



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Fifth Sunday after Pentecost
28 June, 2026
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

Abraham Leading Isaac to Sacrifice, Domenichino (Domenico Zampieri)(1581-1641), 1602, oil on copper, Kimbell Art Museum, Fort Worth, Texas, United States.

Acknowledgement of Country

We acknowledge we meet on the Traditional Lands of the Wurundjeri Woi Wurrung and Bunurong peoples of the East Kulin Nations and pay our respect to their Elders past and present.



@stjohnstoorak



Like us on
Facebook

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 'Second prelude' from Three Liturgical Preludes

George Oldroyd (1886-1951)

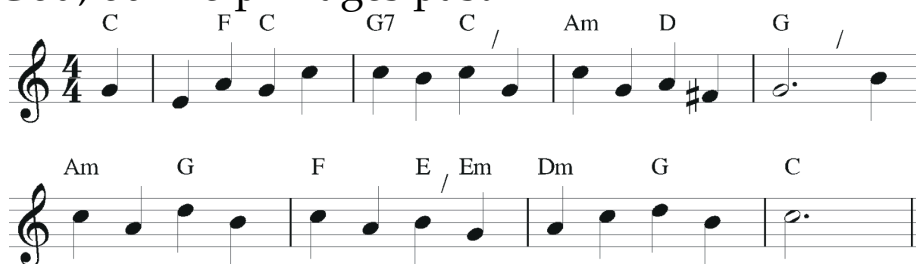
THE INVOCATION

Blessed be God: Father, Son and Holy Spirit.
Blessed be God's kingdom, now and for ever.

THE GREETING

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

HYMN 'Our God, our help in ages past'



1. Our God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home:
2. under the shadow of your throne
your saints have dwelt secure:
sufficient is your arm alone,
and our defence is sure.
3. Before the hills in order stood,
or earth received its frame,
from everlasting you are God
to endless years the same.
4. A thousand ages in your sight
are like an evening gone:
short as the watch that ends the
night
before the rising sun.
5. Time, like an ever-rolling stream,
bears all of us away;
we fly forgotten, as a dream
dies at the opening day.
6. Our God, our help in ages past,
our hope for years to come,
remain our guard while troubles
last,
and our eternal home.

Isaac Watts 1674-1748 *alt.*
ST ANNE (TIS 47)

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.

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.
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 FIFTH SUNDAY AFTER PENTECOST

O God, your Son has taught us that those who give a cup of water in his name will not lose their reward: open our hearts to the needs of your children, and in all things make us obedient to your will, so that in faith we may receive your gracious gift, eternal life in Jesus Christ our Lord.
Amen.

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Genesis 22.1-14 *read by Richard Uglow*

After these things God tested Abraham. He said to him, 'Abraham!' And he said, 'Here I am.' He said, 'Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt-offering on one of the mountains that I shall show you.' So Abraham rose early in the morning, saddled his donkey,

and took two of his young men with him, and his son Isaac; he cut the wood for the burnt-offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, 'Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.' Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, 'Father!' And he said, 'Here I am, my son.' He said, 'The fire and the wood are here, but where is the lamb for a burnt-offering?' Abraham said, 'God himself will provide the lamb for a burnt-offering, my son.' So the two of them walked on together. When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!' And he said, 'Here I am.' He said, 'Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.' And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son. So Abraham called that place 'The Lord will provide'; as it is said to this day, 'On the mount of the Lord it shall be provided.'

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

THE PSALM Psalm 13 *sung by the choir*

How long, O Lord, will you so utterly forget me:
how long will you hide your face from me?
How long must I suffer anguish in my soul,
and be so grieved in my heart day and night:
how long shall my enemy triumph over me?
Look upon me, O Lord my God, and answer me:
lighten my eyes, lest I sleep in death;
Lest my enemy say 'I have prevailed':
lest my foes exult at my overthrow.

Yet I put my trust in your unfailing love:

O let my heart rejoice in your salvation.

And I will make my song to the Lord:

because he deals so bountifully with me.

