



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



# Eighth Sunday after Pentecost

3 August, 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 during what the Church describes as 'Ordinary Time,' that is, the time outside the major seasons of Christmas and Easter. Green symbolises life, hope and anticipation.

## Cover Image

*Death and the Rich Man*, Frans Francken II (1581-1642),  
c. 1610, Oil on copper,  
Galerie Lowet de Wotrenge, Antwerp, Belgium.

## 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 'Poco lento' No.5 from Vesper Voluntaries, Op 14

*Edward Elgar (1857-1934)*

### 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 'All my hope on God is founded' *sung together*



1. All my hope on God is founded;  
all my trust he will renew,  
through all change and chance he  
guides me,  
only good and only true.  
God unknown,  
he alone  
calls my heart to be his own.

2. Still from earth to God eternal  
sacrifice of praise be done,  
high above all praises praising  
for the gift of Christ his Son.  
Hear Christ call  
one and all:  
those who follow shall not fall.

Robert Bridges 1844-1930 *alt.* after Joachim  
Neander 1650-80 MICHAEL (TiS 560i)

### 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

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 EIGHTH SUNDAY AFTER PENTECOST

Living God, Judge of us all, you have placed in our hands the wealth we call our own: through your Spirit give us wisdom, that our possessions may not be a curse, but a means of blessing in our lives.

Grant this through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated*

## THE LITURGY OF THE WORD

THE FIRST READING Hosea 11.1-11 *read by Nick Cree*

When Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me; they kept sacrificing to the Baals, and offering incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of human kindness, with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them. They shall return to the land of Egypt, and Assyria shall be their king, because they have refused to return to me. The sword rages in their cities, it consumes their oracle-priests, and devours because of their schemes. My people are bent on turning away from me. To the Most High they call, but he does not raise them up at all. How can I give you up, Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender. I will not execute my fierce anger; I will not again destroy Ephraim; for I am God and no mortal, the Holy One in your midst, and I will not come in wrath. They shall go after the Lord, who roars like a lion; when he roars, his children shall come trembling from the west. They shall come trembling like birds from Egypt, and like doves from the land of Assyria; and I will return them to their homes, says the Lord.

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

THE PSALM Psalm 107.1-9, 43 *said*

O give thanks to the Lord, for he is good:  
for his loving mercy is for ever.

Let the Lord's redeemed say so:

whom he has redeemed from the hand of the enemy,  
And gathered in from every land,  
from the east and from the west:

from the north and from the south.  
Some went astray in the wilderness and in the desert:  
and found no path to an inhabited city;  
They were hungry and thirsty:  
and their heart fainted within them.  
Then they cried to the Lord in their distress:  
and he took them out of their trouble.  
He led them by the right path:  
till they came to an inhabited city.  
Let them thank the Lord for his goodness:  
and for the wonders that he does  
for the children of Adam;  
For he satisfies the thirsty:  
and fills the hungry with good things.  
Whoever is wise, let them observe these things:  
and consider the loving-kindness of the Lord.  
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 Colossians 3.1-11 *read by Maureen List*

So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory. Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things – anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

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

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

THE GOSPEL Luke 12.13-21

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.**

Someone in the crowd said to Jesus, 'Teacher, tell my brother to divide the family inheritance with me.' But he said to him, 'Friend, who set me to be a judge or arbitrator over you?' And he said to them, 'Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions.' Then he told them a parable: 'The land of a rich man produced abundantly. And he thought to himself, "What should I do, for I have no place to store my crops?" Then he said, "I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'" But God said to him, "You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?" So it is with those who store up treasures for themselves but are not rich towards God.'

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

THE SERMON The Vicar, The Revd Dr Peter French

THE NICENE CREED *said together, standing*

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

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE *led by Jason Pennell*

*The Prayers end with the following*

Almighty God, you have promised to hear our prayers.

