



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



The Eighteenth Sunday after Pentecost

1 October, 2023
10am Service

Welcome

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

Worship

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

Mission

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

Visitors

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

The Church

The church is decorated in green, the liturgical colour of the season of Pentecost.

Cover Image

Pieter de Grebber, *Moses Striking the Rock*
c. 1630 Oil on canvas, 165 x 132 cm
Musée des Beaux-Arts, Tourcoing

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 telephone is switched off or to silent. Please also use the time before the service for prayer and quiet reflection and allow others to do the same.

INTRODUCTORY RITE *please stand*

THE INVOCATION

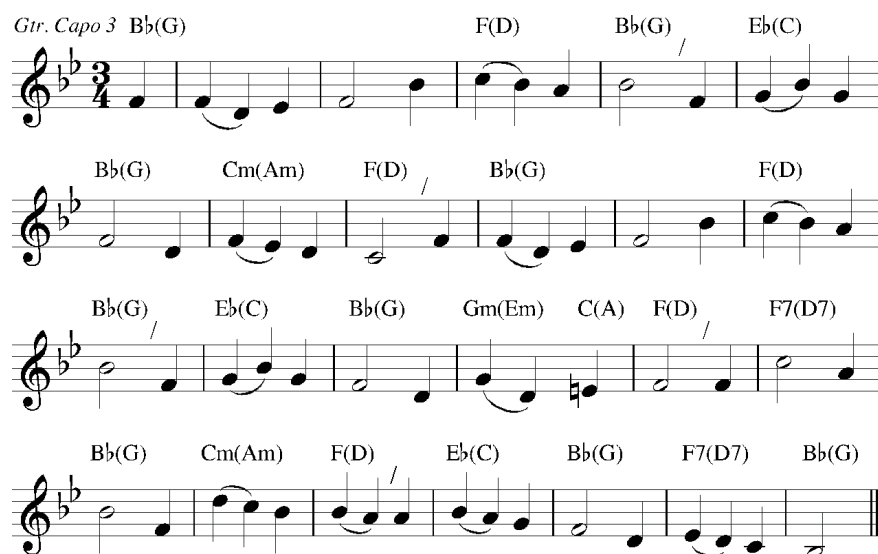
Blessed be God: Father, Son and Holy Spirit.

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

THE GREETING

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

HYMN "Come, let us with our Lord arise"



1. Come, let us with our Lord arise,
our Lord, who made both earth
and skies;
who died to save the world he
made,
and rose triumphant from the
dead;
he rose, the prince of life and
peace,
and stamped the day for ever his.
2. This is the day the Lord has made,
that all may see his love displayed,
may feel his resurrection's power,
and rise again to fall no more,
in perfect righteousness renewed,
and filled with all the life of God.
3. Then let us render him his own,
with solemn prayer approach the
throne,
with meekness hear the gospel
word,
with thanks his dying love record;
our joyful hearts and voices raise,
and fill his courts with songs of
praise.

Charles Wesley 1707-88 *alt.* (TiS 375)

PRAYER OF PREPARATION

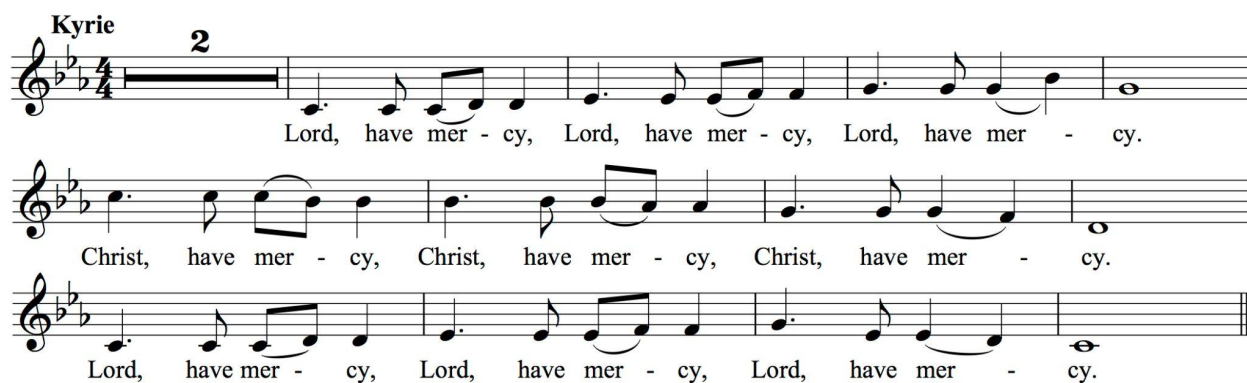
Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.

