



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Seventeenth Sunday after Pentecost
20 September, 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

Au temps des vendanges (The grape harvest), Jules Bastien-Lepage (1848–1884), 1880, oil on canvas,
Van Gogh Museum, Amsterdam, Netherlands.

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'

Henry Coleman (1888-1965)

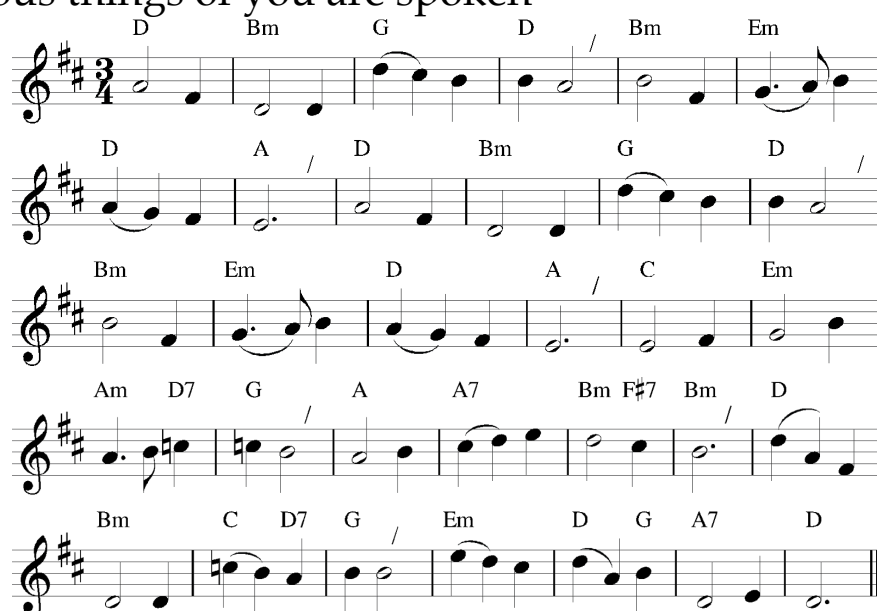
THE INVOCATION

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 'Glorious things of you are spoken'



1. Glorious things of you are spoken,
Zion, city of our God:
he whose word cannot be broken
formed you for his own abode.
On the Rock of Ages founded,
what can shake your sure repose?
With salvation's walls surrounded,
you may smile at all your foes.
2. See, the streams of living waters,
springing from eternal love,
well supply your sons and
daughters
and all fear of want remove:
who can faint while such a river
ever flows their thirst to assuage —
grace, which like the Lord the
giver
never fails from age to age.
3. Blest inhabitants of Zion,
washed in their Redeemer's blood:
Jesus, whom their souls rely on,
makes them kings and priests to
God.
For his love his people raises
over self to reign as kings,
and as priests, his solemn praises
each for a thank-offering brings.

4. Saviour, since of Zion's city
 I, through grace, a member am,
 let the world deride or pity,
 I will glory in your name:
 fading are the worldlings'
 pleasures,
 all their boasted pomp and show;
 solid joys and lasting treasures
 none but Zion's children know.

John Newton 1725-1807 *alt.*
 Cyril Vincent Taylor 1907-91
 ABBOT'S LEIGH (TiS 446)

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 SEVENTEENTH SUNDAY AFTER PENTECOST

Loving and righteous God, your boundless generosity exceeds all that we can desire or deserve, and you give to the last worker all you promised to the first: liberate us from all jealousy and greed, that we may be free to love and serve others, and in your service may find our true reward; through Jesus Christ our Lord. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Exodus 16.2-15 *read by Anthony Mannering*

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, 'If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.' Then the Lord said to Moses, 'I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.' So Moses and Aaron said to all the Israelites, 'In the evening you shall know that it was the Lord who brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?' And Moses said, 'When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the Lord has heard the complaining that you utter against him — what are we? Your complaining is not against us but against the Lord .' Then Moses said to Aaron, 'Say to the whole congregation of the Israelites, "Draw near to the Lord, for he has heard your complaining." ' And as Aaron spoke to the whole congregation of the Israelites, they looked towards the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, 'I have heard the complaining of the Israelites; say to them, "At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God." ' In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, 'What is it?' For they did not know what it was. Moses said to them, 'It is the bread that the Lord has given you to eat.

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

THE PSALM Psalm 105.1-6, 37-45 *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.

