



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Easter Day

5 April, 2026

8am

Welcome

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

Worship

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

Mission

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

Visitors

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

The Church

The church is decorated in white symbolising purity, grace, and, ultimately, the resurrection of Jesus Christ, which is the joyful culmination of the Easter season.

Cover Image

The Three Marys at the Empty Sepulchre,
'Baciccio' Giovanni Battista Gaulli (1639-1709)
1684-85, oil on canvas,
Fitzwilliam Museum, Cambridge, United Kingdom.

Acknowledgement of Country

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



@stjohnstoorak



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

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

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

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

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

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



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

INTRODUCTORY RITE

Please stand as the procession enters the church

BLESSING OF THE PASCHAL CANDLE.

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

THE LIGHTING OF THE PASCHAL CANDLE

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

PROCESSION OF THE PASCHAL CANDLE

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

The light of Christ! Thanks be to God!

INVOCATION

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

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

GREETING

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

HYMN 'At the dawning of salvation'

The musical notation is written on four staves in a 3/2 time signature with a key signature of one sharp (F#). The notes are as follows:

- Staff 1: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4
- Staff 2: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4
- Staff 3: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4
- Staff 4: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4

Chord symbols are placed above the notes: D, A, D, G, A7, D, Bm, D, Em, A, D, G, A7, D, A7, D, F#m, G, D, A7, D, F#m, Bm, G, A7, D, Bm, Em, A, D, G, A7, D.

1. At the dawning of salvation;
in the morning of the world,
Christ is raised, a living banner
by the love of God unfurled,
Through the daylight, through the
darkness,
Christ leads on his great array:
all the saints and all the sinners
he has gathered on his way.
2. He is risen in the morning,
he is risen from the dead;
he is laughter after sadness,
he is light when night has fled.
He has suffered, he has triumphed,
life is his alone to give:
as he gave it once he gives it
evermore, that we may live.
3. For the glory of salvation
in the dawn of Easter day
we will praise you, loving Father;
we rejoice to sing and pray
with the Son and with the Spirit.
Lead us on, your great array,
saints and sinners celebrating
your triumphant love today.

Jock Curle 1919-
NETTLETON (TiS 392)

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.

CONFESSION

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

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

ABSOLUTION

GLORIA IN EXCELSIS

Glory to God in the highest, and peace to God's people on earth.

Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only son of the Father, Lord God, Lamb of God, you take away the sins of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the Glory of God the Father. Amen.

THE COLLECT FOR EASTER DAY

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

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Acts 10.34-43 *read by Vivienne Randall*

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

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

THE PSALM Psalm 118.1-2, 14-24 *said*

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

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

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

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

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

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

The Lord has disciplined me hard:
but he has not given me over to death.

Open me the gates of righteousness:
and I will enter and give thanks to the Lord.

This is the gate of the Lord:
the righteous shall enter it.

I will praise you, for you answered me:
and have become my salvation.

The stone that the builders rejected:
has become the head of the corner.

This is the Lord's doing:
and it is marvellous in our eyes.

This is the day that the Lord has made:
let us rejoice and be glad in it.

Glory be to the Father, and to the Son, and to the Holy Spirit; as it was
in the beginning, and now, and ever shall be, world without end.

Amen.

THE SECOND READING Colossians 3.1-4 *read by Anthony Rose*

So if you have been raised with Christ, seek the things that are
above, where Christ is, seated at the right hand of God. Set your minds
on things that are above, not on things that are on earth, for you have
died, and your life is hidden with Christ in God. When Christ who is
your life is revealed, then you also will be revealed with him in glory.

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

Please remain standing for the reading of the Easter Gospel

GOSPEL ACCLAMATION

Alleluia, Alleluia, Alleluia

Alleluia, Alleluia, Alleluia

This is the day that the Lord has made; let us rejoice and be glad in it.

Alleluia, Alleluia, Alleluia, Alleluia.

THE GOSPEL Matthew 28.1-10

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

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

Glory to you, Lord Jesus Christ.

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, "He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him." This is my message for you.' So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshipped him. Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.'