THE TWO GREAT COMMANDMENTS

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

KYRIE ELEISON

Kyrie **2**



Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.

Christ, have mer - cy, Christ, have mer - cy, Christ, have mer - cy.

Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.

From Parish Eucharist - Michael Dudman (1938-1994)

CONFESSION

Let us confess our sins in penitence and faith, confident in God's forgiveness.

Silence is kept

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

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 right 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 EIGHTEENTH SUNDAY AFTER PENTECOST

God of strange authority, whose questions challenge the powers of this world: teach us to look beyond appearance, to see your kingly rule emptying itself in cross-stretched arms, through Jesus Christ, the only Lord, the humble servant. **Amen.**

THE LITURGY OF THE WORD

THE FIRST READING Exodus 17.1-7 *read by Keith Beecher*

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarrelled with Moses, and said, 'Give us water to drink.' Moses said to them, 'Why do you quarrel with me? Why do you test the Lord?' But the people thirsted there for water; and the people complained against Moses and

said, 'Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?' So Moses cried out to the Lord, 'What shall I do with these people? They are almost ready to stone me.' The Lord said to Moses, 'Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.' Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarrelled and tested the Lord, saying, 'Is the Lord among us or not?'

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

THE PSALM Psalm 78.1–4, 78.11–16 *sung by the choir*

Give heed to my teaching, O my people:
incline your ears to the words of my mouth;

For I will open my mouth in a parable:
and expound the mysteries of former times.

What we have heard and known:
what our forebears have told us,

We will not hide from their children,
but declare to a generation yet to come:
the praiseworthy acts of the Lord,
his mighty and wonderful works.

For he did marvellous things
in the sight of their ancestors:
in the land of Egypt, in the country of Zoan.

He divided the sea and let them pass through:
he made the waters stand up in a heap.

In the daytime he led them with a cloud:
and all night long with the light of fire.

He cleft rocks in the wilderness:
and gave them drink in abundance
as from springs of water.

He brought streams out of the rock:
and caused the waters to flow down like rivers.

But for all this they sinned yet more against him:

and rebelled against the Most High in the desert.

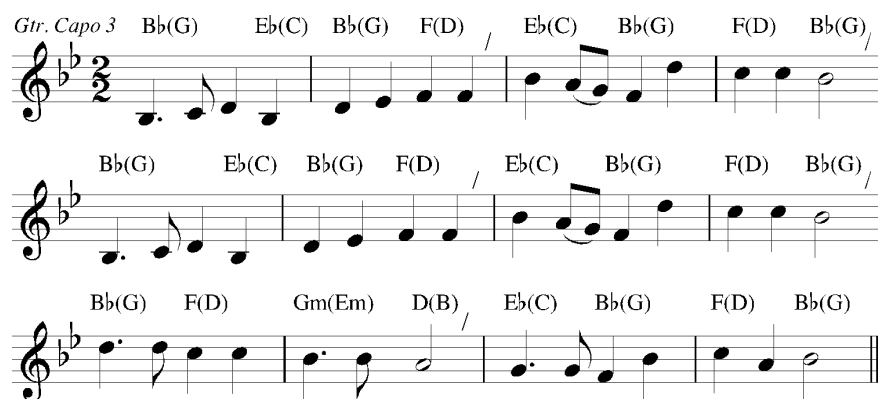
Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.

THE SECOND READING Philippians 2: 1-13 *read by Lucille Parfit*

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

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

THE GRADUAL HYMN 'He is risen!' *please stand*



1. He is risen, he is risen!
Tell it with a joyful voice:
he has burst his three days'
prison,
let the whole wide world rejoice.
Death is conquered, we are free,
Christ has won the victory.

3. He is risen, he is risen!
He has opened heaven's gate:
we are free from sin's dark
prison,
risen to a holier state;
soon a brighter Easter beam
on our longing eyes shall stream.

