 9th cent. attrib. Rabanus Maurus
c.776–856>br />tr. John Cosin 1594–1672 alt.

(TIS 396)

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

The Spirit of truth comes to convict of sin, of righteousness, and of judgement.

Let us then open our hearts and confess our sins in penitence and faith.

Merciful God, our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent, and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; through Jesus Christ our Lord. Amen.

ABSOLUTION

GLORIA IN EXCELSIS *sung*

Gloria



Glo - ry to God in the high - est, and peace to God's peo - ple on earth.
Lord God, hea - ven - ly King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. Lord Je - sus Christ, on - ly Son of the
Fa - ther, Lord God, Lamb of God, you take a - way the sin of the world: have mer - cy on
us; you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer. For
you a - lone are the Ho - ly One, you a - lone are the Lord, you a - lone are the Most High,
Je - sus Christ, with the Ho - ly Spi - rit, in the glo - ry of God the Fa - ther. A - men.

From Parish Eucharist - Michael Dudman (1938-1994)

COLLECT FOR THE DAY OF PENTECOST

Almighty God, you sent your Holy Spirit to be the life and light of your Church: open our hearts to the riches of your grace, that we may bring forth the fruit of the Spirit in love, joy, and peace; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Ezekiel 37.1-14 *read by Andrew Milne*

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all round them; there were very many lying in the valley, and they were very dry. He said to me, 'Mortal, can these bones live?' I answered, 'O Lord God, you know.' Then he said to me, 'Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath

to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord .' So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, 'Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God : Come from the four winds, O breath, and breathe upon these slain, that they may live.' I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, 'Mortal, these bones are the whole house of Israel. They say, "Our bones are dried up, and our hope is lost; we are cut off completely." Therefore prophesy, and say to them, Thus says the Lord God : I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord , when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord , have spoken and will act, says the Lord .'

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

THE PSALM Psalm 104.26-36 *sung by the choir*

Lord, how various are your works:

in wisdom you have made them all,
and the earth is full of your creatures.

There is the wide, immeasurable sea:

there move living things without number, great and small;

There go the ships, to and fro:

and there is that Leviathan
whom you formed to sport in the deep.

These all look to you:

to give them their food in due season.

When you give it to them, they gather it:

when you open your hand
they are satisfied with good things.

When you hide your face, they are troubled:

when you take away their breath,
they die and return to their dust.

When you send forth your spirit they are created:

and you renew the face of the earth.

May the glory of the Lord endure for ever:

may the Lord rejoice in his works.

If he look upon the earth, it shall tremble:

if he but touch the mountains, they shall smoke.

I will sing to the Lord as long as I live:

I will praise my God while I have any being.

May my meditation be pleasing to him:

for my joy shall be in the Lord.

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 Acts 2.1-21 *read by Anthony Mannering*

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God's deeds of power.' All were amazed and perplexed, saying to one another, 'What does this mean?' But others sneered and said, 'They are filled with new wine.' But Peter, standing with the eleven, raised his voice and addressed them: 'Men of Judea and all who live in Jerusalem, let this be known to you,

and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved."

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

THE GRADUAL HYMN 'O thou who camest from above' *please stand and sing*

Gr. Capo 1 Eb(D) Fm(Em) Bb7(A7) Eb(D)

Ab(G) Eb(D) Fm(Em) Bb(A)

Ab(G) Eb(D) Fm(Em) Bb7(A7) Eb(D)

Cm(Bm) Fm(Em) Bb7(A7) Eb(D) Ab(G) Bb7(A7) Eb(D)

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. O thou who camest from above
the pure celestial fire to impart,
kindle a flame of sacred love
on the mean altar of my heart.</p> <p>2. There let it for thy glory burn
with inextinguishable blaze,
and trembling to its source return,
in humble prayer and fervent
praise.</p> | <p>3. Jesus, confirm my heart's desire
to work, and speak, and think for
thee;
still let me guard the holy fire,
and still stir up thy gift in me,</p> <p>4. ready for all thy perfect will,
my acts of faith and love repeat,
till death thy endless mercies seal,
and make the sacrifice complete.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Charles Wesley 1707-88 *alt.*

(TiS 572)

Please remain standing for the reading of the Gospel

THE GOSPEL John 15.26-27; 16.4b-15

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.