He brought Israel out with silver and with gold:

and not one among their tribes was seen to stumble.

Egypt was glad at their going:

for dread of Israel had fallen upon them.

He spread out a cloud for a covering:

and fire to lighten the night.

The people asked, and he brought them quails:

and satisfied them with the bread from heaven.

He opened a rock, so that the waters gushed:

and ran in the parched land like a river.

For he had remembered his holy word:

that he gave to Abraham his servant.

So he led out his people with rejoicing:

his chosen ones with shouts of joy;

He gave them the land of the nations:

and they took possession of the fruit

for which other peoples had toiled,

So that they might keep his statutes:

and faithfully obey his laws. O 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 **Philippians 1.21-30** *read by Glenda Strike*

For to me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well – since you are having the same struggle that you saw I had and now hear that I still have.

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

THE GRADUAL HYMN 'For the fruits of all creation'



For the fruits of all creation,
thanks be to God;
for his gifts to every nation,
thanks be to God;
for the ploughing, sowing, reaping,
silent growth while we are sleeping,
future needs in earth's safe keeping,
thanks be to God.

In the just reward of labour,
God's will is done;
in the help we give our neighbour
God's will is done;
in our worldwide task of caring
for the hungry and despairing,
in the harvests we are sharing,
God's will is done.

For the harvests of the Spirit,
thanks be to God;
for the good we all inherit,
thanks be to God;

for the wonders that astound us,
for the truths that still confound us,
most of all, that love has found us,
thanks be to God.

Frederick Pratt Green 1903–2000
Welsh traditional melody
AR HYD Y NOS (Tis 168)

Please remain standing for the reading of the Gospel

THE GOSPEL Matthew 20.1-16

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.

‘For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the market-place; and he said to them, “You also go into the vineyard, and I will pay you whatever is right.” So they went. When he went out again about noon and about three o’clock, he did the same. And about five o’clock he went out and found others standing around; and he said to them, “Why are you standing here idle all day?” They said to him, “Because no one has hired us.” He said to them, “You also go into the vineyard.” When evening came, the owner of the vineyard said to his manager, “Call the labourers and give them their pay, beginning with the last and then going to the first.” When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, “These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.” But he replied to one of them, “Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?” So the last will be first, and the first will be last.’

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

THE SERMON The Assistant Curate, The Revd Victoria Bakerov

THE ANTHEM 'God be in my head'

John Rutter (b. 1945)

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 John Horan*

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 'Lord, enthroned in heavenly splendour'

Gr. Capo 3 Bb(G) Gm(Em) Cm(Am) F7(D7) Bb(G)

Gm(Em) C(A) F(D) F7(D7) Bb(G) Cm(Am)

F7(D7) Bb(G) F(D) C7(A7) F(D)

Bb(G) Bb7(G7) Eb(C) Bb(G) Cm(Am) F7(D7) Bb(G)

1. Lord, enthroned in heavenly splendour,
first-begotten from the dead,
you alone our strong defender,
lifting up your people's head:
alleluia, alleluia,
Jesus, true and living bread.
2. Here our humble homage pay we,
here in loving reverence bow;
here for faith's discernment pray
we,
lest we fail to know you now:
alleluia, alleluia,
you are here, we ask not how.
3. Though the lowliest form now
veils you
as of old in Bethlehem,
here as there your angels hail you,
branch and flower of Jesse's stem;
alleluia, alleluia,
we in worship join with them.
4. Paschal Lamb, your offering,
finished
once for all when you were slain,
in its fullness undiminished
shall for evermore remain,
alleluia, alleluia,
cleansing souls from every stain.
5. Great High Priest of our profession
through the veil you entered in;
by your mighty intercession
grace and mercy you can win:
alleluia, alleluia,
only sacrifice for sin.
6. Life-imparting heavenly manna,
stricken rock with streaming side,
heaven and earth with loud
hosanna
worship you, the Lamb who died,
alleluia, alleluia,
ris'n, ascended, glorified!

George Hugh Bourne 1840-1925 *alt.*

George Clement Martin 1844-1916

ST HELEN (TIS 520)

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

Agnus Dei

Je - sus, Lamb of God, have mer - cy on us. Je - sus, bear - er of our
 sins, have mer - cy on us. Je - sus, re - deem - er of the world, grant us your peace.

INVITATION TO COMMUNION *kneeling or standing*

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.

