



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Day of Pentecost
24 May, 2026
10am

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

Cover Image

Pentecost, Jean Restout (1692-1768),
1732, oil on canvas,
Musée du Louvre, 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

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 as the procession enters the church

PRELUDE

THE INVOCATION

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

THE GREETING

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

HYMN 'Come, Spirit blest, Creator, come'

Git. Capo 1 Eb(D) Bb(A) Ab(G) Eb(D) F(E) Bb(A) Eb(D)

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

1. Come, Spirit blest, Creator, come
from your bright heavenly throne,
come, take possession of our souls
and make them all your own.
2. For you are called the Paraclete,
best gift of God above,
the living spring, the living fire,
sweet ointment and true love.
3. And you are sev'n-fold in your
grace,
finger of God's right hand,
his promise rightly teaching us
to speak and understand.
4. Guide our dark minds with your
blest light,
with love our hearts inflame,
and with your strength which
never fails,
confirm our mortal frame.
5. Far from us drive our deadly foe;
true peace unto us bring;
and through all perils lead us safe
beneath your sacred wing.
6. Through you may we the Father
know,
through you th' eternal Son,
and you the Spirit of them both,
thrice-blessèd Three in One.
7. All glory to the Father be,
with his co-equal Son:
glory to you, great Paraclete,
while endless ages run.

Anon., Latin 9th cent.
attrib. Rabanus Maurus c.776-856
tr. Anon., *alt.* TALLIS' ORDINAL (TiS 397)

COLLECT FOR PURITY

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

THE TWO GREAT COMMANDMENTS

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

CONFESSION

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


Silence is kept

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

ABSOLUTION

GLORIA IN EXCELSIS *sung*

Gloria



Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

Lord God, hea - ven - ly King, al - might - y God and Fa - ther, we wor - ship you, we

give you thanks, we praise you for your glo - ry. Lord Je - sus Christ, on - ly Son of the

Fa - ther, Lord God, Lamb of God, you take a - way the sin of the world: have mer - cy on us; you are seat - ed at the righthand of the Fa - ther: re - ceive our prayer. For you a - lone are the Ho - ly One, you a - lone are the Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit, in the glo - ry of God the Fa - ther. A - men.

From *Parish Eucharist* - Michael Dudman (1938-1994)

COLLECT FOR THE DAY OF PENTECOST

Almighty God, at the feast of Pentecost you sent your Holy Spirit to the disciples, filling them with joy and boldness to preach the gospel: empower us with that same Spirit to witness to your redeeming love and draw all people to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Acts 2.1-21 *read by Tom Mackenzie*

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.

Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia,

Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God’s deeds of power.’ All were amazed and perplexed, saying to one another, ‘What does this mean?’ But others sneered and said, ‘They are filled with new wine.’ But Peter, standing with the eleven, raised his voice and addressed them: ‘Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. No, this is what was spoken through the prophet Joel: “In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord’s great and glorious day. Then everyone who calls on the name of the Lord shall be saved.”

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

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

Lord, how various are your works:

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

There is the wide, immeasurable sea:

there move living things without number, great and small;

There go the ships, to and fro:

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

These all look to you:

to give them their food in due season.

When you give it to them, they gather it:

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

When you hide your face, they are troubled:

when you take away their breath,

they die and return to their dust.
When you send forth your spirit they are created:
and you renew the face of the earth.
May the glory of the Lord endure for ever:
may the Lord rejoice in his works.
If he look upon the earth, it shall tremble:
if he but touch the mountains, they shall smoke.
I will sing to the Lord as long as I live:
I will praise my God while I have any being.
May my meditation be pleasing to him:
for my joy shall be in the Lord.
Glory be to the Father, and to the Son, and to the Holy Spirit; as it was
in the beginning, is now, and ever shall be, world without end. Amen.

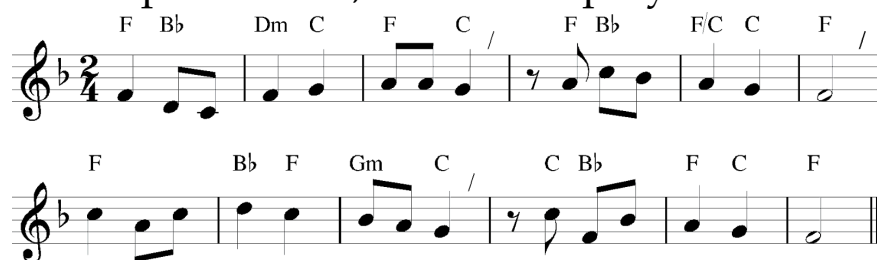
THE SECOND READING 1 Corinthians 12.1-13 *read by Carolyn Mackenzie*

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says 'Let Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues.

