



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Third Sunday after Pentecost

9 June, 2024

8am

Welcome

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

Worship

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

Mission

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

Visitors

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

The Church

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

Cover Image

All the City Was Gathered Together at the Door (1886-1894),
James Tissot (1836-1902),
gouache over graphite on grey wove paper
Brooklyn Museum, New York, US.

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

INTRODUCTORY RITE

Please stand as the procession enters the church

PRELUDE Diapason movement (from a voluntary) *William Walond (1725-1770)*

THE INVOCATION

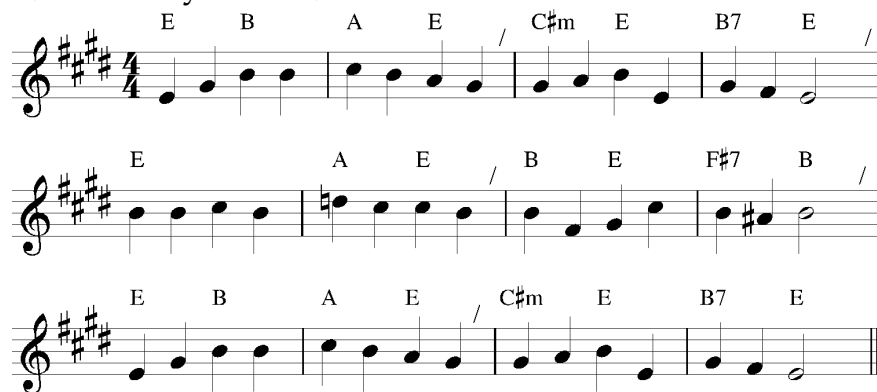
Blessed be God: Father, Son and Holy Spirit.

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

GREETING

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

HYMN 'Lead us, heavenly Father, lead us'



1. Lead us, heavenly Father, lead us
o'er the world's tempestuous sea;
guard us, guide us, keep us, feed us,
for we have no help but thee;
yet possessing every blessing
if our God our Father be.
2. Spirit of our God, descending,
fill our hearts with heavenly joy,
love with every passion blending,
pleasure that can never cloy:
thus provided, pardoned, guided,
nothing can our peace destroy.

James Edmeston 1791-1867 (TiS 580)

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.'

KYRIE ELEISON *said*

**Lord, have mercy, Lord have mercy.
Christ, have mercy, Christ, have mercy.
Lord, have mercy, Lord have mercy.**

CONFESSION

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

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 *said*

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

COLLECT FOR THE THIRD SUNDAY AFTER PENTECOST

Almighty God, give us such a vision of your purpose, and such an assurance of your love and power, that we may ever hold fast the hope which is in Jesus Christ our Lord; who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING 1 Samuel 8.4-11, 16-20, 11.14-15 *read by Jason Pennell*

Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, 'You are old and your sons do not follow in your ways; appoint for us, then, a king to govern us, like other nations.'

But the thing displeased Samuel when they said, 'Give us a king to govern us.' Samuel prayed to the Lord, and the Lord said to Samuel, 'Listen to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them. Just as they have done to me, from the day I brought them up out of Egypt to this day, forsaking me and serving other gods, so also they are doing to you. Now then, listen to their voice; only — you shall solemnly warn them, and show them the ways of the king who shall reign over them.' So Samuel reported all the words of the Lord to the people who were asking him for a king. He said, 'These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots; He will take your male and female slaves, and the best of your cattle and donkeys, and put them to his work. He will take one-tenth of your flocks, and you shall be his slaves. And in that day you will cry out because of your king, whom you have chosen for yourselves; but the Lord will not answer you in that day.' But the people refused to listen to the voice of Samuel; they said, 'No! but we are determined to have a king over us, so that we also may be like other nations, and that our king may govern us and go out before us and fight our battles.' Samuel said to the people, 'Come, let us go to Gilgal and there renew the kingship.' So all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal. There they sacrificed offerings of well-being before the Lord, and there Saul and all the Israelites rejoiced greatly.

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

THE PSALM Psalm 138 *said*

I will give you thanks, O Lord, with my whole heart:
even before the gods will I sing your praises.

I will bow down toward your holy temple
and give thanks to your name:
because of your faithfulness and your loving-kindness,
for you have made your name and your word
supreme over all things.

At a time when I called to you, you gave me answer:
and put new strength within my soul.

