



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Ninth Sunday after Pentecost
26 July, 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 Advent, Christmas, Lent and Easter. Green symbolises life, hope and anticipation.

Cover Image

Digging for Gold, Edwin R.L. Stocqueler (1829-95),
1880, oil on canvas,
National Museum of Australia, Canberra, ACT.

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 'Andante' from Six Easy Voluntaries, 2nd set

Kate Loder (1825-1904), ed. Anne Marsden Thomas

THE INVOCATION

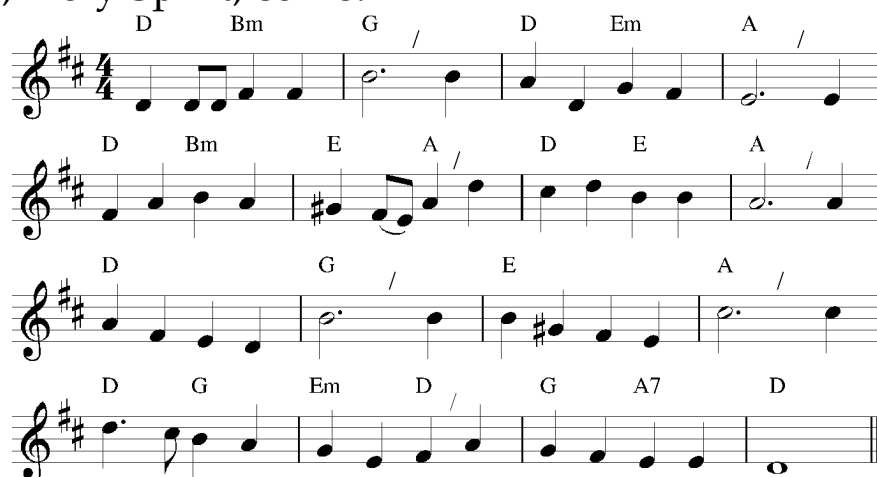
Blessed be God: Father, Son and Holy Spirit.

Blessed be God's kingdom, now and for ever.

THE GREETING

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

HYMN 'Come, Holy Spirit, come!'



1. Come, Holy Spirit, come!
inflame our souls with love,
transforming every heart and
home
with wisdom from above.
O let us not despise
the humble path Christ trod,
but choose, to shame the
worldly-wise,
the foolishness of God.

2. Come, Holy Spirit, dance
within our hearts today,
our earth-bound spirits to
entrance,
our mortal fears allay;
and teach us to desire
all other things above,
that self-consuming holy fire,
the perfect gift of love.

Michael Lindsay Forster 1946–
DIADEMATA (TiS 422)

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 NINTH SUNDAY AFTER PENTECOST

Saving God, in Jesus Christ you opened for us a new and living way into your presence: give us pure hearts and constant wills to worship you in spirit and in truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Genesis 29.15-28

Then Laban said to Jacob, 'Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?' Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah's eyes were lovely, and Rachel was graceful and beautiful. Jacob loved Rachel; so he said, 'I will serve you seven years for your younger daughter Rachel.' Laban said, 'It is better that I give her to you than that I should give her to any other man; stay with me.' So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her. Then Jacob said to Laban, 'Give me my wife that I may go in to her, for my time is completed.' So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, 'What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?' Laban said, 'This is not done in our country – giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me for another seven years.' Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife.

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

THE PSALM Psalm 105.1-11 *said*

O give thanks to the Lord and call upon his name:
tell among the peoples what things he has done.
Sing to him, O sing praises:
and be telling of all his marvellous works.

Exult in his holy name:
and let those that seek the Lord be joyful in heart.
Seek the Lord and his strength:
O seek his face continually.
Call to mind what wonders he has done:
his marvellous acts, and the judgements of his mouth,
O seed of Abraham his servant:
O children of Jacob his chosen one.
For he is the Lord our God:
and his judgements are in all the earth.
He has remembered his covenant for ever:
the word that he ordained for a thousand generations,
The covenant that he made with Abraham:
the oath that he swore to Isaac,
And confirmed it to Jacob as a statute:
to Israel as an everlasting covenant,
Saying 'I will give you the land of Canaan:
to be the portion of your inheritance',
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 8.26-39

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us.

Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.' No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

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

Please stand for the reading of the Gospel

THE GOSPEL Matthew 13.44-58

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.

'The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. 'Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it. 'Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. 'Have you understood all this?' They answered, 'Yes.' And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.' When Jesus had finished these parables, he left that place. He came to his home town and began to teach the people in their synagogue, so that they were astounded and said, 'Where did this man get this wisdom and these deeds of power? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all this?' And they took offence at him. But Jesus said to them, 'Prophets are not without honour

except in their own country and in their own house.' And he did not do many deeds of power there, because of their unbelief.

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

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 'God is love, let heav'n adore him'



1. God is love, let heav'n adore him;
God is love, let earth rejoice;
let creation sing before him,
and exalt him with one voice.
God, who laid the earth's
foundation,
he who spread the heavens above,
and who breathes through all
creation,
God is love, eternal Love.
2. God is love, and gently enfolding
all the world in one embrace,
with unfailing grasp is holding
every child of every race.
And when human hearts are
breaking
under sorrow's iron rod,
then they find that selfsame aching
deep within the heart of God.
3. God is love, and, though with
blindness
sin afflicts our human hearts,
God's eternal lovingkindness
holding, guiding, grace imparts.
Sin and death and hell shall never
o'er us final triumph gain;
God is love, so love for ever
o'er the universe must reign.

Timothy Rees 1874-1939 *alt.*
ABBOT'S LEIGH (TiS 153)

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 'All my hope on God is founded'



1. All my hope on God is founded;
all my trust he will renew,
through all change and chance he
guides me,
only good and only true.
God unknown,
he alone
calls my heart to be his own.

2. Still from earth to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ his Son.
Hear Christ call
one and all:
those who follow shall not fall.

Robert Bridges 1844–1930 *alt.* after Joachim
Neander 1650–80 MICHAEL (TiS 560 i)

BLESSING

DISMISSAL

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

POSTLUDE 'Processional' from Laudate Dominum *Peter Hurford (1930-2019)*

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:

Account Name: St John's Anglican Church | BSB: 033 086 | Account: 871931.

International transfers please include SWIFT code WPACAU2S.



CURRENT NOTICES

Fr Ray McInnes Away

Please note that Associate Priest, The Venerable Ray McInnes will be away from 31 July to 31 August 2026.

Welcome to The Revd Kathryn Watt

A very warm welcome to The Revd Kathryn Watt on her first Sunday at St. John's as Assistant Priest.

I'm delighted to be joining the parish as Assistant Priest and very much look forward to getting to know everyone over the coming months. I've been on sabbatical since February, following just over seven happy years as Vicar of Holy Trinity Balaclava and Elwood. It has been a wonderful opportunity for rest, reflection and renewal, and I'm excited to begin this next chapter of ministry. Before being ordained, I worked as a lawyer, primarily in financial services. My ministry has always been part-time, and I continue to serve on a number of boards and committees in that sector, which provides a rewarding balance between parish life and the wider community. Over the years I've also had the privilege of serving in a variety of governance roles within the Diocese, including as a member of Archbishop in Council and the Diocesan Corporation, and as Chair of the Diocesan Governance and Nominations Committee. I'm currently a member of the Bishops Court Trust (ably chaired by Father Ray) and a board member of the Melbourne Anglican Foundation. My husband, Nicholas, and I have two grown-up daughters, Madeleine and Giselle, and we share our home with two much-loved dogs, who keep us thoroughly entertained. *Kathryn*

Thursday 30 July, 10.30am, Prayers for Christian Unity

Join us at St. John's this coming Thursday as we gather with members of the Toorak Ecumenical Movement for our monthly service of prayer and fellowship. All are welcome and to morning tea to follow.

