



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



Sixteenth Sunday after Pentecost  
28 September, 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 *ordinary time* (the time outside the seasons of Christmas and Easter).  
Green symbolises life, hope and anticipation.

## Cover Image

*Dives and Lazarus*, Flemish Follower of Jacopo Bassano (1510-1592),  
17th cent., Oil on canvas,  
Sotheby's London, 6 April 2022, Lot 19, sold for £44,100

## 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 when the procession enters the church*

PRELUDE 'Aria' No.3, Six Short Pieces for Organ *Herbert Howells (1892-1983)*

### 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 'Who would true valour see' *sung together*



1. Who would true valour see,  
let them come hither;  
those here will constant be,  
come wind, come weather.  
There's no discouragement  
shall make them once relent  
each from a vowed intent  
to be a pilgrim.

2. Hobgoblin nor foul fiend  
can daunt their spirit:  
they know they at the end  
shall life inherit.  
Then fancies fly away;  
they'll scorn what people say,  
and each work night and day  
to be a pilgrim.

John Bunyan 1628-88 *alt.*  
MONKS GATE (TiS 561)

### 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 SIXTEENTH SUNDAY AFTER PENTECOST

O God, from whom light rises in darkness for those who seek you: grant us, in all our doubts and uncertainties, the grace to ask what you would have us do, that in your light we may see light, and in your narrow path may not stumble; 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 Jeremiah 32.1-3a, 6-15 *read by Ted Mouritz*

The word that came to Jeremiah from the Lord in the tenth year of King Zedekiah of Judah, which was the eighteenth year of Nebuchadrezzar. At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was confined in the court of the guard that was in the palace of the king of Judah, where King Zedekiah of Judah had confined him. Zedekiah had said, 'Why do you prophesy and say: Thus says the Lord : I am going to give this city into the hand of the king of Babylon, and he shall take it; Jeremiah said, The word of the Lord came to me: Hanamel son of your uncle Shallum is going to come to you and say, 'Buy my field that is at Anathoth, for the right of redemption by purchase is yours.' Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the Lord , and said to me, 'Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself.' Then I knew that this was the word of the Lord . And I bought the field at Anathoth from my cousin Hanamel, and weighed out the money to him, seventeen shekels of silver. I signed the deed, sealed it, got witnesses, and weighed the money on scales. Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy; and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. In their presence I charged Baruch, saying, Thus says the Lord of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time.

For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.

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

THE PSALM Psalm 91.1-6, 14-16 *said*

Those who dwell in the shelter of the Most High:  
    who abide under the shadow of the Almighty,  
They will say to the Lord  
    ‘You are my refuge and my stronghold:  
    my God in whom I trust.’  
For he will deliver you from the snare of the hunter:  
    and from the destroying curse.  
He will cover you with his wings,  
    and you will be safe under his feathers:  
    his faithfulness will be your shield and defence.  
You shall not be afraid of any terror by night:  
    or of the arrow that flies by day,  
Of the pestilence that walks about in darkness:  
    or the plague that destroys at noonday.  
‘You have set your love upon me,’ says the Lord,  
    ‘and therefore I will deliver you:  
    I will lift you out of danger,  
    because you have known my name.  
‘When you call upon me I will answer you:  
    I will be with you in trouble,  
    I will rescue you and bring you to honour.  
‘With long life I will satisfy you:  
    and fill you with my salvation.’  
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 1 Timothy 6.6-19 *read by Brenda Mouritz*

Of course, there is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these. But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into

ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains. But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time – he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honour and eternal dominion. Amen. As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

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 16.19-31

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.**

‘There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out,

“Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.” But Abraham said, “Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.” He said, “Then, father, I beg you to send him to my father’s house — for I have five brothers — that he may warn them, so that they will not also come into this place of torment.” Abraham replied, “They have Moses and the prophets; they should listen to them.” He said, “No, father Abraham; but if someone goes to them from the dead, they will repent.” He said to him, “If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.” ’

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

THE SERMON      The Assistant Priest, The Revd Dr Wendy Crouch

THE NICENE CREED *said together, standing*

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

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



*The Prayers 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 'Christ, from whom all blessings flow'



1. Christ, from whom all blessings flow,  
perfecting the saints below,  
hear us, who your nature share,  
who your mystic body are.
2. Join us, in one spirit join,  
grant us still your help divine;  
still for more on you we call,  
you, O Christ, fill all in all.
3. Move, and animate, and guide:  
various gifts to each divide;  
placed according to your will,  
let us all our work fulfil;
4. freely may we all agree,  
touched with loving sympathy;  
kindly for each other care;  
every member feel its share.
5. Love, like death, has all destroyed,  
rendered all distinctions void;  
names, and sects, and parties fall;  
you, O Christ, are all in all.