‘When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify because you have been with me from the beginning. But I have said these things to you so that when their hour comes you may remember that I told you about them.’ I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, “Where are you going?” But because I have said these things to you, sorrow has filled your hearts. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgement: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgement, because the ruler of this world has been condemned. ‘I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

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

THE SERMON The Assistant Priest, The Revd Dr Wendy Crouch

ANTHEM Come, O Creator Spirit, come *T. Tertius Noble (1867-1953)*

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 Keith Beecher*

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.

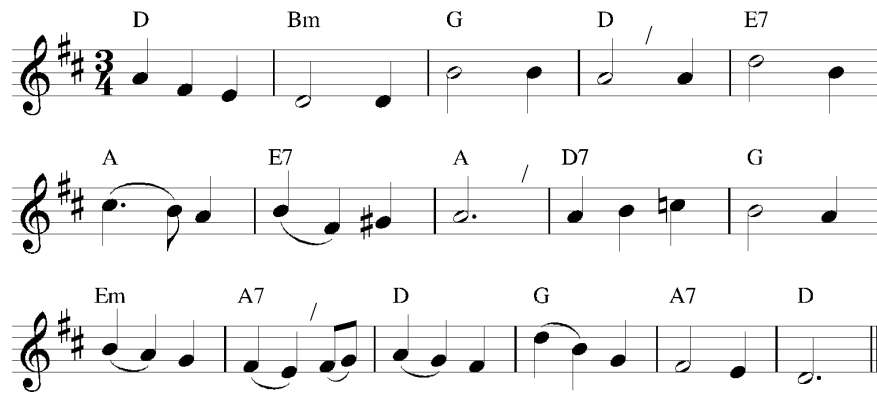
All share with each other a 'COVIDsafe' sign of peace

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 'O breath of God, breathe on us now'



1. O breath of God, breathe on us
now
and move within us while we
pray;
you are the spring of our new life,
the very light of our new day.
2. How strangely you are with us,
Lord,
neither in height nor depth to seek:
in nearness shall your voice be
heard;
spirit to spirit you will speak.
3. Christ is our advocate on high;
you are our advocate within:
O plead the truth, and make reply
to every argument of sin.
4. But what a faithless heart is mine:
the way I know, I know my guide:
forgive me, O my friend divine,
that I so often turn aside.
5. Be with me when no other friend
the mystery of my heart can share;
be always known, when fears
descend,
by your best name of Comforter.

Alfred Henry Vine 1845–1917 *alt.*
(TiS 408)

PRAYER FOR RECEIVING THE OFFERTORY

Bless this table Lord, by the coming of your Spirit, so that the promise of Christ may be fulfilled and we may be led into all truth. **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:

Sanctus 2




Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,




Hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.

Benedictus



Bless - ed is he who comes in the name of the




Lord. Ho - san - na in the high - - est.

From Parish Eucharist - Michael Dudman (1938-1994)

The Great Thanksgiving Prayer continues to the following

...Let us proclaim the mystery of faith

Acclamation




Christ has died, Christ is ris - en, Christ will come a - gain.

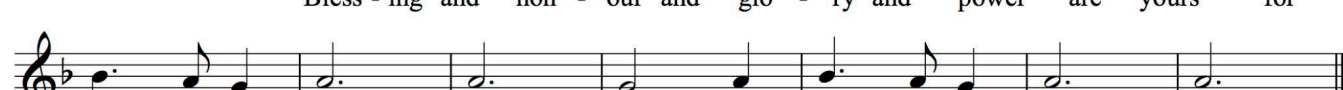
The Great Thanksgiving Prayer ends with the following

... songs of never ending praise *or* ... now and for ever.