2. Come with high and holy
gladness,
sing our Lord's triumphant song:
not one touch of twilight sadness
dims his resurrection morn;
brightly dawns the radiant east,
brighter far our Easter feast.

Cecil Frances Alexander 1818–95 *alt.*
(TiS 375)

We stand or remain standing and face the Gospel as it is read

THE GOSPEL Matthew 21.23–32

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

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

When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, 'By what authority are you doing these things, and who gave you this authority?' Jesus said to them, 'I will also ask you one question; if you tell me the answer, then I will also

tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?' And they argued with one another, 'If we say, "From heaven", he will say to us, "Why then did you not believe him?" But if we say, "Of human origin", we are afraid of the crowd; for all regard John as a prophet.' So they answered Jesus, 'We do not know.' And he said to them, 'Neither will I tell you by what authority I am doing these things. 'What do you think? A man had two sons; he went to the first and said, "Son, go and work in the vineyard today." He answered, "I will not"; but later he changed his mind and went. The father went to the second and said the same; and he answered, "I go, sir"; but he did not go. Which of the two did the will of his father?' They said, 'The first.' Jesus said to them, 'Truly I tell you, the tax-collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax-collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

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

THE SERMON The Revd Lydia Thangadurai

THE ANTHEM *Cantate Domino canticum novum [Ps 98:1-5]*

Gregorio Turini (1732 - 1809)

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 *read by Keith Beecher*

The Prayers end with the following

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

THE PARISH NOTICES

THE GREETING OF PEACE *standing*

We are the body of Christ. His Spirit is with us.

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

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

OFFERTORY *As the gifts of bread and wine are brought forward, a monetary collection for the life of St. John's is taken. Please give by contributing to the collection plate, or at the paypoint at the rear of the church*

OFFERTORY HYMN 'Let earth and heaven combine'



1. Let earth and heaven combine,
their voices all agree,
to praise in songs divine
the incarnate deity,
our God contracted to a span,
incomprehensibly made Man.
2. Unsearchable the love
that has the Saviour brought;
the grace is far above
our own or angels' thought:
enough for us that God, we
know,
our God, is manifest below.
3. He deigns in flesh to appear,
widest extremes to join;
to bring our person near
and make us all divine:
and we the life of God shall
know,
for God is manifest below.
4. Made perfect first in love,
and sanctified by grace,
we shall from earth remove,
and see his glorious face:
then shall his love be fully
showed,
and we shall then be lost in God.

Charles Wesley 1707–88 *alt.*
(TiS 305)

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 forever.**

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,

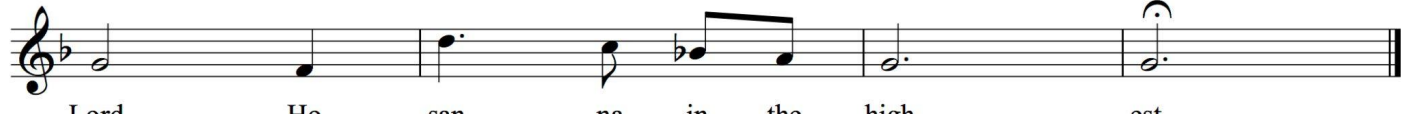


Hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.

Benedictus



Bless - ed is he who comes in the name of the




Lord. Ho - san - na in the high - - est.

From Parish Eucharist - Michael Dudman (1938-1994)

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.

From Parish Eucharist - Michael Dudman (1938-1994)

THE LORD'S PRAYER

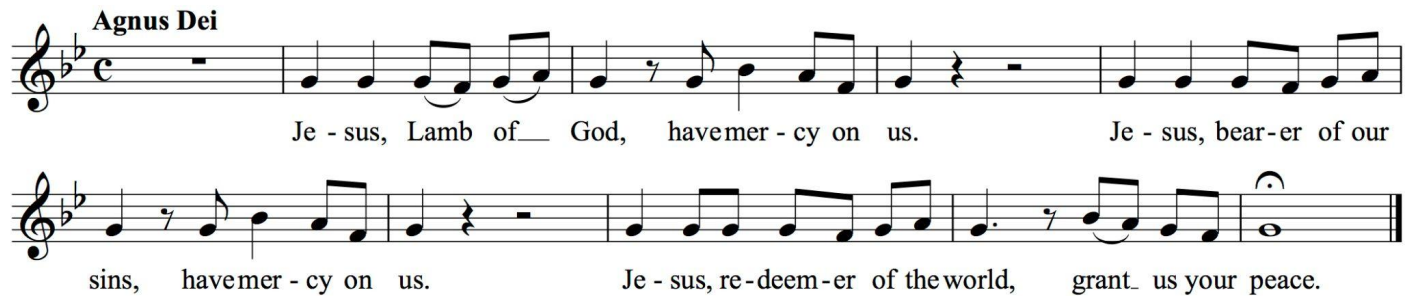
As our Saviour Christ has taught us, we are confident to pray
**Our Father in heaven, hallowed be your name, your kingdom come,
 your will be done, on earth as in heaven. Give us today our daily bread.
 Forgive us our sins as we forgive those who sin against us. Save us**

