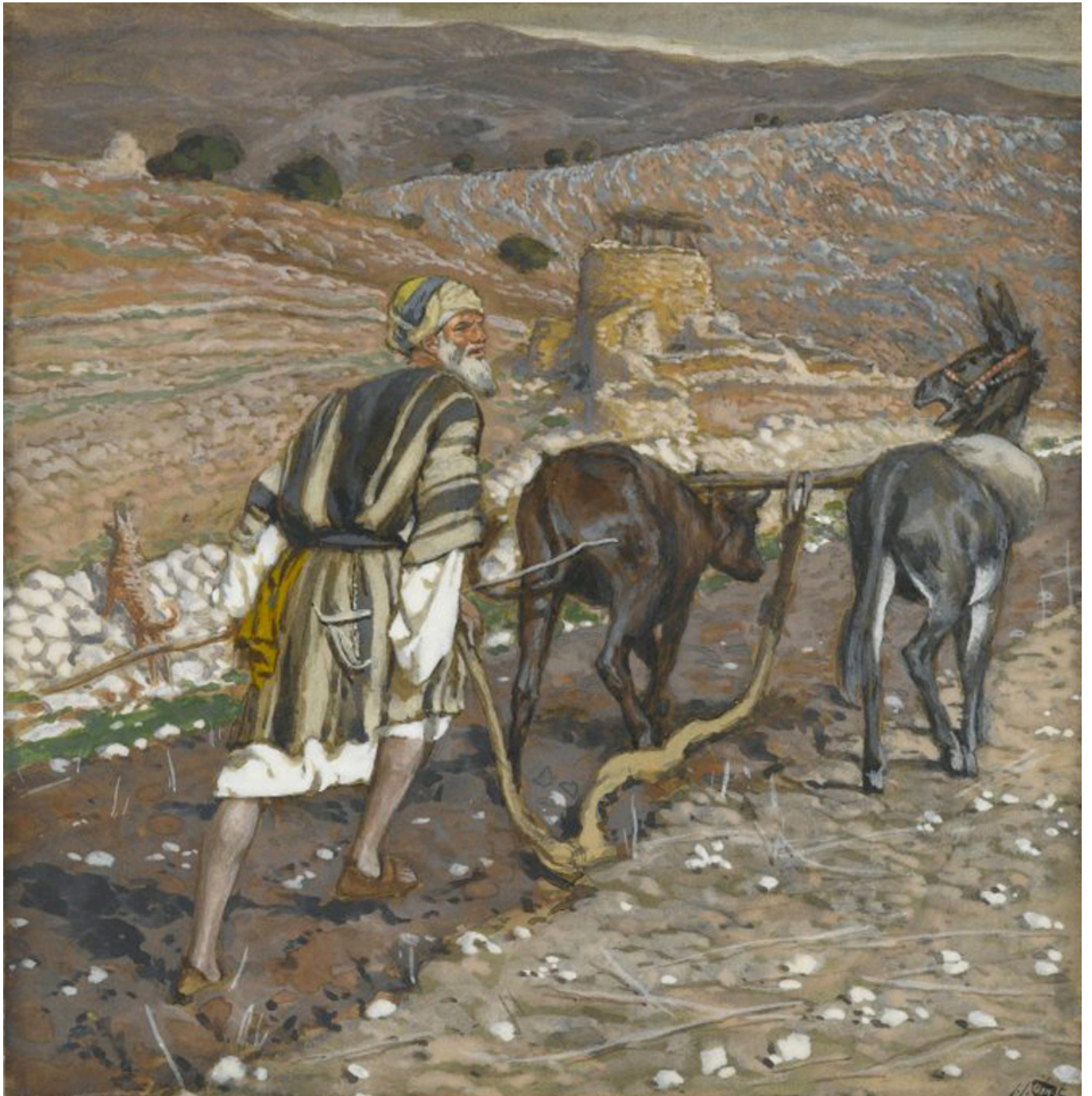




ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Third Sunday after Pentecost
29 June, 2025
8am

Welcome

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. Services are followed by times of fellowship over food and drinks. All are welcome.

