



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Seventh Sunday after Pentecost

7 July, 2024

10am

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

Jesus mit seinen Jüngern (Jesus with Disciples) (c1840),
Ferdinand Olivier (1785–1841)
oil on millboard
Museum Georg Schäfer, Schweinfurt, Germany.

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 Trio No. 10 from 10 Organ Trios, Op. 49 J.G. Rheinberger

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 'Glorious things of you are spoken'



1. Glorious things of you are spoken,
Zion, city of our God:
he whose word cannot be broken
formed you for his own abode.
On the Rock of Ages founded,
what can shake your sure repose?
With salvation's walls surrounded,
you may smile at all your foes.
2. See, the streams of living waters,
springing from eternal love,
well supply your sons and
daughters
and all fear of want remove:
who can faint while such a river
ever flows their thirst to assuage —
grace, which like the Lord the
giver
never fails from age to age.
3. Blest inhabitants of Zion,
washed in their Redeemer's blood:
Jesus, whom their souls rely on,
makes them kings and priests to
God.
For his love his people raises
over self to reign as kings,
and as priests, his solemn praises
each for a thank-offering brings.
4. Saviour, since of Zion's city
I, through grace, a member am,
let the world deride or pity,
I will glory in your name:
fading are the worldlings'
pleasures,
all their boasted pomp and show;
solid joys and lasting treasures
none but Zion's children know.

John Newton 1725-1807 *alt.* (TiS 446)

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 *sung*

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.

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

ABSOLUTION

GLORIA IN EXCELSIS *sung*

Gloria



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

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

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

Fa - ther, Lord God, Lamb of God, you take a - way the sin of the world: have mer - cy on

us; you are seat - ed at the 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 SEVENTH SUNDAY AFTER PENTECOST

O Lord our God, you are always more ready to bestow your good gifts upon us than we are to seek them; and more willing to give than we desire or deserve: in our every need, grant us the first and best of all your gifts, the Spirit who makes us your children. We ask this through our Lord Jesus Christ, your Son, 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 2 Samuel 5.1-5, 5.9-10 *read by Jenny Smith*

Then all the tribes of Israel came to David at Hebron, and said, 'Look, we are your bone and flesh. For some time, while Saul was king over us, it was you who led out Israel and brought it in. The Lord said to you: It is you who shall be shepherd of my people Israel, you who shall be ruler over Israel.'

So all the elders of Israel came to the king at Hebron; and King David made a covenant with them at Hebron before the Lord , and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned for forty years. At Hebron he reigned over Judah for seven years and six months; and at Jerusalem he reigned over all Israel and Judah for thirty-three years. David occupied the stronghold, and named it the city of David. David built the city all around from the Millo inwards. And David became greater and greater, for the Lord , the God of hosts, was with him.

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

THE PSALM Psalm 48 *sung by the choir*

Great is the Lord and greatly to be praised:
in the city of our God.

High and beautiful is his holy hill:
it is the joy of all the earth.

On Mount Zion, where godhead truly dwells,
stands the city of the Great King:

God is well known in her palaces as a sure defence.

For the kings of the earth assembled:
they gathered together and came on;

They saw, they were struck dumb:
they were astonished and fled in terror.

Trembling took hold on them, and anguish:
as on a woman in her travail;

Like the breath of the east wind:
that shatters the ships of Tarshish.

As we have heard, so have we seen
in the city of the Lord of hosts:
in the city of our God,
which God has established for ever.

We have called to mind your loving-kindness, O God:
in the midst of your temple.

As your name is great, O God, so also is your praise:
even to the ends of the earth.

