



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



Seventh Sunday of Easter  
17 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 white symbolising purity, grace, and, ultimately, the resurrection of Jesus Christ, which is the joyful culmination of the Easter season.

## Cover Image

*Christ Glorified in the Court of Heaven*, Fra Angelico (1395-1455),  
c. 1423-1424, egg tempera on wood,  
National Gallery, London, 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



*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 'Siciliana'

*William Walond (1725-1770)*

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

HYMN 'Hail, our once-despised Jesus'

*Gtr. Capo 1* Fm(Em) C(B) Db(C) C7(B7) Fm(Em)

Ab(G) C(B) Fm(Em) Bbm(Am) C7(B7) Fm(Gm) C(B) Db(C)

C7(B7) Fm(Em) Ab(G) C(B) Fm(Em) Bbm(Am) C7(B7) Fm(Em)

Ab(G) Eb(D) Fm(Em) C7(B7) Fm(Em) Bbm(Am) Eb(D)

Fm(Em) Db(C) C7(B7) Fm(Em) C(B) Db(C) C7(B7) Fm(Em)

Ab(G) Eb(D) Ab(G) Db(C) Bbm(Am) C7(B7) Fm(Em)

1. Hail, our once-despised Jesus,  
hail, our Galilean King!  
By your suffering you released us  
and did free salvation bring.  
Friend and universal Saviour,  
bearer of our sin and shame,  
by your merits we find favour;  
life is given through your name.

2. Paschal Lamb by God appointed,  
all our sins on you were laid;  
by almighty love anointed,  
you have full atonement made:  
all your people are forgiven  
through the virtue of your blood;  
opened is the gate of heaven;  
reconciled are we to God.

3. Jesus, hail! enthroned in glory,  
there for ever to abide;  
all the heav'nly host adore you,  
seated at your Father's side:  
there for sinners you are pleading,  
there you now our place prepare,  
ever for us interceding  
till in glory we appear.

John Bakewell 1721-1819 and others  
EBENEZER (TIS 373)

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


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 *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 righ-hand of the Fa-ther: re-ceive our prayer. For  
 you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone are the Most High,  
 Je-sus Christ, with the Ho-ly Spi-rit, in the glo-ry of God the Fa-ther. A-men.

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

COLLECT FOR THE SEVENTH SUNDAY OF EASTER

O God, whose Son, Jesus, prayed for his disciples, and sent them into the world to proclaim the coming of your kingdom: by your Holy Spirit, hold the Church in unity, and keep it faithful to your word, so that, breaking bread together, we may be one with Christ in faith and love and service, now and for ever. **Amen.**

*Please be seated*

**THE LITURGY OF THE WORD**

THE FIRST READING Acts 1.6-14 *read by Linda Gay*

So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.' When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up towards heaven,

suddenly two men in white robes stood by them. They said, 'Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.' Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

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

THE PSALM Psalm 68.1-10 *sung by the choir*

God shall arise, and his enemies shall be scattered:

those that hate him shall flee before his face.

As smoke is dispersed, so shall they be dispersed:

as wax melts before a fire,

so shall the wicked perish at the presence of God.

But the righteous shall be glad and exult before God:

they shall rejoice with gladness.

O sing to God, sing praises to his name:

glorify him that rode through the deserts,

him whose name is the Lord, and exult before him.

He is the father of the fatherless,

he upholds the cause of the widow:

God in his holy dwelling place.

He gives the desolate a home to dwell in,

and brings the prisoners out into prosperity:

but rebels must dwell in a barren land.

O God, when you went out before your people:

when you marched through the wilderness,

The earth shook, the heavens poured down water:

before the God of Sinai, before God, the God of Israel.

You showered down a generous rain, O God:

you prepared the land of your possession

when it was weary.

And there your people settled:

in the place that your goodness, O God,  
had made ready for the poor.

