



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Fifteenth Sunday after Pentecost
6 September, 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

The Brothers (Sunset), Caspar David Friedrich (1774-1840),
c. 1830, oil on canvas,
Hermitage Museum, St. Petersburg, Russia.

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

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 'Stand up, stand up for Jesus'



1. Stand up, stand up for Jesus,
as soldiers of the cross;
lift high his royal banner,
it must not suffer loss;
from victory on to victory
his army he shall lead
till every foe is vanquished
and Christ is Lord indeed.

2. Stand up, stand up for Jesus,
the strife will not be long:
this day the noise of battle,
the next the triumph song.
To those who are victorious
a crown of life shall be;
they with the King of Glory
shall reign eternally.

George Duffield 1818–88 *alt.*
George James Webb 1803–87
MORNING LIGHT (Tis 592)

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 FIFTEENTH SUNDAY AFTER PENTECOST

Go before us, O Lord, and further us with your continual help, that in all our works, begun, continued, and ended in you, we may glorify your holy name, and finally, by your mercy, obtain everlasting life;

through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Exodus 12.1-14 *read by Maureen List*

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgements: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

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

THE PSALM Psalm 149 *said*

O praise the Lord, and sing to the Lord a new song:

O praise him in the assembly of the faithful.

Let Israel rejoice in him that made him:

let the children of Zion be joyful in their king.

Let them praise him in the dance:

let them sing his praise with timbrel and with harp.

For the Lord takes delight in his people:

he adorns the meek with his salvation.

Let his faithful ones exult in his glory:

let them sing for joy upon their beds.

Let the high praises of God be in their mouths:

and a two-edged sword in their hands,

To execute vengeance on the nations:

and chastisement upon the peoples,

To bind their kings in chains:

and their nobles with fetters of iron,

To visit upon them the judgement that is decreed:

such honour belongs to all his faithful servants.

Praise the Lord.

Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.

THE SECOND READING Romans 13.1-10 *read by Jason Pennell*

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgement. For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. Therefore one must be subject, not only because of wrath but also because of conscience. For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing.

Pay to all what is due to them — taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due. Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet'; and any other commandment, are summed up in this word, 'Love your neighbour as yourself.' Love does no wrong to a neighbour; therefore, love is the fulfilling of the law.

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

Please stand for the reading of the Gospel

THE GOSPEL Matthew 18.10-20

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.

'Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven. What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that one of these little ones should be lost. 'If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax-collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.'

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 'Lord Christ, at your first eucharist you prayed'



1. Lord Christ, at your first eucharist you prayed
that all your church might be for ever one;
may at each eucharist this prayer be made
with longing heart and soul, 'Your will be done.'
O may we all one bread, one body be,
through this blest sacrament of unity.
2. For all your church, O Lord, we intercede;
make all our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to you, O Prince of Peace:
thus may we all one bread, one body be,
through this blest sacrament of unity.
3. We also pray for wanderers from your fold;
O bring them back, Good Shepherd of the sheep,
back to the faith which saints believed of old,
back to your church which still one faith must keep:
soon may we all one bread, one body be,
through this blest sacrament of unity.
4. So, Lord, at length when sacraments shall cease
may we be one with all your church above,
one with your saints in one unbroken peace,
one with your saints in one unbounded love;
more blessed still, in peace and love to be
one with the Trinity in Unity.

William Henry Turton 1856-1938 *alt.*
arr. from melody and bass of Orlando Gibbons 1583-1625
arr. attrib. Ralph Vaughan Williams 1872-1958
 SONG 1 (TiS 521)

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 'Soldiers of Christ, arise'

1 Sol - diers of Christ, a - rise, and put your arm - our
on, strong in the strength which God sup - plies through his e -
- ter - nal Son; strong in the Lord of
Hosts, and in his might - y power, who in the
strength of Je - sus trusts is more than con - que - ror.

1. Soldiers of Christ, arise,
and put your armour on,
strong in the strength which God
supplies
through his eternal Son;
strong in the Lord of Hosts,
and in his mighty power,
who in the strength of Jesus trusts
is more than conqueror.

2. Leave no unguarded place,
no weakness of the soul;
take every virtue, every grace,
and fortify the whole:
in him for ever joined,
to battle all proceed;
but arm yourselves with all the
mind
that was in Christ, your Head.

