



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



# Second Sunday after Pentecost

7 June, 2026

*8am*

# Welcome

St. John's welcomes everyone to all services and events, regardless of age, gender, sexual orientation, race or background. This is a wonderful and historic church, founded in 1859. We are part of the Anglican Church of Australia and a member of the global Anglican Communion, comprised of 80 million people.

## Worship

Regular services of worship are held each Sunday at 8am and 10am, and Wednesday at 7pm. Services are followed by times of fellowship over food and drinks. All are welcome.

## Mission

Our mission is to know and love Christ and neighbour. We actively follow Jesus' command to love God, love one's neighbour and to care for all people. We regularly visit the sick, home-bound, and the dying. We care for the poor and needy through service and charitable giving, through our Opportunity Shop run in partnership with the local Catholic and Uniting churches, and by supporting the work of Anglicare, The Brotherhood of St. Laurence and The Anglican Board of Mission. Our clergy regularly baptise new members of the church, preside at weddings and care for the grieving through our funeral ministry.

## Visitors

If you're visiting for the first time please introduce yourself to a welcomer or member of the clergy, and fill out the blue 'Welcome' card found at the end of every pew so we can stay in touch with you.

## The Church

The church is decorated in green, the liturgical colour during what the Church describes as 'Ordinary Time,' that is, the time outside the major seasons of Christmas and Easter. Green symbolises life, hope and anticipation.

## Cover Image

*The Raising of Jairus' Daughter*, Gabriel Cornelius Ritter von Max (1840-1915), 1878, Oil on Canvas  
Montreal Museum of Fine Art, Quebec, Canada.

## 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 'Berceuse'

*Richard Lloyd (1933-2021)*

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 'The God of Abraham praise'

*Gtr. Capo 1* C(B) Fm(Em) C(B) Fm(Em) Eb(D) Ab(G) Eb(D)  
Ab(G) Eb(D) Fm(Em) Db(C) Ab(G) Eb(D) Ab(G)  
A(G) Eb(D) Fm(Em) C(B)  
Fm(Em) Db(C) Ab(G) Bbm(Am) Fm(Em) C(B) Fm(Em)

1. The God of Abraham praise  
who reigns enthroned above,  
ancient of everlasting days,  
and God of love:  
the Lord, the great I AM  
by earth and heaven confessed!  
We bow and bless the sacred name  
for ever blessed.
2. The whole triumphant host  
gives thanks to God on high:  
'Hail, Father, Son and Spirit blest!'  
they ever cry.  
Hail, Abraham's God and ours!  
with heaven our songs we raise:  
all might and majesty are yours,  
and endless praise.

Thomas Olivers 1725-99 *alt.* based on the Jewish  
*Yigdal* c.13th cent. and Revelation 4 and 5  
LEONI (TiS 125)

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 *said*

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

**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 sins 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 SECOND SUNDAY AFTER PENTECOST

O God, you have assured the human family of eternal life through Jesus Christ our Saviour: deliver us from the death of sin and raise us to new life in him, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## THE LITURGY OF THE WORD

### THE FIRST READING Genesis 12.1-9

Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.' So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother's son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram, and said, 'To your offspring I will give this land.' So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and invoked the name of the Lord. And Abram journeyed on by stages towards the Negeb

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

### THE PSALM Psalm 33.1-12 *said*

Rejoice in the Lord, you righteous:

for it befits the just to praise him.

Give the Lord thanks upon the harp:

and sing his praise to the lute of ten strings.

O sing him a new song:

make sweetest melody, with shouts of praise.

For the word of the Lord is true:

and all his works are faithful.

He loves righteousness and justice:

the earth is filled with the loving-kindness of the Lord.

By the word of the Lord were the heavens made:

and their numberless stars by the breath of his mouth.