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.**

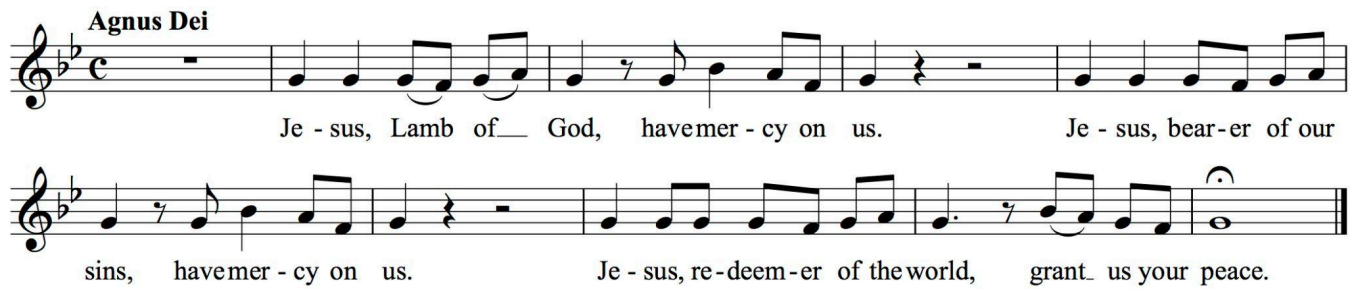
Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

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.

THE COMMUNION ANTHEM

O Lord, give thy Holy Spirit
Thomas Tallis (1505-1585)

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 'Come down, O Love divine'

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Come down, O Love divine,
 seek now this soul of mine,
 and visit it with your own ardour
 glowing;
 O Comforter, draw near,
 within my heart appear
 and kindle it, your holy flame
 bestowing.</p> | <p>3. Let holy charity
 my outer garment be,
 and lowliness become my inner
 clothing:
 true lowliness of heart,
 which takes the humbler part
 and for its own shortcomings
 weeps with loathing.</p> |
| <p>2. There let it freely burn,
 till earthly passions turn
 to dust and ashes, in its heat
 consuming;
 and let your glorious light
 shine ever on my sight
 and clothe me round, the while my
 path illuming.</p> | <p>4. And so the yearning strong
 with which the soul will long
 shall far outpass the power of
 human telling;
 for none can guess its grace
 till we become the place
 in which the Holy Spirit makes his
 dwelling.</p> |

Bianco da Siena d.1434 *tr.* Richard Frederick
 Littledale 1833-90 *alt.* (TiS 398)

BLESSING

DISMISSAL

Go in the peace of Christ. **Thanks be to God.**

POSTLUDE Trumpet Voluntary

Thomas Sanders Dupuis (1733-1796)

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)

PENTECOST

Pentecost (from the Greek *pentekoste*, 'fiftieth' of fifty days of celebration) has its roots in the Jewish Feast of Weeks, which was completed on the fiftieth day after Passover. On the fiftieth day of Easter, God sends the Holy Spirit to empower the Church to perform the mission which the risen Christ has entrusted to it; and the Spirit inaugurates the messianic community. Pentecost celebrates both the Holy Spirit and the Christian Church. It was originally the crown and completion of the Easter season; only later, in the mediaeval West, did it become a new festival season of its own. After the Easter Vigil, the time of Pentecost was a preferred occasion for baptism in early Christian centuries, and the services of Pentecost also reflect this baptismal theme. Christ's disciples are born again of water and the spirit. There is some evidence that the ascension was first celebrated on the fiftieth day of Easter, but it was soon moved to the fortieth day in faithfulness to Luke's chronology. Ascension and Pentecost are closely linked. The risen Lord is no longer present to the Church in the body of his flesh; the Church is now to be the new body of Christ, filled with his life through the gift of the Spirit.

*Today we feel the wind beneath our wings
Today the hidden fountain flows and plays
Today the church draws breath at last and sings
As every flame becomes a Tongue of praise.
This is the feast of fire, air, and water
Poured out and breathed and kindled into earth.
The earth herself awakens to her maker
And is translated out of death to birth.
The right words come today in their right order
And every word spells freedom and release
Today the gospel crosses every border
All tongues are loosened by the Prince of Peace
Today the lost are found in His translation.
Whose mother-tongue is Love, in every nation.*

From *Sounding the Seasons*, Malcolm Guite, Canterbury Press.

CURRENT NOTICES

Open House

John Horan will host an open house at home, 17/77 Caroline St., South Yarra, on Saturdays 11, 18 and 25 May between 10am and 2pm, for ladies of the parish to select any item of his late wife Christine's extensive wardrobe of clothing and accessories, including some well-known designer labels. Clothes range from sizes 8-18 and include waistcoats, jumpsuits, jackets, overcoats, shoes and hats, for all occasions. If interested please phone John on 0421 385 894 per visit due to the limited size of the apartment.