Your right hand is full of victory
—let Zion's hill rejoice:

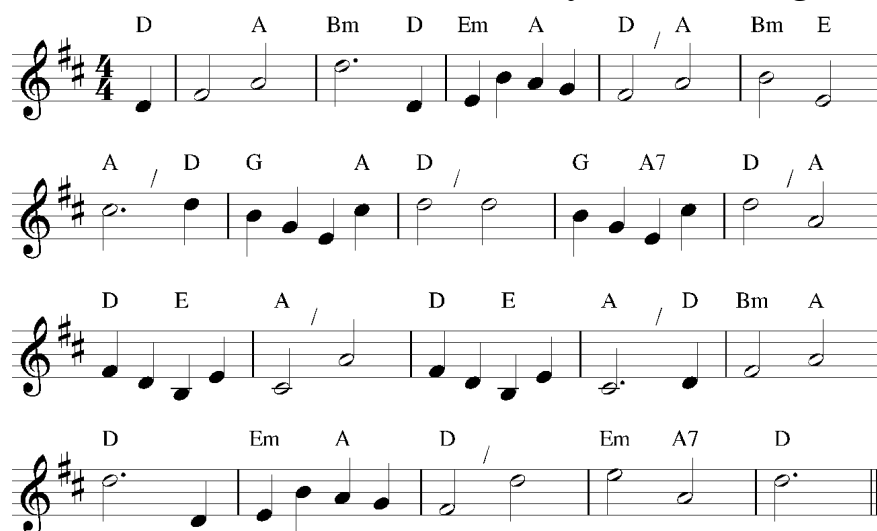
let the daughters of Judah be glad,
because of your judgements.
Walk about Zion, go round about her,
and count all her towers:
consider well her ramparts, pass through her palaces;
That you may tell those who come after that such is God:
our God for ever and ever, and he will guide us eternally.
Glory 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 12.2-10 *read by Adriaan den Dulk*

I know a person in Christ who fourteen years ago was caught up to the third heaven – whether in the body or out of the body I do not know; God knows. And I know that such a person – whether in the body or out of the body I do not know; God knows – was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, even considering the exceptional character of the revelations. Therefore, to keep me from being too elated, a thorn was given to me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me, ‘My grace is sufficient for you, for power is made perfect in weakness.’ So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

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

THE GRADUAL HYMN 'Let all the world in every corner sing'



1. Let all the world in every corner
sing:
My God and King!
The heav'ns are not too high,
his praise may thither fly;
the earth is not too low,
his praises there may grow.
Let all the world in every corner
sing:
My God and King!

2. Let all the world in every corner
sing:
My God and King!
The church with psalms must
shout,
no door can keep them out;
but, above all, the heart
must bear the longest part.
Let all the world in every corner
sing:
My God and King!

George Herbert 1593–1633 (TiS 105)

Please remain standing for the reading of the Gospel

THE GOSPEL Mark 6.1-13

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.

He left that place and came to his home town, and his disciples followed him. On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, 'Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?' And they took offence at him.

Then Jesus said to them, 'Prophets are not without honour, except in their home town, and among their own kin, and in their own house.' And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. And he was amazed at their unbelief. Then he went about among the villages teaching. He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics. He said to them, 'Wherever you enter a house, stay there until you leave the place. If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.' So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them.

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

THE SERMON The Assistant Priest, The Revd Dr Wendy Crouch

THE NICENE CREED *said together, standing*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary, and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE *led by Jenny Smith*

The Prayers end with the following

Almighty God, you have promised to hear our prayers.

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

PARISH NOTICES

THE GREETING OF PEACE *standing*

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

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

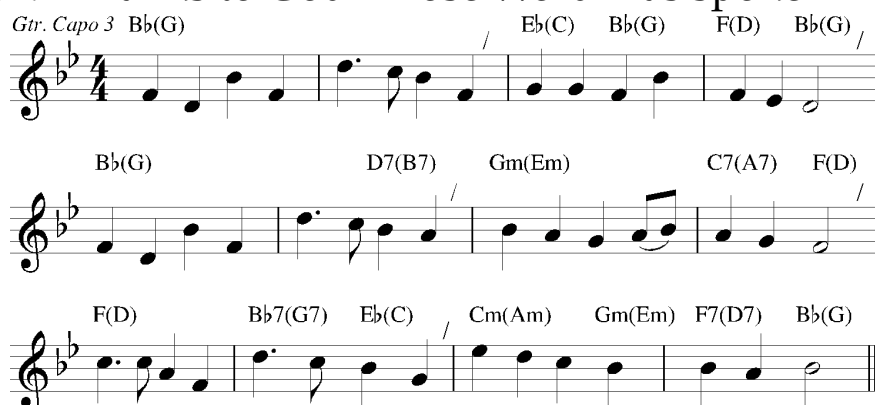
All share with each other a 'COVIDsafe' sign of peace

