



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Fourteenth Sunday after Pentecost
30 August, 2026
10am

Welcome

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

Worship

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

Mission

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

Visitors

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

The Church

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

Cover Image

Domine, quo vadis?, Annibale Carracci (1560–1609),
c. 1601–02, oil on panel,
National Gallery, London, United Kingdom.

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 'Prelude on Wareham'

Healey Willan (1880-1968)

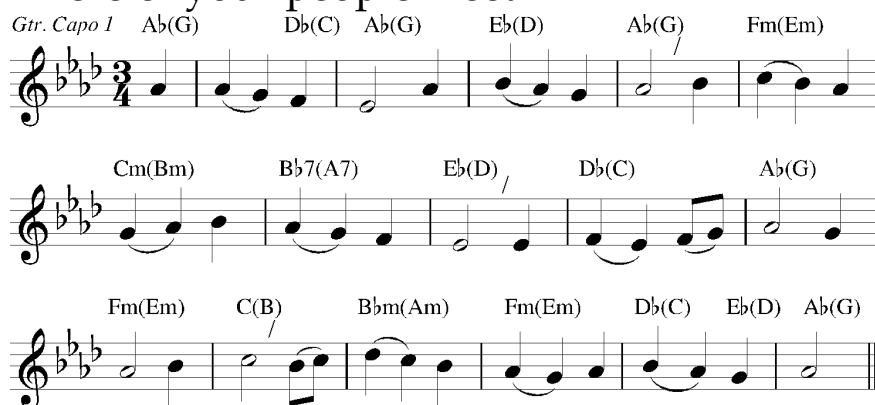
THE INVOCATION

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 'Jesus, where'er your people meet'



1. Jesus, where'er your people meet
there they behold your mercy seat,
where'er they seek you, you are
found
and every place is hallowed
ground.
2. For you, within no walls confined,
are present in the humble mind;
such ever bring you where they
come,
and, going, take you to their home.
3. Dear Shepherd of your chosen few,
your former mercies here renew;
here to our waiting hearts proclaim
the sweetness of your saving
name.
4. Here may we prove the power of
prayer
to strengthen faith and sweeten
care,
to teach our faint desires to rise,
and bring all heaven before our
eyes.
5. Lord, we are few, but you are near,
your arm can save, your ear can
hear;
O rend the heavens, come quickly
down,
and make a thousand hearts your
own.

William Cowper 1731-1800 *alt.*
Later form of melody by
William Knapp 1698-1768
WAREHAM (TiS 445)

COLLECT FOR PURITY

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.

THE TWO GREAT COMMANDMENTS

‘Hear, O Israel, the Lord your God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ Jesus said: ‘This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself.’

KYRIE ELEISON *sung*

Kyrie **2**

Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.

Christ, have mer - cy, Christ, have mer - cy, Christ, have mer - cy.

Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.

CONFESSION

Let us confess our sins in penitence and faith, confident in God's forgiveness.

Silence is kept

Merciful God, our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent, and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; through Jesus Christ our Lord. Amen.

ABSOLUTION

GLORIA IN EXCELSIS *sung*

Gloria

Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

Lord God, hea - ven-ly King, al - might - y God and Fa - ther, we wor - ship you, we

give you thanks, we praise you for your glo - ry. Lord Je - sus Christ, on - ly Son of the

Fa - ther, Lord God, Lamb of God, you take a - way the sin of the world: have mer - cy on

us; you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer. For

you a - lone are the Ho - ly One, you a - lone are the Lord, you a - lone are the Most High,

Je - sus Christ, with the Ho - ly Spi - rit, in the glo - ry of God the Fa - ther. A - men.