COMMUNION 'O Most Merciful'

Charles Wood (1866-1926)

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 'O Jesus, I have promised'



1. O Jesus, I have promised
to serve you to the end;
Lord, be for ever near me,
my master and my friend:
I shall not fear the battle
if you are by my side,
nor wander from the pathway
if you will be my guide.
2. Still let me feel you near me:
the world is ever near;
I see the sights that dazzle,
and tempting sounds I hear;
my foes are ever near me,
around me and within;
but, Jesus, draw me nearer,
and shield my soul from sin.
3. O let me hear you speaking
in accents clear and still,
above the storms of passion,
the murmurs of self-will;
Lord, speak to reassure me,
to chasten or control;
O speak, and make me listen,
true guardian of my soul.
4. Lord, let me see your footmarks
and in them plant my own;
that I may follow boldly
and in your strength alone;
O guide me, call me, draw me,
uphold me to the end;
and then in heaven receive me,
my Saviour and my friend.

John Ernest Bode 1816–74 *alt.*
William Harold Ferguson 1874–1950
WOLVERCOTE (Tis 595)

BLESSING

DISMISSAL

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

POSTLUDE 'Prelude and Fugue in G major'

J.S. Bach (1685-1750)

from Eight Short Preludes and Fugues, BWV 557

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

TODAY Sunday 20 September, 11.30am, Confirmation & Reception Preparation

Our annual service of Confirmation and Reception will be held on Sunday 18 October at 10am. Preparation classes (*catechism*) begin **Sunday 20 September at 11.30am**, in the Whitney King Room. Attendance is required for those planning to be confirmed or received. Further sessions will take place on September 27, October 4 and October 11.

Tuesday 22 September, 6pm, There are More Things in Heaven and Earth:

A Renaissance Prince or a Reformation Play? Shakespeare's *Hamlet*

Revd 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.

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.

AOA Anglican
Overseas
Aid

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=ZEN2M2xWRHRhMVhxTWVhcmVwTzFEZDZ09

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: *Is your birthday this week? Let us know?*

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 & Hazel.

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 & Linda Wang.

Give thanks for those whose Anniversary of Death is this week: Irene McDonald (2016); Ann Faulkner (2016); Audrey Leeton (2021); Peter Whitehead (2002); Sheena Kelly (2023) & Barbara Hacking (2025)

SCRIPTURE COMMENTARY

Exodus 16:2-15

The people of Israel have travelled into the wilderness east of the Nile delta. Finding the water undrinkable, they have complained to Moses. God has made the water potable. He has tested their faith: will they accept him by trusting that he will feed and rule them? If they do, he will protect them from the plagues he inflicted on the Egyptians, rather than judging and destroying them.

Now the entire community complain (or grumble) “against Moses and Aaron”: about food. They would prefer to have died in Egypt where they ate plentiful seasoned “bread” (v. 3) rather than now dying of hunger. In complaining to their leaders, the people are, in fact, complaining against God (v. 8), who gives authority to the leaders. In these pre-Sinai (pre-Law) days, God simply grants their request, granting them “bread from heaven” (v. 4), “manna” (v. 31) “in the morning” (v. 7), but he again tests them (v. 4): will they obey him in only collecting food sufficient for one day at a time (except “on the sixth day”, v. 5, the day before the Sabbath)? In vv. 7-8, Moses and Aaron insist that the beef is not with them but with God. Moses, Aaron and the people see God’s presence, his “glory ... in the cloud” (v. 10). Further, he gives them “quails” (v. 13) “in the evening”.

V. 14 describes manna. It is a honey-like excretion from certain insects which infest tamarisk trees in this area. When it drops from the leaves it becomes almost solid, but in the heat of the day it melts, so it must be collected in the morning. That sufficient was available to feed all is a miracle, a special intervention by God. V. 15 tells us that the name *manna* comes from “What is it?”, *man hu* in Hebrew: the Israelites ask *what do you call it?*. Quail migrate from northern Europe to Africa and back. A shift in the wind during their long flight over water causes them to land exhausted in Sinai, where they are easily caught. In John 6:31, 49 John sees manna as a forerunner of Eucharist, given freely to sustain life. In Exodus, through food and water, the people are transformed, as they grow from adolescence to adulthood – into being God’s people, obedient to him.