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 'Thanks to God whose Word was spoken'



1. Thanks to God whose Word was
spoken
in the deed that made the earth.
His the voice that called a nation,
his the fires that tried its worth.
*God has spoken, God has spoken:
praise him for his open Word.*

2. Thanks to God whose Word
incarnate
human flesh has glorified,
who by life and death and rising
grace abundant has supplied.
*God has spoken, God has spoken:
praise him for his open Word.*

3. Thanks to God whose Word was
written
in the Bible's sacred page,
record of the revelation
showing God to every age.
*God has spoken, God has spoken:
praise him for his open Word.*

4. Thanks to God whose Word is
published
in the tongues of every race.
See its glory undiminished
by the change of time and place.
*God has spoken, God has spoken:
praise him for his open Word.*

5. Thanks to God whose Word is
 answered
 by the Spirit's voice within.
 Here we drink of joy unmeasured,
 life redeemed from death and sin.
*God has spoken, God has spoken:
 praise him for his open Word.*

R. T. Brooks, 1918-85 *alt.*

(TIS 431)

PRAYER FOR RECEIVING THE OFFERTORY

Blessed are you, Lord, God of all creation. Through your goodness we have these gifts to share. Accept and use our offerings for your glory and for the service of your kingdom. **Blessed be God for ever.**

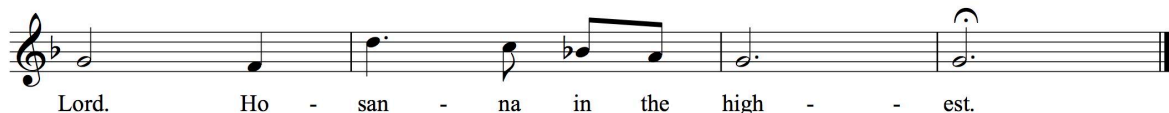
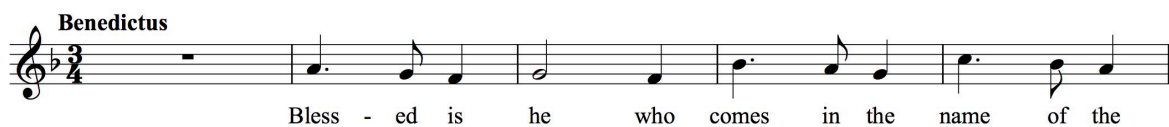
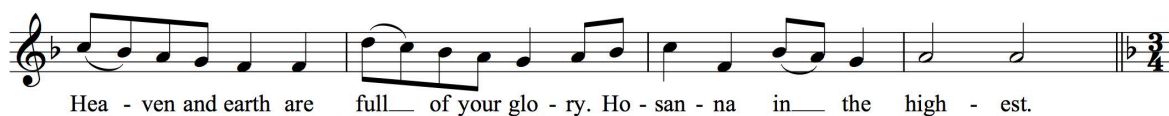
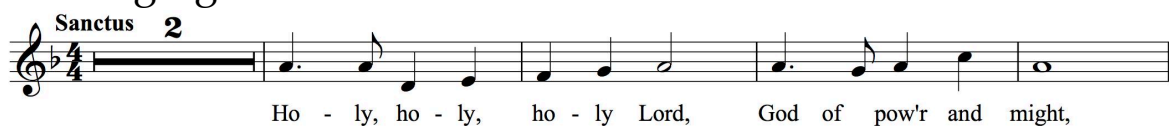
THE GREAT THANKSGIVING

All remain standing

The Lord be with you. **And also with you.**
 Lift up your hearts. **We lift them to the Lord.**
 Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

The Great Thanksgiving Prayer continues to the following

Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and singing:



From Parish Eucharist - Michael Dudman (1938-1994)