Charles Wesley 1707-88 *alt.*

VIENNA (TiS 440)

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

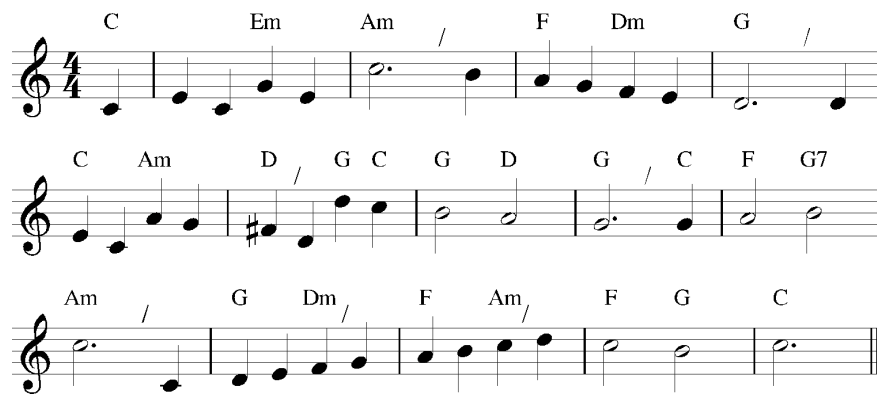
*All are welcome at the altar and those baptised are welcome to receive Communion. Holy Communion is distributed via a chalice from which to sip or a separate chalice into which the bread may be intincted (dipped). If you wish to receive the bread only that is perfectly appropriate. Gluten free wafers 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 'You holy angels bright'



1. You holy angels bright,  
who wait at God's right hand,  
or through the realms of light  
fly at your Lord's command,  
assist our song,  
or else the theme  
too high will seem  
for mortal tongue.

2. My soul, take now your part:  
triumph in God above,  
and with a well-tuned heart  
sing out the songs of love;  
and all my days  
let no distress  
not fears suppress  
his joyful praise.

Richard Baxter 1615-91 and John Hampden  
Gurney 1802-62 *alt.*

## BLESSING

## DISMISSAL

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

## POSTLUDE 'Fanfare'

*Guy H. Eldridge (1904-1976)*

*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)

### **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

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### **TODAY 28 September, Gift Day**

Thank you to those who have completed and returned their pledge forms. Your commitment means we can better plan for the coming year. If you are yet to complete your pledge, it is not too late! Forms are in the Narthex. If you can't find your name, please take a blank one and fill out a *Welcome Card* to ensure we have you on our contact list. Please take a moment to prayerfully consider your contribution and return your pledge form TODAY!



### **Blessing of the Pets Service, Sunday 5 October, 4pm**

A favourite afternoon in the St. John's calendar is the annual blessing of the pets service, held in honour of St. Francis (the patron saint of animals). All are welcome - with their pets! - to gather on the South Lawn for a service of prayer and blessing and for time together with our animals. Drinks will be served. We need two volunteers to help with the success of the day - please contact the Parish Office if you can help.

### **A St John's Soirée, Friday 24 October, at 7pm**

Join us for a wonderful evening of music, theatrical entertainment, fellowship and light refreshments. Invite your family and friends. All are welcome. Tickets are \$30. Concession \$20. All proceeds to St. John's Church & Music Programme. Scan the QR code or go to [events.humanitix.com/a-st-john-s-soiree](https://events.humanitix.com/a-st-john-s-soiree) to book your tickets!



### **All Souls Day Service, Thursday 30 October, at 7pm**

Each All Souls' Day we remember the faithful departed in a service of remembrance, prayer, scripture and music. Please join us as we commend the departed to God and join with many other people who also both mourn and give thanks for loved family members and friends who have died.

### **Remembrance Day Service, Sunday 9 November, at 10am**

### **Annual Meeting, 16 November, 11.30am**

All members of the parish are invited to the Annual Meeting, held in the church. Those on the Electoral Roll may vote.