COLLECT FOR THE FOURTEENTH SUNDAY AFTER PENTECOST

O God, whose Son has shown the way of the cross to be the way of life: transform and renew our minds that we may not be conformed to this world but may offer ourselves wholly to you as a living sacrifice through Jesus Christ our Saviour; 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 Exodus 3.1-15 *read by Linda Gay*

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, 'I must turn aside and look at this great sight, and see why the bush is not burned up.' When the Lord saw

that he had turned aside to see, God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am.' Then he said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' He said further, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God. Then the Lord said, 'I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.' But Moses said to God, 'Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?' He said, 'I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.' But Moses said to God, 'If I come to the Israelites and say to them, "The God of your ancestors has sent me to you", and they ask me, "What is his name?" what shall I say to them?' God said to Moses, 'I am who I am.' He said further, 'Thus you shall say to the Israelites, "I am has sent me to you." ' God also said to Moses, 'Thus you shall say to the Israelites, "The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you": This is my name for ever, and this my title for all generations.

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

THE PSALM Psalm 105.1-6, 23-26 *sung by the choir*

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 Israel came into Egypt:

and Jacob dwelt in the land of Ham.

There the Lord made his people fruitful:

too numerous for their enemies,

Whose hearts he turned to hate his people:

and to deal deceitfully with his servants.

Then he sent Moses his servant:

And Aaron whom he had chosen.

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 12.9-21 *read by Richard Uglow*

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.' No, 'if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.' Do not be overcome by evil, but overcome evil with good.

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

THE GRADUAL HYMN "Take up your cross," the Saviour said'



1. 'Take up your cross,' the Saviour said,
'if you would my disciple be;
take up your cross with willing heart
and humbly follow after me.'
2. Take up your cross; let not its weight
fill your weak spirit with alarm;
his strength shall bear your spirit up
and brace your heart and nerve
your arm.
3. Take up your cross, nor heed the shame,
and let your foolish pride be still:
your Lord refused not even to die
upon a cross, on Calvary's hill.
4. Take up your cross, then, in his strength
and calmly every danger brave;
it guides you to a better home
and leads to victory o'er the grave.
5. Take up your cross and follow Christ,
nor think till death to lay it down;
for only those who bear the cross
may hope to wear the glorious crown.

Charles William Everest 1814-77 *alt.*

Adapted from a melody in

'As Hymnodus Sacer', Leipzig 1625

O JESU CHRIST, MEINS LEBENS LICHT (TiS 583)

Please remain standing for the reading of the Gospel

THE GOSPEL Matthew 16.21-28

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.

From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, 'God forbid it, Lord! This must never happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me; for you

are setting your mind not on divine things but on human things.’ Then Jesus told his disciples, ‘If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? ‘For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.’

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

THE SERMON The Assistant Curate, The Revd Victoria Bakerov

THE ANTHEM ‘Christus factus est’

Felice Anerio (1560-1614)

THE NICENE CREED *said together, standing*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary, and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE *led by Richard Uglow*

The Prayers end with the following

Almighty God, you have promised to hear our prayers.

Grant that what we have asked in faith, we may by your grace receive, through Jesus Christ our Lord. Amen.

PARISH NOTICES

THE GREETING OF PEACE *standing*

We are the body of Christ. His Spirit is with us.

The peace of the Lord be always with you. And also with you.

*All share with each other a 'COVIDsafe' sign of peace
Feel free to come and share peace with those people joining us on Zoom*

OFFERTORY

As the gifts of bread and wine are brought forward, a monetary collection for the life of St. John's is taken. Please give by contributing to the collection plate, at the paypoint at the rear of the church or by scanning the QR code.



OFFERTORY HYMN 'I, the Lord of sea and sky'

1 I, the Lord of sea and sky, I have heard my peo-ple cry.

1 I who made the stars of night, I will make their dark-ness bright.

1 Who will bear my light to them? Whom shall I send? _____

Refrain

Here I am, Lord; _____ is it I, Lord? _____ I have heard you

call - ing in the night; _____ I will go, Lord, _____

_____ if you lead me. _____ I will hold your

peo - ple in my heart. _____

1. I, the Lord of sea and sky,
I have heard my people cry.
All who dwell in dark and sin
my hand will save.
I who made the stars of night,
I will make their darkness bright.
Who will bear my light to them?
Whom shall I send?