Mission

Our mission is to know and love Christ and neighbour. We actively follow Jesus' command to love God, love one's neighbour and to care for all people. We 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

Looking Back - The Man at the Plow, James Tissot (1836-1902)

ca.1886-1894, Watercolor

Brooklyn Museum, Brooklyn, New York, 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



As you enter the church, please ensure your phone is switched off or on silent and use the time before the service for prayer or quiet reflection, allowing others to do the same

INTRODUCTORY RITE

Please stand as the procession enters the church

PRELUDE 'Lento' 6 Short Organ Preludes & Postludes, Op. 105, No. 3

Charles Villiers Stanford (1852-1924)

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 'God moves in a mysterious way' *sung together*

Gr. Capo 1 Eb(D) Ab(G) Bb7(A7)

Chord symbols: Eb(D), Ab(G), Bb7(A7), Cm(Bm), Fm(Em), Bb7(A7), Eb(D), Eb(D), Ab(G), Eb(D), Ab(G), Bb(A), Cm(Bm), Fm(Em), Bb7(A7), Eb(D)

1. God moves in a mysterious way
his wonders to perform;
he plants his footsteps in the sea
and rides upon the storm.

2. Blind unbelief is sure to err,
and scan his work in vain;
God is his own interpreter,
and he will make it plain.

William Cowper 1731-1800
IRISH (TiS 126)

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.

Silence is kept

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

ABSOLUTION

GLORIA IN EXCELSIS *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 THIRD SUNDAY AFTER PENTECOST

O God, the light of the minds that know you, the life of the souls that love you, the strength of the thoughts that seek you: help us so to know you that we may truly love you, and so to love you that we may fully serve you, whose service is perfect freedom; through Jesus Christ our Lord. **Amen.**

THE LITURGY OF THE WORD

THE FIRST READING 2 Kings 2.1-2; 6-14

Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, 'Stay here; for the Lord has sent me as far as Bethel.' But Elisha said, 'As the Lord lives, and as you yourself live, I will not leave you.' So they went down to Bethel. Then Elijah said to him, 'Stay here; for the Lord has sent me to the Jordan.' But he said, 'As the Lord lives, and as you yourself live, I will not leave you.' So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground. When they had crossed, Elijah said to Elisha, 'Tell me what I may do for you, before I am taken from you.' Elisha said, 'Please let me inherit a double share of your spirit.' He responded, 'You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.' As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, 'Father, father! The chariots of Israel and its horsemen!' But when he could no longer see him, he grasped his own clothes and tore them in two pieces. He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elijah that had fallen from him, and struck the water, saying, 'Where is the Lord, the God of Elijah?' When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

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

THE PSALM Psalm 77.1-2, 11-20 *said*

I call to my God, I cry out toward him:

I call to my God, and surely he will answer.

In the day of my distress I seek the Lord,

I stretch out my hands to him by night:

my soul is poured out without ceasing,
it refuses all comfort.
I will declare the mighty acts of the Lord:
I will call to mind your wonders of old.
I will think on all that you have done:
and meditate upon your works.
Your way, O God, is holy:
who is so great a god as our God?
You are the God that works wonders:
you made known your power among the nations;
By your mighty arm you redeemed your people:
the children of Jacob and Joseph.
The waters saw you, O God,
the waters saw you and were afraid:
the depths also were troubled.
The clouds poured out water, the heavens spoke:
and your arrows darted forth.
The voice of your thunder was heard in the whirlwind:
your lightnings lit the world,
the earth shuddered and quaked.
Your way was in the sea, your path in the great waters:
and your footsteps were not seen.
You led your people like sheep:
by the hand of Moses and Aaron.
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 Galatians 5.1; 13-25

