



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Eleventh Sunday after Pentecost

9 August, 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

Saint Peter Invited to Walk on the Water, François Boucher (1703-1770),
1766, oil on canvas,
Cathédrale Saint-Louis, Versailles, France.

Acknowledgement of Country

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



@stjohnstoorak



As you enter the church, please ensure your phone is switched off or on silent and use the time before the service for prayer or quiet reflection, allowing others to do the same

INTRODUCTORY RITE

Please stand as the procession enters the church

PRELUDE 'III. Aria'
from Six Short Pieces for Organ

Herbert Howells (1892-1983)

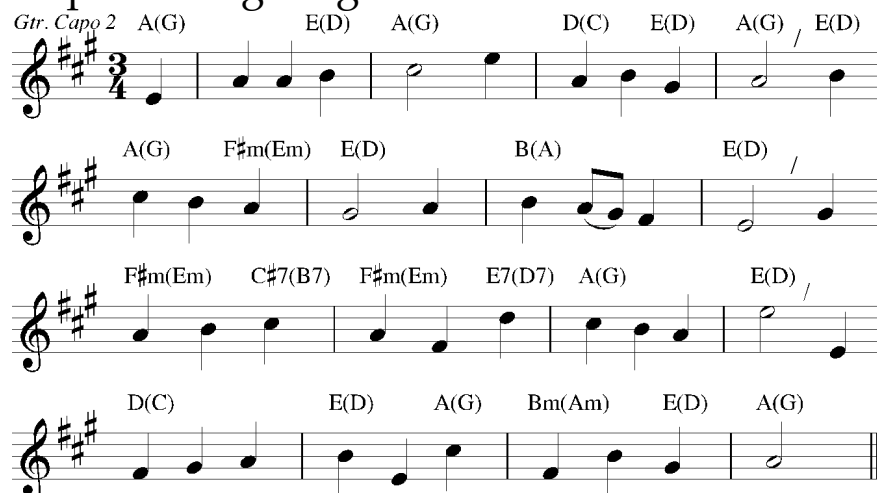
THE INVOCATION

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

THE GREETING

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

HYMN 'O worship the King all-glorious above'



1. O worship the King all-glorious
above,
O gratefully sing his power and his
love:
our shield and defender, the
ancient of days,
pavilioned in splendour, and
girded with praise.
2. Measureless might, ineffable love,
while angels delight to hymn you
above,
the humbler creation, though
faltering their praise,
with true adoration shall sing all
their days.

Robert Grant 1779-1838 *alt.* based on Psalm 104
and Psalm 18 HANOVER (TiS 133)

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 ELEVENTH SUNDAY AFTER PENTECOST

Mighty God and ruler of all creation, give new strength to our faith, that we may recognise your presence even when all hope seems lost. Help us to face all trials with serenity as we walk with Christ through the stormy seas of life and come at the last to your eternal peace. We ask this through 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 37.1-4, 12-28 *read by Maureen List*

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob. Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him. Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, 'Are not your brothers pasturing the flock at Shechem? Come, I will send you to them.' He answered, 'Here I am.' So he said to him, 'Go now, see if it is well with your brothers and with the flock; and bring word back to me.' So he sent him from the valley of Hebron. He came to Shechem, and a man found him wandering in the fields; the man asked him, 'What are you seeking?' 'I am seeking my brothers,' he said; 'tell me, please, where they are pasturing the flock.' The man said, 'They have gone away, for I heard them say, "Let us go to Dothan."' So Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, 'Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams.' But when Reuben heard it, he delivered him out of their hands, saying, 'Let us not take his life.' Reuben said to them, 'Shed no blood; throw him into this pit here in the wilderness,

but lay no hand on him' — that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it. Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, 'What profit is there if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh.' And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

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

THE PSALM Psalm 105.1-6, 16-22 *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.

Then he called down a famine on the land:

and destroyed the bread that was their stay.

But he had sent a man ahead of them:

Joseph who was sold into slavery,

Whose feet they fastened with fetters:

and thrust his neck into a hoop of iron.

Till the time that his words proved true:

he was tested by the Lord's command.

Then the king sent and loosed him:
the ruler of nations set him free;
He made him master of his household:
and ruler over all his possessions,
To rebuke his officers at will:
and to teach his counsellors wisdom.

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 10.4-15 *read by Anthony Rose*

For Christ is the end of the law so that there may be righteousness for everyone who believes. Moses writes concerning the righteousness that comes from the law, that 'the person who does these things will live by them.' But the righteousness that comes from faith says, 'Do not say in your heart, "Who will ascend into heaven?" ' (that is, to bring Christ down) 'or "Who will descend into the abyss?" ' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.' But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'

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

Please stand for the reading of the Gospel

THE GOSPEL Matthew 14.13-21

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.

Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear. But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.' Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!' Jesus immediately reached out his hand and caught him, saying to him, 'You of little faith, why did you doubt?' When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, 'Truly you are the Son of God.' When they had crossed over, they came to land at Gennesaret. After the people of that place recognized him, they sent word throughout the region and brought all who were sick to him, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

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.

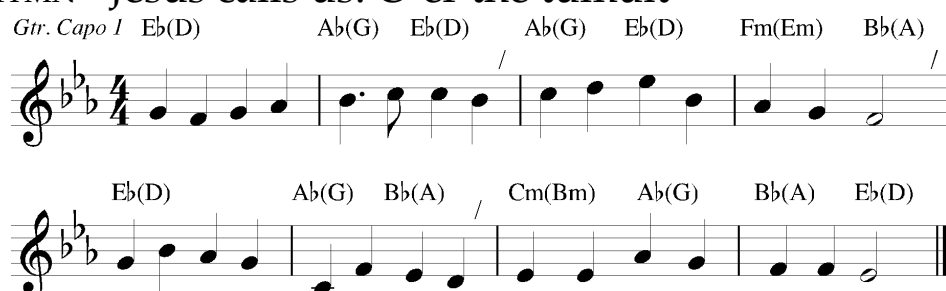
All share with each other a 'COVIDsafe' sign of peace

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 'Jesus calls us! O'er the tumult'



1. Jesus calls us! O'er the tumult
of our life's wild restless sea,
day by day his voice is sounding,
saying, 'Christian, follow me':
2. as, of old, Saint Andrew heard it
by the Galilean lake,
turned from home and toil and
- kindred,
leaving all for his dear sake.
3. Jesus calls us from the worship
of the vain world's golden store,
from each idol that would keep us,
saying,
'Christian, love me more.'

4. In our joys and in our sorrows,
days of toil and hours of ease,
still he calls, in cares and pleasures,
'Christian, love me more than
these.'

5. Jesus calls us! By your mercies,
Saviour, may we hear your call,
give our hearts to your obedience,
serve and love you best of all.

Cecil Frances Alexander 1818-95 *alt.*
ST CATHERINE (TiS 589)

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 'At the name of Jesus'

1. At the name of Jesus
every knee shall bow,
every tongue confess him
King of Glory now:
this the Father's pleasure
that we call him Lord,
who from the beginning
was the mighty Word.

2. When this same Lord Jesus
shall appear again
in his Father's glory,
there with him to reign,
then may we adore him,
all before him bow,
as our hearts confess him
King of Glory now.

Caroline Maria Noel 1817-77 alt.
CAMBERWELL (TiS 231)

BLESSING

DISMISSAL

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

POSTLUDE 'Fanfare'

William Mathias (1934-1992)

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

Tuesday 11 August, Census Night

Census night is Tuesday 11 August 2026. You can complete your Census form as soon as you receive your instructions, if you know where you'll be on Census night. For more information go to: info.census.abs.gov.au

Fr Ray McInnes Away

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

Tuesday 11 August, 6pm, Life Road Singers Mission Concert at TUC

Toorak Uniting Church is excited to welcome *Life Road Singers' Living Hope* concert. *Life Road Mission* is an interdenominational and multinational missionary organisation that was founded to reach people in the Silk Road region of China, Central Asia and the Middle East. *Life Road Singers* are a self-supporting choir composed of classical music professionals, spreading the gospel through praise concerts and overseas touring ministries. Entry to this concert is FREE - all are welcome!

Saturday 12 September, 10am-12pm, Spring Working Bee

Calling all volunteers to assist in Spring cleaning St. John's church and hall. There will be a variety of tasks from dusting and polishing to moving furniture. Please sign up here, in the Narthex or contact the Parish Office to let us know if you can help. Many hands make light work!

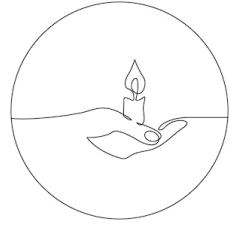


Sunday 18 October, Confirmation & Reception into the Anglican Church

Our annual service of Confirmation and Reception will be held on **Sunday 18 October at 10am**. Classes in preparation for this will begin soon. If you are interested in taking this significant step in your faith journey, please contact the Parish Office or speak to a member of clergy.

