



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



# Palm Sunday

13 April, 2025

# 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 for Palm Sunday. Red symbolises the passion of Christ and the blood He shed upon the cross.

## Cover Image

*Christ's Entry into Jerusalem*, Jean-Hippolyte Flandrin (1809-1864)  
1846, fresco  
Church of St Germain des Prés, Paris, France.

## Acknowledgement of Country

We acknowledge we meet on the Traditional Lands of the Wurundjeri Woi Wurrung and Bunurong peoples of the East Kulin Nations and pay our respect to their Elders past and present.



@stjohnstoorak



Like us on  
**Facebook**

*Weather permitting, the service begins on the south lawn with the Liturgy of the Palms*

## THE LITURGY OF THE PALMS

### GREETING

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

*After a brief introduction, everyone is invited to hold up palms and branches to be blessed*

### PRAYER OF BLESSING

God our Saviour, whose Son Jesus Christ entered Jerusalem to suffer and to die; we pray that you will bless these palm branches and crosses and make them holy. May they be for us a sign of Christ's victory as we joyfully acclaim Jesus as our Messiah and King. We pray that we may reach the joy of the new and everlasting Jerusalem by faithfully following him who lives and reigns with you, in the unity of the Holy Spirit, one God now and for ever. **Amen.**

### THE PALM GOSPEL Luke 19.28-40

The Holy Gospel of our Lord Jesus Christ, according to St. Luke.

#### **Glory to you, Lord Jesus Christ**

After he had said this, he went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus, and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. Now as he was approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out." This is the Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

Let us go forth, praising Jesus our Messiah.  
**In the name of Christ. Amen.**

*The following hymn is sung as the procession makes its way into the church*

PROCESSIONAL HYMN 'All glory, praise, and honour'



*All glory, praise, and honour  
to you, Redeemer, King!  
to whom the lips of children  
made sweet hosannas ring!*

- |   |   |
|---|---|
| 1. You are the King of Israel,<br>and David's royal Son,<br>now in the Lord's name coming,<br>the King and blessed one: <i>Refrain</i>    | 4. To you before your passion<br>they sang their hymns of praise;<br>to you, now high exalted,<br>our melody we raise. <i>Refrain</i> |
| 2. The company of angels<br>are praising you on high;<br>and we and all creation<br>exultant make reply: <i>Refrain</i>                   | 5. Their praises you accepted;<br>Accept the love we bring,<br>Who in all good take pleasure,<br>our good and gracious King.          |
| 3. The people of the Hebrews<br>with palms before you went;<br>our praise and prayer and anthems<br>before you we present: <i>Refrain</i> | Theodulph of Orleans (ca. 750-821), ca. 820.<br>John Mason Neale (1818-1866), 1854.<br>ST THEODOLPH (Tis 333)                         |

*After the procession and when all are in their places,  
the priest prays the following collect of the day*

THE COLLECT FOR PALM SUNDAY

Everlasting God, in your tender love for the human race you sent your Son to take our nature, and to suffer death upon the cross: in your mercy enable us to share in his obedience to your will and in the glorious victory of his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**



## THE LITURGY OF THE PASSION

THE FIRST READING Isaiah 50.4-9a *read by Kim Collins*

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens – wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up.

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

THE PSALM Psalm 31.9-18 *sung by the choir*

Have mercy upon me, O Lord, for I am in trouble:  
my eye wastes away for grief,  
my throat also and my inward parts.

For my life wears out in sorrow,  
and my years with sighing:  
my strength fails me in my affliction,  
and my bones are consumed.

I am become the scorn of all my enemies:  
and my neighbours wag their heads in derision.

I am a thing of horror to my friends:  
and those that see me in the street shrink from me.

I am forgotten like one dead and out of mind:  
I have become like a broken vessel.

For I hear the whispering of many:  
and fear is on every side;

While they plot together against me:  
and scheme to take away my life.

But in you, Lord, have I put my trust:

I have said 'You are my God.'

All my days are in your hand:  
O deliver me from the power of my enemies  
and from my persecutors.

