



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



The Sixth Sunday after Pentecost

12th of July, 2020

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, a faithful Christian presence for over 160 years! We are part of the Anglican Church of Australia and a member of the global Anglican Communion, comprised of 80 million people.

Normally, 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.

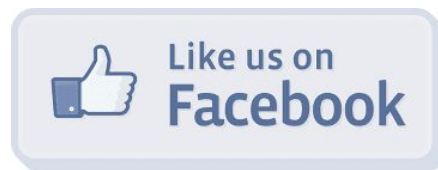
However, during this period of COVID-19, services have been suspended. Services will resume as soon as possible.

This church actively follows Jesus' command to love God, love one's neighbour and to care for all people. Normally, our clergy and parishioners regularly visit the sick, home-bound, and the dying; however, during the pandemic pastoral care will necessarily take place via phone. 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. We look forward to resuming weddings and baptisms as soon as possible. If we can be of service to you or your family, please do not hesitate to get in touch. When the church reopens, if you would like to give of your time and talents in the service of others, please also contact the church and we will gladly welcome your contribution.

When we resume services, 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.



@stjohnstoorak



Cover Image

Pieter Bruegel the Elder

Landscape with the Parable of the Sower 1557

Oil on panel, 70 x 102 cm Timken Art Gallery, San Diego

The service below is designed for Sunday worship at home and reminds us that we believe in the love and grace of our Lord Jesus Christ. You are encouraged to prayerfully pray through the following liturgy, at your own pace and at a time you set apart for this purpose. You may wish to do so on Sunday at your regular time of worship, or to pray this with a family member or fellow member of the church, either in person or virtually.

A video recording of this service, including the sermon by the Assistant Curate, The Revd Keiron Jones, can be found on the St. John's [YouTube channel](#) on Sunday morning. An audio-only recording of the sermon can be found on the St. John's [website](#). A music recording by our Director of Music can be heard [here](#). (Notes on this piece of music can be found on page 9.)

THE SIXTH SUNDAY AFTER PENTECOST

Opening Acclamation

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

Sentence for The Sixth Sunday after Pentecost

The words you have spoken are spirit and life, O Lord; you have the words of eternal life. *John 6.63, 68*

Prayer of Preparation

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 the Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Jesus Christ our Lord. Amen.

The Collect for The Sixth Sunday after Pentecost

O Lord, we beseech you mercifully to receive the prayers of your people who call upon you, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil them; through Jesus Christ, our Lord. **Amen.**

First Reading *Genesis 25.19-34*

¹⁹These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, ²⁰and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean.

²¹Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. ²²The children struggled together within her; and she said, 'If it is to be this way, why do I live?' So she went to inquire of the Lord. ²³And the Lord said to her, 'Two nations are in your womb, and two peoples born of you shall be divided; one shall be stronger than the other, the elder shall serve the younger.' ²⁴When her time to give birth was at hand, there were twins in her womb. ²⁵The first came out red, all his body like a hairy mantle; so they named him Esau. ²⁶Afterwards his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them. ²⁷When the boys grew up, Esau was a skilful hunter, a man of the field, while Jacob was a quiet man, living in tents. ²⁸Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob. ²⁹Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. ³⁰Esau said to Jacob, 'Let me eat some of that red stuff, for I am famished!' (Therefore he was called Edom.) ³¹Jacob said, 'First sell me your birthright.' ³²Esau said, 'I am about to die; of what use is a birthright to me?' ³³Jacob said, 'Swear to me first.' So he swore to him, and sold his birthright to Jacob. ³⁴Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

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

Psalter *Psalms 119.105-112*

¹⁰⁵ Your word is a lantern to my feet:
and a light to my path.

¹⁰⁶ I have vowed and sworn an oath:
to keep your righteous judgements.

¹⁰⁷ I have been afflicted beyond measure:
Lord, give me life according to your word.

¹⁰⁸ Accept, O Lord, the freewill offerings of my mouth:
and teach me your judgements.