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



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

INVITATION TO COMMUNION *kneeling or standing*

This is the Lamb of God who takes away the sin of the world. Blessed are those who are called to his supper. **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

ADMINISTRATION OF HOLY COMMUNION

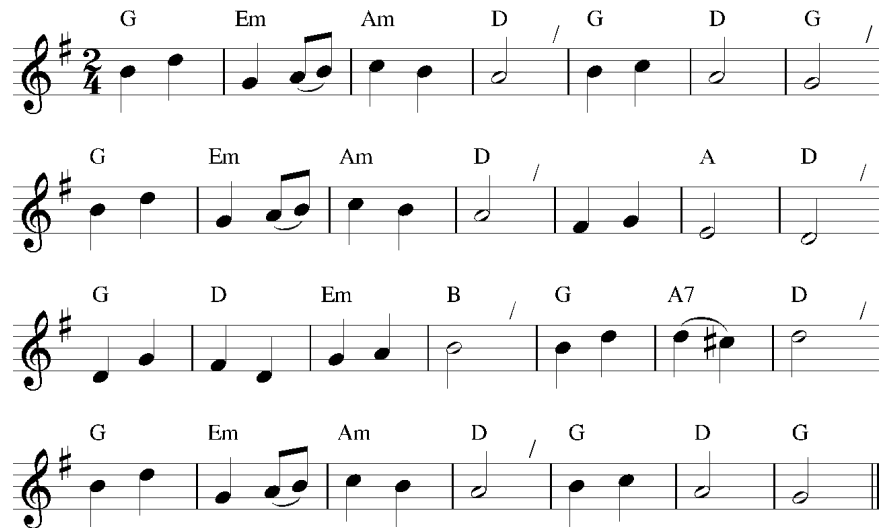
All baptised Christians are welcome to receive Holy Communion. Communion is available as consecrated bread, which is given to each person, and wine which may be drunk from the chalice. A separate chalice for intinction (dipped) is also provided. If you would prefer a blessing, please come forward and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

THE COMMUNION ANTHEM *Agnus Dei [Missa Aeterna Christi munera]*
Giovanni Pierluigi da Palestrina (c 1525 - 1594)

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 'King of glory, King of peace'



1. King of glory, King of peace,
I will love thee;
and, that love may never cease,
I will move thee.
Thou hast granted my request,
thou hast heard me;
thou didst note my working
breast,
thou hast spared me.

2. Wherefore with my utmost art
I will sing thee,
and the cream of all my heart
I will bring thee.
Though my sins against me
cried,
thou didst clear me;
and alone, when they replied,
thou didst hear me.

3. Seven whole days, not one in
seven,
I will praise thee;
in my heart, though not in
heaven,
I can raise thee.
Small it is, in this poor sort
to enrol thee:
ev'n eternity's too short
to extol thee.

George Herbert 1593-1633
(TiS 201)

BLESSING

DISMISSAL

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

POSTLUDE

from Concerto in A

Johann Sebastian Bach (1685 – 1750)

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)

Baptism and Confirmation Service, November 26, at 10am

Our bishop, The Rt. Revd. Genieve Blackwell, will preside and preach at the annual service of Confirmation on 26 November, 2023, at the 10am service. If you or someone you know is considering Baptism, Confirmation, or Reception into the Anglican church from another denomination, please contact the clergy or the church office so as to enrol in the four week preparatory course, commencing Sunday, October 15, 12 - 1pm, after the 10am service.