All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit.

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

THE GRADUAL HYMN 'Spirit divine, attend our prayers'



1. Spirit divine, attend our prayers
and make this house your home,
descend with all your gracious
powers:
O come, great Spirit, come.
2. Come as the light: to us reveal
our emptiness and woe,
and lead us in those paths of life
where all the righteous go.
3. Come as the fire: and purge our
hearts
like sacrificial flame;
let our whole life an offering be
to our Redeemer's name.
4. Come as the dove: and spread
your wings,
the wings of peaceful love,
and let your Church on earth
become
blest as the Church above.
5. Come as the wind, with rushing
sound
and pentecostal grace,
that all of woman born may see
the glory of your face.
6. Spirit divine, attend our prayers,
make this lost world your home;
descend with all your gracious
powers:
O come, great Spirit, come.

Andrew Reed 1787-1862 *alt.*
GRÄFTENBERG (TiS 406)

Please remain standing for the reading of the Gospel

THE GOSPEL John 20.19-23

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

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

Glory to you, Lord Jesus Christ.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.'

When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'

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

THE SERMON The Assistant Curate, The Revd Victoria Bakerov

THE ANTHEM 'Come Down, O Love Divine' *William H. Harris (1883-1973)*

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 Jenny Smith*

The Prayers end with the following

Almighty God, you have promised to hear our prayers.

Grant that what we have asked in faith, we may by your grace receive, through Jesus Christ our Lord. Amen.

PARISH NOTICES

THE GREETING OF PEACE *standing*

God has made us one in Christ.

He has given the Spirit to dwell in our hearts.

The peace of the Lord be always with you. **And also with you.**

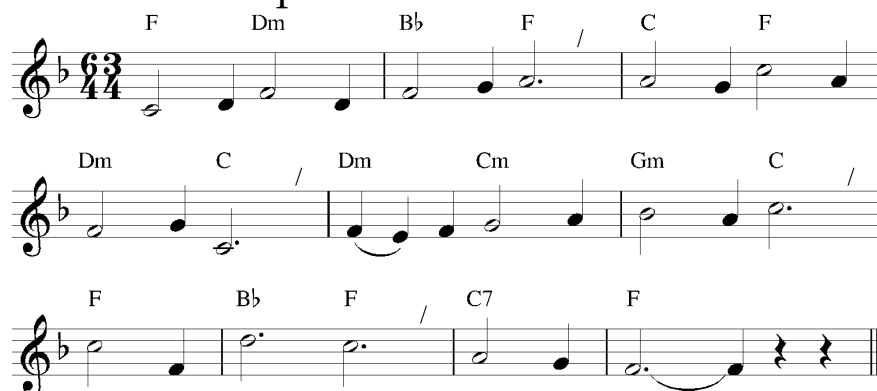
*All share with each other a 'COVIDsafe' sign of peace
Feel free to come and share peace with those people joining us on Zoom*

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 'There's a spirit in the air'



1. There's a spirit in the air,
telling Christians everywhere:
'Praise the love that Christ
revealed,
living, working in our world.'
2. Lose your shyness, find your
tongue,
tell the world what God has done:
God in Christ has come to stay.
Live tomorrow's life today.
3. When believers break the bread,
when a hungry child is fed,
praise the love that Christ
revealed,
living, working in our world.
4. Still the Spirit gives us light,
seeing wrong and setting right:
God in Christ has come to stay.
Live tomorrow's life today.
5. When a stranger's not alone,
where the homeless find a home,
praise the love that Christ
revealed,
living, working in our world.
6. May the Spirit fill our praise,
guide our thoughts and change
our ways:
God in Christ has come to stay.
Live tomorrow's life today.
7. There's a Spirit in the air,
calling people everywhere:
'Praise the love that Christ
revealed,
living, working in our world.'

Brian Arthur Wren 1936–
LAUDS (TiS 414)

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 singing:

Sanctus 2

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
Hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.