He gathered the waters of the sea as in a water-skin:  
and laid up the deep in his treasuries.  
Let the whole earth fear the Lord:  
and let all the inhabitants of the world  
stand in awe of him.  
For he spoke, and it was done:  
he commanded, and it stood fast.  
The Lord frustrates the counsels of the nations:  
he brings to nothing the devices of the peoples.  
But the counsels of the Lord shall endure for ever:  
the purposes of his heart from generation to generation.  
Blessed is that nation whose God is the Lord:  
the people he chose to be his own possession.  
Glory be to the Father, and to the Son, and to the Holy Spirit; as it was  
in the beginning, is now, and ever shall be, world without end. Amen.

THE SECOND READING Romans 4.13-25

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, 'I have made you the father of many nations') – in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become 'the father of many nations', according to what was said, 'So numerous shall your descendants be.' He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith 'was reckoned to him as righteousness.' Now the words, 'it was reckoned to him', were written not for his sake alone, but for ours also.

It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

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

*Please stand for the reading of the Gospel*

THE GOSPEL Matthew 9.9-13, 18-26

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.**

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, 'Follow me.' And he got up and followed him. And as he sat at dinner in the house, many tax-collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your teacher eat with tax-collectors and sinners?' But when he heard this, he said, 'Those who are well have no need of a physician, but those who are sick. Go and learn what this means, "I desire mercy, not sacrifice." For I have come to call not the righteous but sinners.' While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, 'My daughter has just died; but come and lay your hand on her, and she will live.' And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from haemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, 'If I only touch his cloak, I will be made well.' Jesus turned, and seeing her he said, 'Take heart, daughter; your faith has made you well.' And instantly the woman was made well. When Jesus came to the leader's house and saw the flute-players and the crowd making a commotion, he said, 'Go away; for the girl is not dead but sleeping.' And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

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

THE SERMON The Assistant Curate, The Revd Victoria Bakerov

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

*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.**

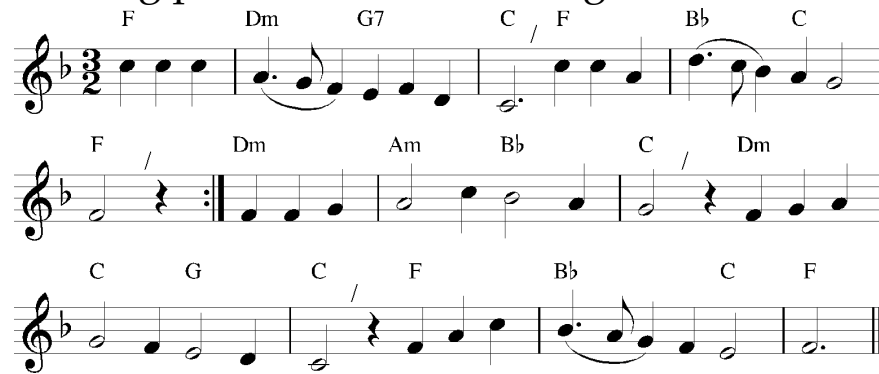
*All share with each other a 'COVIDsafe' sign of peace*

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 'Sing praise to God who reigns above'



1. Sing praise to God who reigns above,  
the God of all creation,  
the God of power, the God of love,  
the God of our salvation;  
with healing balm my soul he fills,  
and every grief he gently stills:  
*to God all praise and glory!*
2. What God's almighty power has made  
that will he ever cherish,  
and will, unfailing, soon and late,  
with lovingkindness nourish;  
and where he rules in kingly might  
there all is just and all is right:  
*to God all praise and glory!*
3. The Lord is never far away,  
but, through all grief distressing  
an ever-present help and stay,  
our peace, and joy, and blessing;  
as with a mother's tender hand  
he leads his own, his chosen band:  
*to God all praise and glory!*
4. Come, you that name Christ's holy name,  
give God all praise and glory;  
and all who own his power,  
proclaim  
aloud the wondrous story.  
Cast each false idol from its throne,  
the Lord is God, and he alone:  
*to God all praise and glory!*
5. So come before his countenance  
and leap in exultation;  
now gladly pay your due of praise  
in joyful celebration.  
Take courage in the Lord, my heart;  
refreshed in him, play your full part:  
*to God all praise and glory!*