### **SAVE THE DATE 19 November 2025, Annual Archbishop's Dinner**

The annual Archbishop's Dinner, which is an important fundraising event for the Trinity College Theological School will be held on 19 November, 2025. Trinity are currently seeking items for the silent auction, such as:

- |  |  |
|--|--|
| + religious items                                    | + historical books   |
| + wine or non-perishable food                        | + sporting memorabilia   |
| + restaurant vouchers                                | + beauty items/services  |
| + use of your holiday<br>home/accommodation vouchers | + homewares  |
| + artwork  | + a voucher for your products or<br>services if you own a small<br>business. |
| + jewellery  |  |

If you can make a contribution, have ideas for other auction items, or know someone else who may be willing to donate, please contact the Advancement Office on (03) 8341 0266 or [advancement@trinity.unimelb.edu.au](mailto:advancement@trinity.unimelb.edu.au). Your generosity can help us continue to offer exceptional education and guidance to the next generation of church leaders, so thank you for your consideration.

### ***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**.



### ***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

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### **Safeguarding and Wellbeing**

St. John's is committed to safeguarding all people and protecting their wellbeing, including young and vulnerable people, especially Aboriginal and Torres Strait Islander children, and children with diverse needs. All relevant staff and volunteers are trained in child safety and have appropriate clearance for service or 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 September Prayer Diary is [here](#).

### **Contribute to Worship Services**

All our ministries at St John's are supported by our wonderful volunteers. The rosters for this month 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

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**Prayers for Victims of War:** Give comfort, O Lord, to all who are torn away from their homes and their loved ones, by war, by famine, or by cruelty; give the world your peace and turn the hearts of those who will to war; grant that we who dwell secure in this insecure world may be generous in caring for our displaced brothers and sisters, of all faiths and none. We ask this in the name of the Prince of Peace, Jesus Christ our Lord. Amen.

**From the Anglican Cycle of Prayer:** St Hilary's Parish of Kew/North Balwyn and Mont Albert North (Adam Cetrangolo, Tavis Beer, Conrad Chiu, Yi Cheng Shih); The Diocese of Perth (Abp Kay Goldsworthy, Asst Bps David Bassett, Hans Christiansen, Kate Wilmot, Clergy & People); Anglican Development Fund (Julie Sizer); Province of the Episcopal Church of Sudan (Bp Ezekiel Kumir Kondo); The Anglican Parish of Westmeadows/Bulla – Pastoral 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; Diocesan Administrator The Rt Revd Genieve Blackwell; and Assistant Bishop of Melbourne, Marningatha Episcopate, The Rt Revd Alison Taylor.

**For those who lead us in Government:** His Majesty King Charles III; Governor General Sam Mostyn AC; Prime Minister Anthony Albanese; Member for Kooyong, Dr. Monique Ryan; Premier of Victoria, Jacinta Allan; and, Member for Prahran, Rachel Westaway.

**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 our Neighbours:** Our partner churches in the Toorak Ecumenical Movement, St. Peter's Catholic Church, Toorak Uniting Church, and The Swedish Church; and our friends at the Melbourne Hebrew Congregation.

**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.

**Those Celebrating Birthdays this week:** Leanne Blanckenberg & Jane Anderson.

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

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

**For those who have died and their families who mourn them:** Nancy Walton, Beverley Joyce & Rex Williams.

**Give thanks for those whose Anniversary of Death is this week:** Geoffrey Birtles (2023); Anne Isaacson (2016); Colin Richards (1995); Patricia Jamieson (2021); Trevor Wilson (1992); Noel Paterson (1992); William Stokes (2019); Jennifer Mitchell (2021); Bobby Polk (2000); Edward Gleeson (2018); Brian Blundell (2015); Michael Hamson (2019); Harley Enniss (1991); Karen Spry (2015); Amy Holt (1986); Ian Woodroffe (2001) & David Ross (1996).

## SCRIPTURE COMMENTARY

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### **Jeremiah 32:1-3a,6-15**

King Nebuchadnezzar II (“Nebuchadrezzar”) of Babylon made “Zedekiah” the puppet ruler of Judah in 597 BC, so it is now 587. Most of the preceding poems are about the restoration of Israel; here Judah’s future is foretold. Chapters 37-38 give us the historical background. In 588, Egyptian armies arrived, temporarily lifting the siege of Jerusalem, and leading the people to think that deliverance had come, but Jeremiah warned that optimism was unwarranted. He set out to go from Jerusalem to “Anathoth”, (v. 7, his home village), but was arrested and imprisoned on suspicion of desertion. Zedekiah has lightened his sentence to house arrest (“confined in the court ...”, v. 2). When the Egyptians departed, the Babylonians again besieged Jerusalem. Anathoth is now in Babylonian hands.