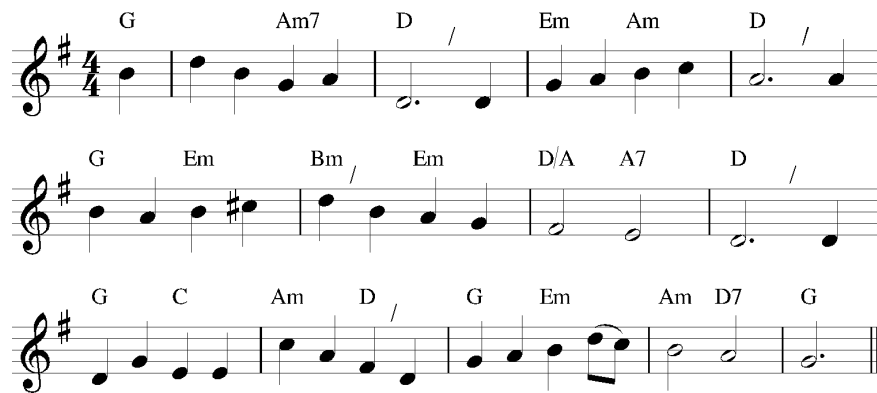
Glory be to the Father, and to the Son, and to the Holy Spirit; as it was  
in the beginning, is now, and ever shall be, world without end. Amen.

THE SECOND READING 1 Peter 5 *read by James Griffith*

Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it – not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock. And when the chief shepherd appears, you will win the crown of glory that never fades away. In the same way, you who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another, for ‘God opposes the proud, but gives grace to the humble.’ Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves; keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters throughout the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power for ever and ever. Amen. Through Silvanus, whom I consider a faithful brother, I have written this short letter to encourage you, and to testify that this is the true grace of God. Stand fast in it. Your sister church in Babylon, chosen together with you, sends you greetings; and so does my son Mark. Greet one another with a kiss of love. Peace to all of you who are in Christ.

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

THE GRADUAL HYMN 'Now is eternal life'



1. Now is eternal life  
if ris'n with Christ we stand,  
in him to life reborn,  
held firm within his hand;  
no more we fear death's ancient  
dread,  
in Christ arisen from the dead.

3. Unfathomed love divine,  
come reign within my heart;  
from you no depth or height,  
nor life nor death can part;  
my life with you in God shall be,  
now and through all eternity.

George Wallace Briggs 1875-1959 *alt.*  
EASTVIEW (TiS 385)

2. For God, the living God,  
stooped down to share our state;  
by death destroying death  
Christ opened wide life's gate.  
He lives, who died; he reigns on  
high;  
who live in him shall never die.

*Please remain standing for the reading of the Gospel*

GOSPEL ACCLAMATION

CANTOR: Alleluia, Alleluia, Alleluia

*Sung by all:* **Alleluia, Alleluia, Alleluia**

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

*All:* **Alleluia, Alleluia, Alleluia.**

THE GOSPEL John 17.1-11

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.**

After Jesus had spoken these words, he looked up to heaven and said,  
'Father, the hour has come; glorify your Son so that the Son may glorify

you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. 'I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.'

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

THE SERMON The Vicar, The Revd Dr Peter French

THE ANTHEM 'Lift up your heads, o ye gates' *William Mathias (1934-1992)*

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 Richard Uglow*

*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*

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  
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 'God is gone up on high'



The image shows three staves of musical notation in G major (one sharp) and 4/4 time. The notes are: Staff 1: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. Staff 2: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. Staff 3: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. Chords are indicated above the notes: D, F#m, Bm, G, Em, A, D, Bm, E, A, D, E, A, G, A7, Bm, A, Em, G, Bm, D, A, D.

1. God is gone up on high,  
with a triumphant noise;  
the clarions of the sky  
proclaim the angelic joys!

*Join all the earth, rejoice and sing;  
glory ascribe to glory's king.*

2. God in the flesh below,  
for us he reigns above:  
let all the nations know  
our Jesus' conquering love!  
*Join all the earth, rejoice and sing;  
glory ascribe to glory's king.*

3. All power to our great Lord  
is by the Father given;  
by angel hosts adored,  
he reigns supreme in heaven:  
*Join all the earth...*

4. High on his holy seat  
he bears his righteous sway;  
his foes beneath his feet  
shall sink and die away.  
*Join all the earth...*

5. His foes and ours are one,  
Satan, the world, and sin;  
but he shall tread them down  
and bring his kingdom in:  
*Join all the earth...*

6. till all the earth, renewed  
in righteousness divine,  
with all the hosts of God  
in one great chorus join.  
*Join all the earth...*

Charles Wesley 1707-88  
DARWAL (TiS 371)