Johann Jakob Schütz 1640-90  
tr. (vv.1,3,4) Frances Elizabeth Cox 1812-97 alt.  
(vv.2,5) Honor Mary Thwaites 1914-93 LOBT  
GOTT DEN HERREN IHR HEIDEN (TiS 110)

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 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 'Dear Father, Lord of humankind'

*Gr. Capo 1 Eb(D) Bb(A) Cm(Bm) Ab(G) Fm(Em) Bb(A)*

*Fm(Em) Bb7(A7) Cm(Bm) Ab(G) Fm(Em) Bb(A)*

*Eb(D) Cm(Bm) Gm(F#m) Eb7(D7) Ab(G) Bb7(A7) Eb(D)*

- |   |  |
|---|--|
| <p>1. Dear Father, Lord of humankind,<br/>         forgive our foolish ways;<br/>         reclothe us in our rightful mind:<br/>         in purer lives thy service find,<br/>         in deeper reverence, praise.<br/>         in deeper reverence, praise.</p> | <p>2. Breathe through the heats of our<br/>         desire<br/>         thy coolness and thy balm;<br/>         let sense be dumb, let flesh retire;<br/>         speak through the earthquake,<br/>         wind, and fire,<br/>         O still small voice of calm,<br/>         O still small voice of calm.</p> |
|---|--|

John Greenleaf Whittier 1807-92 *alt.*  
REPTON (TiS 598)

BLESSING

DISMISSAL

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

POSTLUDE 'In Pomp and Triumph High' *Richard Lloyd (1933-2021)*

*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.



## CURRENT NOTICES

### **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](https://bit.ly/donate_maco) or scanning the QR code. Select *St. John's Toorak - Cultural Program*.

Thank you. Every gift, large and small, helps us sing!



### **In Celebration of the King's Birthday we welcome to St. John's Members of The Council of British and Commonwealth Societies (CBCS)**

#### **Sunday 21 June, Safe Ministry Training, 11.30am, Whitney King Room**

If you are a volunteer at St. John's and you have not completed Safe Ministry Training or it has been 3 years since your last training session, please join us after the 10am service on Sunday 21 June for a group training session. Meet in the Whitney King Room (to the right as you enter the hall) for an 11.30am start. Finish 1pm. Sign-up [here](#) or in the Narthex.

#### **Saturday 4 July, 7.30pm, Harvard Krokodiloes Concert**



The Harvard Krokodiloes are Harvard University's oldest *a cappella* singing group, founded in 1946. Join us for an evening of entertainment and fellowship as the internationally renowned *Harvard Kroks* captivate us with their signature blend of harmonies and humour. Tickets are \$55 each and include light refreshments. To book your tickets go to [bit.ly/kroks-at-sjt](https://bit.ly/kroks-at-sjt) or scan the QR code.

# 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 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.

## **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:

[us06web.zoom.us/j/86212089431?pwd=ZEN2M2xWRHRhMVhxTWhwcmVwTzFEdz09](https://us06web.zoom.us/j/86212089431?pwd=ZEN2M2xWRHRhMVhxTWhwcmVwTzFEdz09)

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. 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

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**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:** Jumbunna Episcopate, Archdeaconry of Dandenong, Deanery of Monash & Kingston: St Luke's Mulgrave, St Aidan's Parkdale, St Matthew's Wheelers Hill, St James' Dandenong, St Matthew's Endeavour Hills, St Michael & St Luke Dandenong, St Nicholas' Mordialloc, City on a Hill Melbourne East, Emmanuel Anglican Iranian Congregation

**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:** James Griffith.

**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:** Annabelle Price & Leah Condon

**Give thanks for those whose Anniversary of Death is this week:** Tim Smith (2025); Tom Polk (2021); Georg List (2020); Diane Marshall (2017); Quentin Wallace (2025); Betty Murray (2024); Joan Richards (1994) & Graeme Ankers (2025).