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, 'You shall love your neighbour as yourself.' If, however, you bite and devour one another, take care that you are not consumed by one another. Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you

from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

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

Please stand for the reading of the Gospel, turning to face it as it is read

THE GOSPEL Luke 9.51-62

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

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

When the days drew near for him to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set towards Jerusalem. When his disciples James and John saw it, they said, 'Lord, do you want us to command fire to come down from heaven and consume them?' But he turned and rebuked them. Then they went on to another village. As they were going along the road, someone said to him, 'I will follow you wherever you go.' And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.' To another he said, 'Follow me.' But he said, 'Lord, first let me go and bury my father.' But Jesus said to him, 'Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.' Another said, 'I will follow you, Lord; but let me first say farewell to those at my home.' Jesus said to him, 'No one who puts a hand to the plough and looks back is fit for the kingdom of God.'

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

THE SERMON The Assistant Priest, 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 Vivienne Randall*

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 'Lord of creation, to you be all praise!' *sung together*

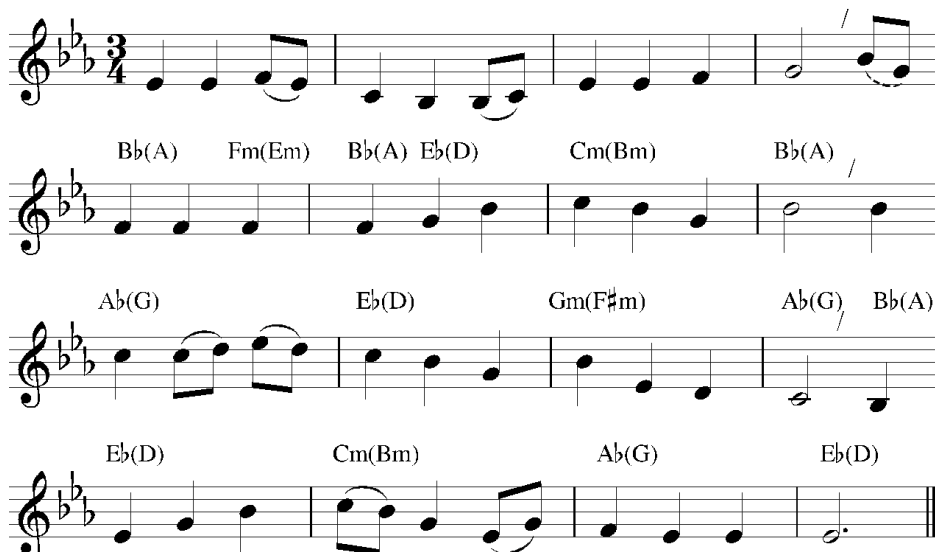
Gtr. Capo 1 Eb(D)

Cm(Bm)

Ab(G)

Bb(A)

Eb(D)



- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Lord of creation, to you be all praise!
Most mighty your working, most wondrous your ways!
Your glory and might are beyond us to tell,
and yet in the heart of the humble you dwell.</p> | <p>4. Lord of all bounty, I give you my heart;
I praise and adore you for all you impart,
your love to inspire me, your counsel to guide,
your presence to shield me, whatever betide.</p> |
| <p>2. Lord of all power, I give you my will,
in joyful obedience your tasks to fulfil.
Your bondage is freedom; your service is song;
and, held in your keeping, my weakness is strong.</p> | <p>5. Lord of all being, I give you my all;
if ever I leave you I stumble and fall;
but, led in your service your word to obey,
I'll walk in your freedom to the end of the way.</p> |
| <p>3. Lord of all wisdom, I give you my mind:
rich truth that surpasses our knowledge to find,
what eye has not seen and what ear has not heard
is taught by your Spirit and shines from your word.</p> | |

Jack Copley Winslow 1882–1974 *alt.*

SLANE (TiS 626)

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 & BENEDICTUS

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

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 'O Spirit of the living God' *sung together*



1. O Spirit of the living God,
in all the fullness of your grace,
wherever human foot has trod,
descend on our rebellious race.