July Choir Break

The St. John's Choir are on a mid-year break for the month of July, they will be back singing for us again on Sunday 2 August.

From the Vicar

Each year clergy in our diocese are required to take four weeks of annual leave and up to two weeks study leave, this latter as part of their continuing education. Because of the demands of our parish I do not always have chance to take study leave but three weeks ago I did and I used this opportunity to attend, in part, the International Meeting of the Society of Biblical Literature (SBL) at the University of Adelaide. SBL is the premier organisation of biblical scholars across the world and I have previously given papers at both their annual conference in the USA and at their international meetings, wherever they may be. Whilst I didn't do so at

this meeting and only attended a small portion of the conference, it was a good opportunity to be with fellow clergy and to hear from cutting edge scholars. I also heard a fascinating lecture on contemporary indigenous art next door at the Art Gallery of South Australia; and, I took the time to read: in particular “Do We Have the Right to Die,” by Lady Hale and former Archbishop of Canterbury Rowan Williams, a book examining the ethical and legal issues of the right to die movement and the issue of voluntary assisted dying (VAD) which, at the time of publication, was being debated in Great Britain. I have met several people who have deeply considered, and in some instances, used VAD. I also read “The Godless Crusade: Religion, Populism and Right-Wing Identity Politics in the West,” by Tobias Cremer of Oxford University, a somewhat dense and academic analysis of these issues published by Cambridge University in 2023, highlighting the curious mix of religion and politics in contemporary German, USA and France, as windows into the broader impact across Western democracies, including Australia.

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.

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

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 Assistant Priest Kathryn works Thursday, Friday and Sunday. 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 Tadgell (Registrar), Ken Hutton (Executive Officer to Archbishop), Tim Arnold-Moore, Susan Brennan, Kirsty Brown, Colleen Clayton, Megan Curlis-Gibson, 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: Geoff Quail & Ella Savage-DeTamble.

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: Robert Ramsey, and Wilfred 'Freddie' Faulkner McCallum.

Give thanks for those whose Anniversary of Death is this week: Lawrie Shears (2016); Ross Adler AC (2025); Sandi Crawford-Fish (2022) & David Leahey (2024).

SCRIPTURE COMMENTARY

Genesis 29:15-28

After meeting God in a vision at Bethel, Jacob has journeyed on to Haran to find a wife of his own clan. He has come to a well (v. 2) covered by a stone so large that it takes several shepherds to move it. Perhaps to ensure equitable distribution of the water, the shepherds wait until all are there before rolling the stone away (v. 8). Rachel has arrived with her father Laban's sheep. As in other ancient stories, the hero (Jacob) has shown her his strength: by moving the stone unaided. Jacob has been taken with Rachel; Laban has "brought him to his house" (v. 13).

After staying with the family for a month, Laban asks Jacob what wages he expects (v. 15). V. 17 probably contrasts Leah and Rachel: the word translated as "lovely" can mean *dull-eyed*. Laban takes Jacob into his service ("stay with me", v. 19). "Seven years" (v. 20) indicates a long time, but for Jacob, besotted with Rachel, it passes rapidly. As Jacob has deceived Isaac, so Laban now fools Jacob. (That a bride was veiled makes this possible.) This time Jacob is "deceived" (v. 25). Isaac was duped into honouring "the younger before the firstborn" (v. 26). Laban does give Rachel to Jacob, but apparently without another "week" (v. 27) of marriage festivities – and after further years of service. Laban is as wily as Jacob! We are prepared for the birth of the fathers of the Israelite tribes: Jacob "loved Rachel more than Leah" (v. 30) but Rachel was barren for a time (v. 31). Leah, "Zilpah" (v. 24) and "Billah" (v. 29) are the mothers of nine of them.

