



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Eleventh Sunday after Pentecost

24 August, 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

La femme malade depuis dix-huit ans (The Woman with an Infirmity of Eighteen Years), James Tissot (1836–1902), c.1886-1894, gouache over graphite on gray wove paper
Brooklyn Museum, New York City, US.

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 'Prelude' No.1 from Three Liturgical Preludes

George Oldroyd (1886-1951)

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 'O Christ, the healer, we have come' *sung together*

1 O Christ, the heal - er, we have come to
pray for health and plead for friends. How can we fail to be re -
-stored when reached by love that nev - er ends.

1. O Christ, the healer, we have come to pray for health, to plead for friends.
How can we fail to be restored when reached by love that never ends?
2. From every ailment flesh endures our bodies clamour to be freed; yet in our hearts we would confess that wholeness is our deepest need.
3. How strong, O Lord, are our desires,
how weak our knowledge of ourselves!
Release in us those healing truths
unconscious pride resists or shelves.
4. In conflicts that destroy our health we diagnose the world's disease; our common life declares our ills: is there no cure, O Christ, for these?
5. Grant that we all, made one in faith,
in your community may find the wholeness that, enriching us, shall reach the whole of humankind.

Frederick Pratt Green 1903-2000
INVERCARRY (TiS 638)

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 together*

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

As we prepare to celebrate the presence of Christ in word and sacrament, let us call to mind and confess our sins.

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 together*

Gloria



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

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

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

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

us; you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer. For

you a - lone are the Ho - ly One, you a - lone are the Lord, you a - lone are the Most High,

Je - sus Christ, with the Ho - ly Spi - rit, in the glo - ry of God the Fa - ther. A - men.

COLLECT FOR THE ELEVENTH SUNDAY AFTER PENTECOST

Lord God, you have created us in your own image to find freedom in a love that knows no bounds. Lead us further today along this path of freedom to which you call us, through Jesus, your beloved Son, our Lord. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING *Jeremiah 1.4-10 read by Suzanne Cooper*

Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.' Then I said, 'Ah, Lord God! Truly I do not know how to speak, for I am only a boy.' But the Lord said to me, 'Do not say, "I am only a boy"; for you shall go to all to whom I send you, and you shall speak whatever I command

you. Do not be afraid of them, for I am with you to deliver you, says the Lord .' Then the Lord put out his hand and touched my mouth; and the Lord said to me, 'Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.'

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

THE PSALM Psalm 71.1-6 *sung by the choir*

To you, Lord, have I come for shelter:

let me never be put to shame.

In your righteousness rescue and deliver me:

incline your ear to me and save me.

Be for me a rock of refuge, a fortress to defend me:

for you are my high rock, and my stronghold.

Rescue me, O my God, from the hand of the wicked:

from the grasp of the pitiless and unjust.

For you, Lord, are my hope:

you are my confidence, O God, from my youth upward.

On you have I leaned since my birth:

you are he that brought me out of my mother's womb,
and my praise is of you continually.

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 Hebrews 12.18-29 *read by Lincoln Li*

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, 'If even an animal touches the mountain, it shall be stoned to death.' Indeed, so terrifying was the sight that Moses said, 'I tremble with fear.') But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse the one who is speaking; for if they did

not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, 'Yet once more I will shake not only the earth but also the heaven.' This phrase 'Yet once more' indicates the removal of what is shaken – that is, created things – so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

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

Please stand to sing the Gradual Hymn

THE GRADUAL HYMN 'We cannot measure how You heal'



- | | |
|---|--|
| <p>1. We cannot measure how You heal
or answer every sufferer's prayer,
yet we believe your grace responds
where faith and doubt unite to
care.
Your hands, though bloodied on
the cross,
survive to hold and heal and warn,
to carry all through death to life
and cradle children yet unborn.</p> | <p>the guilt that clings from things
long past,
the fear of what the future holds,
are present as if meant to last.
But present too is love which tends
the hurt we never hoped to find,
the private agonies inside,
the memories that haunt the mind.</p> |
| <p>2. The pain that will not go away,</p> | <p>3. So some have come who need
Your help</p> |

and some have come to make
amends,
as hands which shaped and saved
the world
are present in the touch of friends.
Lord, let Your Spirit meet us here
to mend the body, mind and soul,
to disentangle peace from pain
and make Your broken people
whole.