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

THE PARISH NOTICES

THE GREETING OF PEACE *standing*

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

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

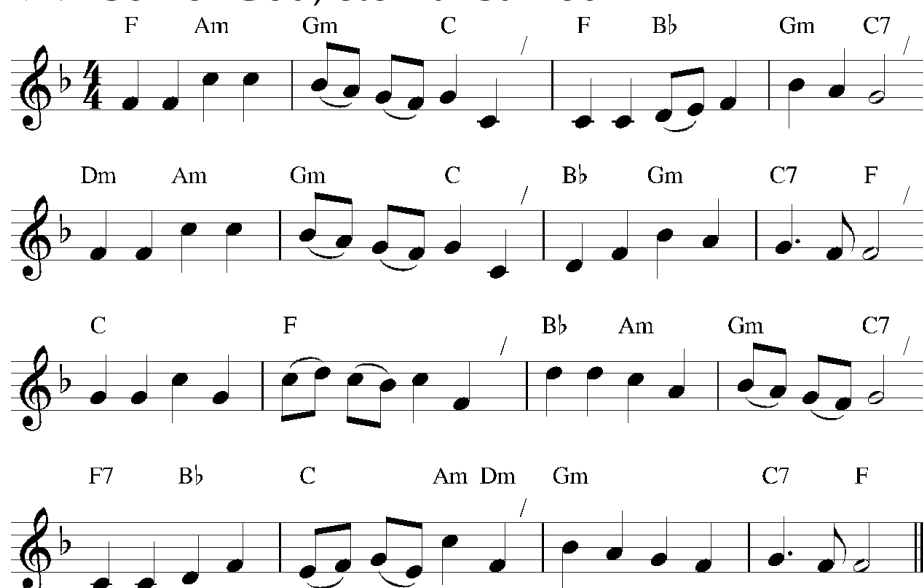
*All share with each other a 'COVIDsafe' sign of peace*

OFFERTORY

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



OFFERTORY HYMN 'Son of God, eternal Saviour'





1. Son of God, eternal Saviour,  
source of life and truth and grace,  
Son of Man, whose birth incarnate  
hallows all our human race,  
Christ our Head, who throned in  
glory  
for your own will ever plead,  
fill us with your love and pity,  
heal our wrongs, and help our  
need.

2. As you, Lord, have lived for others  
so may we for others live;  
freely have your gifts been  
granted,  
freely may your servants give:  
yours the gold and yours the  
silver,  
yours the wealth of sea and land,  
we but stewards of your bounty  
held in trust as from your hand.

3. Son of God, eternal Saviour,  
source of life and truth and grace,  
Son of Man, whose birth incarnate  
hallows all our human race,  
in your love you prayed the Father  
that your people should be one:  
grant, O Christ, our hope's  
fruition,  
here on earth your will be done.

Somerset Corry Lowry 1855–1932 *alt.*  
POND STREET (TiS 606)

#### 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 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 receive the bread only that is perfectly appropriate. Gluten free wafers are available on request. A blessing only is also available, please simply ask one of the clergy at the altar rail.*

## 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 'Fight the good fight with all thy might'



1. Fight the good fight with all thy  
might,  
Christ is thy strength, and Christ  
thy right;  
lay hold on life, and it shall be  
thy joy and crown eternally.

2. Faint not, nor fear; his arm is near;  
he changes not, and thou art dear;  
only believe, and thou shalt see  
that Christ is all in all to thee.

John Samuel Bewley Monsell 1811-75  
DUKE STREET (TiS 564)

## BLESSING

## DISMISSAL

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

## POSTLUDE 'Introduction' from Vesper Voluntaries, Op 14

*Edward Elgar (1857-1934)*

*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**

### **Sunday 10 August 2025, *Lacrymosa***

On Sunday 10 August, 2pm, at Toorak Uniting Church you can enjoy a concert of sacred vocal music by Bach, Elgar, Ešenvalds, Fauré, Gounod, Handel, Howells, Lully, Mozart, Vivaldi and others. *Lacrymosa*, exquisite tears of transcendent beauty, is an invitation to savour some of the loveliest music ever composed for voice, featuring Catherine Koerner, Dannielle O'Keefe, Jack Jordan and Bruce Raggatt, with fifteen-voice chorus, eight-piece instrumental ensemble, pianist Alison Sewell, and conductors Fiona Walters and Mari Eleanor-Rapp. Proceeds will be donated to Uniting AgeWell's *Music For David*, a music therapy program supporting people living with dementia and providing temporary respite for their carers. Book online: [www.trybooking.com/dctop](http://www.trybooking.com/dctop)

