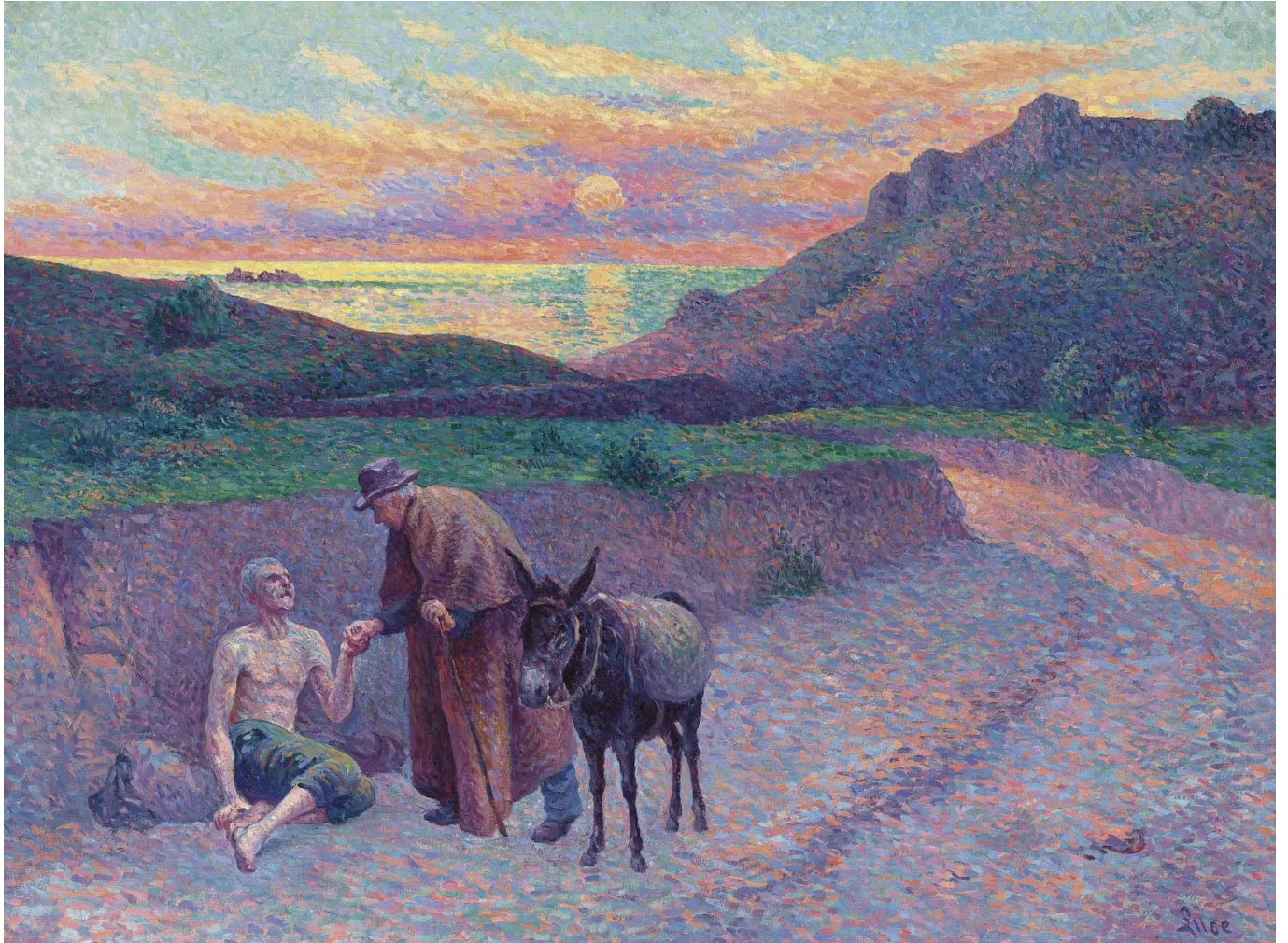




ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Fifth Sunday after Pentecost
13 July, 2025
10am

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

Le bon Samaritain ('The Good Samaritan'), Maximilien Luce (1858-1941),
1896, oil on canvas,
Private collection, Anon. sale, Christies', New York, 2007, lot 318.