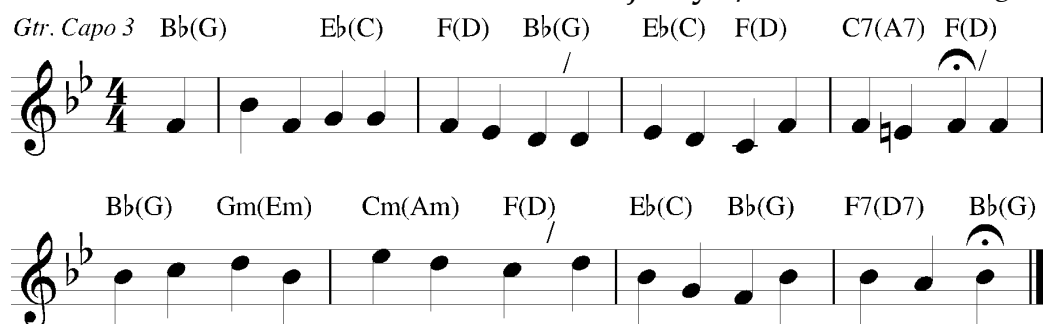
Make your face to shine upon your servant:  
and save me for your mercy's sake.

THE SECOND READING Philippians 2.5-11 *read by Richard Uglow*

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

THE GRADUAL HYMN 'Ride on, ride on in majesty' *please stand and sing*



1. Ride on, ride on in majesty;  
hark, all the tribes hosanna cry!  
O Saviour, meek, pursue your road  
with palms and scattered garments  
strowed.
2. Ride on, ride on in majesty,  
in lowly pomp ride on to die;  
O Christ, your triumphs now begin  
o'er captive death and conquered  
sin.
3. Ride on, ride on in majesty;  
the wingèd squadrons of the sky  
look down with sad and  
wondering eyes  
to see the approaching sacrifice.
4. Ride on, ride on in majesty;  
your last and fiercest strife is nigh;  
the Father on his sapphire throne  
awaits his own anointed Son.

5. Ride on, ride on in majesty,  
in lowly pomp ride on to die;  
bow your meek head to mortal  
pain,  
then take, O God, your power and  
reign!

Henry Hart Milman 1791-1868 *alt.*  
WINCHESTER NEW (TIS 348)

*The congregation sits for the reading of the Passion Gospel*

PASSION GOSPEL

The Passion of our Lord Jesus Christ according to St. Luke.  
**Glory to you, Lord Jesus Christ.**

*The Passion Gospel is read in dramatic form by several different people. The congregation remains seated for the gospel and kneels at the death of Christ, after which a short pause for silent prayer is observed.*

*At the end the following is said*

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

THE SERMON The Vicar, The Revd Dr Peter French

THE ANTHEM 'A Palm Sunday Antiphon' *David C. Morgan (1946-)*

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 response to 'let us pray to the Living God' is 'Lord, hear our prayer'.*

*The Prayers end with the following*

Holy God, hear the prayers of your Church. Forgive our sins, and send us the grace we need to be faithful followers of our crucified and risen Lord, for we pray in Jesus' name. **Amen.**

## PARISH NOTICES

THE GREETING OF PEACE *standing*

Once we were far off, but now in union with Christ Jesus we have been brought near through the shedding of Christ's blood, for he is our peace. The peace of the Lord be always with you. **And also with you.**

*All share with each other a 'COVIDsafe' sign of peace  
Feel free to come and share peace with those people joining us on Zoom*