Psalms 105:1-11,45c

This psalm, probably written for a major festival, recalls the events in Israel's history, from Abraham to the entry into the Promised Land, that show God's fidelity to his pacts and promises, culminating in the giving of the Law. Vv. 1-6 invite the people to worship, to joyous grateful recognition of God's deeds. He is to be remembered for his "judgements" (v. 5) as well as for his "wonderful works". His judgements are for all people (v. 7). He first promised the land to Abraham (v. 9), then confirmed it to Isaac and to Jacob, and finally made it part of an "everlasting covenant" (v. 10, Mosaic law) to Israel. Originally the psalm began as it ends; "Praise the Lord" (v. 45) is *Hallelujah* in Hebrew.

Romans 8:26-39

Paul has written of the new way of being we attain in baptism: we are freed of compounding sin leading to the finality of death and begin living in and with the Spirit, thanks to God's gift of love. In this new life, we will live in complete accord with God, but now we still fail to live up to his (and our) expectations. We need help – help which the Spirit provides. In our present condition we have hope of attaining perfect union with God. Now he gives an example of how the Spirit helps us. We have human limitations in how we pray; the Spirit "intercedes" in terms unexpressible in human language. The Father, who knows us to the core,

knows the “mind of the Spirit” (v. 27) – for it is part of God’s plan (“will”) that he intercede for “the saints”, the faithful. We know that, “for those who love God” (v. 28) and whom God has called as part of his plan, in his providence, the actions of “all things” converge towards ultimate goodness. God formulated his plan, that there would be people who would love him (“foreknew”, v. 29). They would have a disposition to share increasingly in, and be moulded increasingly into, the risen life of Christ (“image”, v. 29), so that they might join him in full godliness (glory) at the end of the era. These people he “called” (v. 30) and chose; they responded to his call, and he found them worthy (“justified”). So certain is Paul that God will complete the process that he writes “glorified” (past tense); in fact, sharing fully in God lies ahead.

He now examines in detail how certain can we be that God will complete the execution of his plan of salvation. What, he asks, “are we to say about these things” (v. 31), especially “There is therefore now no condemnation for those who are in Christ Jesus” (8:1). He puts his questions in the language of the law court. God is so “for us” (v. 31) that he gave us his very Son, so he will surely follow through with the rest of his plan. God has passed a favourable sentence on us (“justifies”, v. 33) so who is there to accuse us of anything? We have Christ, in his place of power and authority (“at the right hand of God”, v. 34) pleading for us. (He is also the judge: see 2:16.) No hardship can separate the true Christian from Christ’s love for us (v. 35). Psalm 44:22 foretold the sufferings of Christians (v. 36); in them we are winning a resounding victory (“more than conquerors”, v. 37). Whether dead or alive at the Last Day, nothing – whether spiritual powers (“angels ... rulers ... powers”, v. 38) or astrological powers (commonly believed to control human destiny, “height, nor depth”, v. 39) or anything else – can separate us from God’s love – and defeat God’s purpose for us.

Matthew 13:31-33, 44-52

Jesus continues to use parables to teach the crowds and his disciples about God’s Kingdom; the four read today are really similes. A “mustard seed” is very small; in Palestine it grows to be a large shrub, but hardly a tree. Birds do not nest in it, so Jesus exaggerates. Bread made with “three measures of flour” (v. 33) would feed 100 people: again an exaggeration. God’s Kingdom will grow from small beginnings to significant size. Like yeast, Jesus’ message will pervade the lives of many, transforming them. The “someone” of v. 44 stumbles over the “treasure” and acquires legal title to it by selling all to buy the field. Of such value is membership in the Kingdom. The “merchant” (v. 45) values the “pearl”, (v. 46, the Kingdom), above all else. On the Sea of Galilee, a “net” (v. 47) gathered all fish, only some of which were edible. At the end of the age, God will come to judge people, declaring the good to be his and discarding the others. Jesus calls his disciples *scribes*, interpreters, “trained for the kingdom” (v. 52), when they tell him that they understand the seven parables in this chapter, for they know both the “old” (Israel’s heritage), and the “new” understanding of it he has given them.