¹⁰⁹ I take my life in my hands continually:
yet I do not forget your law.

¹¹⁰ The wicked have laid a snare for me:
but I have not strayed from your precepts.

¹¹¹ Your commands are my inheritance for ever:

they are the joy of my heart.

¹¹² I have set my heart to fulfil your statutes:

always, even to the end.

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.

Second Reading *Romans 8.1-11*

¹There is therefore now no condemnation for those who are in Christ Jesus. ²For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. ³For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, ⁴so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. ⁵For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. ⁶To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. ⁷For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law – indeed it cannot, ⁸and those who are in the flesh cannot please God. ⁹But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. ¹⁰But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. ¹¹If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

The Gospel *Matthew 13.1-9, 13.18-23*

¹That same day Jesus went out of the house and sat beside the lake. ²Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. ³And he told them many things in parables, saying: 'Listen! A sower went out to sow. ⁴And as he sowed, some seeds fell on the path, and the birds came and ate them up. ⁵Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. ⁶But when the sun rose, they were scorched; and since they had no root, they withered away. ⁷Other seeds fell among thorns, and the thorns grew up and choked

them. ⁸Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. ⁹Let anyone with ears listen!
¹⁸Hear then the parable of the sower. ¹⁹When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. ²⁰As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; ²¹yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. ²²As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. ²³But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.'

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

A Prayer for after Holy Scripture is Read

God of wisdom, grant, we pray, that the words we have read today may be grafted in our hearts, so that they may bring forth in us the fruit of good works, to the honour and praise of your name, through Jesus Christ our Lord. Amen.

Sermon The Assistant Curate, The Revd Keiron Jones

The Nicene Creed

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.

Prayers for the world and the church *including prayers from 'Common Worship'*

Gracious God, we pray for peace, justice and reconciliation throughout the world. We pray for the honouring of human rights, and for the relief of the oppressed.

We give thanks for all that is gracious in the lives of men, women and children.

We pray for the renewal of the Church in faith, love and service. We pray for Geoff our Primate, Philip our Archbishop, Genieve our regional bishop, and for the life of the St John's parish.

We give thanks for the gift of your word, and the fellowship of your people.

We pray for leaders throughout the world and particularly the leaders of this nation, that they may govern with wisdom and compassion for all people.

We give thanks for all who continue to respond to this global pandemic so carefully and diligently.

We pray for those who suffer through this pandemic. We pray for medics and all who carry responsibility for caring for patients. May your love and peace be known to them.

We give thanks for diverse skills and capacities in responding to the needs of many people around the world.

We pray for the young and the elderly, for families, and all who are alone.

We pray for those who are in need; for the sick, sorrowful and bereaved.
We pray for all who bring comfort, care and healing.

We give thanks for human love and friendship and for all that enriches
our daily lives.

Let us commend ourselves, and all for whom we pray, to the mercy and
protection of God.

We give you thanks for your servants in every age. Grant that we, with
those who have died recently and all your saints, may be brought to a
joyful resurrection and the fulfilment of your kingdom.

We make these prayers through Jesus Christ our Lord. Amen.

The Lord's Prayer

Our Father in heaven, hallowed be your name, your kingdom come, your
will be done on earth as it is 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.

Blessing & Dismissal

The peace of God which passes all understanding keep your hearts and
minds in the knowledge and love of God, and of his Son, Jesus Christ our
Lord; and the blessing of God almighty, the Father, the Son, and the Holy
Spirit, be among you and remain with you always. **Amen.**

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

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. All readings from scripture are taken from The
Revised Standard Version (NRSV).

PARISH NOTICES

During this period of church closure keep up to date via email, our [website](#), [Facebook](#), [YouTube](#), [Instagram](#) and postal mail. If you are aware of someone who is not receiving information from the church and wishes to do so, please advise the Parish Office on 9826 1765.