Wednesday 22 May 5pm, Celebrating Volunteers

The Toorak Ecumenical Council invites all volunteers who give their time to join us at St Peter's Parish Centre Wednesday 22nd May 5-7pm. RSVP to the Parish Office or Op Shop by Monday 20th May.

Trinity Sunday 26 May 2pm, Combined Ecumenical Service

There will be a Combined Ecumenical Service held for Trinity Sunday, 2pm at St. Peter's Catholic Church. Preacher: Fr Brendan Hayes.

Saturday 8 June 6pm, Organ Recital

Organ Virtuoso (and past Organist for St. John's Toorak) Thomas Heywood will be playing at **St. John's Anglican Church Camberwell** to celebrate the installation of their splendid new chancel pipe organ. Enjoy a program of JS Bach, Chopin, Dubois, Guilmant, Schubert, Sullivan & Swann. Tickets \$65 (\$40 concession) and include a reception of wine and canapés. Tickets at: www.trybooking.com/events/landing/1223806

Rosters for May & June 2024

Rosters for May & June are now available. Copies available in the Narthex or [here](#). Did you know that we send out our pewsheets and roster weekly? Join the mailing list [here](#) or contact the parish office at enquiries@saintjohnstoorak.org.

Support Our Choir and Music Program

In the lead-up to the end of the financial year, please consider making a tax deductible donation in support of our choir and music program. You can do this by visiting www.melbourneanglican.org.au/maf-donation-page/ or scanning the QR code. Under "Pick your preferred program" select *Melbourne Anglican Cultural Organisation Inc. (MACO)*, and then *St. John's Toorak - Cultural Program*. Do speak with our Director of Music, Zachary Hamilton-Russell, our Vicar, The Revd Dr Peter French or contact the Parish Office if you need further assistance. Thank you. Every gift, large and small, helps us sing!



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 May Prayer Diary is [here](#).

Contribute to Worship Services

All our ministries at St John's are supported by our wonderful volunteers. The rosters for May and June 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=ZEN2M2xWRHRhMVhxTWwhwcmVwTzFEdz09> 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 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: St Philip's Mount Waverley (Ruth Newmarch, Breannon Wilkinson); The Diocese of Adelaide (Abp Geoff Smith, Asst Bps Denise Ferguson, Timothy Harris, Christopher McLeod; Clergy & People); Anglican Episcopal Church of Brazil (Abp Marinez Rosa Dos Santos Bassotto); St George's Monbulk – pastoral service (Bp Paul Barker); Ormond Anglican – pastoral service (Bp Genieve Blackwell); Surfcoast Anglican Parish – pastoral service (Bp Brad Billings); St John's Toorak – pastoral service (Bp Kate Prowd).

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: Amanda "Mandy" Vial

Give thanks for those whose Anniversary of Death is this week:

Claire Beecher (2023); Jenny Grove (2015); Ronald Langford (2016) & Margot Spry (2017).

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

Ezekiel 37:1-14

Ezekiel wrote this passage after the fall of Jerusalem in 587 BC. Judah had suffered the shame of conquest; even the Temple lay in ruins. Vv.2-10 are a fantastic vision, or dream – in an age when dreams were sometimes prophetic. The Spirit of God beams the prophet to a valley “full of bones”, (v.1) a scene reminiscent of the aftermath of a battle. In the desert heat, the bones have become “very dry” (v.2), i.e. have long been lifeless. The scene suggests Israel’s total defeat by an army, probably Babylonian. God has the power to bring the bones back to life (v.3). The words breath, wind and spirit are the same word, ru'ah, in Hebrew (as in Genesis 1:2). God commands Ezekiel to tell the bones that he will give them new life (v.5), resuscitate Israel. In vv.7-8 and 9-10, the prophet prophesies, and the slain come to life. Vv.11-14 are God’s interpretation of the dream. The people are now without hope (v.11), and feel that there is nothing to live for. But God tells Ezekiel to prophesy that he will bring them back to life, to “the land of Israel” (v.12). In v. 14, God says that the people will receive the Spirit from him, be returned to the land, and be resurrected, brought back to life. He will do these things for his people.