Benedictus

Bless - ed is he who comes in the name of the
Lord. Ho - san - na in the high - - est.

The Great Thanksgiving Prayer continues to the following

...Let us proclaim the mystery of faith

Acclamation

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

The Great Thanksgiving Prayer ends with the following

... songs of never ending praise.

Acclamation

Bless - ing and hon - our and glo - ry and power are yours for
 ev - er and ev - er. A - - - - - men.

THE LORD'S PRAYER

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

THE BREAKING OF THE BREAD

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

AGNUS DEI

Agnus Dei

Je - sus, Lamb of God, have mer - cy on us. Je - sus, bear - er of our
 sins, have mer - cy on us. Je - sus, re - deem - er of the world, grant us your peace.

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.

COMMUNION 'O Holy Spirit, Lord of grace' *Christopher Tye (c.1505-c.1572)*

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 'Filled with the Spirit's power'

A
D
G
A
D
A
G
D
Bm
Em
A7
F#
B
Em
A
D
G
D
Em
A7
D

1. Filled with the Spirit's power, with one accord
the infant church confessed its risen Lord:
O Holy Spirit, in the church today
no less your power of fellowship display.
2. Now with the mind of Christ set us on fire,
that unity may be our great desire:
give joy and peace; give faith to hear your call,
and readiness in each to work for all.
3. Widen our love, good Spirit, to embrace
in your strong care all those of every race:
like wind and fire with life among us move
till we are known as Christ's, and Christians prove.

J. R. Peacey 1896-1971 *alt.*
WOODLANDS (TiS 411)

BLESSING

DISMISSAL

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

POSTLUDE

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

Support Our Choir and Music Program

In the lead-up to the end of the financial year, please consider making a tax deductible donation in support of our choir and music program. You can do this by visiting bit.ly/donate_maco or scanning the QR code. Select *St. John's Toorak - Cultural Program*.

Thank you. Every gift, large and small, helps us sing!



TODAY Sunday 24 May, 2pm, Ecumenical Pentecost Service at St. John's

Please join us to celebrate Pentecost alongside our fellow Christian members of the Toorak Ecumenical Movement: Toorak Uniting Church, St. Peter's Catholic Church and The Swedish Church. For 46 years we have joined with our fellow Christians in Toorak on Pentecost Sunday to renew our agreement of shared prayer, service, collaboration and fellowship. Our Vicar will be the preacher.

Thursday 28 May, 11am, Prayers for Christian Unity & Week of Prayer

Join us for a special Prayers for Christian Unity at Toorak Uniting Church this month as we mark the Week of Prayer for Christian Unity. The theme for 2026 is: *"There is one body and one Spirit, just as you were called to the one hope of your calling"* (Ephesians 4:4)

Sunday 21 June, Safe Ministry Training, 11.30am, Whitney King Room

If you are a volunteer at St. John's and you have not completed Safe Ministry Training or it has been 3 years since your last training session, please join us after the 10am service on Sunday 21 June for a group training session. Grab a cuppa and a bikkie at morning tea and meet in the Whitney King Room (to the right as you enter the hall). Start 11.30am. Finish 1pm. Sign-up [here](#) or in the Narthex.

Saturday 4 July, 7.30pm, Harvard University 'Krokodiloes' Concert

'The Kroks' were founded in the Hasty Pudding Club, founded in 1770 and recognized as the oldest collegiate social organization in the USA. The club was built upon traditions of brotherhood, wine, and verse, a combination which led four of the more musically minded members, in 1946, to carry those traditions into the world of close harmony. Inspired by the stuffed crocodiles mounted upon the wall of the Pudding's Upstairs Bar, these pioneering songsters adopted the Greek word for crocodile, and the Krokodiloes were born. Since then, this group of twelve undergraduate men has been bringing the popular music of the the Great American Songbook, as well as more traditional aires, to audiences across the country and around the globe. The Krokodiloes pride themselves on their musical excellence and professional approach to their performance. Their fine musicianship and youthful energy, combined with their unique blend of snappy choreography and witty humor, have made them instant crowd-pleasers wherever they roam. For more info - and music- see <https://www.kroks.com>

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 46 years of existence.