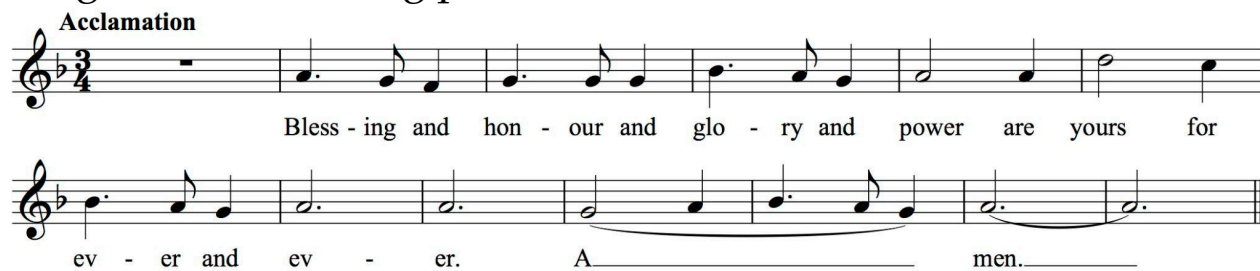
The Great Thanksgiving Prayer continues to the following

...Let us proclaim the mystery of faith



The Great Thanksgiving Prayer ends with the following

... songs of never ending praise *or* ... now and for ever.



From Parish Eucharist - Michael Dudman (1938-1994)

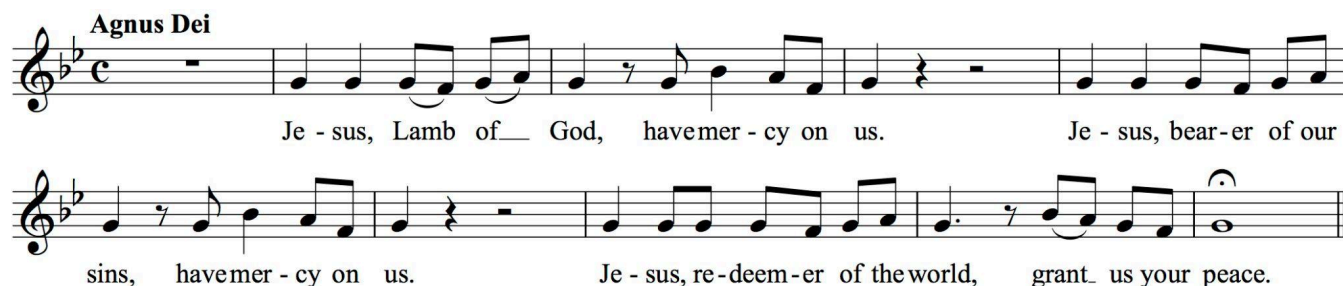
THE LORD'S PRAYER

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.

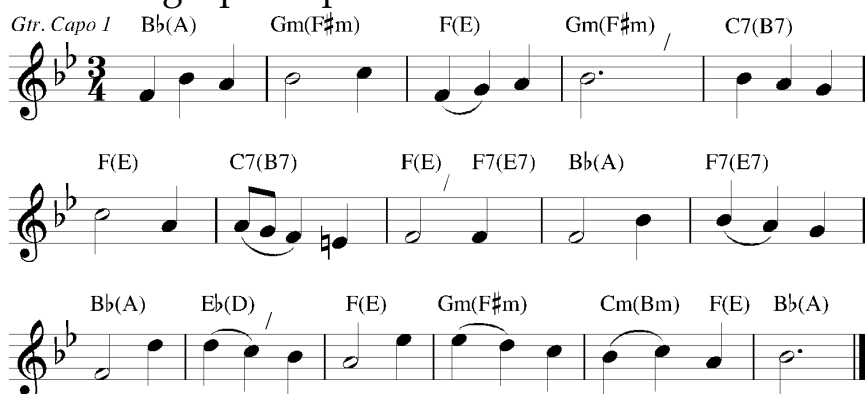
COMMUNION Communion (No. 1), Op. 15 *Alexandre Guilmant (1837-1911)*

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 'We have a gospel to proclaim'