Psalms 104:24-34,35b

This psalm is a hymn of praise to God, as creator. Earlier verses have praised him for creating the heavens and the earth, for overcoming chaos, for continuing to care for the earth and all who live in it. God’s marvellous “works” are everywhere, all made in his wisdom. To Israelites, the sea was almost chaotic, beyond controlling, but God is so great that even “Leviathan” (v.26), the mythical sea monster, is his harmless, sportive creature. All living things depend on God at all times, for their “food” (v.27) and their very “breath” (v.29, life); without it, they die. Lack of God’s presence causes terror. His creative agent is his “spirit” (v.30). Creation is continuous, continually renewed (v.30). The “glory of the Lord” (v. 31) is the magnificence of the created world, his visible manifestation. His power is evident too in earthquakes and volcanoes (v.32). The psalmist vows to praise God throughout his life. Praise be to God!

Acts 2:1-21

The day of Pentecost has come; it is now fifty days since Easter. The way Luke puts it shows that Pentecost is a milestone in the story of salvation: recall Luke 2:6, “the time came for her to deliver her child ...” and Luke 9:51, “When the days drew near for him to be taken up ...” These too are milestones, and the language is similar. Other translations have had been fulfilled for “came” – the coming of the Holy Spirit is fulfilment. Look at the manner in which the Holy Spirit comes: the sound is “like the rush of a violent wind” (v.2); and then, “divided tongues, as of fire” (v. 3). Luke attempts to describe the event in human terms, but it is never possible to explain a divine mystery: all we can do is say what it is like. The coming of the Holy Spirit is the gift inaugurating the final stage of the salvation story (or history, chronology); this era leads up to the end of time. His arrival is in fulfilment of Christ’s promise, recorded in 1:8. Acts is about

mission, about speaking, proclaiming, the good news to people everywhere, in languages (and language) they can understand; Luke tells us that the Holy Spirit is the driving force behind this work, e.g. in the story of the Ethiopian Eunuch, we read “the Spirit said to Philip ...” (8:29). They spoke “in other languages, as the Spirit gave them ability” (v.4). Divided into nations in antiquity, now all humanity is one; now God is in our midst. The Spirit is the launching pad for this mission. The list in vv. 9-11 includes Jews from the whole of the known world.

The mission to Gentiles will begin later. “God’s deeds of power” (v. 11), of which all spoke, are explained by Peter in vv. 14-36, based on a quotation from the book of Joel (vv. 17-18): as the end of the era in which we are living approaches, many people will prophesy, and many will “see” things beyond what we call concrete reality. And this will happen because God pours out the Holy Spirit. Prophecy here is probably enthusiastically sharing the faith, “speaking about God’s deeds of power” (v. 11). The “portents” (v. 19, events that foreshadow the end of the era) are expressed in terms of primitive science but we need to realise that things will happen which make no sense to our rational minds, things we cannot explain.

John 15:26-27;16:4b-15

After the Last Supper, Jesus continues to tell the disciples about the mission they are to undertake. The “Advocate” is the Holy Spirit; he is the “spirit of truth” (15:26, 16:13), and will be sent to the disciples, the Church, by Christ “from the Father”. The Church too is to witness, to work with the Holy Spirit, by living the life that Christ made possible, continuing Christ’s work in the world (15:27). Why does Jesus say: “yet none of you asks me ...”? (16:5) They have asked the question earlier (13:36, 14:5). Perhaps he is saying: preoccupied with “sorrow” (16:6), you are missing the main point: the coming of the Spirit. Then 16:7: by leaving them, Jesus is able to send the Spirit. One thing the Spirit will do is to show “the world” (16:8, possibly Jews) that they are wrong on three counts: (1) their idea of sin is incorrect (16:9); (2) the righteous who condemned Jesus are wrong: he is God’s agent (16:10); and (3) he has defeated sin (16:11). For example, to heal on the Sabbath is not sinful. Then 16:12-13: the Spirit will tell them things Jesus has not. In his guidance, he will speak what comes to him from God (as Jesus has spoken what the Father has told him.) The Spirit will prophesy about events “to come”.

The Spirit will reveal the essential nature of God, and show Christ’s essential nature and power (“glorify”, 16:14). Whether the word comes from the Father, the Son, or the Spirit it is the same.



MUSIC COMMENTARY

Prelude: Adagio from Toccata Undecima

Georg Muffat (1653-1704)

Muffat was a German composer and organist from the middle Baroque period, whose *concerti grossi* and instrumental suites were some of the earliest German examples of the two genres. The Adagio is a passage from one of his twelve Toccatas for organ from his *Apparatus musico-organisticus* 1690.