Psalms 105:1-6, 37-45

As we have seen in past weeks, this psalm gives thanks to God for his saving acts in history. It urges all to “give thanks to the Lord”, to call on his name, to tell what he has done, to hold him in glory, to rejoice in him, and to continually seek him. Today’s historical portion takes us from the departure from Egypt laden with riches (“silver and gold”, v. 37) to receiving manna and quail (“food from heaven”, v. 40), to the Promised Land. Food and water were received because of God’s “promise” (v. 42), his covenant with Abraham. Finally, the psalm ties in obeying God’s laws with the gift of the Promised Land.

Philippians 1:21-30

Paul writes from prison; in v. 12 he says that he wants the Christians at Philippi “to know ... that what has happened to ... [him] has actually helped to spread the gospel”. The good news has become known to his jailers; they now know that his “imprisonment is for Christ” (v. 13, and not for a crime) and thereby, in his absence, most of his fellow Christians have gained the confidence to “speak the word with greater boldness and without fear” (v. 14). Realizing that he may be facing death, he ponders what this may mean. The spread of the faith will need to go on without him, and he will not live to see the Day of the Lord, the coming of Christ at the end of time. And so he thinks of living and dying.

For him, Christ gives meaning to existence (“living is Christ”, v. 21), and physical death brings greater oneness with Christ (“gain”); living means preaching Christ, a “fruitful labour” (v. 22), while dying is being with him in glory. He would like to “depart”, (v. 23), to *move on*, but to continue his earthly life is needed more – for the benefit of those he has, and will, bring to Christ. And because of the greater need (v. 25), his life, he thinks, will continue in “progress and joy” with the church at Philippi, so that he may share with them when he next visits them (v. 26). He exhorts them as a community to live in an ethical way, consistent with “the gospel” (v. 27). They are to stand firm, as a soldier does at his post, sharing a common approach (“spirit”), working together to be of “one mind” in the faith – and not being scared off, “intimidated” (v. 28), by those who harass Christians. This one-mindedness is evidence that they are contributing to the downfall of their persecutors on the Day of Judgement, and the assurance of their own salvation – and God gives this. Then v. 29: God has given the Philippians the opportunity to suffer for Christ’s sake as well as believing in him: they share the same “struggle” (v. 30) or contest (as in a wrestling match) as Paul endures and expects.

Matthew 20:1-16

The landowner appears to be unfair, but note that the passage begins “... the kingdom of heaven is like ...” and that the wages stand for God’s grace. God *chooses to give* (v. 14) the same to all: the landowner pays “whatever is right” (v. 4) – there is no hierarchy in heaven. God is generous to all who believe. Many who seem less deserving (in the story, those hired “about five o’clock”, v. 6, at the end of the day) will be treated generously too: this is God’s (free) choice. All true disciples are equal in God’s eyes, however and whenever they come to faith. What matters is God’s call to us, and our response. V. 16 is unexpected: those who were hired last are paid first (v. 8); those who have worked all day expect, but do not receive, a bonus. In Jesus’ day, opportunity and privilege were far from equal; he goes against contemporary thinking and action: we are all dependent on God’s mercy. A scholar has defined a parable as a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought. It is strange that the landowner miscalculates his need for help three times – but to emphasize this is to miss the point.

MUSIC COMMENTARY

PRELUDE 'Prelude'

Henry Coleman (1888-1965)

Coleman was an organist who served Peterborough Cathedral in the UK. He studied organ under Sydney Nicholson, who was the founder of the Royal School of Church Music (RSCM) and compiler of *The Parish Psalter*.

POSTLUDE 'Prelude and Fugue in G major'

J.S. Bach (1685-1750)