### **Sunday 28 September, Safe Ministry Group Training Session**

We will be holding a Safe Ministry Group Training Session on Sunday 28 September following the 10am service (11.30am) in Buxton Hall. If you are a volunteer and you have not completed Safe Ministry training or it has been 3 years or more since you last did your training please sign-up [here](#) or in the Narthex. If you are not sure if you need to complete training, speak to Alicia Groves, Parish Administrator & Child Safe Compliance Officer.

### **Save the Date! Quiet Day Saturday, 4th October Williamstown**

Wendy will be leading a Quiet Day again at the lovely Spirituality Centre by the sea in Williamstown. Further information to come. For expressions of interest or questions please contact Wendy at [assistantpriest@saintjohnstoorak.org](mailto:assistantpriest@saintjohnstoorak.org)

### **Confirmation & Reception into the Anglican Church, Sunday 26 October**

Our annual service of Confirmation and Reception will be held on **Sunday 26 October at 10am** with Bishop Alison Taylor. Classes in preparation for this will begin soon. If you are interested in taking this significant step in your faith journey, please contact the Parish Office or speak to a member of clergy.

### **Two recent books on the Lord's Prayer**

Two helpful resources for the Lord's Prayer, and mentioned by Wendy last week in her sermon: *'Thy Will be Done'* by *Stephen Cherry*, and *'Praying by Heart: The Lord's Prayer for Everyone'* by *Stephen Cottrell*.

### **Victorian Anglicans Together (VAT)**

VAT advocates for a Church that is open, diverse and inclusive, tolerant and welcoming. VAT provides a forum for Anglicans from a broad spectrum of beliefs to meet together in unity and diversity. Both Peter and Wendy are members and encourage you to look them up and join. You can find out more here:

[www.victoriananglicanstogether.org](http://www.victoriananglicanstogether.org)



## 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](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 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 August 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 & August 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](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 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** Anglican Parish of Longbeach Chelsea (Suzanne Bluett); Anglicare Australia (Bp Chris Jones, Chair; Kasy Chambers, Exec Director); Melbourne Anglican Diocesan Schools Commission (Richard St John, Chair, Rick Tudor, Deputy Chair); The Episcopal Church in the Philippines (Bp Nestor Poltic); St Philip's Collingwood – Pastoral service (Bp Alison Taylor); Christ Church Newport – Pastoral Service (Bp Brad Billings); St James' Ivanhoe – Pastoral service (Bp Kate Prowd); All Saint's Clayton – Confirmation service (Bp Paul Barker); St Peter's Brighton Beach – Confirmation service (Bp Paul Barker);

**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 Principal Suada Dzaferovic.

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

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

**For those who have died recently and those who mourn them:** Noel Waite & Richard Greene.

**Give thanks for those whose Anniversary of Death is this week:** Doris Divers (1995); Jane Roysmith (2022); Garry Krauss (2020); Keith Allen (1995); Victoria Cook (2016); Joan Robertson (1998); James Earle (1990); Peter Longney (2020); Trevor Hatfield (1987); Norma Mullins (2023); Alan Rose (2019) & Margaret McFarlane (2016)

*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](#).

## SCRIPTURE COMMENTARY

---

### Hosea 11:1-11

In the first three chapters of the book, Hosea uses symbolism to tell of the deviation of the people of the northern kingdom (Israel) from God's ways: they have deserted God and their covenant with him. Much of the rest of the book warns of the consequences they will suffer for their waywardness. They have insisted on worshipping pagan gods ("kept sacrificing to the Baals", v. 2). (Baal was a god in the religions of both Canaan and Tyre.) Of all the books of the Bible, Hosea has suffered most in transmission down to us, so the meaning of some phrases remains obscure, in spite of the efforts of scholars to understand them.

