



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



All Saints' Day
2 November, 2025
8am

Welcome

St. John's welcomes everyone to all services and events, regardless of age, gender, sexual orientation, race or background. This is a wonderful and historic church, founded in 1859. We are part of the Anglican Church of Australia and a member of the global Anglican Communion, comprised of 80 million people.

Worship

Regular services of worship are held each Sunday at 8am and 10am, and Wednesday at 7pm. Services are followed by times of fellowship over food and drinks. All are welcome.

Mission

Our mission is to know and love Christ and neighbour. We actively follow Jesus' command to love God, love one's neighbour and to care for all people. We regularly visit the sick, home-bound, and the dying. We care for the poor and needy through service and charitable giving, through our Opportunity Shop run in partnership with the local Catholic and Uniting Churches, and by supporting the work of Anglicare, The Brotherhood of St. Laurence and The Anglican Board of Mission. Our clergy regularly baptise new members of the church, preside at weddings and care for the grieving through our funeral ministry.

Visitors

If you're visiting for the first time please introduce yourself to a welcomer or member of the clergy, and fill out the blue 'Welcome' card found at the end of every pew so we can stay in touch with you.

The Church

The church is decorated in white symbolising purity, grace, and, ultimately, the resurrection of Jesus Christ. White is also used for 'feast' days and festivals such as All Saints Day.

Cover Image

All Saints, Elizabeth Wang (1942-2016),
Oil on canvas

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



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

INTRODUCTORY RITE

Please stand when the procession enters the church

PRELUDE 'Andante Tranquillo'
from Sonata 3 in A major, Op. 65

Felix Mendelssohn (1809-1847)

THE INVOCATION

Blessed be God: Father, Son and Holy Spirit.

Blessed be God's kingdom, now and for ever.

GREETING

Rejoice, people of God, praise the Lord! Let us keep the feast in honour of all God's saints, in whose victory the angels rejoice and glorify the Son of God.

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

HYMN 'Ye watchers and ye holy ones' *sung together*

Gtr. Capo 1 Eb(D) Cm(Bm) Bb(A) Eb(D) Cm(Bm)

Bb(A) Eb(D) Ab(G) Eb(D) F(E) Bb(A) Eb(D)

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

Bb(A) Ab(G) Bb(A) Eb(D) Ab(G) Bb(A) Cm(Bm)

F(E) Bb(A) Eb(D) Ab(G) C7(B7) Fm(Em) Bb(A) Bb7(A7) Eb(D)

1. Ye watchers and ye holy ones,
bright seraphs, cherubim and
thrones,
raise the glad strain: alleluia!
Cry out, dominions, princedoms,
powers,
virtues, archangels, angels' choirs:
alleluia!

2. O friends, in gladness let us sing,
supernal anthems echoing:
alleluia, alleluia!
To God the Father, God the Son,
and God the Spirit, Three in One,
alleluia!

John Athelstan Laurie Riley 1858-1945
LASST UNS ERFREUEN (TiS 150)

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.'

KYRIE ELEISON

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

CONFESSION

We are surrounded by a great cloud of witnesses.

Silence is kept

Let us then run our race, laying aside every weight and bringing our sins to the Lord 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 *said*

Glory to God in the highest, and peace to God's people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only son of the Father, Lord God, Lamb of God, you take away the sin

of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the Glory of God the Father. Amen.

COLLECT FOR ALL SAINTS DAY

We praise you, heavenly Father, that you have knit together your chosen ones in one communion and fellowship in the body of your Son, Jesus Christ our Lord: give us grace so to follow your blessed saints in all virtuous and godly living that we may come to those inexpressible joys you have prepared for those who truly love you; through Jesus christ our Saviour, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

THE LITURGY OF THE WORD

Please be seated

THE FIRST READING Daniel 7.1-3, 15-18 *read by Sue Morgan*

In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream: I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, and four great beasts came up out of the sea, different from one another. As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter: 'As for these four great beasts, four kings shall arise out of the earth. But the holy ones of the Most High shall receive the kingdom and possess the kingdom for ever – for ever and ever.'