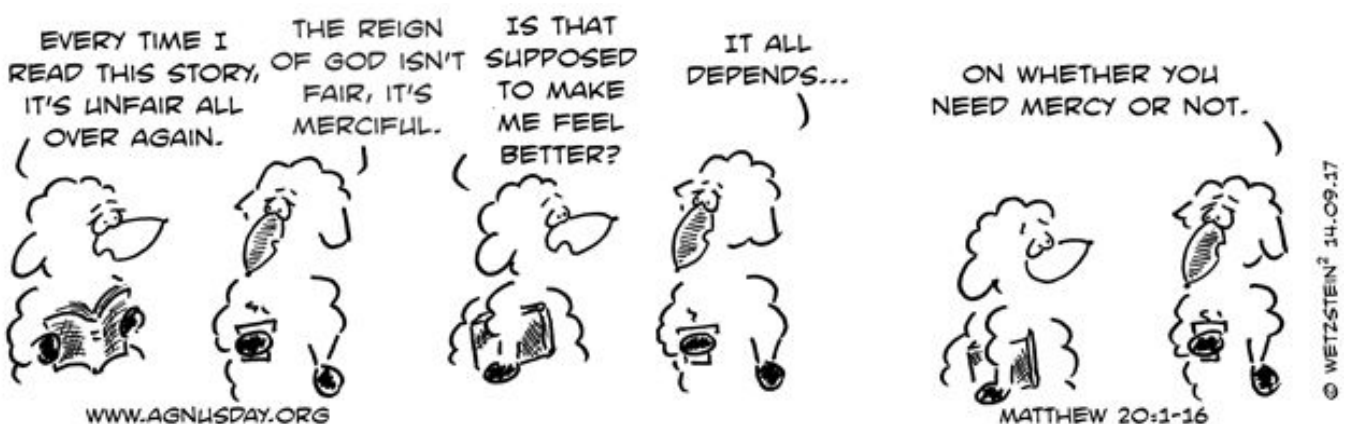
from Eight Short Preludes and Fugues, BWV 557

While originally attributed to Bach, scientific examination of the extant manuscripts by Alfred Dürr in 1987 and subsequent stylistic analysis of the score by Peter Williams have suggested that the Eight Short Preludes and Fugues might have been composed by one of his pupils, Johann Ludwig Krebs.

ART COMMENTARY

Today's pewsheet features *The Grape Harvest*, by French painter Jules Bastien-Lepage. Bastien-Lepage was closely associated with the beginning of Naturalism, an artistic style that grew out of the Realist movement and paved the way for the development of Impressionism. Émile Zola described Bastien-Lepage's work as "impressionism corrected, sweetened and adapted to the taste of the crowd." Bastien-Lepage was born in the village of Damvillers, Meuse, and spent his childhood there. His father grew grapes in a vineyard to support the family. His grandfather also lived in the village; his garden had espaliered fruit trees of apple, pear, and peach up against the high walls. Bastien-Lepage took an early liking to drawing, and his parents fostered his creativity by buying prints of paintings for him to copy.

This painting is all about movement. The woman turns towards the men in the vineyard as if they are calling to each other. Your gaze automatically follows hers: behind the hill, a storm is looming.



This Week

SUNDAY, 20 September 2026

Seventeenth Sunday after Pentecost

8am Said Eucharist

10am Sung Eucharist

11.30am Catechism, Whitney King Room

WEDNESDAY, 23 September 2026

7pm Eucharist, in the Angel Chapel

THURSDAY, 24 September 2026

10.30am Prayers for Christian Unity,
at the Swedish Church

FRIDAY, 25 September 2026

Grand Final Eve, Office Closed



Next Sunday, 27 September Eighteenth Sunday after Pentecost

8am Eucharist

First Reading: *Exodus 17:1-7*, Nick Cree

Second Reading: *Philippians 2:1-13*, Ted Mouritz

Gospel Reading: *Matthew 21:23-32*

Intercessor: Brenda Mouritz

Preacher: The Venerable Ray McInnes

10am Eucharist

First Reading: *Exodus 17:1-7*, Jenny Smith

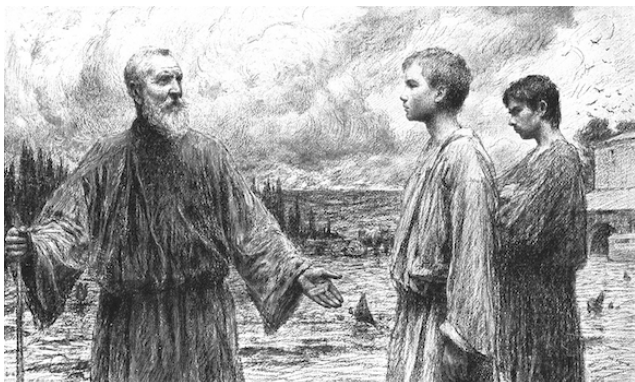
Second Reading: *Philippians 2:1-13*, James Griffith

Gospel Reading: *Matthew 21:23-32*

Intercessor: Jenny Smith

Preacher: The Venerable Ray McInnes

Morning Tea: Glenda Strike & Barbara George



ST. JOHN'S
ANGLICAN
CHURCH
TOORAK
EST. 1859

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