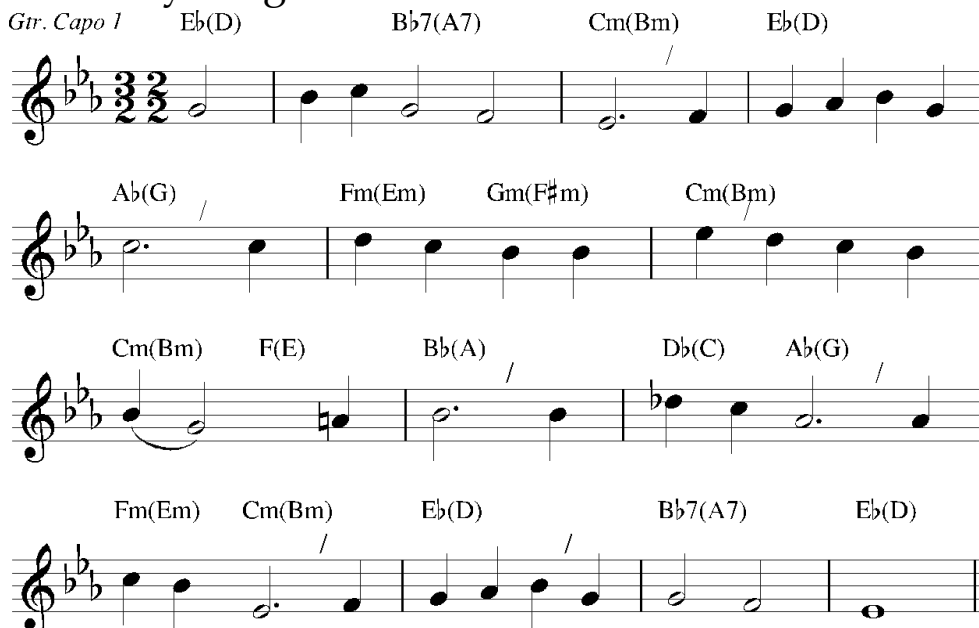
## OFFERTORY

*As the gifts of bread and wine are brought forward, a monetary collection for the life of St. John's is taken. Please give by contributing to the collection plate, at the paypoint at the rear of the church or by scanning the QR code.*



## OFFERTORY HYMN 'My song is love unknown'

*Gtr. Capo 1* Eb(D) Bb7(A7) Cm(Bm) Eb(D)



Ab(G) Fm(Em) Gm(F#m) Cm(Bm)

Cm(Bm) F(E) Bb(A) Db(C) Ab(G)

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



1. My song is love unknown,  
my Saviour's love to me,  
love to the loveless shown,  
that they might lovely be.  
O who am I  
that for my sake  
my Lord should take  
frail flesh, and die?
2. He came from his blest throne  
salvation to bestow:  
but all made strange, and none  
the longed-for Christ would know.  
But O my friend!  
my friend indeed,  
who at my need  
his life did spend.
3. Sometimes they strew his way  
and his sweet praises sing,  
resounding all the day  
hosannas to their King.  
Then 'Crucify!'  
is all their breath  
and for his death  
they thirst and cry.
4. They rise and needs will have  
my dear Lord made away;  
a murderer they save;  
the Prince of life they slay.  
Yet cheerful he  
to suffering goes,  
that he his foes  
from thence might free.
5. Here might I stay and sing,  
no story so divine;  
never was love, dear King,  
never was grief like thine.  
This is my friend,  
in whose sweet praise  
I all my days  
could gladly spend.

Samuel Crossman 1624–84 *alt*  
LOVE UNKNOWN (TIS 341)

#### PRAYER FOR RECEIVING THE OFFERTORY

Jesus, true vine and Bread of Life, ever giving yourself that the world might live, let us share your death and passion: make us perfect in your love. **Amen.**