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

THE PSALM Psalm 149 *said*

O praise the Lord, and sing to the Lord a new song:

O praise him in the assembly of the faithful.

Let Israel rejoice in him that made him:

let the children of Zion be joyful in their king.

Let them praise him in the dance:

let them sing his praise with timbrel and with harp.

For the Lord takes delight in his people:
 he adorns the meek with his salvation.
Let his faithful ones exult in his glory:
 let them sing for joy upon their beds.
Let the high praises of God be in their mouths:
 and a two-edged sword in their hands,
To execute vengeance on the nations:
 and chastisement upon the peoples,
To bind their kings in chains:
 and their nobles with fetters of iron,
To visit upon them the judgement that is decreed:
 such honour belongs to all his faithful servants.
Praise 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 Ephesians 1.11-23 *read by Anthony Rose*

In Christ we have also obtained an inheritance, having been
destined according to the purpose of him who accomplishes all things
according to his counsel and will, so that we, who were the first to set
our hope on Christ, might live for the praise of his glory. In him you
also, when you had heard the word of truth, the gospel of your
salvation, and had believed in him, were marked with the seal of the
promised Holy Spirit; this is the pledge of our inheritance towards
redemption as God's own people, to the praise of his glory. I have
heard of your faith in the Lord Jesus and your love towards all the
saints, and for this reason I do not cease to give thanks for you as I
remember you in my prayers. I pray that the God of our Lord Jesus
Christ, the Father of glory, may give you a spirit of wisdom and
revelation as you come to know him, so that, with the eyes of your
heart enlightened, you may know what is the hope to which he has
called you, what are the riches of his glorious inheritance among the
saints, and what is the immeasurable greatness of his power for us who
believe, according to the working of his great power. God put this
power to work in Christ when he raised him from the dead and seated
him at his right hand in the heavenly places, far above all rule and
authority and power and dominion, and above every name that is
named, not only in this age but also in the age to come.

And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

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

Please stand for the Gospel, turning to face it as it is read

THE GOSPEL Luke 6.20-31

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.

Then he looked up at his disciples and said: 'Blessed are you who are poor, for yours is the kingdom of God. 'Blessed are you who are hungry now, for you will be filled. 'Blessed are you who weep now, for you will laugh. 'Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. 'But woe to you who are rich, for you have received your consolation. 'Woe to you who are full now, for you will be hungry. 'Woe to you who are laughing now, for you will mourn and weep. 'Woe to you when all speak well of you, for that is what their ancestors did to the false prophets. 'But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.'

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

THE SERMON The Assistant Priest, The Revd Dr Wendy Crouch

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 Scott Walker*

The Prayers end with the following

**Almighty God, you have promised to hear our prayers.
Grant that what we have asked in faith, we may by your grace
receive, through Jesus Christ our Lord. Amen.**

THE PARISH NOTICES

THE GREETING OF PEACE *standing*

**We are the body of Christ. His Spirit is with us.
The peace of the Lord be always with you. And also with you.**

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

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 'For all the saints'

G Em C D G / vs. 1, 7, 8

1 For all the saints who from their labours rest, who
2 You were their rock, their fort-ress and their might,
3 So may your ser-vants, faith-ful, true and bold,

A D Bm Em A7 D /

1 to the world their Lord by faith con-fessed, your
2 you were their cap-tain in the well fought fight, in
3 fight as the saints who nobly fought of old, and

G C G C Am D / G

1 name, O Je-sus, be for e-ver blessed.
2 deep-est dark-ness still their one true light.
3 win, with them, the vic-tor's crown of gold. Hal -

C G Em Am D G

- le-lu-jah, hal - le-lu-jah.