God, through Hosea, recalls the Exodus from Egypt (vv. 1-4). He compares God's loving leadership of the Israelites with a parent nurturing a child. Off worshipping other gods, they are unaware that God cared for them, healed them, and fed them. (A wise man was often called *father* by his students; in this sense, Israel is God's "son", v. 1. "Ephraim", v. 3, means *Israel*: this tribal territory was a particularly important part of the north.) Vv. 5-7 tell of the punishment: the people will be exiled to "Assyria"; not having returned to God, they will be in bondage, as they were in "Egypt". There will be fighting "in their cities" (v. 6); their priests will be killed. Even though they will call upon God for help, he will not hear them (v. 7). Vv. 8-9 are in a different tone. God speaks in a human, emotional way, but his anger (unlike human anger) does not last; he will again be compassionate. He will not cause the utter destruction of the cities and their inhabitants. ("Admah" and "Zeboiim" were destroyed with Sodom and Gomorrah.) The people will return from exile to the land, "to their homes" (v. 11).

### Psalms 107:1-9,43

As it now exists, this psalm is a group thanksgiving, perhaps sung by pilgrims travelling to Jerusalem to celebrate a festival. They thank God for escape from various dangers. There are two refrains: here vv. 6 and 8. V. 1 is a summons to praise. The themes of *redemption* and *gathering* suggest that vv. 2-3 were written after the Exile; they may have been added (with vv. 33-43) to change the psalm from an individual thanksgiving to one suited to communal use. V. 3 pictures the people as coming from all points of the compass, although most came from the east (Babylon). Vv. 4-9 tell of the Israelites wandering in the desert during the Exodus. When they were "hungry and thirsty" (v. 5), physically and spiritually, God came to their aid. The next four stanzas also tell of God's help to them in troubled times; the pilgrims thank him for his fidelity to the covenant he made at Sinai. Vv. 33-43 are part of a hymn praising God for his bounty. May people who know God, ("wise", v. 43) people, recall God's actions on behalf of all his people, his loyalty to the covenant ("steadfast love").

## Colossians 3:1-11

The author has described baptism as being raised with Christ and becoming sharers in his suffering and death. In the early Church, those to be baptised removed their clothes before the rite and donned new ones after it, symbolizing the casting aside of their old ways and their new life in Christ. Vv. 1-4 summarize this teaching. The author tells us that we already have close fellowship with Christ, but that this is not yet fully revealed; our lives are still “hidden with Christ in God” (v. 3). When Christ’s glory is “revealed” (v. 4) at the end of time, our complete union with him will also be seen. (Early Christians saw Psalm 110:1, “... Sit at my right hand ...”, see v. 1, as showing that Jewish messianic hopes are realized in Christ.)

Being baptised, we are expected to conduct ourselves ethically (vv. 5-17): we are to cast aside both sins of the body (v. 5) and of the mind (v. 8). “Fornication” (v. 5), *porneia* in Greek, means *all forms of sexual immorality*; the “impurity” is sexual; “passion” is lust; *evil desire* is self-centred covetousness; “greed” motivates a person to set up a god besides God. Because people still commit these sins wilfully and without seeking forgiveness, “the wrath of God is coming” (v. 6) on them – at the end of time. (“Image of its creator”, v. 10, recalls that God makes humans in his own image.) In the baptised community, racial and social barriers no longer exist, for “Christ is all and in all” (v. 11).

## Luke 12:13-21

As v. 1 tells us, Jesus has drawn a large crowd; the Parable of the Rich Fool is a lesson for the disciples too (v. 22). As he often does, Jesus speaks to his disciples with others present. The Mishnah, a Jewish book of laws, guided rabbis in how to handle questions of inheritance. (It must have been galling at times that Mosaic law prescribed that an elder son receive twice the inheritance of a younger.) Jesus wants no part in sorting out such issues: the word translated “friend” (v. 14) literally means *human*, a stern salutation. Jesus explains: “all kinds of greed” (v. 15) have no place in anyone’s life; true being (real and meaningful “life”) is more than “possessions”.