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 'Madrigal' from Vingt-quatre pièces en style libre, Op. 31

Louis Vierne (1870-1937)

THE INVOCATION

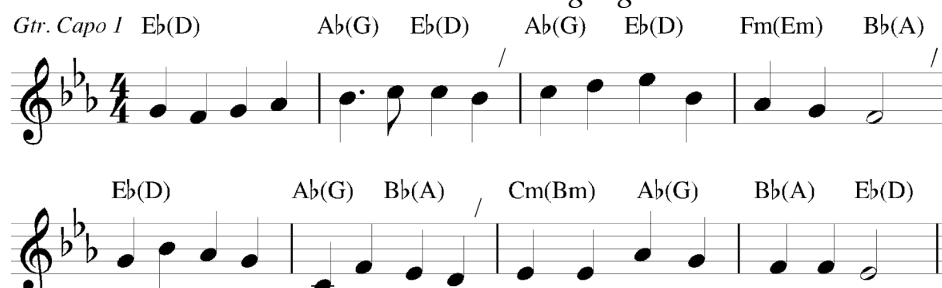
Blessed be God: Father, Son and Holy Spirit.

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

GREETING

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

HYMN 'Jesus calls us! O'er the tumult' *sung together*



1. Jesus calls us! O'er the tumult
of our life's wild restless sea,
day by day his voice is sounding,
saying, 'Christian, follow me':
2. as, of old, Saint Andrew heard it
by the Galilean lake,
turned from home and toil and
kindred,
leaving all for his dear sake.
3. Jesus calls us from the worship
of the vain world's golden store,
from each idol that would keep us,
saying,
'Christian, love me more.'
4. In our joys and in our sorrows,
days of toil and hours of ease,
still he calls, in cares and pleasures,
'Christian, love me more than
these.'
5. Jesus calls us! By your mercies,
Saviour, may we hear your call,
give our hearts to your obedience,
serve and love you best of all.

Cecil Frances Alexander 1818-95 alt.
ST CATHERINE (TiS 589)

COLLECT FOR PURITY

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you,

**and worthily magnify your holy name, through Christ our Lord.
Amen.**

THE TWO GREAT COMMANDMENTS

'Hear, O Israel, the Lord your God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' Jesus said: 'This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself.'

KYRIE ELEISON *sung*

Kyrie **2**



Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.
Christ, have mer - cy, Christ, have mer - cy, Christ, have mer - cy.
Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.

From Parish Eucharist - Michael Dudman (1938-1994)

CONFESSION

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

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.