1. For all the saints who from their labours rest,
who to the world their Lord by faith confessed,
your name O Jesus, be for ever blessed.
Hallelujah, hallelujah.
2. You were their rock, their fortress and their might,
you were their captain in the well fought fight,
in deepest darkness still their one true light.
Hallelujah, hallelujah.
3. So may your servants, faithful, true and bold,
fight as the saints who nobly fought of old,
and win, with them, the victor's crown of gold.
Hallelujah, hallelujah.
4. O blest communion, fellowship divine!
We feebly struggle, they in glory shine,
all yours, all joined in unity divine.
Hallelujah, hallelujah.
5. But see, there breaks a yet more glorious day;
the saints triumphant rise in bright array;
the King of glory passes on his way.
Hallelujah, hallelujah.
6. From earth's wide bounds and ocean's farthest shore,
through heaven's gate the holy people pour;
the Three-in-One for ever they adore.
Hallelujah, hallelujah.

William Walsham How 1823-97 *alt.*
SINE NOME (TiS 455)

PRAYER FOR RECEIVING THE OFFERTORY

Blessed are you, Lord, God of all creation. Through your goodness we have these gifts to share. Accept and use our offerings for your glory and for the service of your kingdom. **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 & BENEDICTUS

Holy, Holy, Holy Lord, God of power and might, Heaven and earth are full of your glory, Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The Great Thanksgiving Prayer continues to the following

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

The Great Thanksgiving Prayer ends with the following

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

THE LORD'S PRAYER

As our Saviour Christ has taught us, we are confident to pray:
Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

THE BREAKING OF THE BREAD

We break this bread to share in the body of Christ.

We who are many are one body, **for we all share in the one bread.**

AGNUS DEI

Jesus Lamb of God, have mercy on us.

Jesus bearer of our sins, have mercy on us.

Jesus redeemer of the world, grant us your peace.

INVITATION TO COMMUNION

This is the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper. **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

ADMINISTRATION OF HOLY COMMUNION

All 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 receive the bread only that is perfectly appropriate. Gluten free wafers are available on request. A blessing only is also available, please simply ask one of the clergy at the altar rail.

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 'Your hand, O God, has guided'

Gtr. Capo 2 D(C) Bm(Am) E7(D7) A(G)

1. Your hand, O God, has guided
your flock from age to age;
the wondrous tale is written,
full clear, on every page;
your people owned your
goodness,
and we their deeds record;
and both of this bear witness:
one church, one faith, one Lord.
2. Your heralds brought glad tidings
to greatest, as to least;
they bade them rise, and hasten
to share the great King's feast;
and this was all their teaching,
in every deed and word,
to all alike proclaiming
one church, one faith, one Lord.
3. Through many a day of darkness,
through many a scene of strife,
the faithful few fought bravely
to guard the nation's life.
Their gospel of redemption,
sin pardoned, earth restored,
was all in this enfolded:
one church, one faith, one Lord.
4. Your mercy will not fail us,
nor leave your work undone;
with your right hand to help us,
the victory shall be won;
and then by all creation,
your name shall be adored,
and this shall be our anthem:
one church, one faith, one Lord.

Edward Hayes Plumptre 1821-91 *alt.*
THORNBURY (TiS 456)

BLESSING

DISMISSAL

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

POSTLUDE 'Elegy'

Sir George Thomas Thalben-Ball CBE (1896-1987)

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)

Wednesday Night Service

You are invited to join us each week, Wednesday at 7pm,
for Eucharist in the Chapel of St. Michael and All Angels.
The service is usually followed with supper and fellowship.
All are welcome. We hope to see you there!



CURRENT NOTICES

Vicar Away

Our Vicar Peter is away until Saturday November 8, and will not be contactable during this time.

Monday 3 & Tuesday 4 November, Parish Office CLOSED

Please note, the Parish Office will be closed for the Melbourne Cup long weekend.

November & December Rosters

Roster availability forms are currently available in the Narthex or can be completed online [here](#). Please take a moment to fill out a form.