1. We have a gospel to proclaim,
good news for all throughout the
earth;
the gospel of a Saviour's name:
we sing his glory, tell his worth.
2. Tell of his birth at Bethlehem
not in a royal house or hall
but in a stable dark and dim,
the Word made flesh, a light for all.
3. Tell of his death at Calvary,
hated by those he came to save,
in lonely suffering on the cross,
for all he loved his life he gave.
4. Tell of that glorious Easter morn;
empty the tomb, for he was free:
he broke the power of death and
hell
that we might share his victory.
5. Tell of his reign at God's right
hand,
by all creation glorified.
He sends his Spirit on his church
to live for him, the Lamb who
died.
6. Now we rejoice to name him King:
Jesus is Lord of all the earth.
This gospel-message we proclaim:
we sing his glory, tell his worth.

Edward Joseph Burns 1938– *alt.* (TiS 245)

BLESSING

DISMISSAL

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

POSTLUDE **Eternal source of light divine** *G.F. Handel (1685-1759)*
from Ode for the Birthday of Queen Anne (HWV 74)

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

July & August Rosters

Rosters for July & August are now available! Copies available in the Narthex or click [here](#) to download.

Sunday 14 July, Presentation about Trinity College Theological School.

Next Sunday 14 July we are joined by The Revd Canon Dr Robert (Bob) Derrenbacker who will preach at our usual 8am and 10am services. Directly following the 10am service we will enjoy morning tea in the hall with a presentation about Trinity College Theological School.

Understanding the Experience of Grief and Loss

Saturday 10 August, 10.30am-12.30pm

The Revd Dr Wendy Crouch will present on the many meanings of loss including bereavement. At the conclusion of the seminar there will be a short service of reflection focussing on lament, light, and healing. Please invite those whom you think might be interested. More details to come.

A St John's Soiree: St Hildegard of Bingen

Friday 30 August, 7.30pm-9.00pm

Come for drinks and nibbles and a presentation on St Hildegard by Revd Dr Wendy Crouch. Describing herself as a "feather on the breath of God", Hildegard was a highly complex and gifted person with a prophetic voice, whose many works in theology, music, visual art, poetry and drama are still inspiring people today. We will listen to her life story and also reflect on some of her poetry and beautiful music. There is much we can learn from her today. More details to come.

Covid Safety

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.



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 July 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=VFNaRGFaSzAzSmcrSEZuK1kVzFDQT09

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 Andrew's Brighton (Ian Morrison, Xeverie De-Leon); The Diocese of Bunbury (Bp Ian Coutts, Clergy & People); Cross-Cultural Ministry; The Church of Ireland (Bp John McDowell); All Saints' Mitcham – Pastoral service (Bp Kate Prowd); St Mark's Leopold – pastoral service (Bp Brad Billings); St Matthew's Cheltenham – pastoral service (Bp Paul Barker);

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: June White

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

Maggie Lockwood (2014); Marcia Larsson (2022); Shirley Wadman (2014); Betty Dackas (2021); Stephen Jones (2019); Carolyn Vann (2015).

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.



2 Samuel 5:1-5,9-10

David has settled at Hebron (see 2:3). He is publicly anointed to rule over Judah by the council of tribal heads. Meanwhile, in the north, Abner, once Saul's military commander, makes Ishbaal, Saul's son, puppet king over the northern tribes (see 2:8). Both tribal coalitions plan to annex Gibeon, northwest of Jerusalem. They try to settle the dispute by a tournament, but when this attempt fails, they go to war: David's troops win. Abner, recognizing a lost cause, switches to David's side (see 3:1-10). Abner is killed (see 3:22-29); Ishbaal's courage fails and he is murdered by two of his own, who are then killed on David's orders, for killing "a righteous man" (4:11). David has Abner and Ishbaal buried at Hebron, thus showing them respect.