Jesus’ story of the farmer is particularly apt for a rural crowd. The farmer’s land “yielded a good harvest” (v. 16, Revised English Bible). As the frequent use of “I” in vv. 17-19 shows, he thinks only of himself, of his material well-being. He fools himself into thinking that materiality satisfies his inner being (“soul”, v. 19). This example story (unusual because God is a character) does not attack wealth *per se*, but rather amassing wealth solely for one’s own enjoyment. Purely selfish accumulation of wealth is incompatible with discipleship. God calls the farmer a “fool” (v. 20) for ignoring his relationship with him. Earthly riches are transient, but a time of reckoning is coming, when we will all be judged by God. This *time* may be when we die or at the end of time, or both. We must trust in God, leaving the future in his hands. Jesus makes his point by providing an absurd example: materialism can get in the way of godliness. (The crowd would recall that, in the Old Testament and in the Apocrypha, foolishness often has overtones of immorality, of deviating from God’s ways.)

## MUSIC COMMENTARY

---

POSTLUDE 'Introduction' from Vesper Voluntaries, Op 14. *Edward Elgar* (1857-1934)

The Vesper Voluntaries set consists of eight numbered pieces with an Introduction and Coda to begin and end, plus an Intermezzo between Nos. 4 and 5. Whilst they can be played separately, Elgar evidently had it in mind that they could also be played as a group, as it appears that he planned a coherent sequence of keys. The pieces are written on two staves, and whilst pedals are indicated they are understood to be optional.

## ART COMMENTARY

---

The art on today's pewsheet, *Death and the Rich Man*, is by Flemish artist *Frans Francken II*. Also known as Frans Francken the Younger, he came from a large family of artists, however, he is the most well-known and prolific of the Francken family. He painted large altarpieces for churches as well as smaller historical, mythological and allegorical scenes. His depictions of collectors' cabinets established a popular new genre of art in the era.

*Death and the Rich Man* is tiny, it is barely 16cm x 13cm. Francken depicts a rich, successful man who (just like in today's Gospel). Clad in ermine fur, he is seen counting gold coins at a velvet covered table. The skeleton, in mocking imitation, rests its own foot on an hourglass, a common symbol of the transience and the sands of life running out. In the background another skeleton confronts a much younger man, perhaps the older man's son, who through his fathers wealth and judging by his sword has elevated himself to the gentry class. He may be in a position to dissipate his fathers riches, but death always lies in wait.





# LACRYMOSA

*Exquisite Tears*

A CONCERT OF  
SACRED VOCAL MUSIC  
BY BACH, ELGAR,  
EŠENVALDS, FAURÉ,  
GOUNOD, HANDEL,  
HOWELLS, LULLY,  
MOZART, VIVALDI  
AND OTHERS.

*Lacrymosa*, exquisite tears of transcendent beauty, is an invitation to savour some of the loveliest music ever composed for voice, featuring Catherine Koerner (soprano), Dannielle O'Keefe (mezzo-soprano), Jack Jordan (tenor) and Bruce Raggatt (baritone), with fifteen-voice chorus, eight-piece instrumental ensemble, pianist Alison Sewell, and conductors Fiona Walters and Mari Eleanor-Rapp.

Instrumental ensemble: Jeanette Stoll and Toni Williams (violins), Alistair Legge (viola), Phil Kelynack (cello), Rachel Snedden, Helen Penrose and Fiona Walters (recorders) and Emily Stevenson (flute).

Chorus: Brigid Cooper, Sally Byron, Emily Stevenson and Cecilia Cooper (sopranos). Cecilia Bjorkegren, Kristine Hensel, Tes Benton and Claudia Funder (altos). Michael Cooper, Ewan and John Evangelista (tenors). Chris Stevenson, Oliver Lamb and David Ross-Smith (basses).