CURRENT NOTICES

October 15, 4 - 6pm, Blessing of the Pets

A favourite afternoon in the St. John's calendar is the annual blessing of the pets service, held in honour of St. Francis (the patron saint of animals). All are welcome - with their pets! - to gather on the South Lawn for a service of prayer and blessing and for time together with our animals. Refreshments will be served.

November 2, 7pm All Souls' Day Service

November 5, 10am Guest Preacher, Bishop Grant Dibden, followed by Rededication of Parishioner's War Memorial in this its Hundredth Year

Join us for a visit from the Anglican Bishop to the Australian Defence Force, The Rt. Revd. Grant Dibden who will be our guest preacher and will rededicate our War Memorial immediately following the 10am service.

November 11, 10am Remembrance Day Service

With current members of our Defence Forces and of the RSL, join us for our Annual Remembrance Day Service as we remember those who serve - and continue to serve - in our Defence Forces.

November 19, 11.30am Annual Meeting

The annual meeting of the Parish, following the 10am Service.

November 26, Service of Baptism and Confirmation, 10am

Celebrate with those being baptised and confirmed at this service with our Bishop, The Rt. Revd Genieve Blackwell preaching and presiding.

December 3, 7pm

Ecumenical Advent Service, Toorak Uniting Church. All are welcome.

St. John's featured in academic research paper

Six years ago, whilst fulfilling a postdoctoral position at Melbourne University under the Endeavour Research Fellowship, Cristina Cattò (PhD) took samples of the exterior wall and sculptures of our church. Her intention was to study the microorganisms living there and any potential biodegradation. Recently her research has been published in a prestigious international journal. If you would like to read this fascinating research article, and find out how the facade of St. John's Toorak contributed please click [here](#) OR find a hard-copy in the narthex for your perusal.

Wesley LifeForce Suicide Prevention Training

In 2022, Victoria recorded its highest number of annual suicides since the Coroners Court started collecting data in 2000. Wesley LifeForce is offering a 6-hour Suicide Prevention Workshop at the Richmond library meeting room, near the corner of Church and Swan Streets on the following dates: [Wednesday 18th October](#), 10am to 4pm and [Wednesday 22nd November](#), 10am to 4pm. For additional information contact the workshop facilitator, *Linda Kearley*, on 0447 808 618.

2-20 October, Kinross Art Exhibition

This new exhibit *Ebb and Flow* features watercolours by artist *Patricia Mirabelle*. Opening drinks 5 Oct, 6 – 8 pm. Introduced by artist *Ben Winspear*. Free event. Artist Demonstration 12 Oct, 11 am. \$10. Please **RSVP**. (03) 9829 0340.

Disability Inclusion Officer Job

The Anglican Diocese of Melbourne is currently advertising for a Disability Inclusion Officer to join our Parish and Diocesan Partnerships team. The job ad can be found on [Christian Jobs](#) and [Seek](#).

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 clearance for 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 St John's 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 at time intervals that suit them.

The Melbourne Anglican (TMA) and Prayer Diary

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

Contribute to Worship Services

All our ministries at St John's are supported by our wonderful volunteers. The rosters for September and October 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.

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. A blessing only is also available.

Covid Safety Measures and Zoom Link

It is recommended that we continue to wear masks when appropriate, and to physically distance when necessary. Our 10am Sunday service is streamed here:

<https://us02web.zoom.us/j/87520014330?pwd=VFNaRGFaSzAzSmcrSEZuK1lkVzFDQT09>

Meeting ID: 875 2001 4330 Passcode: 670339

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 Assistant Curate Lydia has Monday and Vicar Peter has Friday. Wendy usually works Wednesday, Thursday and Sunday only. Please respect their time away from work and unless in an emergency, please refrain from telephoning, texting, visiting the Vicarage, or emailing them on these days. Thank you.

FOR YOUR PRAYERS

For the suffering, grieving, and displaced people, particularly of Morocco and Libya at this time. And all those suffering drought, famine and war, in Syria, Somali, Sudan and Afghanistan. For all nations' leaders and aid workers we pray. We continue to pray for Ukraine, Russia, and their leaders and peoples.