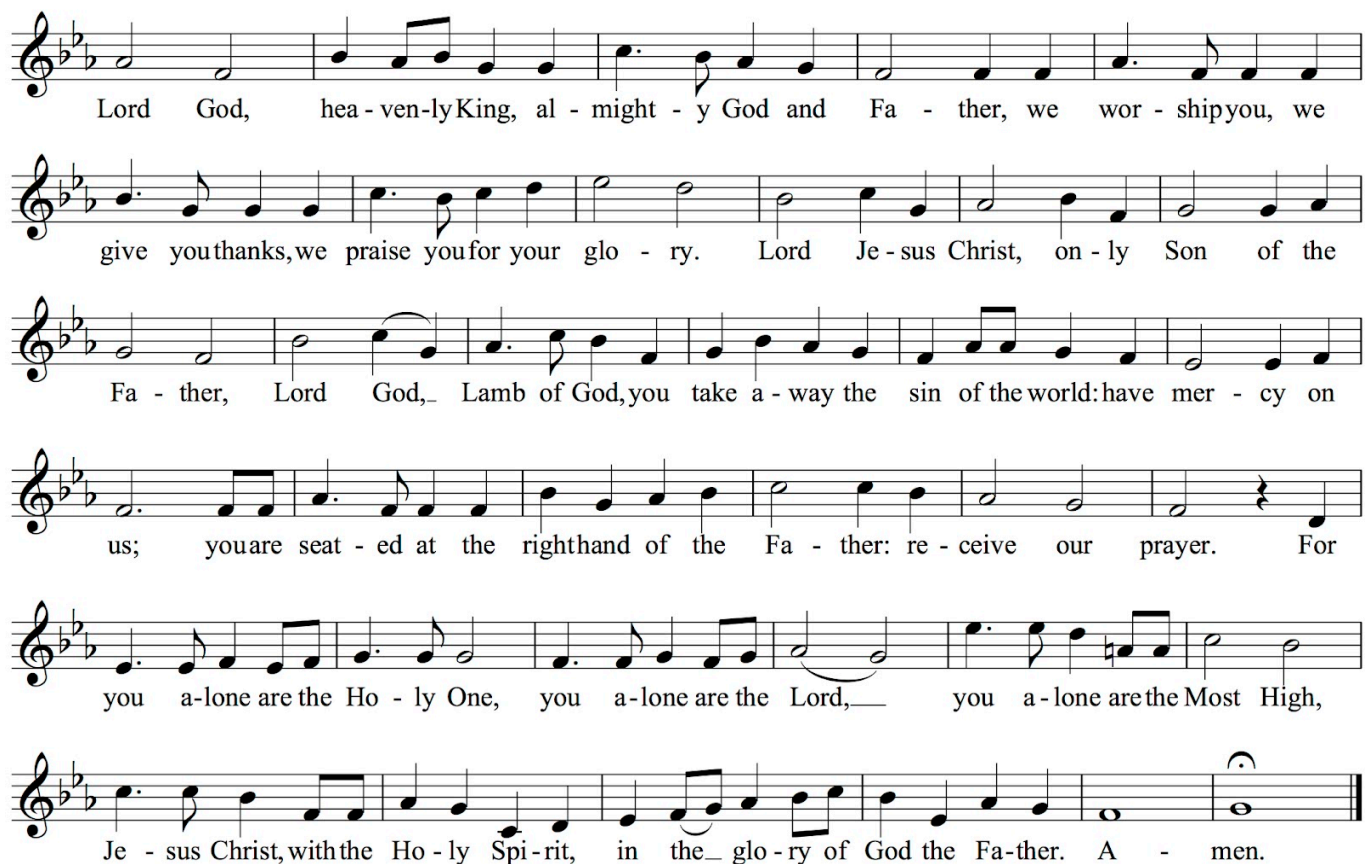
ABSOLUTION

GLORIA IN EXCELSIS *sung*

Gloria



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



COLLECT FOR THE FIFTH SUNDAY AFTER PENTECOST

Eternal God, you have taught us through Christ that love is the fulfilment of the law: help us to love you with all our heart, with all our soul, with all our mind, and with all our strength, and our neighbour as ourself; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Amos 7.7-17 *read by Adriaan den Dulk*

This is what he showed me: the Lord was standing beside a wall built with a plumb-line, with a plumb-line in his hand. And the Lord said to me, 'Amos, what do you see?' And I said, 'A plumb-line.' Then the Lord said, 'See, I am setting a plumb-line in the midst of my people Israel; I will never again pass them by; the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword.' Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, 'Amos has conspired against you in the very centre of the house of Israel; the land is not able to bear all his words. For thus Amos has said,

“Jeroboam shall die by the sword, and Israel must go into exile away from his land.” ‘And Amaziah said to Amos, ‘O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.’ Then Amos answered Amaziah, ‘I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycomore trees, and the Lord took me from following the flock, and the Lord said to me, “Go, prophesy to my people Israel.” ‘Now therefore hear the word of the Lord . You say, “Do not prophesy against Israel, and do not preach against the house of Isaac.” Therefore, thus says the Lord: “Your wife shall become a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be parcelled out by line; you yourself shall die in an unclean land, and Israel shall surely go into exile away from its land.” ’