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 Romans 6.12-23 *read by Karin Retwisch*

Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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

THE GRADUAL HYMN 'God has spoken by his prophets'

- | | |
|---|---|
| <p>1. God has spoken by his prophets,
spoken his unchanging word,
each, from age to age proclaiming
God, the one, the righteous Lord.
In the world's despair and turmoil
one firm anchor holds us fast:
God is king, his throne eternal,
God the first, and God the last.</p> | <p>3. God is speaking by his Spirit,
speaking to our hearts again,
in the age-long word expounding
God's own message, now as then,
through the rise and fall of nations
one sure faith yet standing fast;
God still speaks, his word
unchanging,
God the first, and God the last.</p> |
| <p>2. God has spoken by Christ Jesus,
Christ, the everlasting Son,
brightness of the Father's glory,
with the Father ever one;
spoken by the Word incarnate,
God from God, ere time began,
Light from Light, to earth
descending,
God, revealed as Son of Man.</p> | |

George Wallace Briggs 1875-1959 *alt.*
ODE TO JOY (TiS 158)

Please remain standing for the reading of the Gospel

THE GOSPEL Matthew 10.40-42

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

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

'Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of

cold water to one of these little ones in the name of a disciple – truly I tell you, none of these will lose their reward.'

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

THE SERMON The Vicar, The Revd Dr Peter French

THE ANTHEM 'My soul, there is a country' *Hubert Parry (1848-1918)*

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 Richard Uglow*

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*

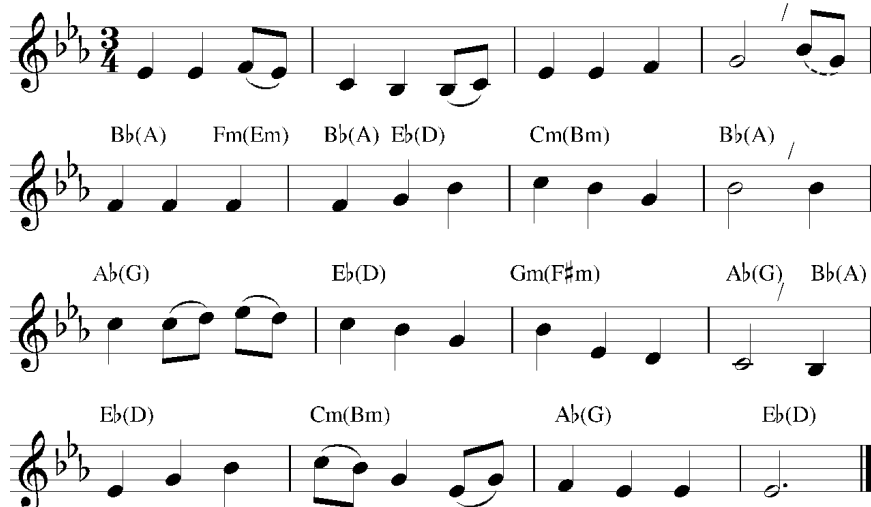
OFFERTORY

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 'Lord of creation, to you be all praise!'

Git. Capo 1 Eb(D) Cm(Bm) Ab(G) Bb(A) Eb(D)
Bb(A) Fm(Em) Bb(A) Eb(D) Cm(Bm) Bb(A)
Ab(G) Eb(D) Gm(F#m) Ab(G) Bb(A)
Eb(D) Cm(Bm) Ab(G) Eb(D)



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

Jack Copley Winslow 1882-1974 *alt.*
SLANE 2 (TiS 626)

PRAYER FOR RECEIVING THE OFFERTORY

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

THE GREAT THANKSGIVING

All remain standing


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


The Great Thanksgiving Prayer continues to the following


Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and 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 'Lead me, Lord'

Samuel Sebastian Wesley (1810-1876)

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 'I vow to thee, my country'



I vow to thee, my country, all earthly things above,
entire and whole and perfect, the service of my love:
the love that asks no question, the love that stands the test,
that lays upon the altar the dearest and the best;
the love that never falters, the love that pays the price,
the love that makes undaunted the final sacrifice.

And there's another country I've heard of long ago,
most dear to them that love her, most great to them that know;
we may not count her armies, we may not see her King;
her fortress is a faithful heart, her pride is suffering;
and soul by soul and silently her shining bounds increase,
and her ways are ways of gentleness and all her paths are peace.

Cecil Spring-Rice (1859-1918)
Gustav Holst (1874-1934) THAXTED

BLESSING

DISMISSAL

Go in peace to love and serve the Lord. In the name of Christ. Amen.

