



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



# Tenth Sunday after Pentecost

28 July, 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 during *ordinary time* (the time outside the seasons of Christmas and Easter).  
Green symbolises life, hope and anticipation.

## Cover Image

*Loaves and Fishes (2003)*

John August Swanson (1938 - Present)

John August Swanston Studio

Los Angeles, CA, United States

## 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 *Liebster Jesu, wir sind hier*, BWV 731

*J.S. Bach (1685-1750)*

*Dearest Jesus, we are here*

### THE INVOCATION

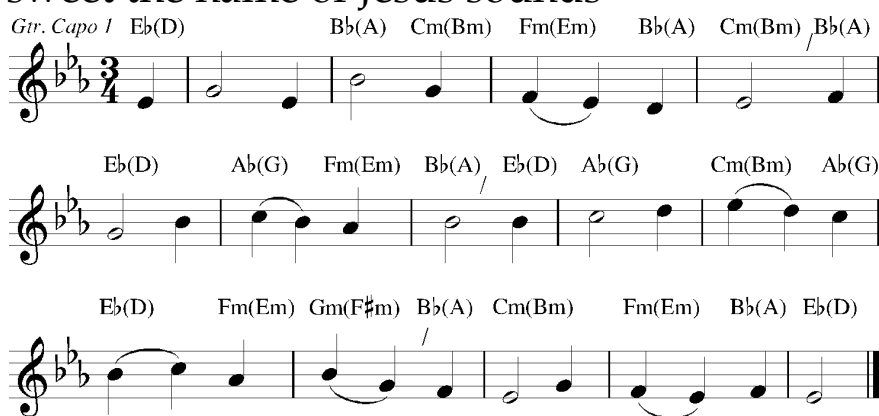
Blessed be God: Father, Son and Holy Spirit.

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

### GREETING

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

HYMN 'How sweet the name of Jesus sounds'



1. How sweet the name of Jesus  
sounds  
in a believer's ear!  
It soothes our sorrows, heals our  
wounds,  
and drives away our fear.

2. Weak is the effort of my heart,  
and cold my warmest thought;  
but when I see you as you are  
I'll praise you as I ought.

John Newton 1725-1807 *alt.* (TiS 223)

### 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 sin 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 TENTH SUNDAY AFTER PENTECOST

Gracious God, you have placed within the hearts of all your children a longing for your word and a hunger for your truth: grant that, believing in the one whom you have sent, we may know him to be the true bread of heaven and the food of eternal life, Jesus Christ our Lord, to whom with you and the Holy Spirit be glory and honour for ever and ever. **Amen.**

*Please be seated*

## **THE LITURGY OF THE WORD**

THE FIRST READING 2 Samuel 11.1-15 *read by Anthony Rose*

In the spring of the year, the time when kings go out to battle, David sent Joab with his officers and all Israel with him; they ravaged



the Ammonites, and besieged Rabbah. But David remained at Jerusalem. It happened, late one afternoon, when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. David sent someone to inquire about the woman. It was reported, 'This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite.' So David sent messengers to fetch her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house. The woman conceived; and she sent and told David, 'I am pregnant.' So David sent word to Joab, 'Send me Uriah the Hittite.' And Joab sent Uriah to David. When Uriah came to him, David asked how Joab and the people fared, and how the war was going. Then David said to Uriah, 'Go down to your house, and wash your feet.' Uriah went out of the king's house, and there followed him a present from the king. But Uriah slept at the entrance of the king's house with all the servants of his lord, and did not go down to his house. When they told David, 'Uriah did not go down to his house', David said to Uriah, 'You have just come from a journey. Why did you not go down to your house?' Uriah said to David, 'The ark and Israel and Judah remain in booths; and my lord Joab and the servants of my lord are camping in the open field; shall I then go to my house, to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do such a thing.' Then David said to Uriah, 'Remain here today also, and tomorrow I will send you back.' So Uriah remained in Jerusalem that day. On the next day, David invited him to eat and drink in his presence and made him drunk; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house. In the morning David wrote a letter to Joab, and sent it by the hand of Uriah. In the letter he wrote, 'Set Uriah in the forefront of the hardest fighting, and then draw back from him, so that he may be struck down and die.'

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

THE PSALM Psalm 14 *said*

Fools have said in their hearts 'There is no God':

they have all become vile and abominable in their doings,  
there is not one that does good.