2. Baptize the nations; far and wide
the triumphs of the Cross record;
the name of Christ be glorified;
let every people call him Lord.

James Montgomery 1771-1854 *alt*
GONFALON ROYAL (TiS 405)

BLESSING

DISMISSAL

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

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)

Support St John's, Toorak

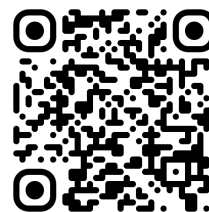
Your support of St John's is greatly appreciated!

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.



Wednesday Night Service

You are invited to join us each week, Wednesday at 7pm, for Eucharist in the Chapel of St. Michael and All Angels.

The service is usually followed with supper and fellowship. All are welcome. We hope to see you there!



CURRENT NOTICES

Friday 4 July, Invitation to Shabbat Service & Dinner

Melbourne Hebrew Congregation warmly invites St John's to 'Breaking Bread', a Shabbat service and dinner for solidarity and unity. The Shabbat service will be followed by a L'Chaim (cheers), a guided tour of the historic and magnificent Synagogue, and a three course traditional Shabbat meal. 4.30pm arrival for a 4.45pm service. Dinner at 6pm. Limited spots available so book in quick!

Bookings can be made via: events.humanitix.com/mhcdinner I hope as many St John's members can attend this important dinner. *The Vicar*

Sunday 6 July, Nicaea 1700

2025 marks the 1700th anniversary of the First Ecumenical Council and the promulgation of the Nicene Creed. The council concluded in July 325. To celebrate this important occasion, the Parish of All Saints Church, East St Kilda will hold a service of Evensong (Vespers) at 5:00 pm Sunday 6th July. Music will include the 'Credo' from Joseph Haydn's 'Nelson Mass'. The Reverend Doctor Mike Bird, Deputy Principal and Lecturer in Theology at Ridley Theological College, will preach. Refreshments will be served following the service. For catering purposes please indicate your intention to attend via the following trybooking link:

www.trybooking.com/events/landing/1400747 ALL WELCOME!

Winter Warmth for those in need

As we move into the colder months, please take a moment to pray for those experiencing hardship and homelessness. Please consider making a donation to local Anglican initiatives supporting those in need in our community:

- ✚ St. Mark's Fitzroy Community Centre www.stmarksfitzroy.com/donate
- ✚ Christ Church Mission Community Centre, St. Kilda www.ccm.org.au/help
- ✚ Richmond Churches Food Centre
richmondchurches.weebly.com/donating-to-the-food-centre.html

Need time for prayer? Some quiet space?

The church is open every day from 9am until 5pm for you to come and pray, meditate, or sit quietly. There are prayer books and prayer booklets in the Angel Chapel and the Narthex for use, the latter of which you can also download [here](#).

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 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 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.

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 May & 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.

Parish Council

Parish council meets monthly, and minutes are available on request.

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:

<https://us06web.zoom.us/j/86212089431?pwd=ZEN2M2xWRHRhMVhxTWWhwcmVwTzFEEdz09> Meeting ID: 862 1208 9431 | Passcode: 541347

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 Vicar Peter has Friday and 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 Matthew's Ashburton (Kurian Peter); The Diocese of The Northern Territory (Bp Greg Anderson, Clergy & People); Archdeaconry of La Trobe (Michael Hopkins); St Peter's Box Hill – Pastoral service (Bp Alison Taylor); Provincial Council Evensong – St Paul's Cathedral (Bp Genieve Blackwell); St Stephen's Warrandyte – Pastoral service (Bp Paul Barker); The Church of the Province of Myanmar (Bp Stephen Than Myint Oo);

For the Anglican Church: The Primate of the Anglican Church of Australia, The Most Revd Geoffrey Smith; Archbishop-elect of the Diocese of Melbourne, The Rt Revd Dr Richard (Ric) Thorpe; Administrator and Assistant Bishop of Melbourne, Marningatha Episcopate, The Rt Revd Genieve Blackwell.