MUSIC COMMENTARY

PRELUDE 'Andante' from Six Easy Voluntaries, 2nd set

Kate Loder (1825-1904), ed. Anne Marsden Thomas

Loder began her studies at the Royal Academy of Music in London at the age of 13, and later went on to become the first female teacher of harmony there. At 17 she performed Mendelssohn's G minor Piano Concerto in the composer's presence, and later in her life the first British performance of Brahms's Requiem took place privately in her home with a piano duet accompaniment.

PRELUDE 'Processional' from Laudate Dominum

Peter Hurford (1930-2019)

Peter Hurford was an English composer who studied initially with Harold Darke. He read both music and law at Jesus College, Cambridge University, subsequently obtaining an enviable reputation for both musical scholarship and organ playing. Hurford was appointed organist and choirmaster at St Albans Cathedral in 1958, serving with great distinction in this capacity for twenty years.

ART COMMENTARY

Today's pewsheet features *Digging for Gold*, by British artist Edwin Roper Loftus Stocqueler. Stocqueler was born in Bombay and educated in England before travelling to Australia with his mother, Jane. They travelled up and down the rivers and Stocqueler recorded their experiences, particularly landscapes, gold digging and encounters with Aboriginal people, in paintings and sketches. He had hoped to make a living displaying and selling his art but after a lacklustre response to his exhibit in Bendigo, *The Golden Land of the Sunny South*, he made plans to take his art elsewhere. Stocqueler subsequently travelled through India, Zanzibar and South Africa, always hoping to make a living from his art. He ended up destitute and working as a pavement artist in London. Like many artists, Stocqueler's art is now received quite differently after his death. *Digging for Gold* is an invaluable glimpse into the early days of gold diggings on a creek and shows how quickly the environment was changed.



This Week

SUNDAY, 26 July 2026

Ninth Sunday after Pentecost

8am Said Eucharist

10am Sung Eucharist

12pm Baptism of Alastair Lucas,
Chloe Borg & Chloe Whittle

WEDNESDAY, 29 July 2026

11am Memorial Service for

Wilfred 'Freddie' McCallum

7pm Eucharist, in the Angel Chapel

THURSDAY, 30 July 2026

10.30am Prayers for Christian Unity at St. John's

2pm Memorial Service for Robert Ramsay



Next Sunday, 2 August

Tenth Sunday after Pentecost

8am Eucharist

First Reading: *Genesis 32:22-31*, Volunteer
Required

Second Reading: *Romans 9:1-8*, Volunteer
Required

Gospel Reading: *Matthew 14:13-21*

Intercessor: Volunteer Required

Preacher: The Revd Kathryn Watt

10am Eucharist

First Reading: *Genesis 32:22-31*, Volunteer
Required

Second Reading: *Romans 9:1-8*, Volunteer
Required

Gospel Reading: *Matthew 14:13-21*

Intercessor: Keith Beecher

Preacher: The Revd Kathryn Watt

Morning Tea: Lisa & Adam Hinchcliffe



ST. JOHN'S
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Parish Office

Open 9am - 5pm | Monday - Friday

9826 1765 or 9826 1434

enquiries@saintjohnstoorak.org

Wardens

Mr Keith Beecher OAM,

Mr Jason Pennell, Mr Richard Uglow

Parish Council

Mr Rob Condon, Mr Craig Cooper,

Mr Anthony Gissing

Vicar

The Revd Dr Peter French

vicar@saintjohnstoorak.org

Assistant Priest

The Revd Kathryn Watt

assistantpriest@saintjohnstoorak.org

Assistant Curate

The Revd Victoria Bakerov

curate@saintjohnstoorak.org

Associate Priest

The Venerable Ray McInnes

ray.mcinnis26@gmail.com

Director of Music & Organist

Mr Zachary Hamilton-Russell

Parish Administrator & Child Safe Compliance

Ms Alicia Groves

enquiries@saintjohnstoorak.org

Child Safe Officer

Mr Clive Wright

Archivist

Professor Geoff Quail OAM

geoffrey.quail@monash.edu