John L. Bell 1949–
YE BANKS AND BRAES (A&M 522)

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

THE GOSPEL Luke 13.10-17

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.

Now he was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, 'There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.' But the Lord answered him and said, 'You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?' When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

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

THE SERMON The Assistant Priest, The Revd Dr Wendy Crouch

THE ANTHEM 'To Christ, the prince of peace' Richard Lloyd (1933-2021)

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 Anthony Mannering*

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
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 'Jesus Christ is waiting'



1. Jesus Christ is waiting,
waiting in the streets;
no-one is his neighbour,
all alone he eats.
Listen, Lord Jesus,
I am lonely too.
Make me, friend or stranger,
fit to wait on you.
2. Jesus Christ is raging,
raging in the streets,
where injustice spirals
and real hope retreats.
Listen, Lord Jesus,
I am angry too.
In the Kingdom's causes
let me rage with you.
3. Jesus Christ is healing,
healing in the streets;
curing those who suffer,
touching those he greets.
Listen, Lord Jesus,
I have pity too.
Let my care be active,
healing just like you.
4. Jesus Christ is dancing,
dancing in the streets,
where each sign of hatred
he, with love, defeats.
Listen, Lord Jesus,
I should triumph too.
Where good conquers evil
let me dance with you.
5. Jesus Christ is calling,
calling in the streets,
'Who will join my journey?
I will guide their feet.'
Listen, Lord Jesus,
let my fears be few.
Walk one step before me;
I will follow you.

John L. Bell 1949-
NOËL NOUVELET (TiS 665)

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.

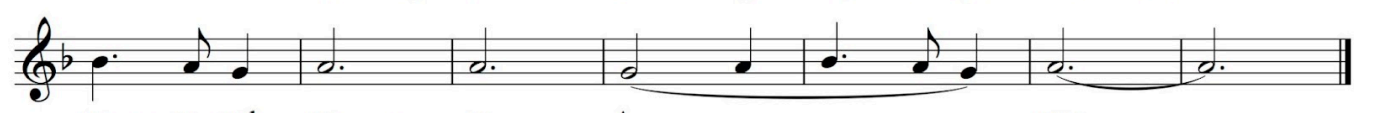
The Great Thanksgiving Prayer ends with the following

... 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. _____

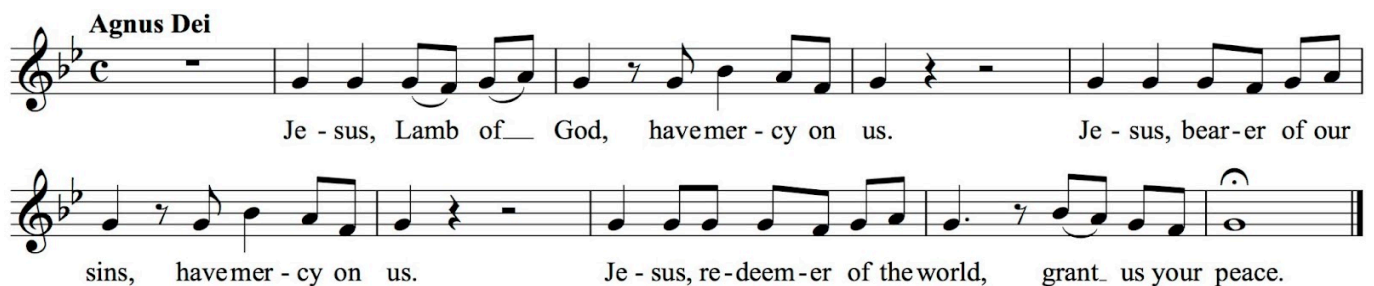
THE LORD'S PRAYER

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



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.**

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.

COMMUNION ANTHEM 'Oculi omnium'

Charles Wood (1866-1926)

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 'Father, Lord of all creation'



1. Father, Lord of all creation,
ground of being, life and love;
height and depth beyond
description
only life in you can prove:
you are mortal life's dependence:
thought, speech, sight are ours by
grace;
yours is every hour's existence,
sovereign Lord of time and space.

2. Jesus Christ, the Man for Others,
we, your people, make our prayer:
let us love as sisters, brothers,
all whose burdens we can share.
Where your name binds us
together
you, Lord Christ, will surely be;
where no selfishness can sever
there your love we all may see.