*****News Concerning the Reopening of St. John's Church building - UPDATED*****

With the news of Melbourne's return to Stage 3 restrictions from July 9 until August 20, the church will now not reopen for services of public worship *until at least early September*. Furthermore, all non-essential services and uses of our church have again been cancelled or postponed, including baptisms, music recording sessions and practice, and organised visits to the church for pastoral reasons. Funeral and Memorial services will continue to be allowed to take place, although with a maximum of ten people present. Wedding services too will continue, but with a maximum of five people present: the bride and groom, the two witnesses and the celebrant.

Our weekly service of worship, lead by the Vicar and the Assistant Curate, will continue to be offered online. Please go to St. John's [YouTube channel](#) on Sunday mornings to view the service. An audio-only recording of the sermon can also be found on the St. John's [website](#). The weekly pewsheets will continue to be sent out each week, both in electronic and printed form. Please inform the parish office on 9826 1765 if you or someone you know wishes to receive the pewsheets.

Music for Pentecost VI

Following on with my exploration of the Catechism hymns for the period after Trinity, this week I present a hymn for The Ten Commandments. Many older churches have the Commandments on their walls, as a reminder of their importance, but also to help those who did not have access to printed copies, in the era before the wide-spread availability of printing. The set in St John's is located on the wall beside the Altar.

Dies sind die heil'gen zehn Gebot is a twelve-verse hymn by Martin Luther. Bach set this chorale a number of times, and the two versions here are a beautiful extended setting with the hymn tune appearing in Canon [one part follows the other - a musical sign of obedience], followed by a short Fughetta, with very much a dance feel to it. How many times does Ps 119 remind the reader of taking delight in the Law! The Fughetta also contains ten notes in its subject, relating to the ten syllables in the title, and there is much similar symbolism throughout both pieces.

Here, two of the fundamental aspects of our relationship with the Law are set out musically - and supremely artistically.

Joh Seb Bach 1685 – 1750: *Dies sind die heil'gen zehn Gebot*: These are the Holy Ten Commandments, BWV 678 & 679

Christopher Cook, Director of Music

Do You Need Support?

Do *you* need a little support right now? Or know someone who does? If so, please do let the Vicar or Assistant Curate know. Or do you know of parishioners who might welcome, for example, a cooked meal or some shopping done? If so, please reach out as much as you are able within the established guidelines for physical distancing. If you are unable to help but know of a parishioner who would value some assistance, please contact the Vicar or Assistant Curate.

Confirmation at St. John's

On Sunday 1 November during the 10.00am service, a service of Confirmation is planned. Expressions of interest should be given to the clergy or contact the parish office, by 1 August, 2020.

The Book of Memory

Even though the church is currently closed, the Book of Memory is faithfully tended daily.

The Melbourne Anglican (TMA)

The link to the latest edition of TMA is [here](#). The link to this week's Newstand is [here](#). The link to the July Prayer Diary and prayer resources is [here](#).

Clergy Days Off

Our clergy have one regular day off per week. Our Vicar Peter has Friday and our Assistant Curate Keiron Monday. Please respect their time away from work and unless in an emergency, please refrain from telephoning, texting, visiting the Vicarage, or emailing them on these days. Thank you.

THIS WEEK'S READINGS

Commentary for Sixth Sunday after Pentecost, July 12, 2020.

These comments present one interpretation of today's readings; other interpretations may be possible. Comments are best read with the readings.

Genesis 25:19-34 NRSV

Abraham has taken another wife, Keturah, who has borne him sons; they found the Arabic tribes (vv. 2-4). He sends these sons eastward: they will not compete with Isaac (v. 6). Abraham has died (vv. 7-10). Ishmael, his son by Hagar, has twelve sons who become the fathers of tribes between Egypt and Arabia (vv. 12-18). Now vv. 19-20 recall Isaac's Aramean lineage. The story implies that Rebekah was barren for 19 years: see vv. 20 and 26. Isaac, mostly shown as a bridge between Abraham and Jacob, prays for her to conceive (v. 21), but when the pregnancy proves difficult, it is she who visits a shrine, seeking a divine oracle ("inquire of the Lord", v. 22). Contrary to Israelite custom, "the elder shall serve the younger" (v. 23). A scholar suggests that Esau is ruddy rather than "red" (v. 25). His abundance of body hair is important later when Isaac is fooled into blessing