The Ecumenical Candle

In front of the lectern our ecumenical candle is lit. This is the candle which moves from each member church of the Toorak Ecumenical Movement, the Catholic, Swedish, Anglican and Uniting Churches, to symbolise our unity in Christ. The word 'ecumenical' comes from the ancient Greek word 'oikumene,' meaning 'the whole (inhabited) earth,' and simply means churches who come together to better understand each other and to live into Christ's call for all his followers 'to be one.' St. John's has been a proud member of the Toorak Ecumenical Movement for all its 46 years of existence.



ART COMMENTARY

Today's pewsheet features *Saint Peter Invited to Walk on the Water*, by French Rococo painter, draughtsman and etcher, *François Boucher*. Boucher, was perfectly attuned to his audience, supplying them with frivolous, boudoir paintings, celebrating colour, emotion and playfulness. Employed by the Royal courts of France, he painted primarily what his patrons wanted to see. Although more known for his sensuous paintings, this painting shows a more restrained and serious side. The edges of the canvas are dark, it is night. The sea is wild. The angels look down from the heavens. Saint Peter has left the boat and started walking towards Jesus across the water. Jesus is putting out His hand. Peter looks at Jesus in total dependence. It is a moment of spiritual union shared by the two of them. The other disciples are looking away from the scene, afraid still of the rough seas and storm.



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=ZEN2M2xWRHRhMVhxTWVhcmVwTzFEZD09

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: Barbara Brown

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, Wilfred 'Freddie' Faulkner McCallum, Carol Simon & Marion Hyde.

Give thanks for those whose Anniversary of Death is this week: Margaret McFarlane (2026); Barbara Gales (2020); Agnes Johnston (2007); Jennifer White (2019); John Darling (2019); Barbara Knight (2022); Charles Bright (2023); John Wilson (2024); Stephen Davis (2024); Milton Robinson (2025); Mardi Davidson (2022); Allan Wright (1996); Cherry McCardel (2019); Lois Cameron (2025); Cam Johnston (2003); David Mackay (2020) & Jean Allsep (2016).

SCRIPTURE COMMENTARY

Genesis 37.1-4, 12-28

Jacob is the first of his line to call Canaan home. (His father, Isaac, now dead, saw himself as a foreigner living there.) Why do his brothers hate Joseph? (1) he tells tales ("bad report", v. 2) about them; (2) Jacob loves him more than the other sons, even to the extent of making him "a long robe with sleeves" (v. 3) or a *many-coloured coat* – such a robe was worn by royalty; and (3) Joseph has two dreams (vv. 5-11) which are interpreted as showing that his brothers and his parents will bow down to him.

In v. 13, Jacob ("Israel") sends Joseph to his brothers. When he reaches Shechem, they are nowhere to be seen; he is told that they have moved on to other pastures. When the brothers see him, they plot his death. They say "Here comes this dreamer." (v. 19) In the ancient world, dreams were believed to be divinely inspired, but to be only effective as long as the dreamer lived. Pits or cisterns, dug to store rain-water, were used as prisons; they were usually dry near the end of summer. (Jeremiah spent time in one when the king did not want to heed his advice.) The brothers intend deceit – something fairly common in Genesis. They intend to kill him, but Reuben wants no part of it (v. 21-22).

Vv. 25-27, and v. 28, tell two stories of how Joseph got to Egypt: in the hands of Ishmaelite nomads, and in those of "Midianite traders": two versions of the story were merged in Genesis. In the ancient view "blood" (v. 26) could not be *concealed*; being sacred to God, he would exact vengeance on those who spilled it. Judah (and Reuben, v. 22) knew this. (When Cain killed Abel, God caused him to quit farming and become nomadic.) This story is part of *salvation history*, of how God came to exercise his saving grace in the world, working through ordinary people – as may be seen in the psalm.

Psalms 105.1-6, 16-22, 45c

In vv. 1-6 the people of Israel, God's people, the "offspring of ... Abraham" (v. 6), are invited, as they worship ("glory in his holy name", v. 3, and "seek the Lord"), to acknowledge all that God has done for them ("wonderful works", v. 5, "miracles", and "judgements") The psalm then tells biblical history, from the covenants with the patriarchs to entry into the Promised Land. Today's portion is about Joseph, sent by God to benefit humans. His dreams did indeed come true. The perspective is a particular one: God is the motivating force behind all of history. In vv. 16-17 "he" is God; in vv. 18ff, Joseph.