3. Holy Spirit, rushing, burning,
wind and flame of Pentecost,
fill our hearts afresh with yearning
to regain what we have lost.
May your love unite our action,
nevermore to speak alone:
God, in us abolish faction,
and through us your love make
known.

David Stewart Cross 1928-89
ABBOT'S LEIGH (TiS 153)

BLESSING

DISMISSAL

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

POSTLUDE 'Elegy' from A Downland Suite

*John Ireland (1879-1962),
arr. Alec Rowley*

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

Vicar On Leave 13 August - 27 August

A note to say I am away on annual leave during the above period and will be uncontactable. Please contact the church office in the meantime, especially if there is a pastoral emergency. *Peter*

September & October Rosters

Roster availability forms for September and October are available to complete online [here](#) or hardcopies are in the Narthex. If you haven't volunteered before, and you are interested in joining the roster, please speak to a clergy member or contact the Parish Office.

Saturday 6 & Sunday 7 September, St Peter's Bookroom Book Fair

St Peter's Bookroom is holding its popular as-new and second-hand book fair over two days, Saturday 6 September, 10am-4pm, and Sunday 7 September, 10am-2pm. You can find everything from quality Christian theology and spirituality, to fiction, non-fiction, and biographies. This is a great event for all readers.

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.

If you are unable to attend this session, but need to complete training, please contact the parish office. Training can be completed independently [here](#) or a time can be arranged for you to come into the office and complete the training.

'Exploring Psalm Therapy': Quiet Day, Saturday 4 October, 10am-4pm

This quiet day will be held at the lovely St Joseph's Spirituality Centre, Williamstown, where many of us have been before. There is opportunity between the guided reflections to walk along the beach or in the Botanic Gardens which are next door. The reflections on the Quiet Day will explore the ways in which we can allow the psalms to comfort us, challenge us, and bring us to prayer and praise.



Wendy will use her experience as both priest and psychologist to present some ways to do this - how to bring to the psalms our experiences in the world and in our own lives, engaging in deep listening to what we find there and responding in prayer. A sign up sheet is available in the narthex today. For any questions about the day, or to register your interest and make payment, contact Revd Wendy assistantpriest@saintjohnstoorak.org OR the Parish Office 9826 1434 enquiries@saintjohnstoorak.org *BYO Lunch - Tea & Coffee Provided. \$20 per person.*
RSVP Sunday 28 September

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.

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

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 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. 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: The Parish of St John the Evangelist Epping (Raffaella Pilz); The Diocese of Newcastle (Bp Peter Stuart, Asst Bps Charlie Murry, Sonia Roulston, Clergy & People); Melbourne Anglican Foundation; Church of the Province of South East Asia (Bp Titus Chung); All Saints Lorne – Pastoral Service (Bp Brad Billings); Holy Trinity Port Melbourne – Pastoral service (Bp Genieve Blackwell); City On a Hill Carlton – Pastoral service (Bp Kate Prowd) & St Paul’s Canterbury – Pastoral 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 & John.

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

For those who have died recently and those who mourn them: Milton Robinson

Give thanks for those whose Anniversary of Death is this week: Lauri Pentilla (2006); Tony Sargood (1989); Matt Squire (2024); Elizabeth Glenn (1988); Marjorie Stoney (1994); Bill Whitton (2019); Helen Stribling (2021); Elizabeth Stoney (2022); Fay Duncan (2016); George Koczkar (2022); Joyce Freemantle (2017); Fred McMullin (1991); Alexandra Thoms (2023); Barbara Fogarty (1991) & Patricia Russell.

SCRIPTURE COMMENTARY

Jeremiah 1:4-10

The people of Israel have strayed from God's ways. In the late 600s BC, King Josiah guided the people back to godliness by removing all traces of foreign worship and by making Jerusalem the one place of worship. Jeremiah played a key role in Josiah's reforms.