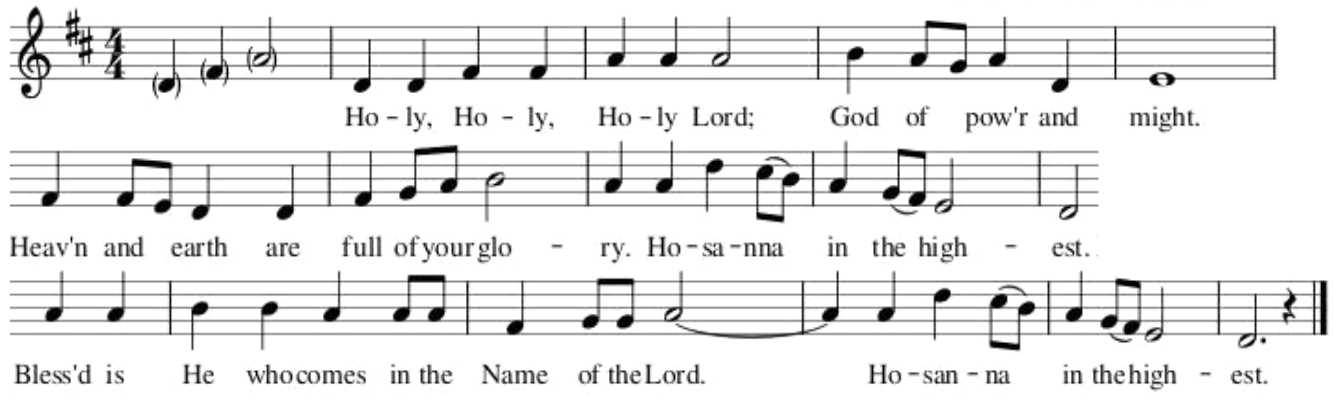
### THE GREAT THANKSGIVING

*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:



*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.



#### 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

Choir Congregation

Lamb of God, you take a-way the sins of the world; have mer-cy on us. have mer - cy on us.

Choir Congregation

Lamb of God, you take a-way the sins of the world; have mer - cy on us. have mer - cy on us.

Choir Congregation

Lamb of God, you take a-way the sins of the world; Grant us your peace. 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.*

THE COMMUNION ANTHEM 'Pueri Hebraeorum'

*Tomás Luis de Victoria (1548-1611)*

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 royal banners forward go'

G C D7 G C Am / D7

G Am D / Dm G7 C

Am B7 / Em C Am D

1. The royal banners forward go,  
the cross shines forth in mystic  
glow  
where he in flesh, our flesh who  
made,  
our sentence bore, our ransom  
paid.
2. Fulfilled is now what David  
told  
in true prophetic song of old,  
how God the nations' king  
should be:  
for God is reigning from the  
tree.
3. O tree of glory, tree most fair,  
ordained those holy limbs to  
bear,  
how bright in royal robe it stood  
—  
the purple of a Saviour's blood!
4. To you, eternal Three in One,  
let homage due by all be done:  
as by the cross you now restore,  
so rule and guide us evermore.

Venantius Fortunatus 530–609  
tr. John Mason Neale 1818–66 *alt.*  
GONFALON ROYAL (Tis 332)

#### BLESSING

#### DISMISSAL

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

#### POSTLUDE 'Voluntary in A minor'

*Dr William Boyce (1711-1779)*

*As the postlude is played please remain seated or leave quietly*



Order of Service from *A Prayer Book for Australia* 1995. Broughton Books by E.J.Dwyer (Australia) Pty Ltd, Unit 13, Perry Park, 33 Maddox Street, Alexandria, NSW 2015. © 1995, The Anglican Church of Australia Trust Corporation.

With the Liturgical Psalter, Inclusive Language Version English text © 1995 by David L Frost, John A. Emerton, Andrew A Macintosh. Hymns from *Together in Song Australian Hymn Book II*. © The Australian Hymn Book Pty Ltd 2006. Registered Office 14 Martin Place (Level 17) Sydney 2000. Used with permission. C.C.L.I Licence number 669476. All readings from scripture are taken from The Revised Standard Version (NRSV)

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

Your support of St John's is greatly appreciated!

Donations can be made directly to:

St. John's Anglican Church General Account, Westpac

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

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





## CURRENT NOTICES

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### **Holy Week Working Bee - Thank you for your help!**

Many thanks to those who assisted in preparing the church for Palm Sunday, Holy week and Easter. As you can see our helpers did an amazing job!



### **Palm Branches**

Thank you to Fabio Rigon, of Arborhort Tree Services, for providing the palm fronds which decorate the church today. Website: [www.arborhort.com.au](http://www.arborhort.com.au)  
Instagram: [@arborhort](https://www.instagram.com/arborhort).

### **TODAY, following the 10am Service**

We need help taking down all the palm branches following the 10am service, please do stay and help if you are able!