The Lord looked down from heaven

upon the children of Adam:  
to see if there were any who would act wisely  
and seek after God.  
But they have all turned out of the way,  
they have all alike become corrupt:  
there is none that does good, no not one.  
Are all the evildoers devoid of understanding:  
who eat up my people as they eat bread,  
and do not pray to the Lord?  
They shall be struck with terror:  
for God is with the company of the righteous.  
Though they frustrate the poor in their hopes:  
surely the Lord is their refuge.  
O that deliverance for Israel might come forth  
from Zion:  
when the Lord turns again the fortunes of his people,  
then shall Jacob rejoice and Israel be glad.  
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 Ephesians 3.14-21 *read by Anthony Gissing*

For this reason I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

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

*Please stand for the reading of the Gospel*

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.**

After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming towards him, Jesus said to Philip, 'Where are we to buy bread for these people to eat?' He said this to test him, for he himself knew what he was going to do. Philip answered him, 'Six months' wages would not buy enough bread for each of them to get a little.' One of his disciples, Andrew, Simon Peter's brother, said to him, 'There is a boy here who has five barley loaves and two fish. But what are they among so many people?' Jesus said, 'Make the people sit down.' Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, 'Gather up the fragments left over, so that nothing may be lost.' So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, 'This is indeed the prophet who is to come into the world.' When Jesus realised that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself. When evening came, his disciples went down to the lake, got into a boat, and started across the lake to Capernaum. It was now dark, and Jesus had not yet come to them. The lake became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the lake and coming near the boat, and they were terrified. But he said to them, 'It is I; do not be afraid.' Then they wanted to take him into the boat, and immediately the boat reached the land towards which they were going.

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

THE SERMON The Assistant Curate, The Revd Lydia Thangadurai

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 Marcia Fregon*

*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*

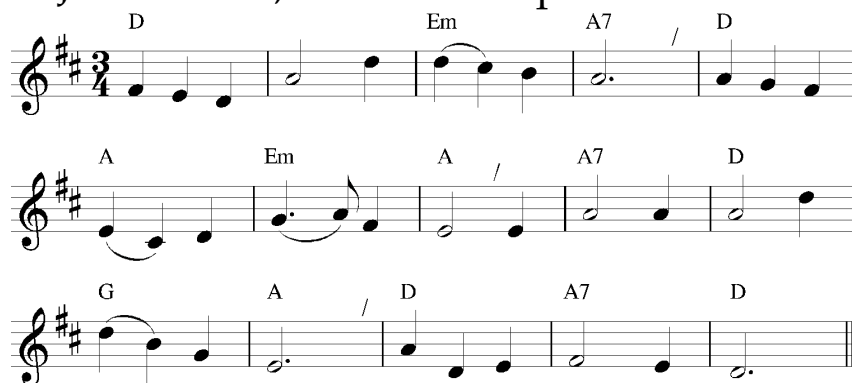
OFFERTORY

*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 'Just as I am, without one plea'



1. Just as I am, without one plea  
but that your blood was shed for  
me,  
and that you would my Saviour  
be,  
O Lamb of God, I come.
2. Just as I am, though tossed about  
with many a conflict, many a  
doubt,  
fightings and fears within,  
without,  
O Lamb of God, I come.
3. Just as I am, poor, wretched, blind  
sight, riches, healing of the mind,  
yes, all I need, in you to find,  
O Lamb of God, I come.
4. Just as I am, you will receive,  
will welcome, pardon, cleanse,  
relieve;  
because your promise I believe,  
O Lamb of God, I come.
5. Just as I am — your love unknown  
has broken every barrier down —  
now to be yours, and yours alone,  
O Lamb of God, I come.
6. Just as I am, of that free love  
the breadth, length, depth and  
height to prove,  
here for a season, then above,  
O Lamb of God, I come.

Charlotte Elliott 1789–1871 *alt.*  
(TiS 584 i)

## 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.*

#### COMMUNION Second prelude

*from Three Liturgical Preludes*

George Oldroyd (1886-1951)

#### 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 'Guide me, O thou great Redeemer'



1. Guide me, O thou great Redeemer,  
pilgrim through this barren land;  
I am weak, but thou art mighty;  
hold me with thy powerful hand:  
bread of heaven, bread of heaven,  
feed me now and evermore,  
feed me now and evermore.

2. When I tread the verge of Jordan  
bid my anxious fears subside;  
death of death, and hell's  
destruction,  
land me safe on Canaan's side:  
songs of praises, songs of praises  
I will ever give to thee,  
I will ever give to thee.