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

THE SERMON The Vicar, The Revd Dr Peter French

THE REAFFIRMATION OF BAPTISMAL VOWS

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

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

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

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

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

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

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

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

Dear friends, through the paschal mystery we have been buried with Christ in his baptism, so that we may rise with him to new life. Now that our Lenten observance is ended, let us reaffirm the promises we made in baptism.

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

I ask you now to reaffirm as yours the faith of the Church.
Do you believe in God the Father?
I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in God the Son?

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

Do you believe in God the Holy Spirit?

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

This is the faith of the Church.

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

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

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

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

PARISH NOTICES *given by the Vicar*

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
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 be generous, we rely on your gift for all that we do! Please give by contributing to the collection plate, at the paypoint at the rear of the church or by scanning the QR code.



OFFERTORY HYMN 'Jesus, my Redeemer, lives'

1. Jesus, my Redeemer, lives,
death is overcome and banished.
O what joy this knowledge gives!
Now my fears of death have
vanished;
though its solemn hour will come,
he will take me safely home.
2. Jesus, my Redeemer, lives;
likewise I to life shall waken.
Endless life my Saviour gives;
shall my courage then be shaken?
I belong to him, my head;
can he rise and leave me dead?
3. No, I am too closely bound
by my hope to Christ for ever;
faith's strong hand the rock has
found,
grasped it, and will leave it never;
even death now cannot part
from its Lord the trusting heart.
4. I am flesh and must return
to the dust whence I am taken;
but by faith I now discern
that from death I shall awaken
with my Saviour to abide
in his glory, at his side.
5. I shall see God with these eyes,
shall behold my blessed Saviour;
I myself shall then arise,
and remain with God for ever;
glorified I shall ascend
to the life that has no end.

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

PRAYER FOR RECEIVING THE OFFERTORY

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

THE GREAT THANKSGIVING

All remain standing

The Lord be with you. **And also with you.**
Lift up your hearts. **We lift them to the Lord.**
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

The Great Thanksgiving Prayer continues to the following

Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:

SANCTUS

**Holy, Holy, Holy Lord, God of power and might,
Heaven and earth are full of your glory, Hosanna in the highest.**

BENEDICTUS

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The Great Thanksgiving Prayer continues to the following

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

The Great Thanksgiving Prayer ends with the following

... now and for ever.

**Blessing and honour and glory and power are yours for ever and ever.
Amen.**

THE LORD'S PRAYER

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

THE BREAKING OF THE BREAD

We break this bread to share in the body of Christ. We who are many
are one body, **for we all share in the one bread.**

AGNUS DEI

**Jesus Lamb of God, have mercy on us.
Jesus bearer of our sins, have mercy on us.
Jesus redeemer of the world, grant us your peace.**

INVITATION TO COMMUNION *kneeling or standing*

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

Blessed are those who are called to his supper.

Lord, I am not worthy to receive you, but only say the word, and I shall be healed.

ADMINISTRATION OF HOLY COMMUNION

All baptised Christians are welcome to receive Holy Communion. Communion is available as consecrated bread, which is given to each person, and wine which may be drunk from the chalice. A separate chalice for intinction (dipped) is also provided. If you would prefer a blessing, please come forward and indicate this by keeping your arms behind your back. Gluten free wafers are available on request.

POST COMMUNION PRAYER *Please stand.*

The prayer ends with the following

Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory.

FINAL HYMN 'Thine be the glory, risen, conquering Son'

Gr. Capo 1 Eb(D) Bb(A) Eb(D) Bb(A) /

Chord symbols: Eb(D), Bb(A), Eb(D), Fm(Em), Bb(A), Eb(D), Eb(D), Bb(A), Cm(Bm), Fm(Em), G(F#), Cm(Bm), F(E), Bb(A), F(E), Bb(A), Bb7(A7), Refrain Eb(D), Bb(A), Eb(D), Bb(A), Eb(D), Bb(A), Eb(D), Bb(A), Eb(D), Fm(Em), Bb(A), Eb(D)

1. Thine be the glory, risen,
conquering Son,
endless is the victory thou o'er
death hast won;
angels in bright raiment rolled the
stone away,

kept the folded grave-clothes,
where thy body lay.