Now until November 3, Electoral Roll Review

The Electoral Roll is being revised in advance of the Annual Meeting, in line with Diocesan legislative requirements. The review of the roll will be an opportunity for all parishioners to ensure their names appear on the Electoral Roll. Forms for new enrolments are available in the Narthex or by emailing the parish office enquiries@saintjohnstoorak.org. A copy of the current Electoral Roll is also available in the narthex today. All submissions to be made by November 3.

Please note, to check your eligibility to be on the St. John's Electoral Roll, please see the folder in the narthex or contact the parish office.

Now until November 9, Parish Council Nominations

With the Annual Meeting date only a few weeks away (Sunday 16 November, 11.30am), nominations are now open for parish council. Nomination forms can be found in the Narthex. You must be on the parish roll to be nominated.

Remembrance Day Service, Sunday 9 November, at 10am

On Sunday 9 November we will be joined by members of the Toorak RSL Sub-branch for our annual Remembrance Day Service. This year is particularly significant as we mark the 80th anniversary of the end of WWII.

Annual Archbishop's Dinner, Wednesday 19 November, 6pm

In support of Trinity College Theological School's *Building Our Future Appeal*, join us for auctions, entertainment and a three-course dinner hosted by Bishop Administrator Genieve Blackwell. Evensong at 6pm in Trinity College Chapel, followed by Dinner at 6.45pm in the A C C Farran Hall, Trinity College. RSVP by Wednesday 12 November, 2025. To book tickets, make a donation, place a silent auction bid or purchase raffle tickets trybooking.com/DETAO Enquiries: Briony O'Halloran events@trinity.unimelb.edu.au (03) 8341 0216

Advent Lessons & Carols with Trinity Choir, Saturday 29 November, 7pm

You are warmly invited to a Service of Advent Lessons and Carols with the Choir of Trinity College, The University of Melbourne, directed by Christopher Watson. We are thrilled to welcome them to St John's to start our 2025 Advent season. *Please arrive early to secure your seat!*

The Ecumenical Candle

In front of the lectern our ecumenical candle is lit. This is the candle which moves from each member church of the Toorak Ecumenical Movement, the Catholic, Swedish, Anglican and Uniting Churches, to symbolise our unity in Christ. The word 'ecumenical' comes from the ancient Greek word 'oikumene,' meaning 'the whole (inhabited) earth,' and simply means churches who come together to better understand each other and to live into Christ's call for all his followers 'to be one.' St. John's has been a proud member of the Toorak Ecumenical Movement for all its 43 years of existence.

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.



REGULAR NOTICES

Safeguarding and Wellbeing

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

Pastoral Care

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

The Melbourne Anglican (TMA) and Prayer Diary

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

Contribute to Worship Services

All our ministries at St John's are supported by our wonderful volunteers. The rosters for this month 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=ZEN2M2xWRHRhMVhxTWWhwcmVwTzFEEdz09> Meeting ID: 862 1208 9431 | Passcode: 541347

Prayer Requests

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

Clergy Days Off

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

FOR YOUR PRAYERS

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

From the Anglican Cycle of Prayer: The Diocese of Tasmania (Bp Richard Condie, Missioner Bp Chris Jones, Clergy & People); Beaconhills College (Stephen McGinley, Principal; Peggy Kruse, Chaplain); The Church of the Province of West Africa (Bp Cyril Kobina Ben-Smith); St James' Thornbury – Confirmation service (Bp Alison Taylor); Christ Church Dingley – Pastoral service (Bp Paul Barker); Melton Dinka Congregation – Pastoral service (Bp Brad Billings);

For the Anglican Church: The Primate of the Anglican Church of Australia, The Most Revd Geoffrey Smith; Archbishop-elect of the Diocese of Melbourne, The Rt Revd Dr Richard (Ric) Thorpe; Diocesan Administrator The Rt Revd Genieve Blackwell; and Assistant Bishop of Melbourne, Marningatha Episcopate, The Rt Revd Alison Taylor.