Now God tells Jeremiah that his cousin “Hanamel” (v. 7) will come to him, asking him to buy his field. (To keep land in a family, the Law prescribed that if a man needed to sell any, a relative had the “right”, and obligation, to buy it.) That Hanamel asks him convinces Jeremiah that “the word” (v. 8) is truly from God. Vv. 9-14 are the most complete record of a business transaction in the Bible. Similar deeds – a sealed and an “open copy” (v. 11) for easy reference – have been found in “earthenware jar[s]” (v. 14) in Egypt. Note the emphasis on “witnesses” (vv. 10, 12). This is the first mention of “Baruch” (v. 12), later Jeremiah’s friend and the scribe who wrote down his words. That the transaction is conducted as though Judah is free, that the “deeds” (v. 14) are safeguarded to “last for a long time” – and God’s words to the prophet – foretell that Judah does have a future, a time when people will again be free to buy and sell property in the land.

### **Psalms 91:1-6,14-16**

Perhaps a priest or temple prophet speaks vv. 1-2 to worshippers in the Temple. In vv. 3-4, God is depicted as a bird protecting his young. (A “fowler”, v. 3, caught birds in a “snare”, a large net.) The faithful, those who trust in God, are protected from demonic perils. At the end of the era, many others will die (v. 7) but the godly will not be harmed (v. 10) and will “see the punishment of the wicked” (v. 8). “Angels”, (v. 11, God’s agents), will protect the trusting from accidents, and will enable them to take the offensive in defeating evil (v. 13). In vv. 14-16, God speaks through a temple official, confirming the teaching of the earlier verses. Knowing God’s name (v. 14), understanding his ways, includes seeking help from him: he will help those who seek it. Perhaps the “long life” (v. 16) is the king’s: political uncertainty ensued when a king died.

### **1 Timothy 6:6-19**

Our passage is the concluding section of the book. In vv. 3-5, the author has again warned against those who teach other than the body of faith passed down from Jesus and the apostles. He has charged these teachers with monetary gain for teaching falsehoods. Now, writing in Paul’s name, he counters that there is “great

[spiritual] gain" (v. 6) in teaching the truth; those who do so are content with enough to pay for necessities ("food and clothing", v. 8). But false teachers "who want to be rich" (v. 9) succumb to "senseless and harmful desires", and lead people astray from godliness. The true church leader is very different.

Now he addresses Timothy, a "man of God" (v. 11), spiritual leader of the Church. He sees Christian life as a "fight" (v. 12). Timothy "made the good confession" that Jesus is Lord at his baptism; Jesus made his "confession" (v. 13) of fidelity in his conduct when facing death. Timothy is to keep "the commandment" (v. 14, Christ's orders) until he returns at the end of the era, "at the right time" (v. 15), i.e. when God chooses. "Immortality" (v. 16) is an attribute of God. We cannot see him, but Jesus can and will reveal him. The author now speaks to affluent members of the community (v. 17). They should not set store in money, but rather in God, for it is God's gift. It is to be used in a godly way, for "good works" (v. 18) and sharing with the needy, for through such generosity they will attain eternal life, "life that really is life" (v. 19).

### **Luke 16:19-31**

Luke has described Pharisees as "lovers of money" (v. 14). Now Jesus expands on a tale from popular folklore to tell a parable. Only the rich could afford cloth dyed with "purple" (v. 19), and "fine linen" undergarments from Egypt. No moral judgements are made directly on the "rich man" and Lazarus (v. 20), but they are implied: v. 30 infers that the rich man, and his brothers, have not repented of their sins, but "Lazarus" (v. 21) means *God helps*, so he has. ("Dogs" ate the bread guests had used to wipe their plates and hands and then tossed under the table.) Vv. 22-23 tell of the reversal of fates after death, in contemporary Jewish terms: Lazarus goes to a place of bliss, beside "Abraham", the founder of God's covenant people, but the rich man roasts in "Hades" (v. 23, the Greek name for Sheol, the abode of the dead). Recall that Abraham was wealthy, and obedient to God's will.

In v. 27-28, the rich man changes tactics: upon learning that the gulf between him and Lazarus cannot be bridged ("a great chasm has been fixed", v. 26), he asks that his brothers be saved from the same fate. Abraham's answer (v. 29) amounts to: God reveals himself and his will in the Old Testament, so the "brothers" (v. 28) have been warned of the fate that awaits them. The Law required landowners, God's tenants, to share with the needy.