#### 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

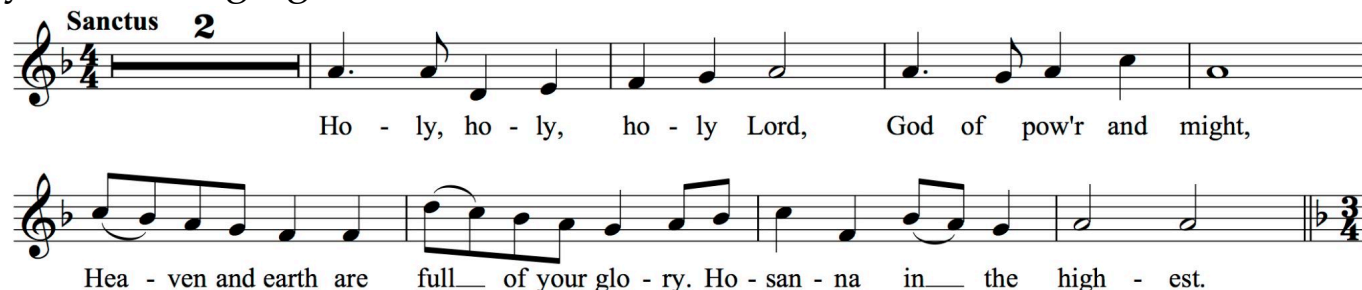
*All remain standing*

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 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.**

COMMUNION 'Above all praise and majesty' *Felix Mendelssohn (1809-1847)*

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 'Hail Redeemer, King divine!'

1. Hail Redeemer, King divine!  
 Priest and Lamb, the throne is  
 thine,  
 King, whose reign shall never  
 cease,  
 Prince of everlasting peace.

*Angels, saints and nations sing,  
 'Praised be Jesus Christ, our King!  
 Lord of life, earth, sky and sea,  
 King of love on Calvary.'*

2. King, whose name creation thrills,  
rule our minds, our hearts, our  
wills,  
till in peace each nation rings  
with their praises, King of kings.

*Angels, saints and nations sing,  
'Praised be Jesus Christ, our King!  
Lord of life, earth, sky and sea,  
King of love on Calvary.'*

3. King most holy, King of truth,  
guide the lowly, guide the youth;  
Christ the King of glory bright,  
be to us eternal light.

*Angels, saints and nations sing ...*

4. Shepherd-king, from mountains  
steep,  
homeward bring the wandering  
sheep;  
shelter in one royal fold  
states and kingdoms, new and old.  
*Angels, saints and nations sing ...*

Patrick Brennan 1877-1951 *alt.*  
REX (TiS 237)

BLESSING

DISMISSAL

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

POSTLUDE 'Introitus

*Franz Liszt (1811-1886)*

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



Order of Service from *A Prayer Book for Australia 1995*. Broughton Books by E.J.Dwyer (Australia) Pty Ltd, Unit 13, Perry Park, 33 Maddox Street, Alexandria, NSW 2015. © 1995, The Anglican Church of Australia Trust Corporation. With the Liturgical Psalter, Inclusive Language Version English text © 1995 by David L Frost, John A. Emerton, Andrew A Macintosh. Hymns from *Together in Song Australian Hymn Book II*. © The Australian Hymn Book Pty Ltd 2006. Registered Office 14 Martin Place (Level 17) Sydney 2000. Used with permission. C.C.L.I Licence number 669476. All readings from scripture are taken from The Revised Standard Version (NRSV)

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

Your support of St John's is greatly appreciated!

Donations can be made directly to:

St. John's Anglican Church General Account, Westpac

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

International transfers please include SWIFT code WPACAU2S.



## CURRENT NOTICES

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### **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](http://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!



### **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.

### **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.

# REGULAR NOTICES

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## **Safeguarding and Wellbeing**

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

## **Pastoral Care**

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

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

The latest edition of TMA is [here](#). The link to the 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](https://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](mailto:prayers@saintjohnstoorak.org). The clergy check emails for prayer requests daily, and pray in solidarity with anyone who would like prayers said for them.

## **Clergy Days Off**

Our clergy have one regular day off per week. Our Vicar, Peter, has Friday. 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

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**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:** Maureen List

**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

**Give thanks for those whose Anniversary of Death is this week:** Una MacKinnon (2009); Elizabeth Miller (2018); Brian Ritter (2016); Claire Beecher (2023); Ronald Langford (2016); Iris Nankivell (2020); Jenny Groves (2015); Elizabeth Caillard (2024); Margot Spry (2017); Rosie Creswell (2024) & Sandra Groves (2025).