From the Anglican Cycle of Prayer: All Saints' Anglican Church Kooyong (Kuncoro Rusman, Lachlan Thompson); The Nippon Sei Ko Kai. The Diocese of Tasmania (Bp Richard Condie, Missioner Bp Chris Jones, Clergy & People); Archdeaconry of The Yarra (Tim Johnson); Upper Yarra Anglican Church Millgrove – pastoral visit (Bp Kate Prowd); St Jude's Parkville – Confirmation and pastoral visit (Genieve Blackwell).

For those who lead us in Government: His Majesty King Charles III; Governor General David Hurley AC; Prime Minister Anthony Albanese; Federal Member of Parliament for Division of Higgins, Dr. Michelle Ananda-Rajah; and Premier of Victoria, Jacinta Allan.

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

For those who are celebrating birthdays this week: Jane Anderson, Peter French

For the sick and all in need: Gwen; Bruce Fordham; Sam Shepherd; Margaret Jones; Nichole Garnaut; Joanna; Sam; Ivan; Anthea; David; John; Tim Morris; Joan Heywood; James; Bob Plunkett; Karen Taylor.

For those in aged care and those who are housebound: Rosie Creswell; Beverley Joyce; Val Hurst; Rosalind Scott; Anne Myers; Elizabeth Johnson; and, Sue Kincaid.

Give thanks for those whose Anniversary of Death is this week: Ian Woodroffe; Brian Blundell (2015); Michael Hamson (2019); Karen Spry (2015); Sarah Fried (2013); Graeme Fraser (2022).

For those who have died and their families who mourn them: Sheena Kelly, Joan Woods, Cheryl Larkworthy and Fr. Noel Whale.

Support St John's

Your support of St John's is greatly appreciated. Donations can be made directly to: St. John's Anglican Church General Account, Westpac, 509 Toorak Road, Toorak, Victoria, 3142, Australia. Account Name is St John's Anglican Church. BSB is 033 086. Account No. is 871931. For international transfers please include SWIFT code WPACAU2S.

SCRIPTURE COMMENTARY

This commentary presents one interpretation; others may be possible. Comments are best read with the readings. Text from New Revised Standard Version of the Bible (NRSV).

Exodus 17:1-7

The Israelites travel “by stages” towards the Promised Land. As God showed his power during their slavery, winning their freedom by inflicting ten plagues on the Egyptians, he now tests the Israelites’ faith in him, as provider and ruler, ten times. If they trust in him, he will save them. This reading is about one of the tests, but who tests whom? (vv. 2, 7). Earlier, at Marah, the people had water but it was bitter; here, at “Rephidim” (v. 1, an oasis in the Negev or Sinai) there is no water at all; the well has run dry. The Israelites are serious: the Hebrew translated “quarrelled” (v. 2) is a legal term. They bring a case against Moses, but to him, their charge is against God: they doubt that he can feed them, be their god, in this hostile desert environment. As in other tests, God simply grants the people’s request, without rebuking them. He orders Moses to take representatives of the people, “some of the elders” (v. 5) to the “rock at Horeb” (v. 6). The elders see his show of power. The parallel with Egypt continues: the “staff” (v. 5) is the same one Moses used to poison the Nile. (“Massah and Meribah”, v. 7, come from words for test and quarrel.) In giving manna, bread from heaven, earlier, and now water (from an earthly rock), God shows his mastery over creation.

Psalms 78:1-4,12-16

This psalm, used at major festivals, tells the story of the people of Israel from the Exodus to the reign of David – as a way of teaching that God has continued his saving acts in history in spite of the unfaithfulness of his people. The Hebrew word translated “parable” (v. 2) has a wide meaning; here it means wise instruction – based not only on knowledge but also on long experience, of God’s ways. It is important that coming generations know about God and his marvellous interventions in human affairs (his military “might”, v. 4, and “wonders”); may his deeds of the past not be forgotten (v. 7); may all live by his Law. “Zoan” (v. 12) is Ramesses, the city from which the Exodus began. V. 14 recalls God’s presence in the wilderness: a pillar of “cloud” by day and one of fire (“fiery light”) at night, and vv. 15-16 the event described in today’s Old Testament reading. May future generations not be like their “stubborn and rebellious” (v. 8) ancestors, who were “not faithful to God”