"The word of the LORD" is a characteristic expression in this book: the message Jeremiah proclaims is God's word. The Hebrew word *yashar*, translated "formed" (v. 5), is a technical term for *created*; a potter *forms* clay into pottery. Recall Genesis 2:7-8, where God *forms* man. The idea that God himself forms a child in its mother's "womb" (v. 5) was accepted. God has known Jeremiah since his first moment of existence – both intellectually and in his capacity for action. Even before that, God dedicated him, separated him for his purposes ("consecrated"), to serve him. Jeremiah is but a youth ("boy", v. 6 – probably in his early twenties), without experience and authority, but God will give him all necessary leadership abilities and support. (Moses' reaction to God's command to lead the people of Israel was similar.) God commissions Jeremiah through the symbolic action of touching his mouth (v. 9). In vv. 5 and 10, the "nations" and "kingdoms" are most likely Assyria, Babylonia, Egypt and Judah: the history of Israel is intertwined with that of the whole Near East. Jeremiah's mission is to do away with corruption and ungodliness, and to promote ethical conduct and godliness. God's instructions to the prophet continue in v. 17. Jeremiah is to be ready for action ("gird up your loins"); he is to respond promptly to God's commands. Mighty as the ungodly are, he is not to flinch, but to "stand up" to them; if he fails to do so, God will "break" him. Even though the deviants will fight against him and persecute him, he will prevail, "for I am with you ... to deliver you" (v. 19).

Psalms 71:1-6

The psalmist finds sanctuary in his trust in God; even so, he asks God to be his reference point ("rock", v. 3) and strength in life, to rescue him from "cruel" (v. 4) and ungodly people. He has trusted in God *since his youth* (v. 5) and, as v. 18 shows, he is now in "old age" and has "gray hairs". God has supported him throughout his life ("from my birth", v. 6). Note the belief that God caused him to be born. From vv. 7-10, we learn that his enemies consider him so evil that they avoid him *like the plague*: a "portent" (v. 7) was always evil. The psalmist especially seeks God's help now that he no longer has the strength to defend himself; his foes believe that God has forsaken him: may they be disgraced and scorned (v. 13). He will always proclaim how God acts with integrity and tell of the many times God has rescued him. God has taught him throughout his life (v. 17). A musician, he will praise God on the "harp" (v. 22) and the "lyre", and by singing God's praises. He is confident that God will help him.

Hebrews 12:18-29

The author contrasts the assembly of the Israelites when the old covenant ("something that can be touched") was given with those who have entered the new covenant (vv. 22-24) brought from God ("mediator", v. 24) by Jesus. On Mount Sinai, the Israelites were filled with awe and terror. Death by stoning was the Jewish form of capital punishment. In the story of the Golden Calf, Moses trembles with fear (v. 21). The old covenant was made on earth, but the new is in heaven ("Mount Zion ...", v. 22). The community celebrating ("festal") it includes all the Christian faithful, who "have [already] come ... to the city", ("the firstborn", v. 23) and the exemplars of the Old Testament ("spirits of the righteous") who trusted in God despite not having the promises brought by Jesus.

The author has written: "By faith Abel offered to God a more acceptable sacrifice than Cain's ... he died, but through faith he still speaks" (11:4). The "sprinkled blood" (v. 24) of Jesus, his death and resurrection that established the new covenant, speaks much more definitively of forgiveness than Abel's example. Then v. 25: greater punishment is in store for those who reject Jesus' warning from heaven than for those who rejected his warning at Sinai ("on earth").

In vv. 26-29, the author interprets God's words spoken through the prophet Haggai as a reference to the Last Judgement. The kingdom that Christ has brought is unshakable, permanent, but those who "reject" (v. 25) him and his message will perish, be *consumed with fire* (v. 29), at the Last Day: God will "will shake not only the earth but also the heaven" (v. 26).

Luke 13:10-17

In the story of the healing of the crippled woman, Jesus shows what it means to be a citizen of God's kingdom – through his actions. That he heals a woman and refers to her as a "daughter of Abraham" (v. 16), a full member of Jewish society, is remarkable: the kingdom is equally open to women and the sick. In Jesus' day, physical and mental ailments were seen as the work of evil forces ("Satan"); the very being of someone with a serious ailment was thought to be hostile to God. The woman does not ask to be cured; no one asks on her behalf; Jesus notices her ("Jesus saw her", v. 12). Her response to his saving action is to praise God (v. 13). Anyone could speak in the synagogue: the "leader" (v. 14) speaks to the "crowd", but his words are directed at Jesus. He is blind to God's kingdom.