## SCRIPTURE COMMENTARY

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### Genesis 12:1-9

Abram, later to be named Abraham, has moved from Ur (in what is now Iraq) to Haran (v. 5), north of Israel. God calls him to leave Haran, to travel to a new land. His reward for obedience will be that he will be the father of Israel, that God will bless him and give him many descendants (“make your name great”, v. 2). Abram will be God's representative and God will be at his side (v. 3); he will be a source of blessing for all peoples.

So Abram, a semi-nomad, sets out on his journey, southward, with his nephew Lot, entourage and flocks to the new land. His age, taken literally, looks extreme, but we should realize that numbers were used somewhat differently when Genesis was written. His age should be taken symbolically; we might say that he has reached an age of wisdom. Abram and his clan travel to Palestine (then Canaan), and there he builds two altars: one at Shechem (v. 6) and the other near Bethel (v. 8). Both were pagan worship sites. Building altars there represents God's special claim to the land, a claim Abram initiates. He then travels on southwards, towards the Negev desert, and on to Egypt – to return later.

### Psalms 33:1-12

This is a hymn of praise to God as creator and as lord of history. Praising him is a fitting activity for the “righteous”, “the upright”, the godly. Certain rituals required that a new *thing* be used and, by analogy, a “new song” (v. 3). Note the accompaniment used in the liturgy: “lyre” (v. 2), “harp” and “loud shouts” (v. 3). Israel's God is himself “upright” (v. 4), faithful; he loves godliness and “justice” (v. 5); he is constant in his love. Vv. 6-8 recall the first creation story: God's “word”, his command, caused creation; his breath (spirit) made life. He brought order to chaos (v. 7) forevermore. So may all people hold him in awe (v. 8). He is supreme ruler. A people who look to him and whom he has chosen are favoured (“happy”, v. 12) by him. Israel is such a nation (vv. 20-22).

### Romans 4:13-25

In Chapters 2 and 3, Paul has argued that through the gospel, it is faith that brings humans into harmony with God. Now he considers Abraham as an example. At the time, rabbis argued that God's blessings came to Abraham because he kept Mosaic Law (which, they said, he knew in advance – before Moses received the tablets on Mount Sinai).

In v. 13, Paul argues against this rabbinic lore: Abraham was blessed because he believed, had faith, that he would be father of a nation and a source of blessing for “all ... families” (Genesis 12:3). If only those who keep Mosaic Law are God's people, faith is meaningless (“null”, v. 14) and God's “promise” of universal godliness is nonsense – because the Law is a contract; in a contract, each party has responsibilities, each *knows* what he will receive (e.g. “wages”, v. 4), but a promise is a gift, and is therefore an *object of faith*: faith that what is promised will be

received. Paul now notes: because we all deviate from God's ways at times, sinning does happen. For those under the Law, a penalty (God's "wrath", v. 15) ensues, but for us, not living under the Law ("no law"), there is no contract to violate. Paul now returns to his main argument: so rather than the human relationship with God being legally based, "it depends on faith" (v. 16), on God's freely given gift of love ("grace"). Were it legally based, continually breaking the pact would make a nonsense of it, but being faith-based, the relationship is "guaranteed" to all peoples in every age - not just to Jews but also to others. Per Genesis 17:5, Abraham is spiritual father of us all (v. 17). Sarah's bearing of Isaac when beyond child-bearing age ("gives life to the dead") was due to his faith; it had been promised to him by God. Isaac was called into existence. So Abraham is a model for the Christian. Contrary to expectation, in hope ("Hoping against hope", v. 18) he believed. He had every reason to doubt that he would become a father, but believe he did - because of the hope given by God's promise - in God's creative power. Abraham's faith grew stronger as he thanked God for his gift ("gave glory to God", v. 20). He attained a right relationship with God ("was reckoned to him as righteousness", v. 22). Our faith in God's promises will also be considered worthy by God ("our justification", v. 25) when Christ comes again.