For those who lead us in Government: His Majesty King Charles III; Governor General Sam Mostyn AC; Prime Minister Anthony Albanese; Member for Kooyong, Dr. Monique Ryan; Premier of Victoria, Jacinta Allan; and, Member for Prahran, Rachel Westaway.

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 our Neighbours: Our partner churches in the Toorak Ecumenical Movement, St. Peter's Catholic Church, Toorak Uniting Church, and The Swedish Church; and our friends at the Melbourne Hebrew Congregation.

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

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

For those who are celebrating birthdays this week: Beverley Quail

For the sick and all in need: Nichole, Joanna, Ivan, Anthea, Joan, James, Karen, Trisha, Emma, Thomas, Rod, Robyn, Stephen, Stella, Louis, Nina, Bissie, Jane, Naomi, Rosie, John, Alina & Maria.

For those in aged care and those who are housebound: Angela, Elizabeth, Russ, Sue & Nancy.

For those who have died and their families who mourn them: Geoff Ewert

Give thanks for those whose Anniversary of Death is this week: Leslie Darby (2010); Jeannette Fraser (2015); Ron Gadsden (1996); Betty Lodge (2003); Helen Odbert (1991); Barbara White (2016); Sandra Baroutas (2017); Joan Layet (2019); James Anderson (2016); Alexander Cameron (2016); Kingsley Allen (2014); Matthew Higgs (2022); Richard Humphries (2017) & John Lancaster (2021).

SCRIPTURE COMMENTARY

Daniel 7:1-3,15-18

The book is set in the days of the exile in Babylon. Daniel is a famous character from that time; according to Ezekiel, he was renowned for his piety and wisdom. The book was written about 165 BC, in Daniel's name, to give hope to people who suffer persecution under Antiochus IV Epiphanes, a Hellenistic ruler who tried to eliminate Judaism. Our reading is of a vision: earthly kingdoms will pass to make way for the kingdom of God. It presents past events as though in the future and continues slightly into the future. Out of the primordial "sea" (v. 2), the chaotic "deep" of Genesis 1:2, stirred up by the spirit of God ("winds of heaven"), Daniel sees four beasts arise – all agents of God. The first three are like a "lion" (v. 4), "bear" (v. 5) and "leopard" (v. 6). The fourth beast is too horrible to be likened to any animal; it has horns. Another small horn appears, symbolizing Antiochus. Thrones are set in place and God ("an Ancient One", v. 9) takes his place, surrounded by attendants; his court sits in judgement. The fourth beast is put to death; the second and third are allowed to linger on. Then "one like a human being" (v. 13, or a *son of man*) comes from heaven and is presented to God, who gives him a universal, eternal, unconquerable kingdom (v. 14). (Christians saw this figure as the messiah, Christ, but to Jews he represented the archangel Michael and faithful Jews.) The interpretation begins in v. 16. *King* and *kingdom* are used interchangeably, so the "four great beasts" (v. 17) symbolize world powers that dominated Israel: Babylon, Medea, Persia and the Seleucids. The "holy ones of the Most High" (v. 18) are Jews who defied Antiochus' decrees against Judaism; there will again be an independent Jewish state which will last for ever. The current persecutions will end. God has permitted Israel to be conquered, but will act soon to rescue his people.

Psalms 149

This psalm was used in a liturgical setting: note "assembly of the faithful". Worshipers are invited to sing "a new song", perhaps *new* because God continually reveals more of himself to the faithful. V. 3 tells us that hymns were accompanied by "dancing", the "tambourine" and the "lyre". Praise him because he delights in his people and gives victory (in some sense) to those who hold him in awe. (In v. 5 "glory" is a divine title.) May "the faithful" even "sing for joy" in their homes ("on their couches"). Vv. 6-9 appear to be a call to battle, to a holy war: may God's people execute on "nations" (v. 7) and "peoples" the "judgement decreed" (v. 9) by God.