*Here I am, Lord; is it I, Lord?
I have heard you calling in the night;
I will go, Lord, if you lead me.
I will hold your people in my heart.*

2. I, the Lord of snow and rain,
I have borne my people's pain;
I have wept for love of them.
They turn away.
I will break their hearts of stone,
give them hearts for love alone.
I will speak my word to them.
Whom shall I send?

Here I am, Lord...

3. I, the Lord of wind and flame,
I will tend the poor and lame,
I will set a feast for them.
My hand will save.
Finest bread I will provide
till their hearts are satisfied.
I will give my life to them.
Whom shall I send?

Here I am, Lord...

Daniel L. Schutte 1947
– suggested by Isaiah 6 (TiS 658)

PRAYER FOR RECEIVING THE OFFERTORY

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

THE GREAT THANKSGIVING

All remain standing

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

The Great Thanksgiving Prayer continues to the following

Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and singing:

Sanctus 2

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

Hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.

Benedictus

Bless - ed is he who comes in the name of the

Lord. Ho - san - na in the high - - est.

The Great Thanksgiving Prayer continues to the following

...Let us proclaim the mystery of faith

Acclamation

Christ has died, Christ is ris - en, Christ will come a - gain.

The Great Thanksgiving Prayer ends with the following

... songs of never ending praise.

Acclamation

Bless - ing and hon - our and glo - ry and power are yours for

ev - er and ev - er. A men.

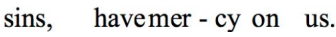
THE LORD'S PRAYER

As our Saviour Christ has taught us, we are confident to pray
**Our Father in heaven, hallowed be your name, your kingdom come,
 your will be done, on earth as in heaven. Give us today our daily
 bread. Forgive us our sins as we forgive those who sin against us.
 Save us from the time of trial and deliver us from evil. For the
 kingdom, the power, and the glory are yours now and for ever. Amen.**

THE BREAKING OF THE BREAD

We break this bread to share in the body of Christ.
 We who are many are one body, **for we all share in the one bread.**

Agnus Dei



Je - sus, re-deem-er of the world, grant_ us your peace.

This is the Lamb of God who takes away the sin of the world.

Lord, I am not worthy to receive you, but only say the word, and I shall be healed.

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.

John IV of Portugal (d. 1656)

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 'Be thou my vision'

Gtr. Capo 1 Eb(D) Cm(Bm) Ab(G) Bb(A)

1. Be thou my vision, O Lord of my heart,
naught be all else to me, save that thou art
thou my best thought, by day or by night,
waking or sleeping, thy presence my light.
2. Be thou my wisdom, be thou my true word;
I ever with thee and thou with me, Lord;
thou my great Father, thy child let me be;
thou in me dwelling, and I one with thee.
3. Be thou my armour, my sword for the fight,
be thou my dignity, thou my delight;
thou my soul's shelter and thou my high tower;
raise thou me heaven ward, O Power of my power.
4. Riches I scorn and the world's empty praise,
thou my inheritance, now and always:
thou and thou only the first in my heart;
high King of heaven, my treasure thou art.
5. High King of heaven, after victory won,
may I reach heaven's joys, O bright heaven's Sun!
Heart of my own heart, whatever befall,
still be my vision, O ruler of all.

Gaelic c.8th cent. *tr.* Mary Elizabeth Byrne 1880-1931
versified by Eleanor Henrietta Hull 1860-1935 *alt.*
Irish trad. *Harm.* David Evans 1874-1948
SLANE I (TiS 547)

BLESSING

DISMISSAL

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

POSTLUDE 'Introduction'
from Vesper Voluntaries, Op 14

Edward Elgar (1857-1934)

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 until 31 August 2026.

Thursday 27 August, 10.30am, Prayers for Christian Unity at TUC

Prayers for Christian Unity is at Toorak Uniting Church this coming Thursday. Join with members of the Toorak Ecumenical Movement for a service of prayer and fellowship. All are welcome and to morning tea to follow.

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.

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: Cathedral Chapter: Rhys Bezzant, Genieve Blackwell, Matthew Williams, Denise Nicholls, Bob Derrenbacker, Kate Drummond, Helen Dwyer, Paul Glass, Andreas Loewe, Naomi Nayagam, Philip Nicholls, Toni Meath, Nigel Pope, Brian Rosner, Neil Sigamoney, Ric Thorpe, Tim Watson.