### **Wednesday 16 April, Holy Wednesday: Jesus' Path to the Cross, 7pm**

Join the Revd Dr Wendy Crouch for a special Wednesday Night Eucharist this coming Wednesday 16 April, where in prayer, reading, and image, we will reflect on Jesus' path to the cross.

### **Sunday 4 May, Patronal Festival & Visit from Bishop Alison Taylor**

On Sunday May 4, we will celebrate our patron St. John the Evangelist with a visit from Bishop Alison Taylor. At midday we will have a church lunch prepared by some of our dedicated volunteers.

### **Sunday 4 May, 2pm, Sesquicentenary: A Concert Celebrating 150 Years**

Celebrate 150 years of Toorak Uniting Church with this *sesquicentenary* celebration. The program will consist of arias from opera, operetta and musical theatre. Featuring performers from *Opera Su Presto*: Amanda Stevenson, Dannielle O'Keefe, Bruce Raggatt, Stephen Coutts, Daniel Vigne and John Parncutt, with pianist David Ross-Smith. A donation will be made to Uniting AgeWell's Music For David. Tickets are \$30 for general admission or \$20 for concession. Book online at: [www.trybooking.com/events/landing/1359654](http://www.trybooking.com/events/landing/1359654).

### **Note from the Parish Office**

If you call the Parish Office, and we are unable to take your call, please leave a message OR send an email to [enquiries@saintjohnstoorak.org](mailto:enquiries@saintjohnstoorak.org), including your name, and your reason for contacting us. We will respond to your call as soon as we are able.

## REGULAR NOTICES

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### **Safeguarding and Wellbeing**

St. John's is committed to safeguarding all people and protecting their wellbeing, including young and vulnerable people, especially Aboriginal and Torres Strait Islander children, and children with diverse needs. All relevant staff and volunteers are trained in child safety and have appropriate clearance for service or ministry. If you have any concerns about the wellbeing of children in this parish, contact Kooyoora on 1800 135 246 or [www.kooyoora.org.au](http://www.kooyoora.org.au). If you have concerns about your wellbeing or that of another churchgoer, please contact the clergy.

### **Pastoral Care**

Clergy and members of the Pastoral Care Team offer pastoral care on a regular basis to parishioners as well as to those who specifically request it. This may include Home Communion. They also visit local hospitals at the request of patients, family, friends or staff with the consent of the recipient. Clergy and Lay Pastoral Carers visit a number of local Aged Care facilities on a regular, usually monthly, basis. Parishioners and others are welcome to phone the church office to arrange a home visit by the clergy or a lay pastoral carer. Those who are no longer able to attend usual services at the church are visited on a regular basis.

### **The Melbourne Anglican (TMA) and Prayer Diary**

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

### **Parish Council**

Parish council meets monthly, and minutes are available on request.

### **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=ZEN2M2xWRHRhMVhxTWWhwcmVwTzFEZz09> Meeting ID: 862 1208 9431 | Passcode: 541347

### **Prayer Requests**

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

### **Clergy Days Off**

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

## FOR YOUR PRAYERS

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### **Prayers for Victims of War**

Give comfort, O Lord, to all who are torn away from their homes and their loved ones, by war, by famine, or by cruelty; give the world your peace and turn the hearts of those who will to war; grant that we who dwell secure in this insecure world may be generous in caring for our displaced brothers and sisters, of all faiths and none. We ask this in the name of the Prince of Peace, Jesus Christ our Lord. Amen.

**From the Anglican Cycle of Prayer:** City on a Hill West, Maribyrnong (Luke Nelson); The Diocese of Gippsland (Bp Richard Treloar, Clergy & People); Trinity College & Theological School (Robert Derrenbacher, Dean); The Church of England (Archbishopric of Canterbury Vacant); St John's Camberwell - Pastoral service (Bp Kate Prowd); St Peter's Craigieburn - Confirmation service (Bp Brad Billings); Holy Trinity Surrey Hills - Pastoral service (Bp Paul Barker).

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

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

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

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

**For schools in our parish:** Geelong Grammar School Toorak Campus, Head of Campus Nicole Ginnane; St Catherine's School, Principal Natalie Charles; and Toorak Primary School, Interim Principal Sharon Wildermuth.