## SCRIPTURE COMMENTARY

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### Acts 1:6-14

Acts is addressed to "Theophilus" (v. 1, *lover of God*) as is Luke. Jesus has risen from death; in Luke 24:42-43, he has eaten "broiled fish" in the presence of the disciples. In Luke 24:44-53, Jesus has told them that (1) "you are witnesses to these things": that he died and rose to life again; and (2) he is sending upon them "what my Father promised". He has implied that this gift will come to them in Jerusalem (as Acts 1:4 says clearly). He has led them to Bethany (near Jerusalem) and "was carried up into heaven"; then they "returned to Jerusalem".

Acts backtracks: vv. 3-5 say that Jesus "presented himself alive ... during forty days"; "not many days from now" they will receive the Holy Spirit - at Pentecost, the fiftieth day since Easter. Together in Jerusalem, the disciples ask: what will happen in this new era?: *either*: when will you restore independence to Israel? *or* is the end of time at hand? Jesus answers (v. 7): (1) only God knows the steps towards the end "times" and the opportune moments ("periods"); (2) the gift, the "Holy Spirit" (v. 8) will give you "power" to spread the good news; (3) not only in Israel but "to the ends of the earth". Vv. 9-10 tell of Jesus' ascension, a clearly *visible* event set in a *historical* context. (Note the five words about *seeing*.) The "cloud" in Elijah's ascension and in Jesus' is a sign of God's presence. But the event goes beyond the physical; it needs interpretation by "two men ...", messengers from God: Jesus' return will be a divine intervention in human affairs. Bethany and the Mount of Olives ("Olivet", v. 12) are adjacent and close to Jerusalem. The eleven disciples possibly return to the site of the Last Supper, "the room upstairs" (v. 13). The band devoted to Jesus now includes "certain women" (v. 14) and Jesus' brothers. ("Judas", v. 13, is not Iscariot.) They meet for liturgical prayer on a regular basis, probably following Temple practices.

### Psalms 68:1-10

Difficult to interpret, this psalm seems to have accompanied a liturgy (drama) in the Temple depicting the movement of the Israelites from before "Sinai" (v. 8) to Jerusalem (where God dwells, v. 17). It consists of *snippets*, each a few verses long, commemorating God's championship of Israel. V. 1 echoes Moses' words whenever the Ark was moved (see Numbers 10:35). "As wax melts ..." (v. 2) is the language of God's presence. In Canaanite culture, the storm god, Baal, "rides upon the clouds" (v. 4); here God does so (see also v. 33). He is saviour of the needy and persecutor of the ungodly (vv. 5-6). Judges 5:4-5 also associates earthquakes and deluges with Sinai; water was (and is) valuable in Palestine (vv. 8-10). God's "voice" (v. 33) is probably thunder, a sign of his "power" (vv. 34, 35). May all people everywhere ("kingdoms of the earth", v. 32) praise God! To the early church, this psalm foretold the ascension of Christ.

## **1 Peter 4:12-14;5:6-11**

In the final verses of the letter, the author exhorts his readers (who are being persecuted at least to the extent of being made to feel inferior) to accept their "ordeal" as something to be expected and as testing their mettle. Christ is not just an example of suffering-for-doing-good; they are to rejoice that in suffering they actually share in his sufferings. This is preparation for union with him when he comes again ("when his glory is revealed", 4:13). They are indeed fortunate ("blessed", 4:14) that the Spirit, the source of oneness with God ("glory") is with them. For a Christian, to suffer for doing good is not a "disgrace" (4:16). Their suffering is in fact the start of end-time judgement. How much worse off will be those who do not "obey" (4:17) Christ's message! So entrust yourselves to God.

In the conclusion, the author addresses fellow "elders" (5:1) as one who shares in the certain hope of Christ's return. He exhorts the leaders to: (1) care for the faithful, (2) oversee them in doctrine and discipline, (3) treat them as equals, and (4) be examples to them. All the faithful must make effort to "humble yourselves" (5:6) before God, who is always the great deliverer and to whom you owe obedience ("mighty hand"), so that in God's time ("due time") you will be brought into full union with him. Trust in God (5:7). Remain "alert" (5:8) for evil is always trying to divert you from God's ways! Others also suffer as you do (5:9b). Your suffering will be brief; then God who has called you to eternal life will give you strength and the status due to you ("establish", 5:10).