For those who lead us in Government: His Majesty King Charles III; Governor General Sam Mostyn AC; Prime Minister Anthony Albanese; Federal Member of Parliament for Kooyong, Dr. Monique Ryan; 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 Catholic Church, Toorak Uniting Church, and The Swedish Church.

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

For schools in our parish: Geelong Grammar School Toorak Campus, Head of Campus Nicole Ginnane; St Catherine's School, Principal Natalie Charles; and Toorak Primary School, Interim Principal Sharon Wildermuth.

For the sick and all in need: Rex, Nichole, Joanna, Ivan, Anthea, John, Tim, Joan, James, Karen, Trisha, Emma, Thomas, Rod, Robyn, Stephen, Stella, Risto, Louis, Nina, Bissie, Jane, Naomi and Rosie.

For those in aged care and those who are housebound: Beverley, Angela, Rosalind, Elizabeth, Russ & Sue.

For those who have died recently, and those who mourn them: Graeme Ankers & Thomas Smith.

Give thanks for those whose Anniversary of Death is this week: John Cloke (1995); Graham Hall (1991); Nancy Milner (2016); Lesley Wheeler (2017); Michael Zifcak (2015); Barbara Hadley (2017); Ivy Sallabank (1995); Barbie Wawn (1990); John Court (2021); Keith Gray (2014); Whitney King (2002); Peter Kinnear (1990); Margaret Nathg (1987); Guy Nevett (2024); Gwendoline Tomlinson (2003); Marjorie Beresford (1987); Patricia Cloke (2008) Ella McLean (1985) & Harold Payne (1989).

SCRIPTURE COMMENTARY

2 Kings 2:1-2,6-14

Israel has split into two kingdoms: Israel (the north) and Judah (the south). At the time of our story, (850-849 BC), Ahaziah is King of Israel. The Bible tells us that only two people were sufficiently worthy to be taken up to heaven without dying: Enoch (Genesis 5:24) and Elijah. Elijah and Elisha start their journey at Gilgal, in the hill country north of Bethel. Three times (vv. 2-3, 4-5, 6) Elijah invites Elisha to travel no further: he tests Elisha, to determine whether he is truly loyal to his master. Each time, Elisha proves his loyalty, and so the two travel southward from "Gilgal" (v. 1) to "Bethel" (v. 2), then east to "Jericho" (v. 4) and "the Jordan" (v. 6). (Note that vv. 4-5 differ from vv. 2-3 only in the place name.) The "company of prophets" (vv. 3, 5, 7) are communities of followers, disciples, of Elijah; they are like monks.

Elijah's "mantle" (v. 8), his cloak, is almost part of him. As in the crossing of the Reed Sea (Exodus 14) and in the carrying of the Ark across the Jordan (Joshua 3:14-17), the waters miraculously part. In v. 9, Elijah offers Elisha a reward for his loyalty; then Elisha requests that he receive the principal share ("double") of Elijah's spirituality. (Deuteronomy 21:17 requires that the eldest son inherit a double portion of his father's estate.) Per v. 10, Elijah cannot grant this request himself, for it is God's to give. If Elisha sees Elijah taken up, God has granted the wish. "Fire" (v. 11) is a symbol of God's presence (e.g. God appeared in the burning bush in Exodus 3:2.) V. 12a is difficult to interpret. Perhaps Elisha contrasts the chariots of God (v. 11) with those of Israel, or perhaps Elisha recognizes that Elijah's spiritual strength is better security for Israel than its army. Elisha does see Elijah's departure. Tearing of clothes (v. 12) was an expression of grief or distress. Elisha picks up Elijah's mantle, the symbol of spirituality (vv. 13-14). The water again parts. God recognizes Elisha as Elijah's successor, as do the "company of prophets" (v. 15). Some of them search for days to find Elijah's body, but in vain (vv. 16-17). Elijah has been taken up to heaven.