POSTLUDE 'Finale Jubilante'

Healey Willan (1880-1968)

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)

CURRENT NOTICES

LAST CHANCE BEFORE EOFY to Support Our Choir and Music Program

In the lead-up to the end of the financial year, please consider making a tax deductible donation in support of our choir and music program. You can do this by visiting bit.ly/donate_maco or scanning this QR code. Select *St. John's Toorak - Cultural Program*. Thank you. Every gift, large and small, helps us sing!



Appointment of The Revd Kathryn Watt as Assistant Priest, July 2026

I am delighted to announce the appointment of The Revd Kathryn Watt as Assistant Priest at St. John's, commencing on Sunday 26 July. Kathryn brings a host of gifts to her role here, not least as recent former Vicar of Elwood and Balaclava but also as board director of the Melbourne Anglican Diocesan Corporation, Chair of the Governance and Nominations Committee, member of the Bishopscourt Trust, and board member of the Melbourne Anglican Foundation. Kathryn holds multiple degrees from Trinity College and the University of Melbourne and also works as a lawyer. Kathryn will be ministering amongst us for a period of one year, in a half-time capacity, and will join all aspects of the church's ministry. Principally she will be resolving the way forward for the development of the hall site - or otherwise - property matters and planning being a particular skillset of hers. Kathryn's appointment returns our clergy team to the equivalent of two full-time clergy which is much needed given the demands of the parish, and is made possible by two essential elements of our giving to the church: by an increase in our regular pledged income, and from a bequest made to St. John's in a former parishioner's will. Such generosity supports on the ground ministry in our community, and, if you haven't done so already, I invite you to commit to such support now and in the future. *The Vicar*

Volunteer Associate Priest Revd Ray McInnes

Please note that Fr. Ray will be away today, looking after the parish of St. Oswald's in the unexpected absence of their Vicar.

Saturday 4 July, 7.30pm, Harvard Krokodiloes Concert SOLD OUT

Sunday 12 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 12 July at 5pm. Fr Stuart Soley, Vicar of St. Mary's North Melbourne, will preach.

Flowers by the Book of Memory are from Amanda Ramsay and family, in memory of the late John 'Bill' William Ramsay whose anniversary of death falls on Monday 29 June.

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.

Prayer Diary

The link to the December 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.

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:

us06web.zoom.us/j/86212089431?pwd=ZEN2M2xWRHRhMVhxTWwhwcmVwTzFEdz09

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. Our Curate Victoria works Sunday, Monday and Wednesdays. Please respect their time away from work and unless in an emergency, please refrain from telephoning, texting, emailing them, or visiting the Vicarage, on these days. Thank you.

FOR YOUR PRAYERS

A Prayer 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: Archbishop in Council: Archbishop Ric Thorpe, Bishop Genieve Blackwell, Bishop Paul Barker, Bishop Kate Prowd, Dean Andreas Loewe, Michael Dowling (Chancellor), Ian Gibson (Advocate), Malcolm Tadjell (Registrar), Ken Hutton (Executive Officer to Archbishop), Tim Arnold-Moore, Susan Brennan, Kirsty Brown, Colleen Clayton, Megan CurlisGibson, Helen Dwyer, Danna Grills, Seak-King Huang, Fiona Hudgson, Robert Miller, Nigel Pope, Russell Goulbourne, Ian Scarborough, Peter Sherlock, Greg Wong.

For the Anglican Church: Archbishop of Canterbury, The Most Revd and Rt Hon. Sarah Mullally; Primate of the Anglican Church of Australia, The Rt Revd Dr Mark Short; Archbishop of Melbourne, The Most Revd Dr Ric Thorpe; 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.

For those celebrating birthdays: Doug Harrah.

For the sick and all in need: Nichole, Joanna, James, Karen, Trisha, Daphne, Thomas, Rod, Stephen, Stella, Louis, Nina, Bissie, Jane, Rosie, John, Alina, Maria, Diana & Briody.

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

For those who have died and their families who mourn them: Leah Condon, and The Revd. Alan Nichols (Assistant Priest St. John's, Toorak, 1993-1997).

Give thanks for those whose Anniversary of Death is this week: Bruce Williams (2016); June White (2024); Richard Green (2025); Nancy Milner (2016); Lesley Wheeler (2017); Barbara Hadley (2017); John Court (2021); Gwendoline Tomlinson (2003) & Guy Nevett (2024).