William Williams 1717-91 *tr.* Peter Williams  
1722-96 and William Williams *alt.* (TiS 569)

BLESSING

DISMISSAL

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

POSTLUDE **Prelude and Fugue in E minor, BWV 555 J.S. 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)

## CURRENT NOTICES

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### **Choir on Holiday in July**

Some of you may have noticed that we do not have our usual choir at the 10am service. This is because they are on a mid-year break. The choir will be back in full voice on Sunday 4 August.

### **New Warden and New Member of Parish Council**

I have this week appointed Jason Pennell as Vicar's Warden and John Horan as a new member of Parish Council. Members may recall that my former Warden Viv Randall resigned due to an overseas move and earlier this year Dougal Colhoun, also appointed by me to Council, resigned upon moving to Sydney. *The Vicar*

### **'Understanding the Experience of Grief and Loss' Saturday 10 August, 10.30am-12.30pm in St John's Church**

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. Resources will be provided. Flyers and a sign-up sheet are in the narthex. Contact the parish office for further information.

### **Vocations Sunday, 25 August**

Sunday 25 August is a day when our Diocese encourages members of our churches to consider if God is calling them to the ordained orders of the church, as deacons and/or priests. In marking this day and committing this Sunday to be a focus on vocation, I hope members of St. John's will reflect on their individual call as baptised Christians, and, potentially as ordained members of the church. If you would like to explore this further, please contact any member of the clergy.

**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. Tickets will be \$20 which can be paid at the door or contact the parish office to pay beforehand. Please invite friends and family for this unique event. A sign-up sheet is available in the narthex today.

### **Service of Baptism, Confirmation & Reception, Sunday 13 October**

Our annual service of Baptism, Confirmation and Reception will be held on Sunday 13 October at 10am with our Bishop Genieve Blackwell. Classes in preparation for this will begin in August. If you are interested in taking one of these significant steps in your faith journey, please contact the Parish Office or speak to a member of clergy.

### **Food for Friends Appeal**

Ted and I did a shop for St Mark's Fitzroy spending \$1191.40. The amount of food we got is about 2/3 of what we got for that spend in the past. Yet the number of people requiring assistance is growing. St Mark's were overwhelmed with gratitude for the generosity of the people of Toorak who have donated money. The Food for Friends Appeal remains open now throughout the year so if you haven't already given, please consider a donation. (These are not tax-deductible and receipts are not issued.) The banking details are;

Account name: Toorak Ecumenical Fund | BSB: 063 177 | Account No: 10026147

Once again, many thanks to everyone who supports this very needy appeal.

*Brenda Mouritz*

### **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

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## **Safeguarding and Wellbeing**

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

## **Pastoral Care**

Clergy and members of the 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 July 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](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](mailto:prayers@saintjohnstoorak.org). The clergy check emails for prayer requests daily, and pray in solidarity with anyone who would like prayers said for them.

## **Clergy Days Off**

Our clergy have one regular day off per week. Our 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

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### **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 Jude's Carlton (John Forsyth, Amy Brown, Samuel Oldland, Michael Phillips, Natalie Rosner, Stephen Sonneman, Alexander Zunica); The Diocese of Sydney (Abp Kanishka Raffel, Regional Bps Chris Edwards, Michael Stead, Peter Hayward, Peter Lin, Malcolm Richards, Gary Koo, Clergy & People); Provincial Council; The Episcopal Church in Jerusalem & The Middle East (Bp Hosam Naoum); St Stephen and St Mary Mount Waverley – Pastoral service (Bp Kate Prowd); Reception and Confirmation Service – St James' Glen Iris (Bp Genieve Blackwell); St George Queenscliff the Martyr with St James' Point Lonsdale – pastoral service (Bp Brad Billings); St Luke's Vermont – Pastoral service (Bp Paul Barker).

**For those who lead us in Government:** His Majesty King Charles III; Governor General Ms Sam Mostyn 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, and Rod.

**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:**  
Sir Roderick Howard Carnegie AC

**Give thanks for those whose Anniversary of Death is this week:**  
John Pascoe (2022); Jane Roysmith (2022) & Doris Divers (1995).