All the kings of the earth shall praise you, O Lord:

for they have heard the words of your mouth;
And they shall sing of the ways of the Lord:
that the glory of the Lord is great.
For though the Lord is exalted, he looks upon the lowly:
and he comprehends the proud from afar.
Though I walk in the midst of danger,
yet will you preserve my life:
you will stretch out your hand against the fury of my
enemies, and your right hand shall save me.
The Lord will complete his purpose for me:
your loving-kindness, O Lord, endures for ever;
do not forsake the work of your own hands.
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 2 Corinthians 4.13–5.1 *read by Ted Mouritz*

But just as we have the same spirit of faith that is in accordance with scripture - 'I believed, and so I spoke' - we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God. So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal. For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

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

Please stand for the reading of the Gospel

THE GOSPEL Mark 3.20–35

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

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

And the crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain him, for people were saying, 'He has gone out of his mind.' And the scribes who came down from Jerusalem said, 'He has Beelzebul, and by the ruler of the demons he casts out demons.' And he called them to him, and spoke to them in parables, 'How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered. 'Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin' - for they had said, 'He has an unclean spirit.' Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, 'Your mother and your brothers and sisters are outside, asking for you.' And he replied, 'Who are my mother and my brothers?' And looking at those who sat around him, he said, 'Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.'

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

THE SERMON The Vicar, The Revd Dr Peter French

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 Jason Pennell*

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

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 'Worship the Lord in the beauty of holiness'



1. Worship the Lord in the beauty of holiness,
bow down before him, his glory proclaim;
gold of obedience and incense of lowliness
bring, and adore him: the Lord is his name.
2. Low at his feet lay your burden of carefulness,
high on his heart he will bear it for you,
comfort your sorrows, and answer your prayerfulness,
guiding your steps in the way best for you.

3. Fear not to enter his courts in the
slenderness
of the poor wealth you would reckon
to own:
truth in its beauty and love in its
tenderness,
these are the offerings to bring to his
throne.
4. These, though we bring them in
trembling and fearfulness,
he will accept for the name that is
dear,
mornings of joy give for evenings of
tearfulness,
trust for our trembling, and hope for
our fear.
5. Worship the Lord in the beauty of
holiness,
bow down before him, his glory
proclaim;
gold of obedience and incense of
lowliness
bring, and adore him: the Lord is his
name.

John Samuel Bewley Monsell 1811–75 *alt.*

(TIS 454)

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 saying:

SANCTUS

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

BENEDICTUS

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

The Great Thanksgiving Prayer continues to the following

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

The Great Thanksgiving Prayer ends with the following

... songs of never ending praise *or* ... now and for ever.
**Blessing and honour and glory and power are yours for ever and ever.
Amen.**

THE LORD'S PRAYER

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

THE BREAKING OF THE BREAD

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

AGNUS DEI

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

INVITATION TO COMMUNION *kneeling or standing*

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

ADMINISTRATION OF HOLY COMMUNION

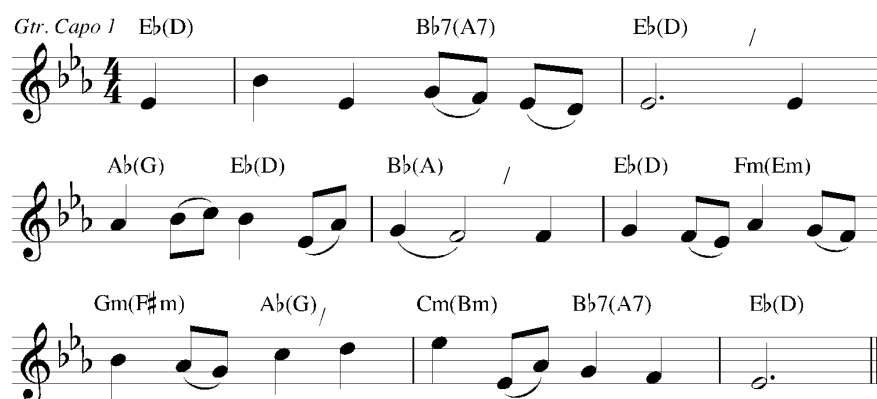
All baptised Christians are welcome to receive Holy Communion. Communion is available as consecrated bread, which is given to each person, and wine which may be drunk from the chalice. A separate chalice for intinction (dipped) is also provided. If you would prefer a blessing, please come forward and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

POST COMMUNION PRAYER *Please stand*

The prayer ends with the following

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

FINAL HYMN 'Stand up and bless the Lord'



1. Stand up and bless the Lord,
you people of his choice;
stand up and bless the Lord your
God
with heart, and soul, and voice.

2. Stand up and bless the Lord,
the Lord your God adore;
stand up and bless his glorious
name,
henceforth for evermore.

James Montgomery 1771-1854 *alt.* (TiS 449)

BLESSING

DISMISSAL

Go in peace, to love and serve the Lord. Thanks be to God.