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

THE PSALM Psalm 82 *said together*

God has stood up in the council of heaven:
in the midst of the gods he gives judgement.
‘How long will you judge unjustly:
and favour the cause of the wicked?
‘Judge for the poor and fatherless:
vindicate the afflicted and oppressed.
‘Rescue the poor and needy:
and save them from the hands of the wicked.
‘They do not know, they do not understand,
they walk about in darkness:
all the foundations of the earth are shaken.
‘Therefore I say, “Though you are gods:
and all of you children of the Most High,
““Nevertheless you shall die like a mortal:
and fall like one of the princes.”
Arise, O God, and judge the earth:
for you shall take all nations as your possession.
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.

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brothers and sisters in Christ in Colossae: Grace to you and peace from God our Father. In our prayers for you we always thank God, the Father of our Lord Jesus Christ, for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. This you learned from Epaphras, our beloved fellow-servant. He is a faithful minister of Christ on your behalf, and he has made known to us your love in the Spirit. For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding, so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

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

Please stand to sing the Gradual Hymn

THE GRADUAL HYMN 'O God of love, whose heart is ever yearning'

sung together

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

Bb7(A7) Fm(Em) Ab(G) Eb(D) Cm(Bm)

Cm(Bm) Gm(F#m) Bb(A) Fm(Em) Eb(D) Ab(G) Fm(Em)

G(F#) Eb(D) Cm(Bm) Gm(F#m) Bb(A) Fm(Em)

Fm(Em) Eb(D) Ab(G) Bb7(A7) Eb(D)

3. O God of love, whose heart is ever
yearning
that fixed on you our wayward
thoughts may be,
now grant us grace to live as in
your presence,
and help us all our erring ways to
see.
May love subdue the ill in every
nation,
and all to you as subjects bow the
knee.

2. O Father God, moved ever by
compassion
for children crushed by sorrow's
heavy load,
be swift to aid the downcast and
the cheerless,
lift up the fallen on life's thorny
road.
Give calm and strength to
overcome with patience,
and safely bring them to your blest
abode.

3. O God of peace, whose Son with
our sins laden
died to secure from bondage our
release,
help us to banish hate between the
nations,
to live as neighbours, and make
wars to cease.
Bring in the reign of friendship
universal,
and in your mercy grant to us your
peace.

Randall T. Pittman 1882-1972
FINLANDIA (TiS 614)

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

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.

Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' And he said to him, 'You have given the right answer; do this, and you will live.' But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

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

THE SERMON The Assistant Priest, The Revd Dr Wendy Crouch

THE ANTHEM 'Ubi caritas'

Maurice Duruflé (1902-1986)

THE NICENE CREED *said together, standing*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten,

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

THE PRAYERS OF THE PEOPLE *led by Jenny Smith*

The Prayers end with the following

Almighty God, you have promised to hear our prayers.

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

PARISH NOTICES

THE GREETING OF PEACE *standing*

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

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

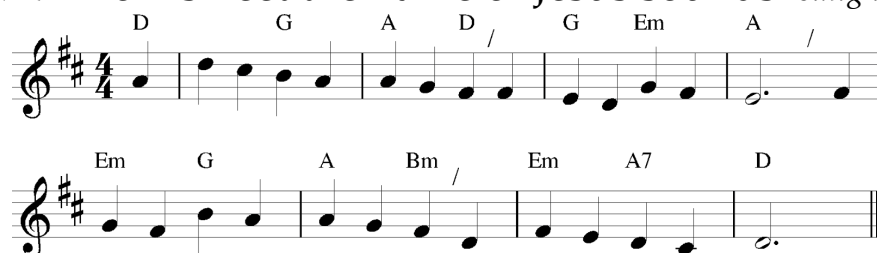
*All share with each other a 'COVIDsafe' sign of peace
Feel free to come and share peace with those people joining us on Zoom*

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 'How sweet the name of Jesus sounds' *sung together*



