



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Third Sunday after Pentecost

14 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

La Ceuillette des Pois (Picking Peas), Camille Pissarro (1830-1903), 1887, gouache on paper

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 'On a theme of Orlando Gibbons (Song 34)' Op. 105, Set 2

Charles Villiers Stanford (1852-1924)

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 'All people that on earth do dwell'

Chord symbols: G, Bm, Em, D, G, G, Em, C, G, D, Em, D, G, C, D7, G, Bm, Em, Am, G, D, G.

1. All people that on earth do dwell,
sing to the Lord with cheerful
voice:
him serve with mirth, his praise
forth tell;
come ye before him and rejoice.

2. For why* the Lord our God is
good;
his mercy is for ever sure;
his truth at all times firmly stood,
and shall from age to age endure.

William Kethe d.1594 *alt.*

* 'For why' means 'because' OLD 100TH (TiS 59)

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 THIRD SUNDAY AFTER PENTECOST

All-powerful God, in Jesus Christ you turned death into life, and defeat into victory: increase our faith and trust in him, that we may triumph over evil, in the strength of the same Jesus Christ our Lord, who lives

and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Genesis 18.1-15 *read by Nick Cree*

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, 'My lord, if I find favour with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on – since you have come to your servant.' So they said, 'Do as you have said.' And Abraham hastened into the tent to Sarah, and said, 'Make ready quickly three measures of choice flour, knead it, and make cakes.' Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate. They said to him, 'Where is your wife Sarah?' And he said, 'There, in the tent.' Then one said, 'I will surely return to you in due season, and your wife Sarah shall have a son.' And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, 'After I have grown old, and my husband is old, shall I have pleasure?' The Lord said to Abraham, 'Why did Sarah laugh, and say, "Shall I indeed bear a child, now that I am old?" Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son.' But Sarah denied, saying, 'I did not laugh'; for she was afraid. He said, 'Oh yes, you did laugh.'

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

THE PSALM Psalm 116.1-2, 11-18 *said*

I love the Lord, because he heard my voice:
the voice of my supplication;

Because he inclined his ear to me:
in the day that I called to him.
How shall I repay the Lord:
for all his benefits to me?
I will take up the cup of salvation:
and call upon the name of the Lord.
I will pay my vows to the Lord:
in the presence of all his people.
Grievous in the sight of the Lord:
is the death of his faithful ones.
O Lord, I am your servant,
your servant and the child of your handmaid:
you have unloosed my bonds.
I will offer you a sacrifice of thanksgiving:
and call upon the name of the Lord.
I will pay my vows to the Lord:
in the presence of all his people,
In the courts of the house of the Lord:
even in your midst, O Jerusalem. Praise the Lord.
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 5.1-11 *read by Sue Morgan*

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person – though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely,

having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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

Please stand for the reading of the Gospel

THE GOSPEL Matthew 9.35-10.8

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.

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.' Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax-collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him. These twelve Jesus sent out with the following instructions: 'Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, "The kingdom of heaven has come near." Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment.

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

THE SERMON The Vicar, The Revd Dr Peter French

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 Brenda Mouritz*

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.**

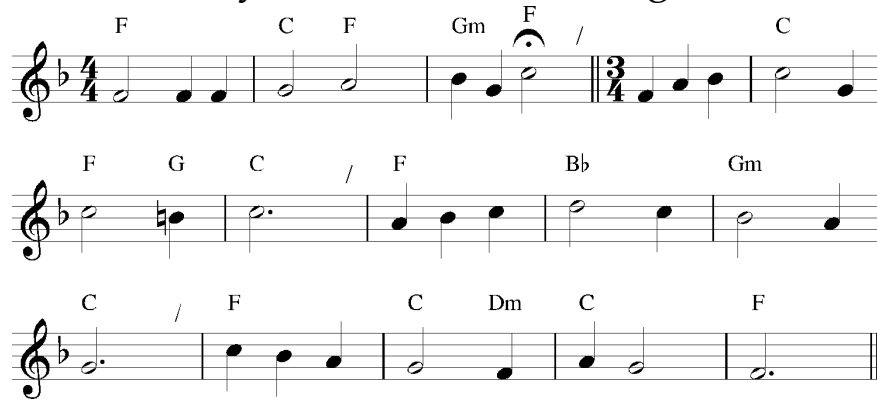
All share with each other a 'COVIDsafe' sign of peace