**For the sick and all in need:** Rex, Sam, Margaret, Nichole, Joanna, Ivan, Anthea, David, John, Tim, Joan, James, Karen, Trisha, Emma, Thomas, Rod, Robyn, Stephen, Stella, Louis & Bissie.

**For those in aged care and those who are housebound:** Beverley, Angela, Marg, Val, Rosalind, Elizabeth, Russ & Sue.

**For those who have died recently, and those who mourn them:**

**Give thanks for those whose Anniversary of Death is this week:** William Colebrook (2017); Audrey Mills (2003); Lynton Morgan (2018); Murray Sutherland (2018); Shirley Allard (2017); Geoff McMaster (2014); Jenny Williams (2015); Robert Wilson (2012); Norman Wilson (2020); Charles Curnow (2013); Lauraine Diggins (2019); Dagmar Kubes (2019) & Ann McFarling (2023).

*Need time for prayer? Some quiet space?*

*The church is open every day from 9am until 5pm for you to come and pray, meditate, or sit quietly. There are prayer books and prayer booklets in the Angel Chapel and the Narthex for use, the latter of which you can also download [here](#).*

## SCRIPTURE COMMENTARY

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### Luke 19:28-40

In Luke, Jesus' journey to Jerusalem begins in Galilee. In 9:51, we read "When the days drew near for him to be taken up, he set his face to go to Jerusalem". Jesus has gone "through one town and village after another, teaching as he made his way to Jerusalem" (13:22). This journey nears its end. Now Jesus approaches Jerusalem from the east. "Bethphage and Bethany" (v. 29) are villages on the slope of "the Mount of Olives" opposite the Temple Mount. It is likely that the colt is owned by followers of Jesus. That he is able to ride a colt that has "never been ridden" (v. 30) suggests that even the animal realizes that Jesus comes in peace. In Zechariah 9:9 we find the prophecy that the ideal, future king, "triumphant and victorious" will come "humble and riding on a donkey, on a colt". (Normally triumphant kings rode war-horses.) Perhaps poor people spread "their cloaks on the road" (v. 36) being their most valuable possession, and/or this recalls the acknowledgement given Jehu when he was anointed King of Israel, for he restored worship of God to the nation (see 2 Kings 9:12-13). V. 38a is a quotation from Psalm 118:26, a psalm of praise sung on major festivals. V. 38b is like the song the angels sing at Jesus' birth (2:14). "The stones would shout out" (v. 40) is a quotation from Habakkuk 2:11, a book that tries to understand why godly people suffer injustice. Or perhaps Jesus speaks of the destruction of the city. The events described in vv. 43-44 did occur when the Romans razed the city in 70 AD. They did so in the midst of a civil war.

### Isaiah 50:4-9a

The part of Isaiah written in exile (Chapters 40-55) contains four *servant songs*, sections that interrupt the *flow* of the book but have a unity within themselves. The first (42:1-7) begins "Here is my servant, whom I uphold, my chosen ..."; in the second (49:1-7) the servant, abused and humiliated, is commissioned anew; in the third (our passage) he is disciplined and strengthened by suffering; and in the fourth (52:17-53:12) even the Gentiles are in awesome contemplation before the suffering and rejected servant. In late Judaism, he was seen as the perfect Israelite, one of supreme holiness, a messiah. In the gospels, Jesus identifies himself as the servant (or slave), the one who frees all people. In vv. 4-6, God has "opened my ear"; he has commissioned the servant as one who is taught, i.e. like a disciple. God has made him a "teacher" (a prophet) of the "word" of God, to bring God's comfort to "the weary", his fellow Israelites – who reject God. He has accepted this command: he is not "rebellious". They have tortured him (v. 6), as they did prophets before him, but he has accepted their "insult and spitting". In vv. 7-9a, in courtroom language, the servant says that, because God helps him, he is not disgraced; he confidently accepts the suffering ("set my face like flint"), and will not be put to shame. God will prove him right ("vindicates", v. 8). He is willing to face his "adversaries", his accusers – for the godly to "stand up together" with him against the ungodly. He is confident that, with God's help, none will declare him guilty.