### ***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 11:1-15**

David has enjoyed military success over most of the neighbouring nations. This time, he sends Joab, his commander, with even his own bodyguard ("his officers") and the whole army ("all Israel") to besiege "Rabbah" (now Amman, Jordan) – "but David remained at Jerusalem". Bathsheba is daughter and wife of great warriors (v. 3). (The Hittites came from Turkey and conquered Syria and Palestine but by this time their empire had crumbled; Uriah has joined the Israelites.) The law (later codified) said that a woman was ritually unclean for seven days after menstruation (v. 4). Bathsheba conceives by David (v. 5). David tries to cover his tracks. Uriah is home on leave; if he will lie with his wife, he will think the child is his. David invites him to "wash your feet" (v. 8), normal after a journey, and here a euphemism for have sexual intercourse, but Uriah refuses to break the ritual purity of the warrior (v. 11); he sleeps outside (v. 9). For "in booths" (v. 11), the Revised English Bible has under canvas: the ark accompanied the troops into battle, and was housed in a tent. David offers to delay Uriah's return to the fighting (v. 12). Even when made drunk, Uriah "did not go down to his house" (v. 13). So David tries another approach: Joab is to place Uriah in a vulnerable position so he will be killed (v. 15): and he is (vv. 16-17). David's sin costs Uriah his life; next week we hear of further consequences.

### **Psalms 14**

This psalm laments the breakdown of moral order. "Fools" are not atheists, but rather those who deny that God is concerned with human behaviour. (Proverbs 10:23 contrasts the "fool" with the "person of understanding".) To the psalmist, the world is full of such fools, people who are "corrupt" and do terrible things. God, he says, sees no one who seeks to follow God's ways (v. 2). V. 4 asks: do these wicked people not understand God at all? (Micah 3:2-3 too speaks of preying on the godly as eating them.) But (v. 5) the ungodly will be in dire alarm (Revised English Bible), for God is in the community of those who follow his ways. Even though the godly seem to be under the thumb of the deviants, God will protect them. Oh that God, whose earthly residence is the Temple ("Zion", v. 7) would deliver the oppressed from the ungodly! When he does, all Israel, Jacob's descendants, will rejoice.

### **Ephesians 3:14-21**

The author, writing in Paul's name, has told us of Paul's insistence on Gentiles being the equal of Jews in the Church. He has written: "Gentiles have become fellow heirs" (v. 6), members of the same Church as Jews, sharers in Christ's saving activity, as part of God's plan. Because of his (Gentile) readers' "faith in the Lord Jesus and ... [their] love toward all the saints" (1:15) and because they are sharers in the "boundless riches of Christ" (v. 8) and should not "lose heart over ... [his] sufferings" (v. 13), he now prays to the Father (v. 14), kneeling in

solemnity, to God the source of life itself, of very existence (“name”, v. 15). (In Greek, patria, “family” is a pun on pater, “Father”, v. 14.) His prayer includes four petitions: (1) for inward strengthening (“inner being”, v. 16) through the Spirit; (2) for the Risen Jesus to be the source of (“rooted”, v. 17), and basis for (“grounded”), their outward expression of love; (3) that God may give them the power to understand (as all can) the totality of Christ’s love (v. 18 – or of God’s saving plan for humans); and (4) to so know Christ’s love that they grow into full knowledge of God’s ways (v. 19). (Stoic philosophy sought systematized knowledge of all, but for Christians experiential knowledge of God’s love is infinitely more than this.) The prayer concludes (vv. 20-21) with a doxology, praise to God, for whom there are no limits to achievement, and whose actions we can in no way limit: may his power, shown in Christ, be shown in the Church, in its life, for all to see.

### **John 6:1-21**

The stories of the feeding of the five thousand and of Jesus walking on the water are familiar to us from the other gospels, but John presents them a little differently. Most obviously, note “Sea of Tiberias” (v. 1): this was the official Roman name for the Sea of Galilee. John is concerned to locate the events precisely geographically and in time (“Passover”, v. 4), although “after this” (v. 1, also used elsewhere in the book) is somewhat vague. John tells us about certain signs (of which these stories are two) which he hopes will encourage belief, be a starting point for understanding Jesus, and show Christ for who he is. The crowds are attracted by Jesus’ miracles (“signs”, v. 2) but faith in him is only skin-deep. Note the links to the story of the Exodus, of Israel’s deliverance and of the formation of the first Israel: the “mountain” (vv. 3, 15, Sinai), Jesus’ question to Philip and his answer (vv. 5-7, like Moses’ question to God and God’s answer – when God gives the people meat to eat), and feeding the crowd (vv. 11-13, like the gift of manna in the wilderness.) Philip thinks in material terms, as did Moses (v. 7), but Andrew is more resourceful (vv. 8-9). “Barley loaves” were the food of the poor. V. 11 looks forward to the Last Supper; “given thanks” translates eucharistias. In v. 14, the people misunderstand who Jesus is; they believe him to be “the prophet”. (In Deuteronomy 18:18, God tells Moses that he will raise a prophet like Moses who will speak what God commands. By Jesus’ time, people expected a prophet to come to usher in the age to come, the messianic age.) The people want to make him a king, a political Messiah, but Jesus refuses (v. 15). Note “Jesus had not yet come to them” (v. 17): John assumes that his readers already know the story. In v. 20, “It is I” translates the Greek phrase ego eimi – the words which God uses to identify himself to Moses in the Greek translation of Exodus 3:14.