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 'Forth in your name, O Lord, I go'



1. Forth in your name, O Lord, I go,
my daily labour to pursue,
you, Lord, alone resolved to
know,
in all I think, or speak, or do.
2. Each task your wisdom has
assigned
still let me cheerfully fulfil,
in all my works your presence
find,
and prove your good and perfect
will.
3. You may I set at my right hand,
whose eyes my inmost substance
view,
and labour on at your command,
and offer all my works to you.
4. Give me to bear your easy yoke,
and every moment watch and
pray,
and still to things eternal look,
and hasten to your glorious day;
5. for you delightfully employ
all that your bounteous grace has
given,
and run my course with even joy,
and closely walk with you to
heaven.

Charles Wesley 1707-88 *alt.*
SONG 34 (TiS 571)

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 'Who would true valour see'

The musical score is written in G major (one sharp) and 4/4 time. It consists of five staves of music. The first staff has a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), D5 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter). The second staff has a treble clef and a key signature of one sharp. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), D5 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter). The third staff has a treble clef and a key signature of one sharp. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), D5 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter). The fourth staff has a treble clef and a key signature of one sharp. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), D5 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter). The fifth staff has a treble clef and a key signature of one sharp. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), D5 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter).

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)

BLESSING

DISMISSAL

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

POSTLUDE 'Diapason Melody in D'

Vincent Novello (1781-1861)

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 or scanning the QR code. Select *St. John's Toorak - Cultural Program*. Thank you. Every gift, large and small, helps us sing!



Our Volunteer Associate Priest Revd Ray McInnes

Please note that Fr. Ray will be away for Sundays 14, 21 and 28 June looking after the parish of St. Oswald's in the unexpected absence of their Vicar.

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.

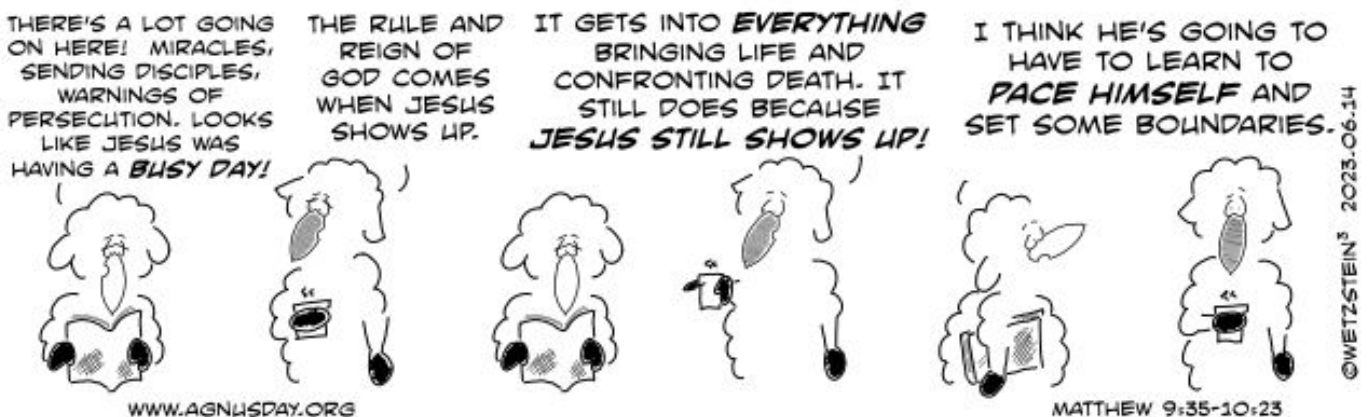
Saturday 4 July, 7.30pm, Harvard Krokodiloes Concert



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 or scan the QR code.