## Psalm 31:9-16

The psalmist seeks deliverance from personal enemies. He is “in distress”: his troubles have led to ill health; his strength fails him (v. 10); perhaps he is terminally ill. He is “scorned by all ... [his] enemies” (v. 11a, Revised English Bible) and even by his neighbours; his friends avoid him. People forget about him, as though he is already dead (v. 12); he feels as useless as “something thrown away” (New English Bible). People are conducting a whispering campaign against him and they scheme to take his life (v. 13); but he accepts God personally; he has confidence in God (v. 14). His destiny (“times”, v. 15) is safe in God’s hands; he trusts that God will deliver him from his adversaries and persecutors. Seeing himself as a “servant” (v. 16), he cries *let me experience you, O God!* May God, in his compassion, save him from all that besets him. In vv. 21-24 (perhaps written later), he gives thanks to God for hearing his call for help. God’s unfailing love for him in his distress was wonderful. May his experience be an example for others.

## Philippians 2:5-11

In vv. 1-4, Paul has urged the Christians at Philippi, through “encouragement in Christ”, and moved by God’s love for them, to “be of the same mind[set], having the same love, being in full accord ...”. They are to “regard others as better than ... [themselves]”, freely adopting a lowly, unassertive stance before others, replacing self-interest with concern for others. Vv. 5-11 are an early Christian hymn to which Paul has added v. 8b. He exhorts his readers to be of the same mindset as Jesus – one that is appropriate for them, given their existence “in Christ” (v. 5). Christ was “in the form of God” (v. 6): he was already like God; he had a God-like way of being, e.g. he was not subject to death. He shared in God’s very nature. Even so, he did not “regard” being like God “as something to be exploited”, i.e. to be grasped and held on to for his own purposes. Rather, he “emptied himself” (v. 7), made himself powerless and ineffective – as a slave is powerless, without rights. He took on the likeness of a human being, with all which that entails (except sin), including “death” (v. 8). As a man, he lowered (“humbled”) himself, and throughout his life in the world, was fully human and totally obedient to God, even to dying. (Paul now adds: even to the most debasing way of dying, crucifixion – reserved for slaves and the worst criminals.) God actively responded to this total denial of self, his complete *living* and *dying* for others, by placing him above all other godly people (“highly exalted him”, v. 9), and bestowing on him the name, title and authority of “Lord” (v. 11) over the whole universe (“heaven”, v. 10, “earth”, “under the earth”). God has given him authority which, in the Old Testament, he reserved for himself. (Isaiah 45:22-25, in the Revised English Bible, says: “From every corner of the earth turn to me and be saved; for I am God ... to me every knee shall bow ... to me every tongue shall swear, saying ‘In the Lord alone are victory and might ... all Israel’s descendants will be victorious and will glory in the LORD’”); everyone shall worship him; confessing that “Jesus Christ is Lord” (v. 11) is equivalent to proclaiming the victory and might of God. The ultimate goal is the “glory of God the Father”, the reclamation of God’s sovereignty, his power over, and presence in, the universe.

## MUSIC COMMENTARY

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PRELUDE 'Herzliebster Jesu'

Johannes Brahms (1833-1897)

Although Brahms had at one point explored the possibility of a career as an organist, he ultimately wrote little for the instrument, focusing most of his energy on vocal, chamber, and symphonic music. However, he returned to the instrument in 1896 for his final work: the Eleven Chorale Preludes, Op. 122.

POSTLUDE 'Voluntary in A minor'

Dr William Boyce (1711-1779)

Boyce was an English composer and organist. Like Beethoven later on, he became deaf but continued to compose. He knew Handel, Arne, Gluck, Bach, Abel, and a very young Mozart, all of whom respected his work.