Jacob rather than Esau. The Hebrew for “hairy” (se'ir) reminds the reader of Seir, the land where Esau later lives. “Jacob” (v. 26) probably means May God protect. Within the name is a syllable which on its own means “heel”. The two boys are indeed “divided” (v. 23) as God has foretold: Esau, like Ishmael, becomes nomadic while Jacob lives a settled life (“living in tents”, v. 27). Vv. 29-34 are a second story. Jacob may well be cooking up a stew, i.e. stirring up trouble. When Esau returns from hunting “famished” and weary, he wants to gulp down whatever Jacob is cooking. (“Edom”, v. 30, meaning red one, is another name for Seir). But Jacob thinks fast, to his own advantage; he demands Esau’s favoured status (and greater inheritance) as first-born. Esau will give anything for a meal (v. 32). So Jacob is able to extract from him a legal agreement (v. 33). And so we learn how Abraham’s line, the line of God’s people, continues through Jacob and not Esau, and how Israel became a greater power than Edom. God chooses; whom he chooses is his affair.

Psalm 119:105-112 NRSV

This is the longest of the psalms, being made up of 22 8-line stanzas. Our reading is the fourteenth; in Hebrew, each line begins with the letter nun, the fourteenth letter in the alphabet. This stanza, as do the others, talks about the Law. It is called by several names: “word” (vv. 105, 107), “ordinances” (vv. 106, 108), “law” (v. 109), “precepts” (v. 110), “decrees” (v. 111) and “statutes” (v. 112). Perhaps the dominant idea in this stanza is standing up against “the wicked” (v. 110), those who oppose God’s ways. The affliction in v. 107 may be insults and innuendos the ungodly hurl at the psalmist, as they plot, lay snares, against him. His very life, in which he holds God in awe, is at risk (v. 109). The Law is his guide to living (v. 105). He uses all his faculties, both intellectual and emotional (“heart”, v. 112) to keep the Law, living up to the “oath” (v. 106) he has “sworn” (v. 106) to keep it. The Law comes to him as a “heritage” (v. 111) from his forebears, to be lived throughout his life.

Romans 8:1-11 NRSV

Paul has written of the inner conflict which arises within the believer. Whether an adherent to the Law or a Christian, one wills to follow God’s ways, but somehow one does otherwise. Something within one causes one not to follow through from “mind” (v. 6) to action. One’s body, one’s “flesh”, seems naturally inclined to do evil. Paul has thanked God for rescuing us from this state: for we who are incorporated “in Christ Jesus” (v. 1) there are no dire consequences (“condemnation”) of our mistakes. Why? Because God’s “Spirit” (v. 2), in the new way of being, has freed us from the finality of physical death. God has overcome our inclination to sin by lovingly “sending his own Son” (v. 3): he who suffered the effects of human sin in order to do away with it through rising again, thus enabling us to attain oneness with God (v. 4). There are two *mindsets* (vv. 5-6): one self-oriented and the other Spirit-oriented, one leading to the finality of “death”, and one to spiritual “life”. Self-orientation is inherently in opposition to God (v. 7). But Christians are motivated by the Spirit (dwells”, v. 9), belong to God. “Spirit” and “Christ” come together. Vv. 10-11 say: if Christ (or the Spirit) is in you, though you may be a corpse because of all the wrong you have done, you are actually very

much alive – because of the Spirit. If God’s Spirit is in you, God will resuscitate your bodies (from being corpses) through the Spirit, in raising you to new life at the end of time.