ART COMMENTARY

The art on today's pewsheet, *Pentecost*, is by French artist, *Jean Restout the Younger*. Jean Restout came from a family of painters and did many religious and mythological pictures, and worked for a time for Frederick the Great. This enormous canvas, a masterpiece of 18th-century religious painting, once adorned the refectory (dining room) of the Abbey of Saint-Denis outside Paris. With its exaggerated view from below and the extreme perspective of the rows of columns to the left and right, the work is reminiscent of Baroque ceiling paintings.

I'M JUST SAYIN' IT'S A
GOOD THING THAT JESUS
STUCK AROUND
UNTIL THEY ALL GOT THEIR
ACT TOGETHER!



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 December 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:

us06web.zoom.us/j/86212089431?pwd=ZEN2M2xWRHRhMVhxTWhwcmVwTzFEdz09

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. Our Curate Victoria works Sunday, Monday and Wednesdays. Please respect their time away from work and unless in an emergency, please refrain from telephoning, texting, emailing them, or visiting the Vicarage, on these days. Thank you.

FOR YOUR PRAYERS

A Prayer 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: Marningatha Episcopate, Archdeaconry of Melbourne, Deanery of Melbourne (1): St Bartholomew's Burnley, St Jude's Carlton, Chinese Mission of the Epiphany, St Philip's Collingwood, St Mark's Fitzroy, St George's Flemington, Christ Church Kensington, St Peter's Eastern Hill, Holy Trinity East Melbourne & St Mary's North Melbourne.

For the Anglican Church: Archbishop of Canterbury, The Most Revd and Rt Hon. Sarah Mullally; Primate of the Anglican Church of Australia, The Rt Revd Dr Mark Short; Archbishop of Melbourne, The Most Revd Dr Ric Thorpe; 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 celebrating birthdays: *Is it your birthday this week? Let us know!*

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.

For those who have died and their families who mourn them: The Most Revd David Richardson CBE AO, The Rt Revd the Hon Dr Peter Hollingworth AC OBE, Geoffrey Down & Sherrill Towner.

Give thanks for those whose Anniversary of Death is this week: Valma Whitehead (2025); Barb Fraser (2025); Marg Jackett (2025); Judy Alderton (2016); Rick Townsend (2024) & Cynthia McLoughlin (2024).

SCRIPTURE COMMENTARY

Acts 2:1-21

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

Acts is about mission, about speaking, proclaiming, the good news to people everywhere, in languages (and language) they can understand; Luke tells us that the Holy Spirit is the driving force behind this work, e.g. in the story of the Ethiopian Eunuch, we read “the Spirit said to Philip ...” (8:29). They spoke “in other languages, as the Spirit gave them ability” (v. 4). Divided into nations in antiquity, now all humanity is one; now God is in our midst. The Spirit is the launching pad for this mission. The list in vv. 9-10 includes Jews from the whole of the known world. The mission to Gentiles will begin later. “God's deeds of power” (v. 11), of which all spoke, are explained by Peter in vv. 14-36, based on a quotation from the book of Joel (vv. 17-18): as the end of the era in which we are living approaches, many people will prophesy, and many will “see” things beyond what we call *concrete reality*. And this will happen because God pours out the Holy Spirit. *Prophecy* here is probably *enthusiastically sharing the faith*, “speaking about God's deeds of power” (v. 11). The “portents” (v. 19, events that foreshadow the end of the era) are expressed in terms of *primitive science* but we need to realize that things will happen which make no sense to our rational minds, things we cannot explain.

Psalm 104:24-34,35b

This psalm is a hymn of praise to God, as creator. Earlier verses have praised him for creating the heavens and the earth, for overcoming chaos, for continuing to care for the earth and all who live in it. God's marvellous “works” (v. 24) are everywhere, all made in his wisdom. To Israelites, “the sea” (v. 25) was almost chaotic, beyond controlling, but God is so great that even “Leviathan” (v. 26), the mythical sea monster, is his harmless, sportive creature. All living things depend on God at all times, for their “food” (v. 27) and their very “breath” (v. 29, life); without it, they die. Lack of God's presence causes terror. His creative agent is his “spirit” (v. 30). Creation is *continuous*, continually renewed. The “glory of the Lord” (v.31) is the magnificence of the created world, his visible manifestation.

His power is evident too in earthquakes and volcanoes (v. 32). The psalmist vows to praise God throughout his life. Praise be to God!