*Thine be the glory, risen,
conquering Son,
endless is the victory thou o'er
death hast won.*

2. See, Jesus meets us, risen from the tomb;
lovingly he greets us, scatters fear and gloom;
let the church with gladness
hymns of triumph sing,
for the Lord now liveth, death hath lost its sting.

*Thine be the glory, risen,
conquering Son,
endless is the victory thou o'er
death hast won*

3. No more we doubt thee, glorious
Prince of life;
life is naught without thee: aid us
in our strife;
make us more than conquerors
through thy deathless love;
bring us safe through Jordan to thy
home above.

Refrain

Edmond Louis Budry 1854–1932
tr. Richard Birch Hoyle 1875–1939 *alt*
MACCABAEUS (TiS 380)

BLESSING

DISMISSAL

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

POSTLUDE 'Kieff Processional at the Merchants' Gate'

*Modest Mussorgsky (1839-1881)
arr. Arthur Eaglefield Hull (1876-1928)*

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

TODAY, Farewell to The Revd Dr Wendy Crouch

Today, we celebrate and give thanks for the four years of dedicated service and ministry of The Revd Dr Wendy Crouch, as she concludes her time as Assistant Priest at St John's. Wendy's presence has been a gift to our community, and while we will miss her, we wish her every blessing in her next chapter. Please join us for a special morning tea in the hall immediately following the 10am service to share our thanks and bid Wendy a fond farewell.

TODAY Sunday 5 April, Nominations for Synod Lay Representatives Close

Nominations for Synod Lay Representatives close today. Please ensure that you have read, completed and submitted your forms. Forms in the Narthex.

Office Closed Easter Monday

Please note, the parish office will be closed for Easter Monday, 6 April 2026.

Vicar on leave

Please note our Vicar will be on leave, and therefore uncontactable, from Monday 6 April to Saturday 11 April. For any enquiries please contact the parish office.

Sunday 3 May, Patronal Festival & Visit from Archbishop Ric Thorpe

On Sunday May 3, we will celebrate our patron St. John the Evangelist with a visit from our new Archbishop, The Most Revd Dr Ric Thorpe, and his wife, Louie. Following the 10am Eucharist we will enjoy a special morning tea, prepared by our dedicated volunteers. It is vitally important that as many people attend this service as possible to show our new Archbishop our lively church, so please put it in your diary and commit to come! *The Vicar*

Op Shop Volunteers Needed!

Toorak Op Shop in Carters Avenue has been running for over 40 years thanks to the dedication of volunteers from St. John's, St. Peter's and Toorak Uniting Church. Each year funds are carefully distributed to charitable and community organisations. If you would like to join this team of incredible volunteers and contribute to this worthwhile cause please contact Phillip Thomas

opshop2019@outlook.com 0404 335 477.

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: Jumbunna Episcopate, Archdeaconry of Box Hill, Deanery of Waverley: St Thomas' Burwood, Church of the Ascension East Burwood, St Barnabas' Glen Waverley, St Philip's Mount Waverley, St Stephen's and St Mary's Mount Waverley.

For the Anglican Church: The Primate of the Anglican Church of Australia, The Right Revd Dr Mark Short; Archbishop of the Diocese of Melbourne, The Most Revd Dr Ric Thorpe; The Rt Revd Genieve Blackwell, Assistant Bishop of Melbourne, Marningatha Episcopate.

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 celebrating birthdays: Ted Mouritz

For the sick and all in need: Nichole, Joanna, James, Karen, Trisha, Daphne, Thomas, Rod, Stephen, Stella, Louis, Nina, Bissie, Jane, Naomi, Rosie, John, Alina, Maria, Diana & Briody.

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

Give thanks for those whose Anniversary of Death is this week: Murray Clapham (2011); Garry Van Egmond (2024); Barry Cooper (2021); Joan Cowan (2018); Terry Johns (2017); Robi Gowan (2020); Peter Cooper (2002) & John Rowe (2024).