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, Marmingatha 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, Ben Carroll; and, Member for Malvern, Michael O'Brien.

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: Sue Morgan, Jenny Stokes & Glenda Strike.

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: Stewart Spring (2006); Debra Moore (2023); Eveline Sallmann (2004); Elizabeth Stoney (2022) & Jane Murrell (2024).

SCRIPTURE COMMENTARY

Exodus 3:1-15

Moses has been forced to flee Egypt because his murder of an Egyptian slavemaster became known. He fled to the Sinai peninsula ("Midian"), and married Zipporah, daughter of Jethro (or Reuel). Back in Egypt, the Pharaoh (probably Seti I) has died, and those under the yoke of slavery have become restive.

Moses is shepherding "beyond the wilderness": a mysterious place like the *deep in the forest* of fairy tales. Near Mount Sinai ("Horeb") a messenger from God (or God himself) appears to him in the form of fire – a symbol implying passion, purity, light, mystery and (here) not extinguishable. Moses is curious (v. 3) and leaves Jethro's sheep. What follows is the archetype for the calling of a prophet. God appears to the person and urges him to return to his people and serve as his spokesman, despite any opposition he may encounter, and his own shortcomings. As we find with other prophets (e.g. Jeremiah, Jonah), Moses is reluctant: in fact, he refuses four times! He has reason for not returning to Egypt, and yet he does return, because he believes that he is sent by God. Moses, like Abraham and Samuel, acknowledges God's call by saying "Here I am" (v. 4). Removing one's footwear (v. 5) was a common form of respect in the ancient Near East. God identifies himself as the God of the patriarchs, to whom he made promises of protection in return for loyalty (v. 6). God is compassionate; he has come to intervene, to "deliver" (v. 8) "my people" (v. 7) from the Egyptians, to bring them to Canaan. (The peoples in v. 8 were indigenous to Palestine at the time.) God gives Moses his commission (v. 10) but Moses presents an excuse: "who am I" (v. 11) to do this? God answers: "I will be with you" (v. 12); you will all worship me here. Moses raises another objection: what do I tell people your name is? (v. 13) To know someone's name was to have power over him, or at least understand his very being. God's answer is enigmatic and the Hebrew is unclear: it can be translated *He who causes to be what comes into existence* or it may indicate presence, and be intentionally vague. (No one has power over God.) Moses is commanded to tell the Israelites that his title is YHWH or Yahweh (in Hebrew), or "LORD" (v. 15).

Psalms 105:1-6,23-26,45c

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 (Abraham, Isaac and Jacob) to entry into the Promised Land. The perspective is a particular one: God is the motivating force behind all of history. "Ham" (v. 23) is a poetic name for Egypt. God caused Pharaoh and the Egyptians to hate and deceive Israel – so they would undertake the Exodus under Moses and Aaron (vv. 23-26).

Romans 12:9-21

In the preceding chapters, Paul has told us about the “mercies of God” (v. 1), i.e. what God has done for those who have faith in him. In vv. 1-8, he began to explain what our response should be, what is involved in living the ethical life, what obedience to God means, what Christian ethics is, what *serving the Lord* (v. 11) is.

“Let love be genuine” (v. 9) introduces instructions on what it means to be *loving* towards others. V. 10 can be rendered: *Have brotherly love for your fellow Christian; treat him or her with the greatest honour*. Then vv. 11-12: do not allow your “zeal” for Christ to slacken; be fervent in the Holy Spirit; “serve the Lord”. Rejoice in the hope of the glory of God, looking beyond the present suffering to the future, keep praying. We are to *share with* (“Contribute to”, v. 13) the “saints”, the holy ones, our fellow Christians. Practising hospitality to Christians from other places (“strangers”, v. 13) was important in the early Church, public accommodation being infested with prostitutes and bandits. Paul now says what pursuing “what is good” (v. 9) requires in our attitude to those beyond the community. He seems to be drawing on the gospel tradition (but not the gospels *per se* – they were yet to be written.) V. 14 is in the Sermon on the Mount. Hold all in mutual esteem, not thinking oneself better than others (v. 16). Seek out what is “noble” (v. 17) in others. To the extent that you can control the situation, “live peaceably with all” (v. 18). Never even desire revenge (v. 19); leave handling sin to God (at the end of time). Perhaps v. 20 says that by *shaming* “your enemies” they may *come round*, repent. Do good when faced with evil (v. 21).