Charles Wesley 1707-88
arr. from melody and bass of
Orlando Gibbons 1583-1625 SONG 34 (TiS 571)

BLESSING

DISMISSAL

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

POSTLUDE

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

Happy Father's Day!

Happy Father's Day to all the dads, stepdads, granddads, and mentors who guide us and support us. Thank you for everything you do.



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!



Tuesday 22 September, 6pm, 'There are More Things in Heaven and Earth: A Renaissance Prince or a Reformation Play? Shakespeare's Hamlet'

Rev'd Dr Gregory Seach (Vicar of St George's Malvern) is giving a presentation on Shakespeare's Hamlet at St Peter's Eastern Hill, 15 Gisborne St, Melbourne.

This is part of a series of talks being presented on *Faith and the Arts* at St Peter's throughout 2026.

Book now! events.humanitix.com/faith-and-the-arts

Email: arts@stpeters.org.au Phone: 0401 826 325

Website: www.stpeters.org.au/arts-and-the-faith



Sunday 27 September, 11.30am, St. John's Guided Tour

Ever wanted to learn more about the rich history of our church? Ever admired the stained glass windows or appreciated the ornate wood carvings? Parishioner and volunteer archivist, Nick Cree, will be giving a tour of the church after the 10am service on Sunday 27 September. Please sign-up [here](#) or in the Narthex.

Sunday 4 October, 4pm, Blessing of the Pets

A favourite afternoon in the St. John's calendar is the annual blessing of the pets service, held in honour of St. Francis (the patron saint of animals). All are welcome - with their pets! - to gather on the South Lawn for a service of prayer and blessing.

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.

Nepal Flood Disaster Appeal

On Wednesday 26 August, a sudden and powerful flash flood tore through Nepal's Bhote Koshi and Trishuli river systems. A surge of water, ice, rocks and debris swept through towns and remote mountain areas, destroying homes, roads, bridges and critical infrastructure. Early reports indicate that at least 389 lives have been lost and more than 677 people are missing. Search and rescue operations remain underway. Anglican Overseas Aid's partner, International Nepal Fellowship, is delivering emergency shelter, food relief, safe drinking water, and early recovery to those who need it most. To find out more information and donate to this cause visit tinyurl.com/anglicanoverseasaidnepal or scan the QR code.



A Prayer for Nepal

God of mercy,

Nepal is in the midst of disaster.

Floodwaters and landslides have torn through homes, roads and villages. People are missing. Many are injured. Families are grieving.

Lord, make a way where roads and bridges are gone. Bring rescuers safely to those still waiting. Strengthen every person searching through mud and debris, and give medical teams what they need to care for the injured.

Let shelter, clean water, food and essential supplies reach people without delay. Work through INF Nepal, ACT Alliance, local authorities and all those responding. Protect them as they enter dangerous and isolated areas, and direct them to those at greatest risk.

Hold Nepal through the difficult days ahead.

In Jesus' name, Amen.



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, 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, 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: Linda Gay.

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: Garry Spry & Norma Long.

Give thanks for those whose Anniversary of Death is this week: Bruce Gandy (2018); Alex Milledge (2019); Wilma Tucker (2021); Sally Reed (2022); Rowena Weir (2022); Randel Ross (2025); Darcy Smith (2021); HRH Queen Elizabeth II (2022); Bentley Guest (2013); Terry Leach (2016); Ken McCracken (2017) & Kelvin Griffith OAM (2023).

Exodus 12:1-14

God has assailed the Egyptians with nine plagues: turning the water of the Nile to blood; infestations of frogs, gnats, and flies; terminal illness of livestock; boils; thunder, hail and fire; locusts; and darkness for three days: all this to convince the Pharaoh to “Let my people go, so that they may worship ... [God]” (9:1). The Pharaoh has refused to listen; he has refused to come to the knowledge that “I am the LORD” (7:17).