Psalms 77:1-2,11-20

The psalmist prays for deliverance from unspecified "trouble" (v. 2). He may speak for himself, or for the community. He is probably keeping an all-night vigil in the Temple (v. 4); he is so troubled that he cannot petition God. Vv. 7-10 tell of his mental agony: has God spurned him (and Israel)? Has God gone back on his promise proclaimed to Moses in Exodus 34:6? In vv. 11-15, the psalmist gains some hope by recalling God's mighty actions in the past. God is "holy" (v. 13): his ways are mysterious, different. He rescued Israel from Egypt ("Jacob and Joseph", v. 15). Vv. 16-19 are in a different metre, a fragment of an ancient hymn. The "waters" are the Reed Sea; in the Song of Moses (Exodus 15), the enemies are those who are afraid, but here it is the waters. God spoke through natural phenomena, particularly through fire ("flashed", v. 17; "lightnings", v. 18). God provided a "way" (v. 19) through the Sea, and led Israel through "Moses and Aaron" (v. 20).

Galatians 5:1,13-25

Paul wrote this letter to counter certain evangelists in Galatia who expected Christians to adopt some (but not all) practices of Judaism. They seem to have argued: so long as you are circumcised and keep Jewish feasts, you are free to do anything you like – you can indulge in “the flesh” (v. 16, self-centeredness and the vices listed in vv. 19-21). Paul denounces this theology vehemently. He has said that what “counts is faith working through love” (v. 6). In v. 14, he may be thinking of Leviticus 19:18, or a contemporary Jewish summary of the Law, or of Jesus’ summary. In v. 16, “live” is literally *walk by*, a Semitism for *conduct yourself*. The way of God, brought to us by the Spirit, is incompatible with doing whatever we wish (v. 17). The way of the Spirit also brings freedom from an external norm, i.e. the Law, for our norm is within us (v. 18). The results of living by the Spirit are in v. 22; note that the first is “love”. V. 24 is a summary: Christians share in Christ’s death to worldliness; we died (“crucified”, cast aside) not only to the Law but also to self-centeredness and its degrading tendencies. We have undergone a basic reorientation – to God. Thus reoriented, our actions should be guided “by the Spirit” (v. 25).

Luke 9:51-62

In telling us of the Transfiguration, Luke has told us that Peter, John and James have seen Moses and Elijah talking to Jesus “of his departure [exodus], which he was about to accomplish at Jerusalem” (9:31). Now Jesus approaches the time when he will be “taken up” (v. 51), i.e. crucified, raised from the dead, and restored to glory with the Father. Jesus resolutely travels to the city where this will happen. He sends “messengers” (v. 52) to arrange food and lodging for him and his disciples. “Samaritans” did not help pilgrims going to keep feasts in Jerusalem because they believed the true temple to be theirs (on Mount Gerizim). James and John ask: do you wish them to be treated as Elijah treated followers of Baal? (v. 54) Jesus has taught non-retaliation against enemies (v. 55), but the point here is that any temple (and Law) is irrelevant: it is trust in him that counts.

Vv. 57-62 contain sayings about discipleship which are hard to interpret because Jesus exaggerates to jolt his listeners out of complacency. The “Son of Man” is Jesus, the exemplary human. Those who follow him will not have a *resting place*, a position to which they can resort: there is no room for conservatism. We are to launch continually into new ways of being Christian. Burying a parent (v. 59) was deemed important in Jewish culture, but proclaiming the good news must have priority (v. 60). We must answer a call to tell the good news *immediately* (v. 61). A Palestinian plow required constant attention; diverting one’s attention for a moment led to disaster. Jesus demands constancy and concentration in proclaiming his message; once committed to Christ, there is no going back.