Now, there being no acceptable successor to Saul, the "tribes of Israel" (v. 1), the north, seek David's consent to becoming their king too. He has a right to be king for he is an Israelite and was army commander under Saul (v. 2). The council of the north ("elders of Israel", v. 3) anoint him king over them too; the states are thus joined in one person. David now conquers a city belonging to neither, and makes it a neutral capital. (The "Jebusites", v. 6, are local Canaanites.) The defenders scoff at David's attempt at conquest: even the "blind and the lame" will be his match, but David's army prevails: Canaanite power is removed; Jerusalem becomes "the city of David" (v. 9). Per this story, the troops appear to enter via the "water shaft" (v. 8), the tunnel through the walls to the water spring. David's hatred for the "lame ...", is cited as the cause of their exclusion from the Temple: clearly a later addition in line with Leviticus 21:17-23. The "Millo" (v. 9) is probably the earthwork to the north of the city. David has increased in power with the help of God, the deity common to north and south.

Psalms 48

The psalm celebrates the beauty and security of Jerusalem, partly built on Mount Zion. God is to be praised as her god. She is the "joy" (v. 2) of all people. God is the "great King"; he defends her (v. 3a); he is her "sure defence". When kings unite in attacking her (v. 4), the very sight of her stops them in their tracks (v. 5); their armies are scattered like sea-going ships when hit by a storm ("east wind", v. 7) and retreat and shake ("trembling", v. 6) with pain, like "a woman in labour". V. 8 is Israel's reaction. Yet Jerusalem is a joy to pilgrims who consider God's gift of love when worshipping in the Temple (v. 9). God shows himself to all; his power ("right hand", v. 10) is just, both to enemies and pilgrims; may we rejoice in his decisions. Let us process around the city and her defences, both physical and divine (v. 12); may future generations (v. 13) hear this: God is the source of her strength and "our guide" (v. 14) forever.

2 Corinthians 12:2-10

Paul continues to rebut his critics. In 11:21b-33, he has answered them on loyalty to his Jewish heritage, and his achievements and suffering for Christ. They appear to claim superiority to him in another area: visions and revelations. He has said: "If I must boast, I will boast of the things that show my weakness" (11:30) and "It is necessary to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord" (12:1).

Now in v. 2, in humility, he speaks as though someone else had a vision: "a person in Christ", (but see v. 7, "me"). It really did happen: "fourteen years ago" I had a mystical experience which is undescrivable ("in the body ...", v. 3). (God lives in "the third heaven", v. 2, or "Paradise", v. 4.) What I heard was like what members of Greek cults must not reveal ("things ..."). I really do have grounds for boasting, but I will not explain, lest anyone have too exalted an idea of me (v. 6). A "thorn ... in the flesh" (v. 7) keeps me from "being too elated": a chronic condition, a physical or mental disability, a recurring illness – or opposition of one or more people. ("Satan" was thought responsible for disease as well as sin.) At one time, I repeatedly "appealed to the Lord" (v. 8) but he said: the affliction will not be removed, for the power of God is more apparent when it works through a sufferer (v. 9). "So, I will boast ... of my weaknesses" so that the Holy Spirit, "the power of Christ", may be in me and work through me. So I accept my condition as it is, "for the sake of Christ" (v. 10), for when I feel weak, I am most effectively showing God's power. I have been forced to use the tactics of my critics, i.e. boasting (v. 11). He has shown himself to be a "true apostle" (v. 12).

Mark 6:1-13

Mark has told us of Jesus' success with the crowds. They have listened to the word expressed in parables; they have seen him heal the sick. He has commissioned and instructed the twelve, showing them that he has power over nature, sickness and even death. Now Jesus leaves the "place" where he has healed the woman and Jairus' daughter, and comes to his "hometown" in Galilee, with those who trust in him. His reception in the synagogue is different from that in 1:21-28; they now ask: Who is this guy? How can a mere carpenter be so wise? It doesn't add up: how can he possibly do supernatural deeds? "They took offence at him" (v. 3): the rejection begins. (The word translated offence also means stumbling block.) Jesus rebuts: Israel has often rejected prophets who came to save her. Because the people of his "hometown" lack faith, he does few miracles there (v. 5). Perhaps as a result of rejection at home, Jesus concentrates on rural areas. He sends out "the twelve" (v. 7) to minister, to extend his proclaiming of God's Kingdom in word and action; they too will heal, mostly by exorcism ("unclean spirits"). His orders to them (vv. 8-9) are set in first-century Palestine; because of the urgency of the mission and the need to trust in God, they are to subordinate material and physical concerns to the task of preaching, as he does. They are not to waste time seeking better accommodation (v. 10); nor on those who refuse to listen: just move on (v. 11). They are to do what Jesus has begun (v. 12).