POSTLUDE March from Scipio, HWV 20

G. F. Handel (1685-1759)

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)

CURRENT NOTICES

In Celebration of the King's Birthday we welcome to St. John's Members of The Council of British and Commonwealth Societies (CBCS)

Today at our 10am Service, attending are Mr. Timothy a'Beckett, Chairman of CBCS and Chairman of Australians For Constitutional Monarchy, Mr. Jason Donald, National President and Victorian Vice President, Royal Over-Seas League, Mr. Norman Kennedy, CBCS Treasurer, CBCS Secretary and Council Member of Victoria Day Council, Ms. Fran Henderson, Australia Day Council, Mr. Ed. Lewellin, Countess Mountbatten's Own Legion of Frontiersmen, Elizabeth Wheeler, English Speaking Union, Anastasia Malishev, Board Member, Royal Over-Seas League, John Short, Deputy President/ Treasurer, Royal Over-Seas League, and Lt. Peter Hammond, Armiger Principal, The Company of Armigers. A warm welcome to these members.

Monday 10 June, Parish Office CLOSED

Please note, the Parish Office will be closed for the King's Birthday Public Holiday.

Assistant Priest on Annual Leave

Please note The Revd Dr Wendy Crouch is on leave until 13 June.

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 www.melbourneanglican.org.au/maf-donation-page/ or scanning the QR code.



Under "Pick your preferred program" select *Melbourne Anglican Cultural Organisation Inc. (MACO)*, and then *St. John's Toorak - Cultural Program*. Do speak with our Director of Music, Zachary Hamilton-Russell, our Vicar, The Revd Dr Peter French or contact the Parish Office if you need further assistance.

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

Covid safety update

Victoria is currently experiencing an increase in COVID-19 activity in the community. If you feel unwell, don't forget to complete a Covid test, stay home to reduce the spread and wear a mask if you need to go out.



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 43 years of existence. TEM is the oldest such organisation in Melbourne.



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 June Prayer Diary is [here](#).

Contribute to Worship Services

All our ministries at St John's are supported by our wonderful volunteers. The rosters for June 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. Gluten free wafers are available on request. A blessing only is also available.

Zoom Link

Our 10am Sunday service is streamed here:

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

Prayers for Victims of War

Give comfort, O Lord, to all who are torn away from their homes and their loved ones, by war, by famine, or by cruelty; give the world your peace and turn the hearts of those who will to war; grant that we who dwell secure in this insecure world may be generous in caring for our displaced brothers and sisters, of all faiths and none. We ask this in the name of the Prince of Peace, Jesus Christ our Lord. Amen.

From the Anglican Cycle of Prayer: St John's Toorak (Peter French, Wendy Crouch, Lydia Thangaduri); The Diocese of Bathurst (Bp Mark Calder, Clergy & People); University of Divinity (James McLaren, Vice-Chancellor); The Province of the Anglican Church of the Congo (Bp Georges Titre Ande); Saint Bartholomew's Burnley – pastoral visit (Bp Kate Prowd); St Paul's Cathedral – pastoral visit (Bp Kate Prowd);

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, Interim Principal Robert Marshall; and Toorak Primary School, Principal Julie Manallack.

For the sick and all in need: Gwen, Rex, Bruce, Sam, Margaret, Nichole, Joanna, Ivan, Anthea, David, John, Tim, Joan, James, Karen, Trisha, Emma & Thomas.

For those in aged care and those who are housebound: Beverley; Bridgett; Angela; Marg; Val; Rosalind; Elizabeth; Russ & Sue.

For those who have died and their families who mourn them: Dorothy McLoughlin

Give thanks for those whose Anniversary of Death is this week:

Yvonne Pickworth (2014); Thomas Robert Polk (2021); Georg List (2020); Diane Marshall (2012); Janet Hase (2016); Richard Cotton (2015); Heather Lawford (2019); Geoffrey (Tolson) & Joan Richards.

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**.



SCRIPTURE COMMENTARY

1 Samuel 8:4-11,(12-15),16-20,(11:14-15)

Samuel has ruled Israel, under God, for many years. Now an old man, he has handed power on to his sons, but they are corrupt and pervert justice. Now the leaders of Israel meet with Samuel (8:6): to them, the time has come to be ruled by a king, as other nations are (8:5). This displeases Samuel (8:6). He seeks God's counsel, in prayer. God advises him to grant the people their wish (8:7); Samuel is to see it as their rejection of God, rather than of him as leader. This is not new: since leaving Egypt, they have worshipped "other gods" (8:8). Samuel is to warn them of the consequences of being ruled by an earthly king: their sons will be enlisted in the army (8:12); while some will farm the king's lands, others will make armaments; women will work for him (8:13); he will take the best of their produce (8:14, 8:15) and animals (8:16) for his courtiers; their slaves will become his; they will be taxed, and will become his slaves (8:17). You won't be happy, but God won't help you! (8:18) The people are determined to have a king (8:19). In Chapters 9 and 10, Samuel, as God's agent, anoints Saul as king, and the people choose Saul by lottery. In 11:14-15, the people confirm Saul as king.