MUSIC COMMENTARY

PRELUDE 'Lento' 6 Short Organ Preludes & Postludes, Op. 105, No. 3

Charles Villiers Stanford (1852-1924)

Stanford was one of the leading musicians of his generation and had a profound effect on the development and history of English music as a performer, conductor, composer, teacher and writer. He was appointed Professor of Composition at the Royal College of Music in London in 1883 (a position that he held for more than forty years) and Professor of Music at Cambridge in 1888. He subsequently held appointments as Conductor of the Bach Choir in London, the Leeds Philharmonic Society and the Leeds Festival. Stanford was a prolific composer, completing seven symphonies, eight string quartets, nine operas, more than 300 songs, 30 large scale choral works and a large body of chamber music. He also composed a substantial number of works for the organ, as well as anthems and settings of the canticles for the Anglican Church. He wrote extensively on music including three volumes of memoirs and a popular text on composition.

POSTLUDE 'Finale in D minor'

Eric H. Thiman (1900-1975)

Thiman was an English composer, conductor, and organist. Though largely self-taught, he became a Fellow of the Royal College of Organists at twenty-one, and a Doctor of Music of London University at twenty-seven – at the time the youngest person ever to achieve that qualification. From 1931 he was Professor of Harmony at the Royal Academy of Music and was appointed Dean of the Music Faculty at London University in 1956.

ART COMMENTARY

The art on today's pewsheet is by French painter and illustrator, James Tissot. While he is well-known for his keen observations of society, life and fashion, Tissot also made hundreds of spiritual and religious works, of which this is one.

When his carefully researched collection of 350 watercolors depicting the life of Jesus was first published as a book in 1896, it found a large and enthusiastic audience. The Life of Our Lord Jesus Christ project took nearly ten years to complete. When it was done, it chronicled the entire life of Jesus as recorded in the New Testament in a series of 350 watercolors. To research the project Tissot traveled to Egypt, Syria, and Palestine in 1886-87, and again in 1890. While in the Holy Land he closely observed the landscape, the vegetation, the architecture, and the manner of dress, and filled sketchbooks with what he saw. He talked with rabbis and studied Talmudic literature as well as theological and historical volumes. He believed that there was still a remaining "aura" in the places where the Gospel events took place, and he spoke of having mystical experiences that added to his careful research. What he wanted to create was something as close as possible to an eyewitness account of the life of Jesus.

We warmly invite you to

Breaking Bread

A Shabbat service and dinner for solidarity and unity

In a time of global division, we welcome our friends & neighbours of St. John's Toorak, to join us for a special Friday night service followed by a traditional meal, sharing in customs and culture.



Friday 4 July

4:30pm Arrival

4:45pm Service

6pm Dinner

The service will be followed by a L'Chaim (cheers), guided tour of the historic and magnificent Synagogue and a three course traditional Friday night Shabbat meal.



**BOOKINGS
ESSENTIAL
\$60 per person**

ST. JOHN'S ANGLICAN CHURCH
TOORAK
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This Week

SUNDAY, 29 June 2025

Third Sunday after Pentecost

8am Said Eucharist

10am Sung Eucharist

11.15am Interment of Ashes, Valma Whitehead

WEDNESDAY, 2 July 2025

7pm Eucharist, in the Angel Chapel

THURSDAY, 3 July 2025

2pm Memorial Service for Tim Smith AM

FRIDAY, 4 July 2025

4.30pm Shabbat Service & Dinner,
Melbourne Hebrew Congregation



Next Sunday, 6 July

Fourth Sunday after Pentecost

8am Eucharist

First Reading: *2 Kings 5:1-14*, Anthony Rose

Second Reading: *Galatians 6:7-16*, Volunteer
Required

Gospel Reading: *Luke 10:1-11, 16-20*

Intercessor: Volunteer Required

Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *2 Kings 5:1-14*, Jenny Smith

Second Reading: *Galatians 6:7-16*, Anthony
Mannering

Gospel Reading: *Luke 10:1-11, 16-20*

Intercessor: Keith Beecher

Preacher: The Revd Dr Peter French

Morning Tea: Anthony Mannering &
Sav Mann-Bamrah



ST. JOHN'S
ANGLICAN
CHURCH
TOORAK
EST. 1859

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