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## PRELUDE

Liebster Jesu, wir sind hier (*Dearest Jesus, we are here*), BWV 731 J.S. Bach (1685-1750)

Whether sung as a hymn or offered in a chorale prelude, this hymn tune is placed at the beginning of a service, intended to prepare hearts for the sermon. Bach harmonised this hymn as a four-part chorale and also set it in four different chorale preludes. BWV 731 is a gentle treatment reminiscent of a slow concerto movement. A highly embellished melody unfolds over a simple three-part accompaniment in which the interest moves back and forth between the alto and tenor lines.

COMMUNION Second prelude *from* Three Liturgical Preludes George Oldroyd (1886-1951)

Oldroyd was an English organist, composer of organ and choral music, and a teacher of Anglican church music. He was organist of St. Alban's Church, Holborn from 1919 to 1920, and then of St Michael's Church, Croydon from 1920 until his death in 1951. In the 1920s he taught at Trinity College, London, and from 1933-1948 was Director of Music at Whitgift School in Croydon. From 1944 he was Dean of the Faculty of Music at London University, becoming King Edward Professor of Music from 1951, succeeding Stanley Marchant.

POSTLUDE Prelude and Fugue in E minor, BWV 555 J.S. Bach (1685-1750)

While these works are often attributed to Bach, they are now believed to have been composed by one of Bach's pupils, possibly Johann Tobias Krebs or his son Johann Ludwig Krebs. Several elements of the pieces, including the rolling of large chords, octave doublings and repeated notes, and the patterns of movement of the fingers and feet, the rhythm, and overall texture are idiomatic on the clavichord but make little sense on the organ.

## ART COMMENTARY

The art on today's pewsheet is by contemporary artist *John August Swanston*. His art reflects the strong heritage of storytelling he inherited from his Mexican mother and Swedish father. His art focuses on human values, cultural roots, and his quest for self-discovery through visual images. His unique style is influenced by the imagery of Islamic and medieval miniatures, Russian iconography, the colour of Latin American folk art, and the tradition of Mexican muralists.

In *Loaves and Fishes*, Swanston honours native peoples in many parts of the world; those who work the land for their livelihood, and have lived for generations in small communities or villages. They wear garments with many colours and patterns, inspired by the creations of cloth makers, weavers, and dyers of Central America, Mexico, and parts of Africa and India. Through this painting Swanston hopes to remind us of the basic needs of all humanity. We all share the need for food and for providing for our families and communities.

Another painting by Swanston, *The Possession*, is one of relatively few works by contemporary artists to be selected for the Vatican Museums' Collection of Modern Religious Art.



## This Week

SUNDAY, 28 July 2024  
**Tenth Sunday after Pentecost**  
8am Eucharist  
10am Sung Eucharist  
Baptism of Elodie Sharpin

WEDNESDAY, 31 July 2024  
7pm Eucharist, Angel Chapel

THURSDAY, 1 August 2024  
11am Memorial Service for  
Sir Roderick Carnegie



## Next Sunday, 4 August Eleventh Sunday after Pentecost

### 8am Eucharist

First Reading: 2 Samuel 11:26 - 12:13a, Nick Cree  
Second Reading: Ephesians 4:1-16, Jason Pennell  
Gospel Reading: John 6:24-35  
Intercessor: Jason Pennell  
Preacher: The Revd Dr Wendy Crouch

### 10am Eucharist

First Reading: 2 Samuel 11:26 - 12:13a, Anthony Mannering  
Second Reading: Ephesians 4:1-16, Andrew Ankers  
Gospel Reading: John 6:24-35  
Intercessor: Volunteer Required  
Preacher: The Revd Dr Wendy Crouch

Morning Tea: Volunteers Required



ST. JOHN'S  
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