Jesus' rebuttal is clever, for while untying an ox or a donkey on the sabbath was forbidden in one part of the Mishnah (a Jewish book of laws), it was permitted in another. Jesus has "set free" (v. 12), *untied*, the woman who was tied to Satan. If you untie animals on the sabbath, why not humans? Honour and "shame" (v. 17) were, and are, important in Near Eastern cultures. Realizing that Jesus is right, the "leader" (v. 14) and other "opponents" (v. 17) are shamed before the crowd, who rejoice in this wonder-worker. The kingdom is open to all when they turn to God.

MUSIC COMMENTARY

PRELUDE 'Prelude No.1' from Three Liturgical Preludes *George Oldroyd (1886-1951)*

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

POSTLUDE 'Elegy' from A Downland Suite *John Ireland (1879-1962), arr. Alec Rowley*

Ireland was an English composer known for his piano miniatures, songs, and orchestral works. He studied at the Royal College of Music and later taught there. His notable works include the hymn 'My Song is Love Unknown', the anthem 'Greater Love Hath No Man', and the song 'Sea Fever'. He was influenced by English poetry and the mystical writings of Arthur Machen.

ART COMMENTARY

The art on today's pewsheet, *La femme malade depuis dix-huit ans (The Woman with an Infirmary of Eighteen Years)*, is by nineteenth-century French painter and illustrator *James Tissot*. He was close to the Impressionists, and was invited to be part of the first Impressionist exhibition in 1874, but he declined and (in contrast to other French painters), moved to a more realistic, rather than impressionistic, style of painting. After moving to London, in 1885 he experienced a renewal of his Roman Catholic faith, and devoted himself to painting scenes from the Bible, aided by travelling to the Middle East. He created a series of 365 paintings of the life and ministry of Jesus, of which this is one, and was working on a series on the Old Testament when he died.



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](#).



St Peter's Bookroom

Spring Book Fair

As-new and second-hand
Saturday **6th September 2025**
10am-4pm
Sunday **7th September 2025**
10am-2pm

St Peter's Hall
15 Gisborne Street, East Melbourne

www.bookroom.stpeters.org.au
Phone Carol: 9663 7487



Exploring Psalm Therapy

Quiet Day at St Joseph's by the Sea, Williamstown
Saturday 4 October, 10am-4pm

This Quiet Day will explore the ways in which we can allow the Psalms to comfort us, challenge us, and bring us to prayer and praise.

Revd Dr Wendy Crouch will use her experience as both priest and psychologist to present some ways to do this
- how to bring to the psalms, our experiences in the world, and in our own lives, engaging in deep listening to what we find there, and responding in prayer.

Between the guided reflections you can take time to enjoy a walk along the beach or through the Botanic Gardens, which are right next door!

For any questions about the day,
or to register your interest and make payment, contact
Revd Wendy assistantpriest@saintjohnstoorak.org OR
the Parish Office 9826 1434 enquiries@saintjohnstoorak.org.

BYO Lunch - Tea & Coffee Provided

\$20 per person

RSVP Sunday 28 September



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Mary MacKillop
Spirituality Centre
St Joseph's by the Sea
Williamstown

This Week

SUNDAY, 24 August 2025
Eleventh Sunday after Pentecost
8am Said Eucharist
10am Sung Eucharist

WEDNESDAY, 27 August 2025
7pm Eucharist, in the Angel Chapel

THURSDAY, 28 August 2025
10am Prayers for Christian Unity at
Toorak Swedish Church



Next Sunday, 31 August Twelfth Sunday after Pentecost

8am Eucharist

First Reading: *Jeremiah 2:4-13*, Fiona McLeay
Second Reading: *Hebrews 13:1-8, 15-16*, Anthony Rose
Gospel Reading: *Luke 14:1, 7-14*
Intercessor: Volunteer Required
Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *Jeremiah 2:4-13*, Keith Beecher
Second Reading: *Hebrews 13:1-8, 15-16*, Jenny Smith
Gospel Reading: *Luke 14:1, 7-14*
Intercessor: Jenny Smith
Preacher: The Revd Dr Peter French
Morning Tea: Jessica O'Halloran & George Kaddour



Parish Office

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Wardens

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

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Mr Craig Cooper, Mr John Horan,
Ms Hsinhui Huang, Mr Anthony Gissing

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