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. It makes the wounded spirit whole
and calms the troubled breast,
is manna to the hungry soul
and to the weary rest.
3. Dear name! the rock on which I
build,
my shield and hiding-place,
my never-failing treasury, filled
with boundless stores of grace:
4. Jesus, my shepherd, brother,
friend,
my prophet, priest and king,
my Lord, my life, my way, my end,
accept the praise I bring.
5. 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.*
ST PETER (TiS 485)

PRAYER FOR RECEIVING THE OFFERTORY

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

THE GREAT THANKSGIVING

All remain standing

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

The Great Thanksgiving Prayer continues to the following

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

Sanctus 2

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

Hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.

Benedictus

Bless - ed is he who comes in the name of the
Lord. Ho - san - na in the high - - est.

The Great Thanksgiving Prayer continues to the following

...Let us proclaim the mystery of faith

Acclamation

Christ has died, Christ is ris - en, Christ will come a - gain.

The Great Thanksgiving Prayer ends with the following

... songs of never ending praise.

Acclamation

Bless - ing and hon - our and glo - ry and power are yours for
ev - er and ev - er. A men.

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

Agnus Dei

Je - sus, Lamb of God, have mer - cy on us. Je - sus, bear - er of our
 sins, have mer - cy on us. Je - sus, re - deem - er 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.**

COMMUNION 'Méditation' from Vingt-quatre pièces en style libre, Op. 31

Louis Vierne (1870-1937)

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 'Seek, O seek the Lord, while he is near' *sung together*

Refrain F C F Bb C F

Seek, O seek the Lord, while he is near;
trust him, speak to him in prayer, and he will hear.

Verses F Bb Gm Dm Gm C

I God be with us in our lives, direct us in our calling;
break the snares the world contrives, keep us from falling.

*Seek, O seek the Lord, while he is near;
trust him, speak to him in prayer,
and he will hear.*

1. God be with us in our lives,
direct us in our calling;
break the snares the world
contrives,
keep us from falling.

Seek, O seek the Lord...

2. God, increase in us the life
that Christ by dying gave us:
though we faint in mortal strife
his blood will save us.

Seek, O seek the Lord...

3. Strengthen in our hearts the love
we owe to one another;
how can we love God above
and not each other?

James Phillip McAuley 1917–76 alt.
Words by permission Curtis Brown (Aust)
VENANTIUS (TiS 464)

BLESSING

DISMISSAL

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

POSTLUDE ‘Antiphon V: How Fair and How Pleasant Art Thou’

Marcel Dupré (1886-1971)

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

TODAY Sunday 13 July, Oxford Movement Sunday

You are warmly invited to attend a celebratory service of Choral Evensong and Benediction at St Peter's Eastern Hill, on Sunday 13 July at 5pm. This service will commemorate the beginning of the Oxford Movement 192 years ago. Revd Dr Gregory Seach, Vicar of St George's Malvern, will preach.

Thank you

Thank you to all those who were able to attend the Shabbat Service and Dinner at the Melbourne Hebrew Congregation Synagogue on Friday 4 July. It was such a privilege to be invited into the Melbourne Hebrew Congregation Synagogue and break bread. Many thanks to Parish Councillor, Anthony Gissing, for his role in organising the evening. We look forward to welcoming Melbourne Hebrew Congregation to St. John's in the near future.

July Choir Break

The St. John's Choir are on a mid-year break for the month of July, they will be back singing for us again on Sunday 3 August. While they are away our Director of Music and Organist, Zachary Hamilton-Russell, will continue to play for us and will occasionally be joined by guest musicians.

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 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 & 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. 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 Box Hill (Incumbency vacant, Anne Kennedy, locum, Alasdair MacKinnon-Love); The Diocese of Brisbane (Abp Jeremy Greaves, Asst Bps John Roundhill, Sarah Plowman, Cameron Venables); Tintern Grammar (Brad Fry, Principal, Alison Andrew, Chaplain); The Church of North India (Bp Prem Singh); Glen Waverley Anglican Church – Pastoral service (Bp Kate Prowd); St Paul's Boronia - Confirmation service (Bp Paul Barker) & Christ Church Melton – Confirmation service (Bp Brad Billings).