Postlude: Trumpet Voluntary

Thomas Sanders Dupuis (1733-1796)

Born in London, Dupuis was brought up as a chorister in the Chapel Royal under Bernard Gates and John Travers. By 1773, Dupuis was organist of the Charlotte Street Chapel (now St Peter's Chapel), near Buckingham Palace, and on the death of William Boyce he was elected organist and composer to the Chapel Royal. On 26 June 1790, Dupuis accumulated the degrees of Mus.Bac. and Mus.Doc. at Oxford.

ART COMMENTARY

Juan Bautista Maino (or Mayno), a Spanish painter, was born in Pastrana (Guadalajara), the son of a Milanese father and Portuguese mother, who was in the service of the princess of Eboli. By March 1611, Maino had moved to Toledo and was working for the cathedral, restoring a fresco in the cloister. A commission for an original work, now unfortunately lost, soon followed. A year later, on 14 February 1612 Maíno signed the contract to execute the paintings for the monastery church of San Pedro Mártir in Toledo. Maíno agreed to a period of eight months to make the paintings, which had to portray the scenes and episodes specified by the prior of the monastery. Despite the agreement reached in the contract, the paintings were not completed until December 1614, this may be, in part, because in July 1613, he joined the Dominican Order at the very same monastery. As a result, the altarpiece from which today's artwork (*Pentecostés*) comes, is the key reference point in Maíno's oeuvre. Located on the left-hand side of the altarpiece, *Pentecostés* is characteristic of Maíno's most *Caravaggesque* style, demonstrating simple but astonishingly effective realism in the choice of the male figure types and the representation of their poses and gestures. In addition, the artist deployed an innovative manner of arranging these characters, resulting in an unusual presentation of a theme frequently depicted in Christian art. For example, there is a large number of individuals and details depicted in this artwork, and yet the layering of the individuals and the vertical nature of the painting allows them to frame the appearance of the Holy Spirit in the form of a white dove, surrounded by bursts of orange and yellow.

Celebrating Volunteers in Volunteers Week

The Toorak Ecumenical Council invites all volunteers who give their time to join us at St Peter's Parish Centre



Wednesday 22nd May 5-7pm

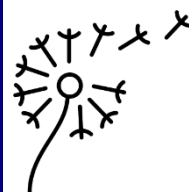
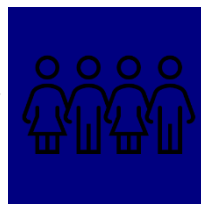
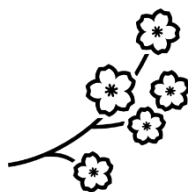
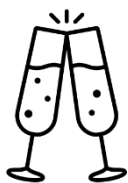


RSVP to your church office or Op Shop

Monday 20th May

*Op Shop, pastoral care,
readers, church committees, flowers*

Food for Friends, communion assistants, cleaning, stewards



This Week

SUNDAY, 19 May 2024
Day of Pentecost
8am Eucharist
10am Sung Eucharist

WEDNESDAY, 22 May 2024
10am U3A Deepdene visit St. John's
5pm Volunteers Party at St. Peter's
7pm Eucharist, Angel Chapel



Next Sunday, 26 May Trinity Sunday

8am Eucharist

First Reading: *Isaiah 6:1-8*, Brenda Mouritz
Second Reading: *Romans 8:12-17*, Anthony Rose
Gospel Reading: *John 3:1-17*
Intercessor: Vivienne Randall
Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *Isaiah 6:1-8*, Richard Uglow
Second Reading: *Romans 8:12-17*, Barbara Brown
Gospel Reading: *John 3:1-17*
Intercessor: James Griffith
Preacher: The Revd Dr Peter French

Morning Tea: Amanda Bagot & Molly Bull



ST. JOHN'S
ANGLICAN
CHURCH
TOORAK
EST. 1859

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enquiries@saintjohnstoorak.org

Wardens

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Mr Adriaan den Dulk,
Ms Vivienne Randall

Parish Council

Mr Andrew Ankers,
Ms Leanne Blanckenberg, Mr Rob Condon,
Mr Craig Cooper, Ms Hsinhui Huang,
Ms Carolyn Mackenzie, Ms Fiona McLeay,
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