VOLUNTEERS NEEDED! Saturday 4 July, Harvard Krokodiloes Concert

We are looking for volunteers to assist with set-up, clean-up, ushering, serving food and serving drinks on Saturday 4 July at the Harvard Krokodiloes Concert. If you are willing and able to help please contact the Parish Office.



REGULAR NOTICES

Safeguarding and Wellbeing

St. John's is committed to safeguarding all people and protecting their wellbeing, including young and vulnerable people, especially Aboriginal and Torres Strait Islander children, and children with diverse needs. All relevant staff and volunteers are trained in child safety and have appropriate clearance for service or ministry. If you have any concerns about the wellbeing of children in this parish, contact Kooyoora on 1800 135 246 or www.kooyoora.org.au. If you have concerns about your wellbeing or that of another churchgoer, please contact the clergy.

Pastoral Care

Clergy and members of the Pastoral Care Team offer pastoral care on a regular basis to parishioners as well as to those who specifically request it. This may include Home Communion. They also visit local hospitals at the request of patients, family, friends or staff with the consent of the recipient. Clergy and Lay Pastoral Carers visit a number of local Aged Care facilities on a regular, usually monthly, basis. Parishioners and others are welcome to phone the church office to arrange a home visit by the clergy or a lay pastoral carer. Those who are no longer able to attend usual services at the church are visited on a regular basis.

The Melbourne Anglican (TMA) and Prayer Diary

The latest edition of TMA is [here](#). The link to the 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=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: Marningatha Episcopate, Archdeaconry of Essendon, Deanery of Coburg: Christ Church Brunswick, St John Chrysostom Brunswick West, Anglican Parish of Darebin South, Holy Trinity Coburg, St Andrew's Aberfeldie, All Saints' Ascot Vale, Christ Church Essendon, St Thomas' Moonee Ponds, Anglican Parish of Pascoe Vale/Oak Park, St Aidan's Strathmore, St Michael's Carlton North, St Alban's and St Augustine's Merri-Bek.

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, Felicity Moss & Leah Condon.

Give thanks for those whose Anniversary of Death is this week: Heather Lawford (2019); Geoffrey Tolson (2019); David Hornidge (2018); Ron Benson (2022); Nick Stone (2024); Janice Davey (2023) & Robert Spry (2014).

SCRIPTURE COMMENTARY

Genesis 18:1-15, (21:1-7)

Abraham has set up an altar at “the oaks of Mamre” (13:18), near Hebron. Here divinity appears to him, as he sits in a sacred spot (“at the entrance of his tent”, 18:1). In Genesis, God’s messengers, here “three men” (18:2), seem to be human in appearance. Abraham offers them the best in oriental courtesy and hospitality (18:2-8). Weary travellers welcomed a foot wash (18:4) and a meal (18:6-8). Addressing them as “my lord” (18:3) was part of the etiquette. That they are divine becomes clearer in 18:9-15, especially when one of them speaks (18:10). He (probably God himself) promises the couple a son: an incredible, laughable, idea, considering their ages. Sarah is no longer of child-bearing age (18:11); to have sexual “pleasure” (18:12) is beyond belief. (In 17:17, Abraham has laughed at the idea of having a son.) God will return “in due season” (18:10, next year). God keeps his promise (21:1-7). Isaac (meaning *he laughs*) is circumcised as a sign of the covenant between God and Abraham and his descendants (21:4). The author neatly divides Abraham’s life: 75 years in Ur and Haran (12:4), 25 years waiting for the child in Canaan, and 75 years after Isaac’s birth. Sarah is rescued from the cultural stigma of being childless; she reverses her earlier skeptical laughter: “everyone who hears will laugh with me” (21:6).