Matthew 13:1-9,18-23 NRSV

The crowd that has come to hear Jesus is so large that he teaches from a boat on the Sea of Galilee. He tells several parables; the first one (vv. 3b-8) he explains in vv. 18-23, but only partially. People were familiar with Palestinian farming; sometimes seeding preceded ploughing. The “sower” (v. 3) and the seed are constant; where it lands varies: in three unfruitful places (“on the path”, v. 4, among rocks, v. 5, “among thorns”, v. 7) and in one fruitful place (v. 8). V. 9 tells us (and the crowd) that this is a story with a deeper meaning. People naturally thought of the sower as God and the various soils as the people of the world; knowing the prophecy of the fate of Jeroboam’s household in 1 Kings, they probably linked “birds” (v. 4) with evil. Perhaps here the sower is anyone who tells the good news. Growth represents receptivity. While Jesus has invited listening (v. 9), understanding (vv. 19, 23) is required in order to be fruitful: reflect on Jesus’ message. Those who brush off the message are seduced by evil (v. 19). Vv. 20-21 also speak of lack of understanding: of superficiality, of reflecting insufficiently to withstand “persecution”. Discipleship is demanding. Then v. 22: following Christ requires undivided loyalty, single-mindedness. Finally v. 23: only those who adequately reflect (thus coming to understanding), who meet the demands of the faith, and who are truly dedicated are fruitful and bring others to Christ.

OFFERTORY GIVING WHILST ST. JOHN’S IS CLOSED

St. John’s is a busy, active parish. Even - perhaps especially - in unusual times, we have a number of significant financial obligations, including additional costs to keep the church clean and safe. The church is enormously grateful for each and every person’s contributions. As a member of this church family, each of us is encouraged to keep giving as normal, whether it is through:

- a. ADF (Anglican Development Fund)
- b. Electronic transfer of funds to:
 - St. John’s Anglican Church General Account
 - Westpac
 - 509 Toorak Road, Toorak, Victoria, 3142, Australia
 - Account Name: St. John’s Anglican Church
 - BSB: 033 086. Account No: 871931
 - (For international transfers please include SWIFT code WPACAU2S)
- c. Cash / envelope offertory: If you normally make an offertory

contribution via the collection plate on Sundays, please do consider contributing through the ADF. Details can be found at <https://www.melbourneanglican.org.au/agencies-anglican-development-fund/>.

Every person's offering contributes to the fabric and wellbeing of St. John's. When we recommence services, let us be in a strong position to get on with the mission of sharing God's love in Christ to each other and to the wider community.

FOR YOUR PRAYERS

From the Anglican Cycle of Prayer: Pray for the Anglican Church of Papua New Guinea (Abp Allan Migi); Mission Agencies of the Anglican Church of Australia; Hospital Chaplaincy (Stephen Delbridge, Co-ordinator and Chaplains); St Dunstan's Camberwell (Roberta Hamilton); St Matthew's Cheltenham – pastoral visit (Bp Paul Barker); St James' East St Kilda – pastoral visit (Bp Genieve Blackwell); St Mary's Melbourne North – pastoral visit (Bp Genieve Blackwell).

For all those who lead us in the Anglican Church, especially: Our Primate The Most Revd Geoffrey Smith, Our Archbishop The Most Revd Philip Freier, and our Bishop, The Right Revd Genieve Blackwell.

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.

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

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

For those celebrating birthdays: Struan Gilfillan on Wednesday; Elizabeth Johnson on Thursday.

For schools in our parish: Geelong Grammar School Toorak Campus, Head of Campus Rachel George; St Catherine's School, Principal Michelle Carroll; and Toorak Primary School, Principal Julie Manallack.

For the sick and all in need: Rosemary Griffith; Maggie Perkins; Rosie Creswell; Gwen; Sohaib; Audrey Leeton; Jean James; Lachie Sullivan; and James Griffith.

For those in aged care and those who are housebound: Teri Lawrence; Janet Field; Beverley Joyce; Val Hurst; Marcia Larsson; Gordon Kennett; Anne Myers; Billee Edwards.