In v. 31, in speaking of "someone rises from the dead", Jesus is referring to his resurrection. Even then, "they" will not "repent" (v. 30). Like Lazarus, those whom God helps will come into his presence but, like the rich man, the ungodly will suffer irreversible punishment. God has revealed his will through "Moses and the prophets" (v. 29); those who neglect it will suffer after death. In this case, Jesus overturns conventional Jewish wisdom: it said that wealth was a sign of being blessed by God; if one was poor, one must be ungodly.

## MUSIC COMMENTARY

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PRELUDE 'Aria' No.3, Six Short Pieces for Organ

Herbert Howells (1892-1983)

Having studied under Hubert Parry and Charles Villiers Stanford at the Royal College of Music, Howells' interest in Tudor music was inspired by Vaughan Williams's *Fantasia on a Theme by Thomas Tallis*. He devoted himself to editing Tudor church music and composing many chamber and choral works including *Piano Quartet* (1916) and *Hymnus Paradisi* (1938). The *Collegium Regale* setting (1944-5), the 'Gloucester' service (1946) and the 'St Paul's' service (1951) are thought to be the greatest contributions to Anglican church music in the twentieth century. Among other posts, Howells was organist at St John's College, Cambridge (1941-5) and King Edward professor of music at London University (1954-64).

POSTLUDE 'Fanfare'

Guy H. Eldridge (1904-1976)

Eldridge studied at the Royal College of Music in London, and was organist at the church of St Michael and All Angels, Chester Square, Belgravia.

## ART COMMENTARY

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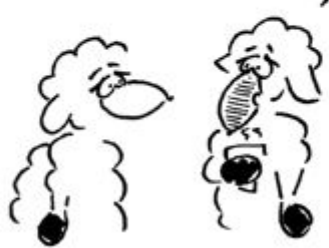
The art on today's pewsheet is a Flemish painting after Jacopo Bassano. Jacopo was the most famous of a family of painters from Bassano in the Veneto. He specialised in painting realistic, expressive scenes. What we have here is a Flemish interpretation of Bassano's style. There is plenty to look at in this domestic scene. The dogs are licking the poor man's wounds. He is looking at a lavishly dressed table displaying the most luxurious food. In the left half of the painting we see the kitchen with all the ingredients and the staff needed to produce the exquisite food. One scene but three different worlds: the rich man, the poor man and the kitchens. Jesus invites us to cross the threshold into the world of the other, into the world of those who are very different from us, so we may become more generous and tolerant towards each other.

WAIT! DIDN'T  
LAZARUS ACTUALLY  
**COME** BACK FROM  
THE DEAD?



WWW.AGNUSDAY.ORG

THAT'S A  
DIFFERENT  
LAZARUS.)



OH **SURE** IT IS!  
WITH A NAME LIKE  
**THAT**, HOW MANY  
COULD THERE **BE**?



LUKE 16:19-31

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## This Week

SUNDAY, 28 September 2025

**Sixteenth Sunday after Pentecost**

8am Said Eucharist

10am Sung Eucharist

11.30am Safe Ministry Training

12pm Baptism of Stephanie Wheatley,  
Amélie Jacobs, Wilfred McGhie-Matthies  
& Archibald Pausewang

WEDNESDAY, 1 October 2025

7pm Eucharist, in the Angel Chapel

SATURDAY, 4 October 2025

10am Quiet Day at St Joseph's by the Sea,  
Williamstown

1pm Wedding of Rosie Pirvu & Omar Chmaisse



## Next Sunday, 5 October Seventeenth Sunday after Pentecost

### 8am Eucharist

First Reading: *Lamentations 1:1-6, 6-15*, Anthony Rose

Second Reading: *Timothy 1:1-14*, Volunteer Required

Gospel Reading: *Luke 17:5-10*

Intercessor: Volunteer Required

Preacher: The Revd Dr Peter French

### 10am Eucharist

First Reading: *Lamentations 1:1-6, 6-15*, Leanne Blanckenberg

Second Reading: *Timothy 1:1-14*, Keith Beecher

Gospel Reading: *Luke 17:5-10*

Intercessor: Keith Beecher

Preacher: The Revd Dr Peter French

Morning Tea: Anthony Mannering & Catherine Soans



ST. JOHN'S  
ANGLICAN  
CHURCH  
TOORAK  
EST. 1859

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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

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