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 & Rosie.

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

Give thanks for those whose Anniversary of Death is this week: Marguerite Beal (1991); Hugh Nankivell (1988); Leila Langford (1987); Valda Lee (2012); Ross Lilley (2000); Reginald Pape (1993) Edna Neath (2003); Mavies Reichstein (1985); Doris Syme (2012); Heather Wynell-Mayow (2019); Angela Young (2022) & Jill Boynton.

SCRIPTURE COMMENTARY

Amos 7:7-17

The reign of King Jeroboam II (786-746 BC) was a time of prosperity for Israel, the northern kingdom. Social and religious corruption were rife; many worshipped materialism and other gods. Amos was both a breeder of cattle and/or sheep ("herdsman", v. 14; "flock", v. 15) and a fruit farmer ("dresser of sycamore trees", v. 14). Born in Tekoa, in the hill country in northern Judah (*sheep country*), he likely also owned land in the Jordan valley, where sycamores flourished. (Palestinian sycamores bear fruit, much like figs, which has to be *dressed* (punctured) to make it edible.) God has called him to leave behind his prosperity, to warn the north about impending doom, a result of their waywardness.

In vv. 1-6, God shows him two visions of planned devastation: of locusts devouring the crops, and of fire consuming the whole of creation. ("Jacob", v. 2, is Israel, the first "mowings", v. 1, a tax.) In both cases, Amos intercedes with God on behalf of the people, pointing out that Israel is weak and helpless (spiritually). God listens and cancels his plans. But now vv. 7-9: when Israel is tested like a "wall" with a "plumb line", she doesn't *measure up*. Amos raises no plea against divine judgement. God will no longer ignore the people's errancy ("never again pass them by", v. 8). He will destroy both the "high places" (v. 9, mountain-top altars where early Israel, and pagans, worshipped) and "sanctuaries" dedicated to him. He, via the Assyrians, will end Jeroboam's line "with the sword".

"Bethel" (v. 10) was the principal northern shrine to God, and "Amaziah" was the royal priest there. To the king, he accuses Amos of treason, for upsetting civil order. He quotes Amos out of context (v. 11) and banishes Amos to Judah (vv. 12-13). Amos replies that he is not a *professional* prophet, paid to say what the king wishes to hear, but one called by God (v. 15). Because Amaziah has contradicted God's orders (v. 16), Israel will be invaded (v. 17): there will be rape, slaughter of innocents and plunder; Amaziah (as a priest, keen on remaining ritually clean), will be exiled to idolatrous Assyria ("an unclean land").

Psalms 82

The superscription is "a psalm of Asaph": he was appointed by David to share in leading worship, and sang and/or played at the dedication of the Temple Solomon built. In a vision, the psalmist sees our God as a member of the council of gods. Our God accuses the others of favouring "the wicked" (v. 2) over the "weak and the needy" (v. 4). They are ignorant of God's ways ("walk ... in darkness", v. 5); their failure to be just destabilizes the physical world ("foundations ..."). In spite of being *gods*, they will be demoted and die (vv. 6-7). Perhaps v. 8 is sung by the congregation: only God can rightly rule the earth; he is universal.

Colossians 1:1-14

Scholars are divided on whether the author is Paul or one of his followers. In the days long before copyright, a writer who thought he really understood how a great writer thought might write in his name: an honour to the great man. If Paul did write Colossians, he probably wrote it from prison (with "Timothy"): there he had time to reflect, and possibly to read. The church in Colossae was probably founded by "Epaphras" (v. 7). Colossians was written to counter deviant teaching, including the need to practice Jewish rituals, and Greek theosophical speculation. Christians there tended to seek power for human life not solely from Christ, but from various sources. They tried to merge traditions.