## **John 17:1-11**

Jesus has just ended his instructions to his disciples; he has concluded with "In the world you face persecution. But take courage; I have conquered the world!" Now he prays to the Father. He summarizes the significance of his life. The time appointed by God for his departure (crucifixion, resurrection and ascension) has come. *Glory* can be defined as *divine heavenly splendour* where *heaven* is the state of ultimate good and love existing outside of time. In v. 1, the Father giving this splendour to the Son adds to the Father's splendour because of the "authority" (v. 2) given to the Son over humans, especially "to give eternal life" to us. V. 3 explains that "eternal life" is knowing the Father and the Son intimately. Vv. 4-5 state how the Son adds to the splendour of the Father (by completing his assigned task) and how the Father adds to the Son's splendour: by restoring him to the Father's "presence", to heaven - a state he enjoyed before God's creative act. V. 6 expands on "the work" (v. 4) the Son has done: to make the Father's character and person ("name", v. 6) known to those chosen by the Father. These elect are the mutual possession of Father and Son; these have been faithful to God's "word", his command. Vv. 7-8 expand on keeping the Father's word: the disciples know that: (1) the Father is the source of all that the Son has been given; (2) Jesus is from (out of) the Father; and (3) the Father sent him into the world. Looking forward to the time after his departure, Jesus asks the Father to "protect" (v. 11) the disciples from evil influences in the alien "world", that they may have a unity modelled on that of the Father and the Son.

## MUSIC COMMENTARY

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PRELUDE 'Siciliana' from a voluntary

William Walond (1725-1770)

Little is known about William Walond, but what is known is that he was highly thought of among his fellow organists. He spent most of his career as the assistant of Richard Church, who was the Heather Professor of Music at Oxford and also the organist of both Christ Church and New College, Oxford. It seems that Church mainly looked after the music at Christ Church himself and left Walond to handle the music program at New College.

POSTLUDE 'Introitus'

Franz Liszt (1811-1886)

Liszt was the most electrifying piano virtuoso of the Romantic era. He achieved success as a concert pianist from a young age and received lessons from notable composers Carl Czerny and Antonio Salieri. He toured around Europe in the 1830s and 1840s and due to the virtuosic nature of his performances he would cause a commotion that was dubbed "Lisztomania".

## ART COMMENTARY

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The art on today's pewsheet, *Christ Glorified in the Court of Heaven*, is by Fra Angelico, an Italian Dominican friar and painter active during the early Florentine Renaissance. He eventually became the Prior of the Friary of San Domenico. This painting was the central panel of an altar piece that he made for this friary. In 1982, Pope John Paul II, beatified Fra Angelico in recognition of his holiness in how he approached art, and how he saw the making of art as an integral part of his life and evangelisation at the time. This painting demonstrates perfectly how Italian painting in the 1420s was shifting from the Gothic style towards the new Renaissance style. Fra Angelico still employs a gold background, with the vibrant blue and red colours which is very reminiscent of the Gothic style. However he has also introduced three-dimensionality and naturalism in the figures. See the realistic way in which the garments hang or drape around the figures.

OBVIOUSLY JESUS' PRAYER DIDN'T WORK. HE ONLY ASKS FOR TWO THINGS: GLORY FOR HIMSELF AND SAFETY FOR THE DISCIPLES AND THEN— HE GETS KILLED AND THEY GET MARTYRED!



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BUT JESUS' GLORY IS THE CROSS, AND THE CHURCH'S MISSION HAPPENS.



CLEARLY, I NEED TO EXPLICITLY DEFINE MY TERMS WHEN I PRAY!



JOHN 17:1-11

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## This Week

SUNDAY, 17 May 2026  
**Seventh Sunday of Easter**

8am Said Eucharist  
10am Sung Eucharist  
12pm Baptism of Olivia Eccles

WEDNESDAY, 20 May 2026  
7pm Eucharist, in the Angel Chapel



## Next Sunday, 24 May Pentecost Sunday

### 8am Eucharist

First Reading: *Acts 2:1-21*, Ted Mouritz  
Second Reading: *1 Corinthians 12:1-13*, Brenda Mouritz  
Gospel Reading: *John 20:19-23*  
Intercessor: Brenda Mouritz  
Preacher: The Revd Dr Peter French

### 10am Eucharist

First Reading: *Acts 2:1-21*, Tom Mackenzie  
Second Reading: *1 Corinthians 12:1-13*, Carolyn Mackenzie  
Gospel Reading: *John 20:19-23*  
Intercessor: Jenny Smith  
Preacher: The Revd Dr Peter French  
Morning Tea: Glenda Strike & Carolyn Mackenzie



ST. JOHN'S  
ANGLICAN  
CHURCH  
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EST. 1859

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