Philippians 2:1-13

There is of course “encouragement in Christ”, so Paul urges the Christians at Philippi: through it, and moved by God’s love for them, may they to “be of the same mind[set], having the same love, being in full accord ...” (v. 2). May they “regard others as better than ... [themselves]” (v. 3), freely adopting a lowly, unassertive stance before others, replacing self-interest with concern for others. Vv. 5-11 are an early Christian hymn to which Paul has added v. 8b. He exhorts his readers to be of

the same mindset as Jesus – one that is appropriate for them, given their existence “in Christ” (v. 5). Christ was “in the form of God” (v. 6): he was already like God; he had a God-like way of being, e.g. he was not subject to death. He shared in God’s very nature. Even so, he did not “regard” being like God “as something to be exploited”, i.e. to be used for his own purposes. Rather, he “emptied himself” (v. 7), made himself powerless and ineffective – as a slave is powerless, without rights. He took on the likeness of a human being, with all which that entails (except sin), including death. As a man, he lowered (“humbled”, v. 8) himself, and throughout his life in the world, was fully human and totally obedient to God, even to dying. (Paul now adds: even to the most debasing way of dying, crucifixion – reserved for slaves and the worst criminals.)

God actively responded to this total denial of self, his complete living and dying for others, by placing him above all other godly people (“highly exalted him”, v. 9), and bestowing on him the name, title and authority of “Lord” (v. 11) over the whole universe (“heaven”, v. 10, “earth”, “under the earth”). This authority, before Christ came to us, the Father reserved for himself. Paul recalls God’s words spoken through Isaiah: “From every corner of the earth [all are to] turn to me and be saved; for I am God ... to me every knee shall bow ... to me every tongue shall swear, saying ‘In the Lord alone are victory and might ... all Israel’s descendants will be victorious and will glory in the Lord’”; the Philippians shall worship him; confessing that “Jesus Christ is Lord” (v. 11) is proclaiming the victory and might of God. The ultimate goal is the “glory of God the Father”, the reclamation of God’s sovereignty, his power over, and presence in, the universe. So (v. 12) may they, using Christ’s example of obedience and lowliness (“fear and trembling”), continue to “work out” their “salvation” with God’s help in what they intend (“will”, v. 13) and what they do (“work”).

Matthew 21:23-32

In the final week of his earthly life, Jesus has just shown the importance of faith in understanding God’s ways. Now, as he teaches in the Temple, representatives of the Sanhedrin (“chief priests and the elders”) ask who has given him the power and “authority” to do all that he has done in his ministry. But he will only answer them if they first answer his question (v. 25), one which will show whether they have the requisite faith to understand his answer. His questioners are skilled in the Law, but it is of little help in deciding whether a prophet (in this case John the Baptist) is genuinely from God. If they say that John was from God, they should have repented as he urged; if they say he was not, they will lose face and status with the many who have come to Jesus (v. 26). The Sanhedrin judged such issues, so their answer (v. 27) shows their incompetence. Jesus tells them a parable about admission to the kingdom (vv. 28-30). People known for their evil ways (“tax collectors...”, v. 31) have turned to God (like the first son), while the authorities, (like the second son), have observed the rules (note “sir”, v. 30) but have not acted on them. But they can still come to faith; even if they do, people considered to be disreputable will enter the Kingdom “ahead of you” (v. 31).

ART COMMENTARY

Moses Striking the Rock by Pieter de Grebber is a masterpiece of Dutch Baroque art that has captivated viewers for centuries. This work of art represents the moment when Moses, the leader of the Hebrew people, hits the rock to make water flow in the desert.

The composition of the painting is impressive, with Moses at the centre of the image, surrounded by a crowd of people eagerly awaiting the water. The figure of Moses is imposing, with his muscular body and white beard, which gives him an air of authority and wisdom. The crowd, meanwhile, is depicted in great detail, with each person displaying a different expression of hope and despair.

The story behind the painting is also fascinating. Pieter De Grebber was a Dutch artist who lived in the 17th century and specialised in religious painting. This work of art was commissioned by the Church of Saint Bavo in Haarlem, the Netherlands, and became one of De Grebber's most famous works.

Also, a little-known aspect of this painting is that De Grebber is said to have used his own family as models for the crowd characters in the painting. This gave a personal and emotional touch to the artwork, which makes it even more special.