1 Corinthians 12:3b-13

Early in this letter, Paul has noted that the Christians at Corinth “are not lacking in any spiritual gift” (1:7); even so, they appear to have written to him “concerning spiritual gifts” (v. 1): it seems that there are questions in the community. One gift is inspired speech. The tests for whether one speaks under the influence of the Holy Spirit are: (1) that one accepts Christ’s authority and pledges obedience to him, “Jesus is Lord” (v. 3) and (2) that one does not curse Jesus (even under duress). Speech that fails these tests is influenced by other (pagan, v. 2) spirits.

“Gifts” (v. 4) is widely defined, and includes “services” (v. 5, *ministries*) and “activities” (v. 6, *operations*). Note the suggestion of the Trinity: “same Spirit ... same Lord ... same God” (vv. 4-6), and note also: (1) the Spirit himself is a gift of the Father; (2) Christ was sent to serve or minister; and (3) the Father is the source of all being and “activities”. With a common origin, all gifts are shown through the Holy Spirit, not for personal edification but “for the common good” (v. 7), for building up the Church. While the gifts in vv. 8-10 can be grouped, the precise meanings are uncertain: (1) “wisdom ... knowledge ... faith”; (2) “healing ... working of miracles ... prophecy”; (3) “discernment ... tongues ... interpretation”. “Wisdom” and “knowledge” seem to be the ability to instruct; “faith” seems to be exceptionally deep faith – that God can do anything. “Discernment” is the ability to tell whether gifts genuinely come from God. “Tongues” may be unintelligible speech which needs “interpretation”. Each of us receives a gift (perhaps not one listed); God chooses, not us. Finally, likening the Church to a “body” (v. 12), Christ’s body, Paul says that: (1) our God-given gifts contribute to the Church as a whole; (2) baptism is through the “Spirit” (v. 13); and (3) regardless of ethnic origin or social status, we are all empowered by the Holy Spirit.

John 20:19-23

Early on Easter Day, Mary Magdalene has discovered that Jesus’ body is missing from the tomb. There is a man standing nearby, whom she assumes is the gardener. When he speaks to her, she recognizes him as Jesus. She has told the disciples: “I have seen the Lord” (v. 18).

Jesus now appears to his disciples in his *resurrection body*: he bears the marks of his crucifixion, yet can pass through doors; he is truly alive. Earlier, he has said “[my] peace I leave with you” (14:27). As he has been sent into the world with the Father’s authority, so he now sends out the disciples (and the Church) to continue his work (v. 21). To early Christians, Jesus’ exaltation, his appearances and the giving of the Holy Spirit are *one event*. Conversion and baptism involve *forgiveness of sins*; those who reject the good news are not forgiven (“retained”, v. 23).

This Week

SUNDAY, 24 May 2026

Pentecost Sunday

8am Said Eucharist

10am Sung Eucharist

2pm Ecumenical Pentecost Service at St. John's

MONDAY, 25 May 2026

10.30am Funeral for Geoffrey Down

WEDNESDAY, 27 May 2026

7pm Eucharist, in the Angel Chapel

THURSDAY, 28 May 2026

11am Memorial Service for Sherrill Towner

11am Prayers for Christian Unity &

Week of Prayer at Toorak Uniting Church



Next Sunday, 31 May Trinity Sunday

8am Eucharist

First Reading: *Exodus 34.1-8*, Vivienne Randall

Second Reading: *2 Corinthians 13.11-14*,

Volunteer Required

Gospel Reading: *Matthew 28:16-20*

Intercessor: Vivienne Randall

Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *Exodus 34.1-8*, Richard Uglow

Second Reading: *2 Corinthians 13.11-14*, Karin

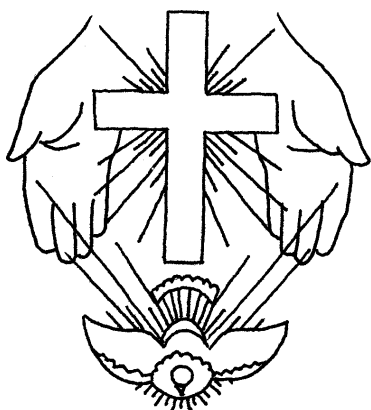
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Gospel Reading: *Matthew 28:16-20*

Intercessor: Anthony Mannering

Preacher: The Revd Dr Peter French

Morning Tea: Celia Langford & Fiona Singleton



ST. JOHN'S
ANGLICAN
CHURCH
TOORAK
EST. 1859

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