The letter begins in typical Greek style: the names of the senders (v. 1) and those of the recipients (v. 2), and then a prayer for thanksgiving or of petition (here Christian, vv. 3ff). "The saints" (v. 4) are those set apart for God's work in the world. Note the *triad* of "faith ... love ... hope" (vv. 4-5), the steps in coming to know Christ. The community is basically faithful to the *good news*, as taught by Epaphras. The Church is growing both in Colossae and throughout the Empire ("the whole world", v. 6). Vv. 9-13 are one sentence in Greek: "we have not ceased ..." "praying", "asking" and "giving thanks" (v. 12). The "knowledge" in v. 9 is practical: born of experience of a person, i.e. Christ. Perhaps they are to "endure" (v. 11) the false teaching. The opposition of "light" (v. 12) and "darkness" (v. 13) is also found in the Qumran literature. The phrase "forgiveness of sins" (v. 14) occurs only in letters not generally agreed to be by Paul.

Luke 10:25-37

Jesus has prepared disciples for a missionary journey beyond Israel. He has given them advice on how to introduce receptive people to his message of peace and eternal life, to entry into the Kingdom of God.

Perhaps the "lawyer", a person expert in the interpretation of Jewish law, has heard Jesus' words about mission to Gentiles. He asks: *How much must I do ...?* Jesus speaks to him in his terms (v. 26). The lawyer answers with a verse from Deuteronomy and another from Leviticus, both books of the Law (v. 27). Jesus echoes a verse in the Law (v. 28). At the time, Jews debated whether all fellow Jews (or just some) were their neighbours. The lawyer seeks to prove his entitlement to eternal life by defining the limits of his duty to neighbours, but Jesus reinterprets the Law in the story of the Good Samaritan (vv. 30-35). The "priest" (v. 31) stands for Jewish religious leadership; Levites (v. 32) assisted priests in the Temple. The man may be dead; if either touches him, he risks ritual defilement. Each keeps the law *literally*. Jews saw Samaritans as religious deviants, but they did keep the Law; each group despised each other. So for a Samaritan to risk becoming unclean is to act according to the *spirit* of the Law rather than the *letter*. ("Oil and wine", v. 34, were medications.) In v. 37, the lawyer recognizes that the Samaritan has acted properly (but can't bring himself to say *Samaritan*.) The *neighbour* argument is irrelevant. The lawyer must see behind the Law to love of all. Even non-Jews who demonstrate this love can enter the kingdom.

MUSIC COMMENTARY

PRELUDE 'Madrigal' from Vingt-quatre pièces en style libre (24 pieces in free style), Op. 31
Louis Vierne (1870-1937)

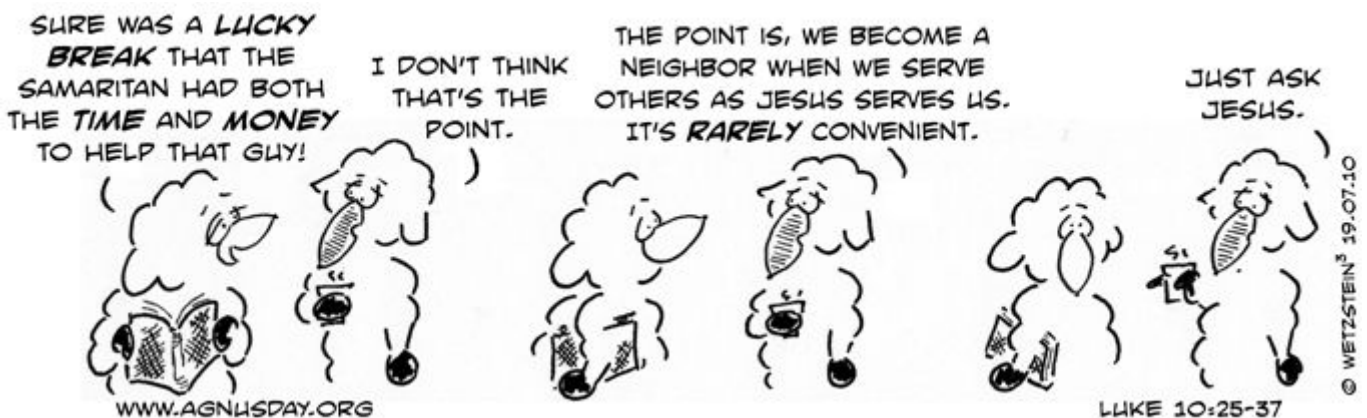
Vierne was a French organist, composer, and teacher of the late 19th and early 20th Century. He was organist of Notre-Dame de Paris from 1900 until his death in 1937, and as a composer focused on composing music for organ, including six organ symphonies and a Messe solennelle for choir and two organs. He toured Europe and the United States as a concert organist, and as a teacher is well known for teaching Nadia Boulanger and Maurice Duruflé.