SCRIPTURE COMMENTARY

Acts 10:34-43

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

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

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

Psalms 118:1-2,14-24

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

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

Colossians 3:1-4

The author has described baptism as being “raised with Christ” and becoming sharers in his suffering and death. In the early Church, those to be baptised removed their clothes before the rite and donned new ones after it, symbolizing the casting aside of their old ways (“died”, v. 3) and their new “life” in Christ. Our reading summarizes this teaching. We already have close fellowship with Christ, but this is not yet fully revealed; our lives are still “hidden with Christ in God” (v. 3), unseen by worldly people. When Christ's glory is “revealed” (v. 4) at the end of time, our complete union with him will also be seen. (Early Christians saw Psalm 110:1, “... Sit at my right hand ...”, as showing that Jewish messianic hopes are realized in Christ.)

Being baptised has ethical implications (vv. 5-17): we are to cast aside both sins of the body (v. 5) and of the mind (v. 8). “Fornication” (v. 5), *porneia* in Greek, means all forms of *sexual immorality*; the “impurity” is sexual; “passion” is *lust*; *evil desire* is self-centred covetousness; “greed” motivates a person to set up a god besides God. “The wrath of God is coming” (v. 6) at the end of time on those who indulge in immorality. In the baptised community, racial and social barriers no longer exist, for “Christ is all and in all” (v. 11).

Matthew 28:1-10

On Friday, Mary Magdalene and Mary the mother of James (“the other Mary”) have seen Jesus' body laid in the tomb, the stone door sealed, and a guard mounted. Now, soon after dawn on Sunday morning (“the first day of the week”) they return to “see” and probably to mourn. Matthew highlights important milestones with displays of cosmic power, God's power: here, and when Jesus died, an “earthquake” (v. 2), which heralds the arrival of “an angel”, a messenger from God. The sealing of the tomb has marked death's victory, but now God's agent rolls back the door (“stone”) and sits on it – symbolizing Jesus' triumph over death. The angel's “appearance” (v. 3) shows God's presence and power (“like lightning”); his clothing is like Jesus transfigured. The guards are paralysed with “fear” (v. 4), but the angel is no threat to the women (“Do not be afraid”, v. 5). As Jesus has told his disciples (“as he said”, v. 6), Jesus has risen from the dead. The disciples will see him again in Galilee. The women leave the tomb filled with awe (“fear”, v. 8) and “great joy”. Jesus meets the Marys again later (v. 9). That they “took hold of his feet” attests to his bodily resurrection. Jesus refers to the disciples as “brothers” (v. 10): he has forgiven them for deserting him.

ART COMMENTARY

The art on today's pewsheet, *The Three Maries at the Empty Sepulchre*, is by *Giovanni Battista Gaulli*, also known as *Baciccio*. Baciccio was an Italian Baroque painter during the High Baroque and early Rococo periods and, alongside Carlo Maratti, was considered one of the leading figures of the Roman Late Baroque. Excelling as a portraitist and fresco painter, he also painted majestic altarpieces and refined canvases for private galleries. *The Three Maries at the Empty Sepulchre* emblematically expresses Baciccio's stylistic signature in the 1680s, when he was at the height of his success following his magnificent work at the church of the Gesù. He fully embraces Bernini's language, not only in the focus on 'sculptured painting', typical of the Roman Baroque, but also his adoption of the figurative types of this milieu. The luminous, shimmering palette reflects Baciccio's late evolution towards eighteenth-century painting, of which he was one of the prime forerunners.



This Week

SUNDAY, 5 April 2025

Easter Day

8am Said Eucharist
10am Sung Eucharist

MONDAY, 6 April 2025

Easter Monday
OFFICE CLOSED

WEDNESDAY, 8 April 2024
7pm Service and supper following

SATURDAY, 11 April 2025
3pm Wedding of Lilliane Bannister
& Jack White



Next Sunday, 12 April Second Sunday of Easter

8am Eucharist

First Reading: *Acts 2:14a, 22-32*, Fiona McLeay
Second Reading: *1 Peter 1:3-9*, Angus McLeay
Gospel Reading: *John 20:19-31*
Intercessor: Volunteer Required
Preacher: The Venerable Ray McInnes

10am Eucharist

First Reading: *Acts 2:14a, 22-32*, Jenny Smith
Second Reading: *1 Peter 1:3-9*, Keith Beecher
Gospel Reading: *John 20:19-31*
Intercessor: Jenny Smith
Preacher: The Venerable Ray McInnes
Morning Tea: Deidre Green & Sally Robertson



ST. JOHN'S
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EST. 1859

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