Psalms 116:1,12-19

The psalmist tells the congregation why he loves God: “he has heard my voice”. Because God helped him in his time of “distress and anguish” (v. 3, serious illness), he will “call on him” (v. 2) for the rest of his life. He was near death; he felt life slipping away. (“Sheol”, v. 3, was the place of the dead. People believed that it *ensnared* those gravely ill.) When he called on God for help (v. 4), God “delivered ... [me] from [near] death” (v. 8). (Vv. 5-6 are a lesson for those present; the “simple” are those who are direct, rather than devious, with God.) Even when afflicted, he kept his faith in God (v. 10). He now *walks before the Lord* (v. 9, follows God’s ways). How can he pay back God for saving him? (v. 12) He will make a drink-offering in the Temple for his deliverance and “call on the name of the Lord” (v. 13) in thanksgiving, in the presence of the worshipping community (v. 14). God almost always preserves the lives of the faithful (v. 15). He sees his status with God as being like a “child of your serving girl” (v. 16, one in perpetual servitude) but God makes him a free man (“loosed my bonds”). The “house of the LORD” (v. 19) is the Temple.

Romans 5:1-8

Paul has already demonstrated that “we are justified by faith”. *Justified* is *found worthy* in God’s court. He says that there are three consequences of being justified: (1) “peace with God”, a state of harmony with him, (2) “hope” (v. 2) of sharing his power and eternal life, and (3) being reconciled with him. It is through Christ that we have “access to this grace”, this blessed state of harmony. We also

bask in the glory (“boast”) of “our sufferings” (v. 3, and not our accomplishments). Through a progression from them to patient “endurance” under spiritual duress, to maturity in the faith (“character”, v. 4) we come to hope. This is hope of a certainty (“does not disappoint”, v. 5) for God’s love enters and permeates our very beings “through the Holy Spirit” (which is also God’s gift.) “For while we were still weak” (v. 6, i.e. before we knew Christ), at the appropriate time in God’s plan, “Christ died for the ungodly”. It would be rare enough for anyone to die for a pious (“righteous”, v. 7) person, and perhaps a bit more likely for a particularly “good person” to do so, but Christ sacrificed his life for us when we were neither: we were sinners without hope then!

Matthew 9:35-10:8, (9-23)

Matthew has just told us of ten miracles Jesus performed; he has cured people both physically and spiritually. He has “compassion” (9:36) on the “crowds” in their leaderless state, “like sheep without a shepherd”; he has announced that the completion of God’s plan, his “harvest” (9:37), to return all to godliness, is about to begin. Now he instructs and commissions his disciples.

Both the physically and mentally sick were seen as “unclean” (10:1), under the power of evil spirits and so separated from God. Jesus gives the twelve “authority” and power to heal as he heals. (“Apostles”, 10:2, means *sent out or commissioned*.) As is his practice, their mission is mainly to Jews, “the lost sheep of the house of Israel” (10:6, including the marginalised and outcast). The mission to all nations will be announced later (28:19). The “good news” (10:7), as Jesus and John the Baptist have taught, is that complete union with God is near. Vv. 8-10 should be taken together: the message of salvation is freely available to all; however, emissaries must be supported. Do not waste time preparing for the mission. Missionaries are to depend on the local hospitality of “worthy” (10:11) people, i.e. those in favour with God; “greet” (10:12) them with the peace of God. Do not waste time on people who are not open to the gospel (10:14); God will judge them harshly, as he did the ungodly in “Sodom and Gomorrah” (10:15). Being an emissary for Christ will not be easy: be wary and sincere. Some will prey on you like “wolves” (10:16), bringing you before regional sanhedrins (“councils”, 10:17) and having you flogged. Some will bring charges against you to Roman prefects (“governors”, 10:18) and vassal “kings” under the Romans. Your endurance under persecution (“testimony”) will demonstrate to them and the world the validity of the gospel. At such times, the Holy Spirit will prompt you to witness to the good news. The era of the Church is the era of the end times; as prophesied by Micah, these will be times of betrayal (10:21) and hatred: particularly of those active in Christ’s cause. However, persistent patience in the face of suffering will lead to salvation, to citizenship in God’s kingdom. The early Church understood 10:23b as foretelling Jesus’ return in their lifetimes. To us, it is perplexing.