POSTLUDE 'Antiphon V: How Fair and How Pleasant Art Thou'
Marcel Dupré (1886-1971)

Dupré was a renowned French organist, composer, and improviser, celebrated for his virtuosity and contributions to 20th-century organ music. Born into a musical family, he displayed prodigious talent early on, entering the Paris Conservatoire and later succeeding his teacher, Charles-Marie Widor, as organist of St. Sulpice. Dupré was known for his masterful improvisations and extensive concert tours, particularly his eight transcontinental tours of the United States.

ART COMMENTARY

The art on today's pewsheet, *Le bon Samaritain* (*The Good Samaritan*), is by prolific Neo-Impressionist painter, Maximilien Luce. The softness of the pointillist style reflects the tenderness of our Good Samaritan parable. The whole idea behind pointillism is that when you place two distinct colours next to each other, the colours will optically blend into a different colour. It was a revolutionary painting technique pioneered by Georges Seurat and Paul Signac in Paris in the mid-1880s. They believed that ultimately the viewer's eye would blend the various colours, rather than mixing colours conventionally on a painter's palette. Look at the sea, for example, in our painting composed of yellows and greens, to create the illusion of a blue sea.





The University Church of St Mary the Virgin, Oxford, where John Keble preached the Assize Sermon on July 14 1833, remembered as the beginning of the Oxford Movement.

13th July – Oxford Movement Sunday **Choral Evensong and Benediction 5pm**

with guest preacher Fr Gregory Seach,
Vicar of St George's Malvern.

An invitation to celebrate our Anglican heritage!

You and your parish community are warmly invited to attend a celebratory service of Choral Evensong and Benediction at **St Peter's Eastern Hill** on Sunday 13 July at 5pm.

We will be commemorating the beginning of the Oxford Movement 192 years ago, giving thanks for the renewal of the Catholic heart of Anglicanism of which we are inheritors today.

Please do join us for this celebration, as we thank God for the rich tradition in which we stand, and pray that through our worship and witness we may share the gifts of the Oxford Movement with our Diocese and the wider Church.



Music for this event has been generously supported by
AUSTRALIAN CHURCH UNION – MELBOURNE BRANCH



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For more information: www.stpeters.org.au Email: office@stpeters.org.au Tel: 0401 826 325

This Week

SUNDAY, 13 July 2025

Fifth Sunday after Pentecost

8am Said Eucharist

10am Sung Eucharist

12pm Baptism of Charles Francis Johnston

WEDNESDAY, 9 July 2025

7pm Eucharist, in the Angel Chapel



Next Sunday, 20 July

Sixth Sunday after Pentecost

8am Eucharist

First Reading: *Amos 8:1-12*, Anthony Gissing

Second Reading: *Colossians 1:15-28*, Anthony Rose

Gospel Reading: *Luke 10:38-42*

Intercessor: Volunteer Required

Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *Amos 8:1-12*, Glenda Strike

Second Reading: *Colossians 1:15-28*, Richard Uglow

Gospel Reading: *Luke 10:38-42*

Intercessor: John Horan

Preacher: The Revd Dr Peter French

Morning Tea: Volunteers Required



ST. JOHN'S
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