### **Matthew 9:9-13,18-26**

The tax collector Jesus encounters (called Levi in Mark and Luke) is probably not the author of this gospel. Most likely he already knew about Jesus and his mission; now he makes a decision for Christ. "Tax collectors" (v. 10) were morally suspect: they contracted with the occupying power and practised extortion. By "sinners" Matthew means members of despised trades considered ritually unclean. Jesus answers the Pharisees with a common-sense proverb, but realizes that a physician exposes himself to contagious diseases - here ritual impurities. In quoting God's words from Hosea ("I desire mercy, not sacrifice", v. 13), Jesus challenges the Pharisees to examine what being a Pharisee really means. In v. 14, when "disciples of John" the Baptist ask him why his disciples do not fast, he takes fasting as a sign of mourning; having "the bridegroom", (v. 15, God), with them is a joyous time. Jesus presents a new way of being which should be separate from the old but is compatible with it (vv. 16-17). Vv. 19-22 tell of a woman who is a pariah for, being continuously menstruant, she is always ritually unclean. She touches the "fringe" (v. 20) of Jesus' prayer shawl; she has faith that Jesus will heal her. God responds to her faith. V. 18 begins the story of a religious leader who has faith that Jesus can restore his daughter to life. The hired mourners ("flute players", v. 23) play dirges; the crowd shows that she really is dead, but Jesus probably says (v. 24) that the girl is "sleeping" from the viewpoint of the Kingdom: physical death is not final. His words meet with disbelief.

## MUSIC COMMENTARY

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POSTLUDE 'In Pomp and Triumph High'

Richard Lloyd (1933-2021)

Richard Lloyd was a British composer and organist who was the Organist and Master of the Choristers of Durham Cathedral, and later became the deputy headmaster of Salisbury Cathedral School.

## ART COMMENTARY

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The art on today's pewsheet, *The Raising of Jairus' Daughter*, is by Prague-born Austrian-German painter, and professor of history painting at the Royal Academy of Fine Arts, *Gabriel Cornelius Ritter von Max*. Unlike most traditional depictions of this moment, which show Christ standing beside the bed and extending a formal gesture of command, Von Max captures an unusually intimate and compassionate scene. Jesus is shown seated on the bed, gently taking the girl's hand. His posture is tender, His gaze full of concern and divine authority. The painting radiates stillness and reverence, with the subdued lighting focusing on the sacred encounter between Christ and the lifeless child, now on the brink of being restored to life. Von Max was also a collector of anthropological artifacts. His collection included between 60,000 and 80,000 objects from Zoology, Anthropology, Ethology, and Prehistory. The collection is displayed in the Reiss Engelhorn Museum in Mannheim.



## This Week

SUNDAY, 7 June 2026  
**Second Sunday after Pentecost**  
8am Said Eucharist  
10am Sung Eucharist

MONDAY, 8 June 2026  
King's Birthday Holiday  
Office Closed

TUESDAY, 9 June 2026  
5pm Engagement Committee Meeting  
7pm Parish Council Meeting

WEDNESDAY, 10 June 2026  
7pm Eucharist, in the Angel Chapel



## Next Sunday, 14 June Third Sunday after Pentecost

### 8am Eucharist

First Reading: *Genesis 18:1-15*, Nick Cree  
Second Reading: *Romans 5:1-11*, Volunteer  
Required  
Gospel Reading: *Matthew 9:35-10:8*  
Intercessor: Brenda Mouritz  
Preacher: The Revd Dr Peter French

### 10am Eucharist

First Reading: *Genesis 18:1-15*, Diana Morgan  
Second Reading: *Romans 5:1-11*, Anthony  
Mannerling  
Gospel Reading: *Matthew 9:35-10:8*  
Intercessor: Volunteer Required  
Preacher: The Revd Dr Peter French  
Morning Tea: Suzanne Cooper & Barbara  
George



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Mr Jason Pennell, Mr Richard Uglow

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