The proceeds from performances at Toorak and North Balwyn Uniting Churches will be donated to Uniting AgeWell's **Music For David**, a music therapy program supporting people living with dementia and providing temporary respite for their carers.

TICKETS ALSO AVAILABLE AT THE DOOR  
ENQUIRIES: 0437 569 718  
ADMISSION: \$35 / \$30 CONCESSION

2PM, SUNDAY, 10 AUGUST 2025  
TOORAK UNITING CHURCH  
603 TOORAK ROAD, TOORAK

BOOK ONLINE: [WWW.TRYBOOKING.COM/DCTOP](http://WWW.TRYBOOKING.COM/DCTOP)



2PM, SUNDAY, 17 AUGUST 2025  
CHRIST CHURCH CASTLEMAINE  
8 MOSTYN STREET  
CASTLEMAINE (ON AGITATION HILL)

BOOK ONLINE: [WWW.TRYBOOKING.COM/DCYJN](http://WWW.TRYBOOKING.COM/DCYJN)



2PM, SUNDAY, 24 AUGUST 2025  
NORTH BALWYN UNITING CHURCH  
17-21 DUGGAN STREET,  
NORTH BALWYN

BOOK ONLINE: [WWW.TRYBOOKING.COM/DCTOS](http://WWW.TRYBOOKING.COM/DCTOS)



## This Week

SUNDAY, 3 August 2025  
**Eighth Sunday after Pentecost**  
8am Said Eucharist  
10am Sung Eucharist

TUESDAY, 5 August 2025  
11am Memorial Service for Noel Waite

WEDNESDAY, 6 August 2025  
2.30pm Memorial Service for Richard Green  
7pm Eucharist, in the Angel Chapel



## Next Sunday, 10 August Ninth Sunday after Pentecost

### 8am Eucharist

First Reading: *Isaiah 1:1, 10-20*, Ted Mouritz  
Second Reading: *Hebrews 11:1-3, 8-16*, Brenda Mouritz  
Gospel Reading: *Luke 12:32-40*  
Intercessor: Brenda Mouritz  
Preacher: The Revd Dr Peter French

### 10am Eucharist

First Reading: *Isaiah 1:1, 10-20*, Carolyn Mackenzie  
Second Reading: *Hebrews 11:1-3, 8-16*, Thomas Mackenzie  
Gospel Reading: *Luke 12:32-40*  
Intercessor: Volunteer Required  
Preacher: The Revd Dr Peter French  
Morning Tea: Glenda Strike & Carolyn Mackenzie



ST. JOHN'S  
ANGLICAN  
CHURCH  
TOORAK  
EST. 1859

### Parish Office

Open 9am - 5pm | Monday - Friday  
9826 1765 or 9826 1434  
[enquiries@saintjohnstoorak.org](mailto:enquiries@saintjohnstoorak.org)

### Wardens

Mr Keith Beecher OAM,  
Mr Adriaan den Dulk  
Mr Jason Pennell

### Parish Council

Mr Rob Condon, Mr Richard Uglow,  
Mr Craig Cooper, Mr John Horan,  
Ms Hsinhui Huang, Mr Anthony Gissing

### Vicar

The Revd Dr Peter French  
[vicar@saintjohnstoorak.org](mailto:vicar@saintjohnstoorak.org)

### Assistant Priest

The Revd Dr Wendy Crouch  
[assistantpriest@saintjohnstoorak.org](mailto:assistantpriest@saintjohnstoorak.org)

### Director of Music & Organist

Mr Zachary Hamilton-Russell

### Parish Administrator & Child Safe Compliance

Ms Alicia Groves  
[enquiries@saintjohnstoorak.org](mailto:enquiries@saintjohnstoorak.org)

### Child Safe Officer

Mr Clive Wright

### Archivist

Professor Geoff Quail OAM  
[geoffrey.quail@monash.edu](mailto:geoffrey.quail@monash.edu)