## ART COMMENTARY

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The image of Jesus entering Jerusalem on the front of today's pewsheet, created by Jean-Hippolyte Flandrin, may at first glance appear stationary and without expression of emotion by the Palm Sunday worshipers. However, at the same time, this painting is also dominated by Jesus in his regality and majesty. Men and women bow down before him, the excitement so great that to the right a man even lifts a child to glimpse *the Son of David*. The compression of depth that Flandrin achieved creates an even further sense of being part of a packed throng. It is one of several panels painted by Flandrin throughout the nave and sanctuary of St Germain des Prés in Paris. Though Flandrin painted a great number of portraits throughout his lifetime, he is much more known today for his monumental decorative paintings, such as those at St Germain des Prés.





# Holy Week & Easter



ST. JOHN'S  
ANGLICAN  
CHURCH  
TOORAK  
EST. 1859

## PALM SUNDAY

13 APRIL, 10AM SERVICE

Celebrate Jesus Christ Entering Jerusalem

## MAUNDY THURSDAY

17 APRIL, 7PM SERVICE

Remember the Last Supper and Washing of Disciples' Feet

## GOOD FRIDAY

18 APRIL 10AM SERVICE

Recall the Crucifixion

& 11.30AM ECUMENICAL WALK OF WITNESS

Follow the Stations of the Cross

## EASTER SUNDAY

20 APRIL, 8AM & 10AM SERVICES

Christ is Risen! Alleluia!

Join us for an Easter Egg Hunt & Games following the 10am service!

[enquiries@saintjohnstoorak.org](mailto:enquiries@saintjohnstoorak.org) | [www.saintjohnstoorak.org](http://www.saintjohnstoorak.org)  
9826 1434 | 86 Clendon Road, Toorak VIC 3142



## This Week

SUNDAY, 13 April 2025

### Palm Sunday

10am Liturgy of the Palms  
& Sung Eucharist

WEDNESDAY, 16 April 2025

### Holy Wednesday

7pm Jesus' Path to the Cross & Eucharist,  
in the Angel Chapel

THURSDAY, 17 April 2025

### Maundy Thursday

7pm Maundy Thursday Service

FRIDAY, 18 April 2025

### Good Friday

10am Good Friday Service  
11.30am Walk of Witness, starting at St. John's



## Next Sunday, 20 April Easter Day

### 8am Eucharist

First Reading: *Acts 10:34-43*, Volunteer Required

Second Reading: *1 Corinthians 15. 19-26*,  
Anthony Rose

Gospel Reading: *Luke 24.1-12*

Intercessor: Volunteer Required

Preacher: The Revd Dr Peter French

### 10am Eucharist

First Reading: *Acts 10:34-43*, Adriaan den Dulk

Second Reading: *1 Corinthians 15. 19-26*, Linda  
Gay

Gospel Reading: *Luke 24.1-12*

Intercessor: John Horan

Preacher: The Revd Dr Peter French

Morning Tea: Volunteers Required



ST. JOHN'S  
ANGLICAN  
CHURCH  
TOORAK  
EST. 1859

### Parish Office

Open 9am - 5pm | Monday - Friday  
9826 1765 or 9826 1434  
[enquiries@saintjohnstoorak.org](mailto:enquiries@saintjohnstoorak.org)

### Wardens

Mr Keith Beecher OAM,  
Mr Adriaan den Dulk  
Mr Jason Pennell

### Parish Council

Mr Rob Condon, Mr Richard Uglow,  
Mr Craig Cooper, Mr John Horan,  
Ms Hsinhui Huang, Mr Anthony Gissing

### Vicar

The Revd Dr Peter French  
[vicar@saintjohnstoorak.org](mailto:vicar@saintjohnstoorak.org)

### Assistant Priest

The Revd Dr Wendy Crouch  
[assistantpriest@saintjohnstoorak.org](mailto:assistantpriest@saintjohnstoorak.org)

### Director of Music & Organist

Mr Zachary Hamilton-Russell

### Parish Administrator & Child Safe Compliance

Ms Alicia Groves  
[enquiries@saintjohnstoorak.org](mailto:enquiries@saintjohnstoorak.org)

### Child Safe Officer

Mr Clive Wright

### Archivist

Professor Geoff Quail OAM  
[geoffrey.quail@monash.edu](mailto:geoffrey.quail@monash.edu)