Ephesians 1:11-23

Paul writes to the "saints" (v. 1), those faithful to Christ in Ephesus. He gives thanks for the blessings we have received through Christ: (1) bringing us into union with God; (2) *choosing us* (v. 4), before his creative act, to be set apart for him; and (3) as part of his plan, adopting us "as his children" (v. 5) – all of this through the love he expressed in sending Jesus. Through Christ's birth, life and resurrection we are absolved of our deviations from God's ways.

Intellectually and through our experience of the Christian way we have come to know God's plan, i.e. to "gather up" (v. 10) all he has created, seen and unseen, to him. Now Paul returns to adoption: we are offspring (inheritors) of God, and as such are forerunners ("the first", v. 12) of many who will come to Christ, living to praise God. Paul has been writing to mature Christians; now, in vv. 13-18, Paul speaks to neophytes in the faith, "as you come to know him" (v. 17), both Jews and Greeks ("you" is plural). "You" were marked as God's in baptism; it is the guarantee ("pledge", v. 14) of being God's children – those who, saved from sin, will have full union with God ("redemption"). Paul gives thanks for the fraternal "love" (v. 15) they have for all members of the Church ("saints"). May you too grow in knowledge and experience of God ("wisdom", v. 17) and receive new understandings of how God works in the world ("revelation"), so that you may come to know: (1) the future joy ("hope", v. 18) to which God has called you; (2) what it means to be joined in God with heavenly beings ("saints"); and (3) how much Christians can achieve using God's power. Christ is now raised and equal to the Father; he is above all angelic beings ("rule ... dominion", v. 21); now God's power acts through him eternally. Christ is "head" (v. 22) of the Church; it is his "body" (v. 23) – the "head" needs the "body", and the "body" the "head".

Luke 6:20-31

In the presence of many people from Israel and beyond, Jesus speaks to his followers. Luke tells us of four *beatitudes* (vv. 20-22) and corresponding woes or warnings of deprivation in the age to come. Some are "blessed" (happy) by being included in the Kingdom Jesus brings. The warnings are prophecies, cautions. The pairs are: (1) the "poor" (v. 20) and the "rich" (v. 24); (2) the "hungry" (v. 21a) and the "full" (v. 25a); (3) the sorrowful (v. 21b) and the joyous (v. 25b); and (4) the persecuted (v. 22) and the popular (v. 26). The "poor" are those who acknowledge their dependence on God. The "rich" do not want to commit themselves to Jesus and the Kingdom; they are comfortable in their self-sufficiency. The word translated "consolation" (v. 24) is a financial term: they do not realize what they owe to Jesus. The "hungry" hunger for the word of God, the good news; the "full" are satisfied. In v. 22, "exclude" means being socially ostracized and excluded from the synagogue and Temple. The "Son of Man" includes Jesus and his followers: they will be persecuted, as Israel ("their ancestors", v. 23) persecuted Jeremiah, Ezekiel and Amos, but "in that day" (at the end of the era), they will be rewarded. Jeremiah 5:31 says that people spoke well of "false prophets" (v. 26). In vv. 27-29, Jesus expands on v. 22; he tells how to deal with persecution. Followers ("you that listen") should be willing to give all (even to standing naked, without an inner garment, "shirt".) When you give, do not expect reciprocity ("again", v. 30). Emulate God in your actions; seek to match his compassion!

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](#).

MUSIC COMMENTARY

PRELUDE: 'Andante Tranquillo'
from Sonata 3 in A major, Op. 65

Felix Mendelssohn (1809-1847)

Despite being renowned for his piano works, Mendelssohn was also a skilled organist who, during a trip to Britain, gave a number of well-received organ recitals. This movement comes from Mendelssohn's third, of six, organ sonatas. However, the word sonata, in this context, is not meant to imply a classical sonata form, but instead as Bach would have used it (for a collection or suite of varying pieces).