MUSIC COMMENTARY

Prelude: Trio No. 10 from 10 Organ Trios, Op. 49

J.G. Rheinberger

Josef Rheinberger was a German composer and organist born on March 17, 1839, in Vaduz, Liechtenstein. He gained recognition for his prolific output of choral, organ, and chamber music compositions during the Romantic era. Rheinberger held prominent positions as a teacher at the Munich Conservatory and was a notable figure in the musical scene of his time.

Communion: Communion (No. 1), Op. 15

Alexandre Guilmant (1837-1911)

Guilmant was the organist of La Trinité from 1871 to 1901, and was a noted pedagogue, performer, and improviser who helped found the Schola Cantorum de Paris. He was well known as an improviser, both in the concert and church setting, and a lot of his inspiration came from Gregorian chants.

Postlude: Eternal source of light divine

G.F. Handel (1685-1759)

from Ode for the Birthday of Queen Anne (HWV 74)

Ode for the Birthday of Queen Anne was a secular cantata composed in 1713 to a libretto by Ambrose Philips. It celebrates Queen Anne's birthday and the accomplishment of the Treaty of Utrecht to end the War of the Spanish Succession. Queen Anne was said by the Duke of Manchester to be "too careless or too busy to listen to her own band, and had no thought of hearing and paying new players, however great their genius or vast their skill." Nevertheless, and whether or not she ever heard this ode for her birthday, she granted Handel a "pension" (subsidy for living expenses) of two hundred pounds a year, for life.

ART COMMENTARY

Johann Heinrich Ferdinand Olivier (1785-1841) was a German painter associated with the *Nazarene* movement. His father, a teacher and philanthropist, would have preferred to keep his son as an associate, and did not permit him to devote himself to art until 1804. During that year he went to Dresden with his elder brother Heinrich, where they became pupils of the landscape artist Jakob-Wilhelm Mechau. In Dresden they came into contact with members of the German Romantic movement, including Caspar David Friedrich. In 1811 Olivier settled in Vienna. There he developed a friendship with Joseph Anton Koch, and joined the group of painters known as the Nazarenes. The label Nazarene was adopted by a group of early 19th-century German Romantic painters who aimed to revive spirituality in art. The name Nazarene came from a term of derision used against them for their affectation of a biblical manner of clothing and hair style. The Nazarenes believed that all art should serve a moral or religious purpose, and they admired painters of the late Middle Ages and early Renaissance. This sentiment is reflected in the artwork on today's pewsheet, *Jesus mit seinen Jüngern* (*Jesus with Disciples*).

This Week

SUNDAY, 7 July 2024

Seventh Sunday after Pentecost

8am Eucharist

10am Sung Eucharist

MONDAY, 8 July 2024

OFFICE CLOSED

TUESDAY, 9 July 2024

7pm Parish Council

WEDNESDAY, 10 July 2024

7pm Eucharist, Angel Chapel

THURSDAY, 11 July 2024

2.30pm Funeral for June White



Next Sunday, 14 July

Eighth Sunday after Pentecost

8am Eucharist

First Reading: 2 *Samuel* 6:1-5, 12b-19, Ted Mouritz

Second Reading: *Ephesians* 1:1-14, Nick Cree

Gospel Reading: *Mark* 6:14-29

Intercessor: Brenda Mouritz

Preacher: The Revd Canon Dr Robert (Bob) Derrenbacker

10am Eucharist

First Reading: 2 *Samuel* 6:1-5, 12b-19, Glenda Strike

Second Reading: *Ephesians* 1:1-14, Lincoln Li

Gospel Reading: *Mark* 6:14-29

Intercessor: Keith Beecher

Preacher: The Revd Canon Dr Robert (Bob) Derrenbacker

Morning Tea: Anthony Mannering & Catherine Soans



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ANGLICAN

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