Romans 10.5-15

Paul has written that Gentiles, without aiming to be one with God, have achieved oneness, while Israelites, who tried to be godly, failed to be so. Why? Because their approach was based on the Law and "works" (9:32) rather than faith. By *mangling* two verses from Isaiah, he has argued that God intended that they fail (9:33). He has prayed that they (whom he knows first-hand for their "zeal

for God", v. 2) be included in God's salvation. They do not recognize the way humans are related to God: as now revealed in Christ; rather, they have taken their own path: through the Law. They have failed to realize that the Law *pointed forward* to Christ ("end", v. 4), in whom oneness with God is open to all.

Leviticus (thought to be written by "Moses", v. 5) says that the Law-based path to *life* requires *doing* it, practising it perfectly: which Paul has already shown is impossible. But in Deuteronomy 30, Moses argues for a faith-based approach ("on your lips and in your heart", v. 8) without excess of deeds ("ascend", v. 6, "descend", v. 7). In fact, Christ has *gone all the way* for you Israelites: he has come "down" (v. 6, been born into the world) and has been raised from "the dead" (v. 7). So "the word of faith" (v. 8) of which God's righteousness ("the righteousness", v. 6) speaks is the good news of Christ – that the way to salvation is through God's love. If you acknowledge "Jesus is Lord" (v. 9) and mean it, and believe that the Resurrection really happened, you will be saved and attain oneness with God ("justified", v. 10). ("Jesus is Lord", v. 9, is perhaps the earliest creed of the Church.)

As Isaiah wrote, belief in "him" (v. 11) is the key; Paul takes "him" to mean *Christ*. As Joel wrote (v. 13) all who ask will be saved. (Paul takes "'Lord'" as *Christ*.) But what of those Jews who did not heed Isaiah and Joel (v. 14), who neither believed, nor understood ("heard"), nor heard proclamation of Christ by one with authority ("sent", v. 15)? Paul insists (quoting Isaiah again), that they have heard the "good news", have had the opportunity to understand it, and have been properly proclaimed to, but they have declined belief – in fulfilment of Old Testament prophecies (vv. 16-21).

Matthew 14.22-33

This story is in a section on instructing the disciples about their mission. It is a story of miracles – there is no limit to what God can do – and of the power of faith: the disciples can do the seemingly impossible if they have sufficient faith.

Jesus has just fed the crowd, in the miracle of the loaves and fish. He compels the disciples to embark (v. 22); presumably the miracle has aroused popular enthusiasm – in terms of political freedom – rather than faith. Because the Sea of Galilee is shallow, storms arise rapidly. It was "early in the morning" (v. 25); from the Greek, we know it was before dawn. Walking on water was beyond the disciples' experience, so they are afraid that they are seeing a ghost. The three miracles are: Jesus walking on water, Peter doing the same, and the wind ceasing abruptly – that Matthew mentions it (v. 32) shows that he believed it to be a miracle. Jesus brings outward and inner calm, and a deeper faith. The disciples acknowledge him as "Son of God" (v. 33) for as God did at the time of creation, Jesus controls the waters, then believed to be chaotic and evil. Jesus is God's agent of renewal.

MUSIC COMMENTARY

PRELUDE 'III. Aria'

Herbert Howells (1892-1983)

from Six Short Pieces for Organ

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

PRELUDE 'Fanfare'

William Mathias (1934-1992)

Mathias was a Welsh composer well known for his choral compositions. He studied at Aberystwyth University and the Royal Academy of Music, the latter of which he was elected a Fellow of in 1965. In 1968, he was awarded the Box Society Prize of the Harriet Cohen International Music Award. He was professor of music and head of department in the University of Wales, Bangor, from 1970 until 1988.

This Week

SUNDAY, 9 August 2026
Eleventh Sunday after Pentecost
8am Said Eucharist
10am Sung Eucharist

TUESDAY, 11 August 2026
7pm Parish Council Meeting

WEDNESDAY, 12 August 2026
7pm Eucharist, in the Angel Chapel

THURSDAY, 14 August 2026
9am Geelong Grammar School Service
4pm Toorak Ecumenical Council Meeting at
Toorak Uniting Church



Next Sunday, 16 August Twelfth Sunday after Pentecost

8am Eucharist

First Reading: *Genesis 45:1-15*, Volunteer
Required
Second Reading: *Romans 11: 13-32*, Volunteer
Required
Gospel Reading: *Matthew 15: 21-28*
Intercessor: Volunteer Required
Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *Genesis 45:1-15*, Volunteer
Required
Second Reading: *Romans 11: 13-32*, James
Griffith
Gospel Reading: *Matthew 15: 21-28*
Intercessor: John Horan
Preacher: The Revd Dr Peter French

Morning Tea: Glenda Strike & Carolyn
Mackenzie



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