POSTLUDE: 'Elegy'

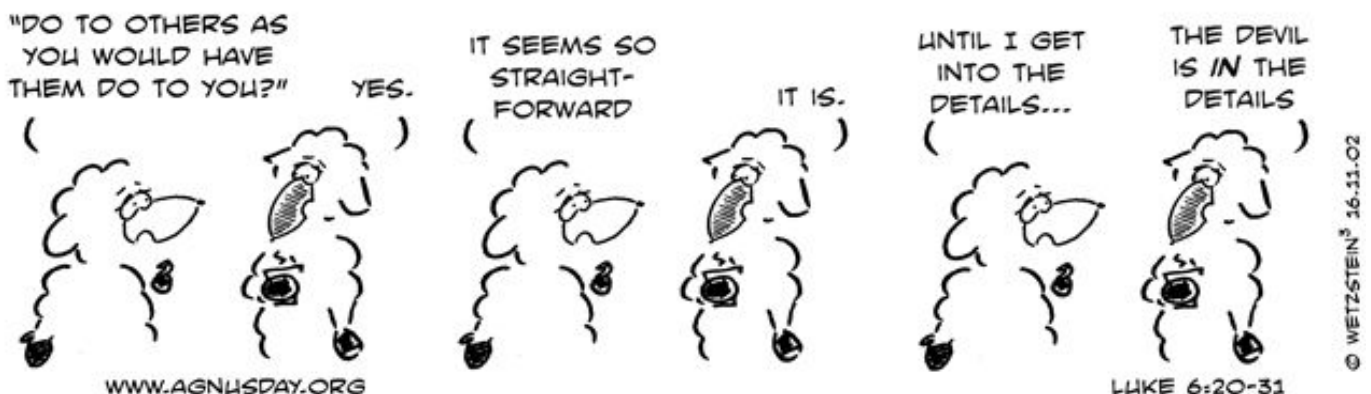
Sir George Thomas Thalben-Ball CBE (1896-1987)

Thalben-Ball was an Australian organist and composer who spent almost all of his life in England, having begun his studies at the Royal College of Music at the age of 14. After being asked to deputise at London's Temple Church by then organist Sir Henry Walford Davies, he succeeded Walford Davies as organist and director of the Temple Church choir, a post which he held for nearly 60 years.

He composed several anthems and organ works, of which the best known is his meditative *Elegy* for organ, which was played, for example, at the Funeral of Diana, Princess of Wales. This piece originated in an improvisation which Thalben-Ball played at the end of a live BBC daily religious service during World War II, when the service finished a couple of minutes earlier than expected. So many listeners to the broadcast telephoned the BBC to ask what the composition was, that he decided to write down his improvisation as well as he could remember it.

ART COMMENTARY

The art on today's pewsheet is by Elizabeth Wang, who was born in 1942 and received into the Catholic Church in 1968. She was an artist with wonderful abilities to paint, in a very simple and yet effective way, the essence of a lot of Christian themes. Today's painting is called 'All Saints' and we can see the saints, almost like upright standing lit candles, standing in communion around the central figure of Christ. We see a kneeling figure in the middle, representing us... in the midst of Christ and His Saints... all one big family.



This Week

SUNDAY, 2 November 2025

All Saints Day

8am Said Eucharist

10am Sung Eucharist

MONDAY, 3 November 2025

OFFICE CLOSED

TUESDAY, 4 November 2025

Melbourne Cup Day

OFFICE CLOSED

WEDNESDAY, 5 November 2025

7pm Eucharist, in the Angel Chapel



Next Sunday, 9 November Remembrance Sunday

8am Eucharist

First Reading: *Jeremiah 23.1-6*, Brenda Mouritz

Second Reading: *Colossians 1.11-20*, Ted Mouritz

Gospel Reading: *Luke 23.33-43*

Intercessor: Brenda Mouritz

Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *Isaiah 2.1-4*, Marc Preston

Second Reading: *Romans 8.31-39*, John Lines

Gospel Reading: *John 14.1-6*

Intercessor: St Catherine's School Students

Preacher: The Revd Dr Peter French

Morning Tea: Anne, Barbara & Craig



ST. JOHN'S
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CHURCH
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EST. 1859

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