SCRIPTURE COMMENTARY

Genesis 22:1-14

God has given Abraham and Sarah a son, Isaac. Ishmael, born of a slave woman, has been banished, with his mother, Hagar. While Abraham's line will continue through Isaac, Ishmael too will be the father of a nation. Rabbis pointed out long ago that Abraham is tested ten times by God; our reading tells of the tenth. We know that Abraham is being tested, but he does not. When God calls him, he is ready and available to do as God asks ("Here I am", v. 1). Isaac is his "only [remaining] son" (v. 2), the one through whom he will become "a great nation" (12:2). God asks much of Abraham: offer Isaac to him as a sacrificial offering - accept that God may *undo* his promise of descendants. Abraham travels from Beer-sheba (in southern Palestine) to a mountain God will show him - later known as Mount Zion. He is a man of action (v. 3). Part way there, "on the third day" (v. 4), he and Isaac leave their retainers behind. Isaac is naturally curious: where is the sacrificial animal? (v. 7). His father's answer (v. 8) is not a ruse; rather it shows Abraham's trust in God: he will "provide".

Abraham follows the normal procedure for a sacrifice; he even takes out his knife to slay Isaac, as an animal was slain. But at this moment "the angel" (v. 11, a messenger from God, perhaps the one who had called to Hagar from heaven, showing her the life-saving well during her flight with Ishmael, 21:17-19), calls; he is God's life-preserving agent here too (v. 12). Abraham has shown himself totally obedient to God; he has shown that he holds God in proper respect ("fear"). A "ram" (v. 13) is sacrificed instead. V. 14 tells us how Mount "Moriah" (v. 2) got its name. In vv. 15-18, through the angel, God renews his promise to Abraham: he will bless him with many descendants (v. 17), and make them politically and militarily powerful; Abraham will be the source of oneness with God for "all the nations of the earth" (v. 18) - as God promised him, in 12:8, if he would leave Haran and settle in Palestine.

Psalm 13

The psalmist appears to be frustrated by waiting for God: four times he asks "how long ...?". When, he asks, will God care for him again and return to taking an interest in him ("face"). How long must he, in his very being ("soul", v. 2), feel alienated from God? How long will his "enemy" (one who ignores God's ways), be able to insist that his trust in God is foolishness? In vv. 3-4, he prays for God's help: strengthen me, give me the will to continue living - else my "enemy" will claim that the *victory* is his. ("Death" here is alienation from God.) The psalmist has trusted in God's absolutely reliable ("steadfast", v. 5) love and generosity. He hopes to thank God for saving him - by singing his praises.

Romans 6:12-23

Paul has told his readers that baptism has changed their way of being *from* one in which God responded to their continual contravention of the Law by loving them more to one in which sin is no more. But freedom from sin is not yet

definitive: they can still be tempted and can succumb to the “passions” of their “bodies”. So take care to avoid using any of your faculties and functions (“members”, v. 13) to advance the cause of evil, but rather work actively to advance God’s benevolence (“righteousness”). At the end of time, sin will not be your master, and you will fully live the *baptised life*, “under grace” (v. 14), in God’s free gift of love. In v. 15 Paul asks again the rhetorical question he posed in v. 1: are we now free to behave as we like, no longer being subject to the Law?; he again answers *no!*

He now uses the analogy of slavery (or servanthood) to explain the two ways of being. You cannot serve two masters (v. 16). If sin is your master, you will face spiritual (as well as physical) death; death will be final. However if you serve God, your end is oneness with him (“righteousness”). Through baptism you have ceased to be *under sin*; you have committed yourselves willingly (“from the heart”, v. 17) to obedience to the gospel of Christ’s death and resurrection (“form of teaching ...”). You have attained Christian liberty and have become servants of God (v. 18). He explains a divine truth “in human terms” (v. 19).

In the old way, you were slaves to licentiousness and accumulation of sin (for only some sins could be forgiven); in the new way, you work towards “sanctification” (v. 19, consecration to God and dedication to him). Before conversion, you thought yourselves free from God’s demands (v. 20), but the end-point of that life was “death” (v. 21). In the new way, the goal (“end”, v. 22) is sharing in God himself, “eternal life”. Now v. 23: “wages” are regular, recurrent. In the old way, you regularly deserved spiritual “death”, but God’s gift is *pro gratia*, without expectation of repayment.