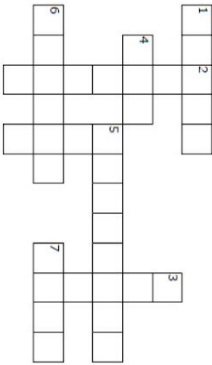
Give thanks for those whose Anniversary of Death is this week: Stephen Jones; Carolyn Vann; Ian Willder; Bernard Caillard; Bill Grau; Doris Syme; and Heather Wynell-Mayow.

The prayer petitions above closely follow the daily prayer regimen of the Anglican Church of Australia, which you can follow everyday [here](#).

PRAYER REQUESTS

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

Crossword Puzzle



- ACROSS**
- The twin brother of Esau
 - A male child
 - Suffering from a lack of food
 - A person who likes to search for and kill wild animals
 - The oldest son of Isaac who loved to hunt
- DOWN**
- Preparing food by heating it
 - Two children born to the same mother on the same occasion
 - A dish of meat and vegetables cooked slowly in liquid

COOKING	HUNTER	TWINS	STARVING
STEW	BOY	JACOB	ESAU



JACOB & ESAU

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Children's Worship

Esau Sells His Birthright

Genesis 25:19-34

Word Search Puzzle

Q B T G Y H B W R N N G O F S
 P I W O X S I S A A C C T E T
 K R O W D C O O K I N G W R A
 F T S N B U A S O J M B I N R
 W H B K O P S H Q P Y L N U V
 B R N T E J B K P L I H S R I
 O I V P R O J T K T D S E C N
 Y G G E C C D R N A K T T B G
 S H L A A U X E E H N H D P S
 K T J S M Z L R G U N F I Q C
 V A E M U Y B C H B I Z E M R
 O C E S A U V T S D A I V J J
 G H S J K Q P I F T Q K O U C
 S W I L Y Q H O M E E U Z Z W
 Q F E V R E B E K A H W E I T

JACOB	HUNTER	DIE	BREAD
BOYS	HOME	REBEKAH	STEW
BIRTHRIGHT	COOKING	TWIN	STARVING
			ISAAC
			ESAU
			LENTIL

Your Church Name

Coloring Page

Church Address
City



Esau Sells His Birthright to Jacob
Genesis 25:19-34

Decoder Puzzle

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Each number represents a letter of the alphabet. Substitute correct letter for the numbers to reveal the coded words.

F	W	O	N	M	A	Y	C	I	B	Q	T	E	V	G	U	D	S	H	K	P	X	Z	R	L	J
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

- 26-6-8-3-10 _____
- 13-18-6-16 _____
- 12-2-9-4 _____
- 10-3-7-18 _____
- 19-16-4-12-13-24 _____
- 8-3-3-20-9-4-15 _____
- 18-12-13-2 _____
- 10-9-24-12-19-24-9-15-19-12 _____

JACOB	BOYS	STEW	BIRTHRIGHT
COOKING	ESAU	TWIN	HUNTER



ST. JOHN'S
ANGLICAN
CHURCH
TOORAK
EST. 1859

86 Clendon Rd, Toorak 3142

Vicar The Reverend Dr Peter French

vicar@saintjohnstoorak.org

Wardens Ms Helen Ballantyne, Mrs Amanda Bagot, Mr Anthony Mannering

Parish Council

Mr Dougal Colhoun, Ms Vivienne Crompton, Ms Diana Dunlop, Ms Jessica Hall,
Mrs Claire Morgan, Mr Harrison Young

Assistant Curate The Revd Keiron Jones

curate@saintjohnstoorak.org

Director of Music/Organist

Mr Christopher Cook

accook2001@yahoo.com.au

Ordinand Mr Jack Lindsay

Parish Administrator/Child Safe Compliance Mrs Sally Robertson

enquiries@saintjohnstoorak.org

Child Safe Officer Vivienne Crompton

Family Safety Officer Dr. Esther Schroeder Goh esther.schroedergoh@gmail.com

Covid-Safe Officer Dougal Colhoun

Sunday School Teachers Clive Wright, Shierly & Jo-Jo Patterson

Archivist Professor Geoff Quail OAM geoffrey.quail@monash.edu