A Pastoral Letter from the Vicar concerning The Voice to Parliament

On Saturday, 14 October, 2023, Australians will have their say in a referendum about whether to change the Constitution to recognise the First Peoples of Australia by establishing a body called the Aboriginal and Torres Strait Islander Voice.

Voters will be asked to vote ‘yes’ or ‘no’ on a single question. The question on the ballot paper will be:

“A Proposed Law: to alter the Constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice.

Do you approve this proposed alteration?”

This is an historic occasion and the first referendum since 1999, when voters were asked whether or not Australia should become a Republic and whether or not a preamble should be inserted into the Constitution. Neither passed.

What are the views of the Anglican Church of Australia and of the Parish of St. John’s regarding the Voice to Parliament?

The Anglican Church of Australia first confirmed its support for constitutional recognition for first nations people and a voice to the Commonwealth parliament by passing the following resolution at the 17th Session of General Synod held in 2017 (R28/17):

The General Synod:

Supports the recommendation of the Referendum Council for a constitutionally-entrenched First Nations’ Voice to the Commonwealth Parliament;

- 1. Encourages the governments in Australia to seek to negotiate in good faith with First Nations’ Peoples towards treaties or other similar forms of agreement;*
- 2. Requests the General Secretary to convey this resolution to the Prime Minister, State Premiers, and Leaders of the Opposition;*
- 3. Requests the Public Affairs Commission in consultation with NATSIAC to prepare resources, including summaries and theological reflections for use by Anglican parishes, schools and organisations, on the Referendum*

Council Report on any subsequent referendum questions and on the progress of treaty or similar negotiations.

The National Bishops issued a statement of support in March, 2023 and The Standing Committee of the General Synod of the Anglican Church of Australia affirmed a 'Statement on the Voice to Parliament' at its meeting in April 2023. In recognition of National Reconciliation Week and the 6th Anniversary of the Uluru Statement from the Heart, the Primate issued a letter on 9 May, 2023, asking for prayer for the members of the National Aboriginal and Torres Strait Islander Anglican Council, and their witness to local communities and the wider church. Anglicare and the Anglican Board of Mission both support the Voice to Parliament. That said not all Anglican churches and Anglicans are in support of the Voice and some on both sides of the debate have been vociferous in their position.

The Parish of St. John's does not have an official position on this matter nor encourages its members to vote one way or the other. I do encourage you however to think and pray about this matter deeply, to seek relevant and helpful information, and to act accordingly.

Our parish is fortunate to have a diverse group of people as members, some who will support this change and others who will reject it. Regardless of how we vote, our community must continue to be a place of Christ's love, care and respect for all people and a visible witness to the world of our unity in faith.

I encourage you to vote according to your conscience, and, as in all things, after prayerful consideration.

Yours in Christ,

A handwritten signature in blue ink that reads "Peter A. French". The signature is fluid and cursive, with the first name "Peter" and last name "French" clearly legible.

The Revd. Dr. Peter French
Vicar

September, 2023



ST. JOHN'S
ANGLICAN
CHURCH
TOORAK
EST. 1859

This Week

SUNDAY, 1 October, 2023
The Eighteenth Sunday after Pentecost
8am Said Eucharist
10am Sung Eucharist

TUESDAY, 3 October, 2023
11am Funeral of Vivia Joan Woods

WEDNESDAY, 4 October, 2023
2pm Funeral of Sheena Kelly
7pm Eucharist, Angel Chapel



Next Sunday, 8 October The Nineteenth Sunday after Pentecost

8am Said Eucharist

First Reading: *Exodus 20:1-4, 7-9, 12-20*, Fiona Mcleay

Second Reading: *Philippians 3*, Anthony Rose

Gospel Reading: *Matthew 21:33-46*

Intercessor: Brenda Mouritz

Preacher: The Revd Dr Wendy Crouch

Celebrant: The Revd Lydia Thangadurai

10am Sung Eucharist

First Reading: *Exodus 20:1-4, 7-9, 12-20*, Adriaan den Dulk

Second Reading: *Philippians 3*, Keith Beecher

Gospel Reading: *Matthew 21:33-46*

Intercessor: James Griffith

Preacher: The Revd Dr Wendy Crouch

Celebrant: The Revd Lydia Thangadurai

Morning tea: Anne Bottomley & Barbara George

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