Psalms 138

The psalmist expresses his gratitude for God's steadfast, enduring love and his care for his faithful followers, for whom he will fulfill his purpose (v. 8). Vv. 1-2 picture the psalmist in the courtyard of the Temple ("toward", v. 2) to offer thanks. For v. 2b, the Revised English Bible has: "for you have exalted your promises above the heavens". V. 3 tells of the psalmist's experience: when he called upon God, he not only answered but "made me bold and strong" (REB). Vv. 4-5 are a hymn of praise. The REB begins vv. 4 and 5 with "Let": may "all the kings" praise God when they hear his words; may they sing of God's ways, because (v. 6), exalted as he is, he cares for "the lowly" but takes note of the errors of the unjustly proud ("haughty"). Vv. 7-8 are an expression of faith, of trust and acknowledgement. In spite of his troubles, God preserves the psalmist, exercising divine power against his foes. (God's power is his "right hand", v. 7.)

2 Corinthians 4:13-5:1

Paul recalls Psalm 116:10 in the usual translation of his day: the psalmist had been suffering greatly and was near death; later he still had faith and so he "spoke" (4:13). Paul adapts this to his situation: he too is afflicted and he feels his death approaching; even so, he continues to proclaim the good news ("speak"). He has "the same spirit of faith", an active faith imbued by the Holy Spirit. Why? Because he has certain hope that the Father ("the one", 4:14) will raise him to be with him, as he did Jesus. (While "we" and "us" usually refer to Paul and sometimes his companions, here the words may refer to all Christians at Corinth, or all Christians everywhere.) "Everything" (4:15) Paul does is for the sake of those who come to Christ, so that the response to God's freely given love ("grace") may be thanksgiving by "more and more people".

This is happening, so Paul does not “lose heart” (4:16), despite those who oppose his efforts. Even though his “outer nature”, his appearance (probably due to his health) is deteriorating, his “inner nature” (his faith and certain hope) increases; he becomes more like Christ every day. He thinks of his sufferings and humiliation as merely “this slight momentary affliction” (4:17). It is preparing him for enormous fullness (“eternal weight”) of glory of being with Christ. Why? Because his vision is fixed on the unseen, “eternal” (4:18), not on the “seen”, “temporary”, transitory.

In 5:1 he explains 4:18 using two metaphors: “earthly tent” and “building from God”. The “earthly tent”, our fleshly bodies, are destroyed by death, but the “building from God” is a dwelling place that is permanent, secure, guaranteed, protected and eternal. His “we know” is an assertion of definite hope.

Mark 3:20-35

Early in his ministry, Jesus is in Galilee. He has driven out demons, evil spirits (cured people of diseases that were, or were thought to be, psychiatric). V. 19b tells us “he went home”. Crowds have swarmed around him, curious; now they do so again. So many seek help that “they could not even eat” (v. 20). Some mistake his enthusiasm for his mission as insanity, so much so that his blood “family” (v. 21, including his disciples) try to “restrain him”.

Word has reached “Jerusalem” (v. 22); scribes say that he is possessed by a demon, “Beelzebul”, a foreign god, and by Satan, the devil, the “ruler of evil spirits”. Jesus answers them in “parables” (v. 23, analogies). It is logically impossible for Satan to cast out Satan. Since Jesus’ exorcisms are defeats for Satan, they could hardly be performed through Satan. If Satan’s realm (“kingdom”, v. 24) is divided – some demonising people and others removing evil spirits – it would cease to be, as would a “house” (v. 25, a building or those who live in it). V. 26 puts this plainly. Then v. 27: to rob the house of a strong, powerful, man would require a stronger, more powerful man. In 1:7, John the Baptizer has called Jesus “more powerful”, so Jesus speaks of himself: he is beginning to eliminate Satan.

“Truly” (v. 28) shows that Jesus speaks with authority. In his baptism, the Holy Spirit came to Jesus, so it is in his words and actions. One blasphemes if one claims that Jesus’ authority is from Satan rather than from the Spirit. All sins, however heinous, will be forgiven, except believing that the spirit in Jesus is “an unclean spirit” (v. 30), from Satan: this sin will stand forever (“eternal”, v. 29).