God continues to act in history to the benefit of his chosen people. As is the case for the other plagues, the preparation for the last plague is described at length, but the plague itself occupies only a few verses. A lamb or goat is to be kept in safekeeping (“keep it”, v. 6) until close to the full moon (“the fourteenth day”); then “the whole assembled congregation” will slaughter it: here all take on the role of priests. The priestly role extends further: the animal is to be “roasted” (v. 8, not boiled), and it is to be completely consumed (v. 10): a perfect (“without blemish”, v. 5) and complete sacrifice. When eating it, the people are to be ready to travel (v. 11) and it shall be eaten “hurriedly” – but also (per another translation) *in trepidation*. In v. 12, God will do to the Egyptians more than what Pharaoh tried to do to the Israelites: “strike down every firstborn”, male and female. The people are to “celebrate it as a festival to the Lord” (v. 14), and also as a pilgrimage. This is the origin of Passover, the commemoration of how God rescued his chosen people. Easter, too, is an event of rescue: God rescues us from sin. In vv. 29-32, God brings the tenth plague on the Egyptians, killing all their eldest children. The Pharaoh has had enough: he says “Rise up, go away from my people ... Go, worship the LORD ... And bring a blessing on me too!” God has made his point. In v. 37ff, the Exodus begins.

Psalms 149

This psalm was used in a liturgical setting: note “assembly of the faithful”. Worshippers are invited to sing “a new song”, perhaps new because God continually reveals more of himself to the faithful. V. 3 tells us that hymns were accompanied by “dancing”, the “tambourine” and the “lyre”. Praise him because he delights in his people and gives victory (in some sense) to those who hold him in awe. (In v. 5 “glory” is a divine title.) May “the faithful” even “sing for joy” in their homes (“on their couches”). Vv. 6-9 appear to be a call to battle, to a holy war: may God’s people execute on “nations” (v. 7) and “peoples” the “judgement decreed” (v. 9) by God.

Romans 13:8-14

In vv. 1-7, Paul has written about the obligations we Christians have to civil authorities; he now continues his instructions on ethics for Christians. The only thing we Christians should “owe” (v. 8) others – Christians and non-Christians – is love: this sums up the obligations of the Christian in life. But as Christians, love is *part of the deal* rather than an *obligation*, and can never be completely discharged. Love among Christians is something special: it is mutual.

Then vv. 9-10: if we love our neighbours, we will treat them as the Ten Commandments (“the law”) requires: this flows naturally out of our love for them, e.g. we will not offend them by adulterous behaviour. This is why “one who loves another ... [fully satisfies] the law” (v. 8).

In v. 11, Paul tells us another reason why ethical behaviour is important for Christians. We know that we are living both in the present and in the age which is after the first coming of the Messiah and before the second: “salvation is nearer to us now than when we became believers”. Paul expresses it in terms of night and day: we should awake, pass from darkness to light, from evil to good. The image of armour is also found in Jewish contemporary writings about the end of the age; in 1 Thessalonians 5:8, Paul tells us that the “armour of light” (v. 12) is faith, hope, charity, fidelity, uprightness, etc. “Let us live” (v. 13), he says, as if the Day of the Lord is already here, “honourably”, not in ways that harm ourselves and our neighbours. Rather, let Christ be our armour, and let us not give in to the temptations of the flesh. (In baptism, we have already “put on”, v. 14, Christ, but life in Christ is something that grows with experience. As we grow in the faith, we are more and more able to resist sinful opportunities.)

Matthew 18:15-20

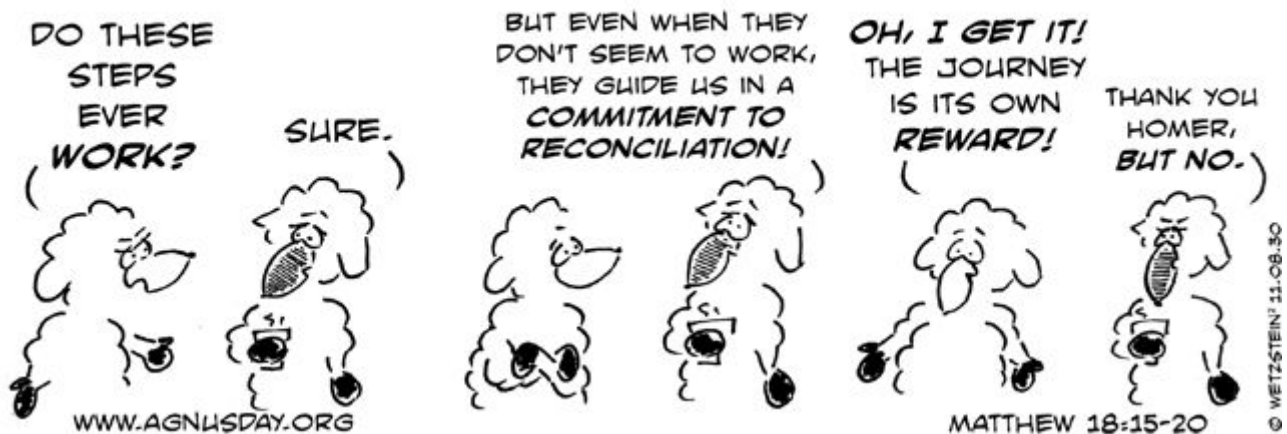
Jesus has just told the parable of the lost sheep. When one sheep gets lost, he says, doesn't the shepherd “go in search of the one that went astray?” (v. 12). And, if he finds it, doesn't he *rejoice* “over it more than over the ninety-nine that never went astray”? (v. 13).