Matthew 16:21-28

Jesus has been instructing his disciples about the mission they are to carry out on his behalf, about telling the good news. Now his message to them shifts to teaching them that he, the Messiah, must (per God's will and purpose), undergo great suffering – something inconceivable to most Jews. (“Jerusalem” is the city where prophets are put to death.) Peter grasped that Jesus is “the Messiah, the Son of the living God”, (v. 16) but he cannot yet deal with the impending death of the Messiah, rather than his direct ascendance to glory.

Then v. 24: to be Jesus' followers, we must devote the whole thrust of our lives to God (“deny themselves”), not reserving any part for our personal goals. Be willing to give up physical comfort and safety, accepting martyrdom if necessary. This approach to life will lead to true life with God. V. 26 asks a rhetorical question: nothing that one can get or “gain” now measures up to what God will give to the faithful in the time to come. There will be a reckoning, when Jesus comes in glory at the end of time. Some who hear these words now will still be alive at the Judgement Day (v. 28). People in the early church expected the age to end within their own lifetimes; however some today see the Transfiguration (which follows in Chapter 17) as fulfilment of this prophecy.

MUSIC COMMENTARY

PRELUDE 'Prelude on Wareham'

Healey Willan (1880-1968)

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

PRELUDE 'Introduction' from Vesper Voluntaries, Op 14

Edward Elgar (1857-1934)

Edward Elgar came into contact with the organ at an early age through his father's duties as organist at St George's Catholic Church, Worcester, and in his typically thorough way he taught himself to play from the tutors of Rinck and Best. In 1885 he succeeded his father in the post and it was probably during this time that he began to sketch the *Vesper Voluntaries*. The *Vesper Voluntaries* set consists of eight numbered pieces with an Introduction and Coda to begin and end, plus an Intermezzo between Nos. 4 and 5.

ART COMMENTARY

Today's pewsheet features *Domine, quo vadis?*, by Italian Baroque painter, Annibale Carracci. Annibale Carracci was the founder of the Italian Baroque painting school, called *Bolognese School*. This painting is one of his best known works. Peter is depicted fleeing Rome to avoid crucifixion and has a vision of meeting Christ bearing his Cross. Peter asks Jesus "Quo vadis?" to which he replies, "Romam vado iterum crucifigi" ("I am going to Rome to be crucified again"). Peter returns to Rome after this vision. Carracci had entered a new phase in his creativity at the time of this work. He blends the typical Baroque approach with the rich colours of the Venetian School and the spirit of classicism synonymous with Michelangelo and Raphael.



This Week

SUNDAY, 30 August 2026
Fourteenth Sunday after Pentecost
8am Said Eucharist
10am Sung Eucharist

WEDNESDAY, 2 September 2026
7pm Eucharist, in the Angel Chapel

THURSDAY, 3 September 2026
9am Geelong Grammar School Service



Next Sunday, 6 September Fifteenth Sunday after Pentecost

8am Eucharist

First Reading: *Exodus 12:1-14*, Volunteer
Required
Second Reading: *Romans 13:1-10*, Jason Pennell
Gospel Reading: *Matthew 18:10-20*
Intercessor: Jason Pennell
Preacher: The Revd Dr Peter French

10am Eucharist

First Reading: *Exodus 12:1-14*, Keith Beecher
Second Reading: *Romans 13:1-10*, Alicia Groves
Gospel Reading: *Matthew 18:10-20*
Intercessor: Keith Beecher
Preacher: The Revd Dr Peter French

Morning Tea: TBC



ST. JOHN'S
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