Matthew 10:40-42

Our reading is Jesus’ final instructions to his disciples as he prepares them to continue his mission. Earlier he has told them that being his followers will, at times, be difficult: they will be persecuted. Now he tells them the nature of the authority they will have, and will hand on to future disciples.

Jewish law considered that one’s agent is like oneself. Jesus goes beyond this: to welcome a disciple is to welcome both him and the Father. Prophecy (v. 41) continues into the era of the risen Christ. If one “welcomes a prophet”, recognizing his office and actions (“name”), one will “receive a prophet’s reward”, i.e. a place in the Kingdom. A “righteous person” is probably a Christian. A person who welcomes him or her, recognizing what being a Christian means, will attain union with God. Then v. 42: one who, “in the name of a disciple” (and through him, of God), helps someone on the fringe of society (or the Church) even in a simple, kindly way will be rewarded in heaven.

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MUSIC COMMENTARY

POSTLUDE 'Second prelude' 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.

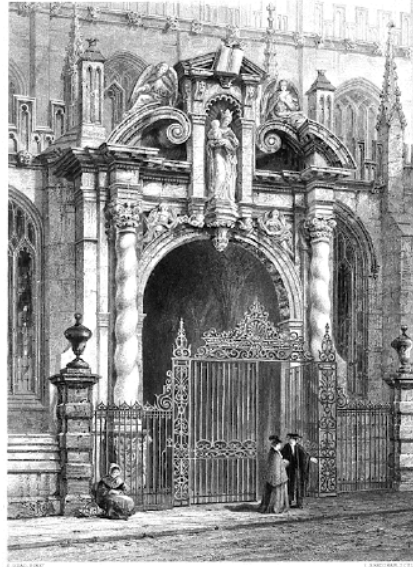
POSTLUDE Finale Jubilante - Healey Willan (1880-1968)

Willan was an English and Canadian organist and composer. He composed more than 800 works, including operas, symphonies, chamber music, a concerto, and pieces for band, orchestra, organ, and piano. He is best known for his church music.

ART COMMENTARY

The art on today's pewsheet, *Abraham Leading Isaac to Sacrifice*, is by Italian Baroque master *Domenichino* (*Domenico Zampieri*). Domenichino, who is renowned for his large-scale frescoes, history paintings, and altarpieces, became Italy's leading classical painter in the first half of the seventeenth century. Trained at the Carracci Academy in his native city of Bologna, he went to Rome in 1602 to work under Annibale Carracci at the Farnese Palace. *Abraham Leading Isaac to Sacrifice* was inspired by the naturalistic and carefully constructed landscapes of Annibale. Its composition and refined technique also recall the panoramic landscapes of Flemish artists such as Paul Bril, who had settled in Rome a generation earlier, and anticipate the classical landscapes of Claude Lorrain and Nicolas Poussin.





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.

12th July – Oxford Movement Sunday

Choral Evensong and Benediction 5pm

with guest preacher Fr Stuart Soley SMMS,
Vicar of St Mary's North Melbourne.

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 12 July at 5pm.

We will be commemorating the beginning of the Oxford Movement 193 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
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This Week

SUNDAY, 28 June 2026

Fifth Sunday after Pentecost

8am Said Eucharist

10am Sung Eucharist

12pm Baptism of Humphrey Docker

3pm Memorial Service of Leah Condon

WEDNESDAY, 1 July 2026

7pm Eucharist, in the Angel Chapel

SATURDAY, 4 July 2026

11am Blessing of Marriage of Dilani & Godfrey

7.30pm Harvard Krokadiloes Concert



Next Sunday, 5 July

Sixth Sunday after Pentecost

8am Eucharist

First Reading: *Genesis 24:34-38, 42-49, 58-67*,
volunteer required

Second Reading: *Romans 7:14-25*, volunteer
required

Gospel Reading: *Matthew 11:15-19, 25-30*

Intercessor: volunteer required

Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *Genesis 24:34-38, 42-49, 58-67*,
Keith Beecher

Second Reading: *Romans 7:14-25*, volunteer
required

Gospel Reading: *Matthew 11:15-19, 25-30*

Intercessor: Keith Beecher

Preacher: The Revd Dr Peter French

Morning Tea: Dedrie Green & Sally Robertson



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