MUSIC COMMENTARY

POSTLUDE 'On a theme of Orlando Gibbons (Song 34)' Op. 105, Set 2

Charles Villiers Stanford (1852-1924)

Stanford was one of the leading musicians of his generation and had a profound effect on the development and history of English music as a performer, conductor, composer, teacher and writer. He was appointed Professor of Composition at the Royal College of Music in London in 1883 (a position that he held for more than forty years) and Professor of Music at Cambridge in 1888. He subsequently held appointments as Conductor of the Bach Choir in London, the Leeds Philharmonic Society and the Leeds Festival. Stanford was a prolific composer, completing seven symphonies, eight string quartets, nine operas, more than 300 songs, 30 large scale choral works and a large body of chamber music. He also composed a substantial number of works for the organ, as well as anthems and settings of the canticles for the Anglican Church. He wrote extensively on music including three volumes of memoirs and a popular text on composition.

POSTLUDE 'Diapason Melody in D

Vincent Novello (1781-1861)

Novello was an organist, chorister, conductor, and composer, but is best known for bringing to England many works now considered standards, and with his son he created a major music publishing house.

ART COMMENTARY

The art on today's pewsheet, *La Ceuillette des Pois (Picking Peas)*, is by Danish-French Impressionist and Neo-Impressionist painter, *Jacob Abraham Camille Pissarro*. Camille Pissarro is one of the most famous French artists of the 19th century. Known as the "poet of the countryside," Pissarro also painted about thirty canvases with human subjects in the foreground and created watercolors. He also used lithographs and etchings, experimenting with various techniques, including gouache.

Picking Peas was originally commissioned by Theo Van Gogh, Vincent's brother. He later sold it and it became part of a collection owned by Jewish collector, Simon Bauer. In 1943, it was confiscated under anti-Semitic laws passed by the Vichy government during the German occupation of France. Bauer survived the war, but only because an industrial strike by French railwaymen stopped the train taking him to one of the concentration camps. Since then the work has had various owners, but in 2017 a French court ruled that the work had been stolen and therefore should be returned to the descendants of Bauer, which it was. In 2021, this gouache on paper sold at Sotheby's in Paris for €3.3 million (\$5,197,830 AUD).

This Week

SUNDAY, 14 June 2026
Third Sunday after Pentecost
8am Said Eucharist
10am Sung Eucharist
12pm Baptism of Alana Jordan

WEDNESDAY, 17 June 2026
10.30am Pastoral Visiting Team Meeting
3pm Funeral for Felicity Moss
7pm Eucharist, in the Angel Chapel

THURSDAY, 18 June 2026
9am, Geelong Grammar School Service



Next Sunday, 21 June Fourth Sunday after Pentecost

8am Eucharist

First Reading: *Genesis 21:8-21*, Jason Pennell
Second Reading: *Romans 6:1b-11*, Volunteer
Required
Gospel Reading: *Matthew 10:24-39*
Intercessor: Jason Pennell
Preacher: The Revd Victoria Bakerov

10am Eucharist

First Reading: *Genesis 21:8-21*, James Griffith
Second Reading: *Romans 6:1b-11*, Linda Gay
Gospel Reading: *Matthew 10:24-39*
Intercessor: John Horan
Preacher: The Revd Victoria Bakerov
Morning Tea: No Morning Tea



ST. JOHN'S
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