So, in the church, how should a “member” (v. 15) who has strayed, i.e. sinned, be treated? First, try taking him (or her) aside and “point out the fault” to him. Do not humiliate him by having others present. But if he doesn't listen, face him with his misdemeanour before a few witnesses. Sharing the reproof adds weight to it. If the person still refuses to listen, bring the matter before the whole assembly of the (local) church. If “the offender refuses to listen even to the church” (v. 17), consider the person an *unworthy outsider*: in Jewish parlance in Jesus' time “a Gentile and a tax collector”. Expel him from the church (as Paul did at Corinth, where a man was living with his father's wife.)

Then, in v. 18, Jesus broadens what he said earlier of Peter (16:19); “you” (the whole assembly) have the authority to “bind” (here, condemn) and to “loose” (here, acquit). Their decision will be ratified by God. Finally, in vv. 19-20, Jesus tells us that in common prayer, study, and in decision-making, however small the group, if we ask God for anything seeking to know his will and do it (“in my name”), he will do it, because Jesus, God the Son, is there in the community.

ART COMMENTARY

Today's pewsheet features *The Brothers (Sunset)*, by German Romantic landscape painter, *Caspar David Friedrich*. Friedrich is generally considered the most important German artist of his generation, whose often symbolic, and anti-classical work, conveys a subjective, emotional response to the natural world. Friedrich's paintings often set contemplative human figures silhouetted against night skies, morning mists, barren trees or Gothic ruins. The sixth of ten children, Friedrich was raised in a strict Lutheran household. The greatest tragedy of his childhood happened in 1787 when his brother Johann Christoffer died at the age of thirteen. Friedrich witnessed up close his younger brother falling through the ice of a frozen lake, and drowning. No doubt that event was on his mind when he created this painting, setting two brothers as contemplative silhouettes against the evening sky. The painting invites the viewer to join the two figures contemplating the beauty of God's creation before them.



This Week

SUNDAY, 6 September 2026
Fifteenth Sunday after Pentecost
8am Said Eucharist
10am Sung Eucharist

TUESDAY, 8 September 2026
7pm Parish Council Meeting

WEDNESDAY, 9 September 2026
11am Funeral for Garry Spry
7pm Eucharist, in the Angel Chapel

SATURDAY, 12 September 2026
10am Spring Working Bee



Next Sunday, 13 September Sixteenth Sunday after Pentecost

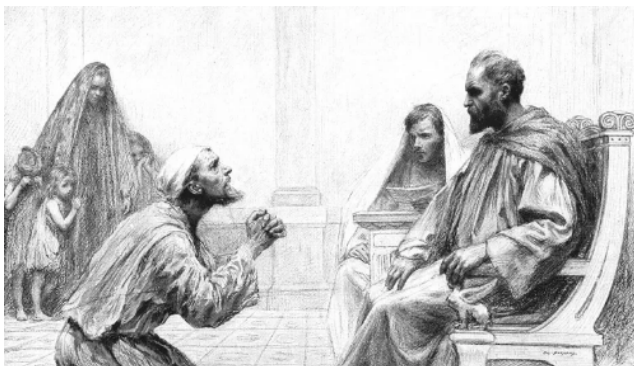
8am Eucharist

First Reading: *Exodus 14:19-31*, Ted Mouritz
Second Reading: *Romans 14:1-14*, Brenda Mouritz
Gospel Reading: *Matthew 18:21-35*
Intercessor: Brenda Mouritz
Preacher: The Revd Kathryn Watt

10am Eucharist

First Reading: *Exodus 14:19-31*, Suzanne Cooper
Second Reading: *Romans 14:1-14*, Adriaan den Dulk
Gospel Reading: *Matthew 18:21-35*
Intercessor: James Griffith
Preacher: The Revd Kathryn Watt

Morning Tea: No Morning Tea



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