Mark employs a sandwich construction: vv. 19-21 are one slice of bread, vv. 22-30 the meat, and vv. 31-35 the other slice. We return to Jesus’ house. He is inside; his blood family and the crowd are outside the open door. Jesus considers all who do the will of God (v. 35), including recognising that he heals through the Holy Spirit, to be his family.

ART COMMENTARY

Born in France, James Tissot (1836–1902) enjoyed great success as a society painter in Paris and London in the 1870s and 1880s. While visiting the Church of St. Sulpice, he experienced a religious vision, after which he abandoned his former subjects and embarked on an ambitious project to illustrate the New Testament. In preparation for the work, he made expeditions to the Middle East to record the landscape, architecture, costumes, and customs of the Holy Land and its people, which he recorded in photographs, notes, and sketches. Unlike earlier artists, who had often depicted biblical figures anachronistically, Tissot painted his many figures in costumes he believed to be historically authentic, carrying out his series with considerable archaeological exactitude.

Following reports of Jesus' early miraculous deeds, including healing the sick and exorcising demons, others of the afflicted soon seek his help. Borne on makeshift litters or kneeling in the streets outside the home of Peter, the supplicants eagerly reach out to be touched by Jesus.

The winding, narrow alleys of an ancient city intensify the impression of jostling crowds of followers. Tissot's commentary takes particular note of the use of arches in the construction of labyrinthine ancient cities – a building technique that strengthened the structure but cast the streets in shadow.



MUSIC COMMENTARY

Prelude: Diapason movement (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: March from Scipio, HWV 20 *George Frideric Handel (1685-1759)*

Scipio is an opera series in three acts with music composed by Handel for the Royal Academy of Music in 1726. It is based on the life of the Roman general Scipio Africanus, who is regarded as one of the greatest military commanders and strategists of all time (having been one of the main architects of Rome's victory against Carthage in the Second Punic War and defeating Hannibal at the Battle of Zama).

This Week

SUNDAY, 9 June 2024

Third Sunday after Pentecost

8am Eucharist

10am Sung Eucharist

12noon Baptism of Henry and Robert Reed

MONDAY, 10 June 2024

King's Birthday Public Holiday

Parish Office CLOSED

TUESDAY, 11 June 2024

7pm Parish Council Meeting, Vestry

WEDNESDAY, 12 June 2024

7pm Eucharist, Angel Chapel

THURSDAY, 13 June 2024

9am Geelong Grammar School Service

2pm Interment of the Ashes of Pamela Gronow

FRIDAY, 15 June 2024

11am Funeral Service for Richard Townsend

SATURDAY, 16 June 2024

9.30am-1pm 'Good Governance and
Management in your Parish' Seminar,
Ormond Anglican Church



Next Sunday, 9 June

Third Sunday after Pentecost

8am Eucharist

First Reading: *1 Samuel 15:34 - 16:13*, Angus McLeay

Second Reading: *2 Corinthians 5:6-10, (11-13), 14-17*, Fiona McLeay

Gospel Reading: *Mark 4:26-34*

Intercessor: Molly Bull

Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *1 Samuel 15:34 - 16:13*, Kim Collins

Second Reading: *2 Corinthians 5:6-10, (11-13), 14-17*, Lincoln Li

Gospel Reading: *Mark 4:26-34*

Intercessor: John Horan

Preacher: The Revd Dr Peter French



Morning Tea:
Volunteers Required!



ST. JOHN'S
ANGLICAN
CHURCH
TOORAK
EST. 1859

Parish Office

Open 9am - 5pm | Monday - Friday

9826 1765 or 9826 1434

enquiries@saintjohnstoorak.org

Wardens

Mr Keith Beecher OAM,

Mr Adriaan den Dulk

Parish Council

Mr Andrew Ankers,

Ms Leanne Blanckenberg, Mr Rob Condon,

Mr Craig Cooper, Ms Hsinhui Huang,

Ms Carolyn Mackenzie, Ms Fiona McLeay,

Mr Jason Pennell

Vicar

The Revd Dr Peter French

vicar@saintjohnstoorak.org

Assistant Priest

The Revd Dr Wendy Crouch

assistantpriest@saintjohnstoorak.org

Assistant Curate

The Revd Lydia Thangadurai

curate@saintjohnstoorak.org

Director of Music & Organist

Mr Zachary Hamilton-Russell

Parish Administrator

& Child Safe Compliance

Ms Alicia Groves

enquiries@saintjohnstoorak.org

Child Safe Officer

Mr Clive Wright

Archivist

Professor Geoff Quail OAM

geoffrey.quail@monash.edu