



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Nineteenth Sunday after Pentecost
4 October, 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

Parable of the wicked husbandmen, Marten van Valckenborch (1535–1612),
1580-1590, oil on canvas,
Kunsthistorisches Museum, Vienna, Austria.

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 'Erhalt uns, Herr, bei deinem Wort' BWV 1103

J.S. Bach (1685-1750)

THE INVOCATION

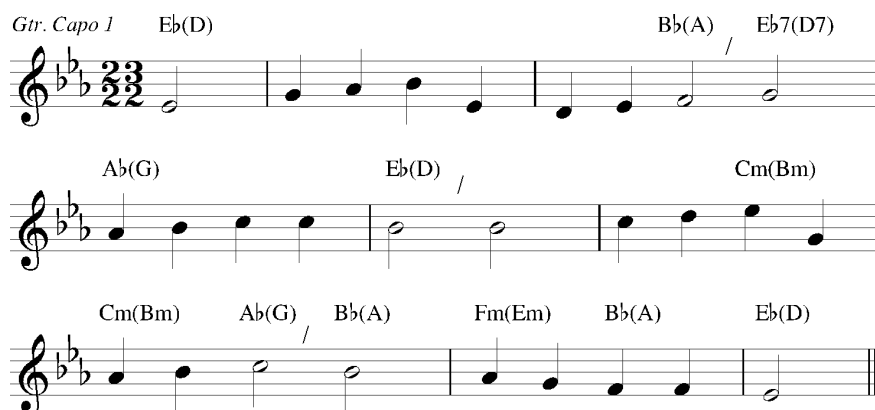
Blessed be God: Father, Son and Holy Spirit.

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

THE GREETING

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

HYMN 'O for a closer walk with God'



1. O for a closer walk with God,
a calm and heavenly frame,
a light to shine upon the road
that leads me to the Lamb.

2. So shall my walk be close with
God,
calm and serene my frame;
so purer light shall mark the road
that leads me to the Lamb.

William Cowper 1731-1800
CAITHNESS (TiS 576)

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 NINETEENTH SUNDAY AFTER PENTECOST

Almighty God, your Son Jesus was the stone rejected by the builders, and, by your doing, he has been made the chief cornerstone: grant that, by the power of his Spirit working in us, we may become living stones built up into your dwelling place, a temple holy and acceptable to you; through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Exodus 20.1-4, 7-9, 12-20 *read by Anthony Rose*

Then God spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name. Remember the sabbath day, and keep it holy. For six days you shall labour and do all your work. Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbour. You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour. When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance, and said to Moses, 'You speak to us, and we will listen; but do not let God speak to us, or we will die.' Moses said to the people, 'Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin.'

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

THE PSALM Psalm 19 *said*

The heavens declare the glory of God:

and the firmament proclaims his handiwork;

One day tells it to another:

and night to night communicates knowledge.
There is no speech or language:
nor are their voices heard;
Yet their sound has gone out through all the world:
and their words to the ends of the earth.
There he has pitched a tent for the sun:
which comes out as a bridegroom from his chamber,
and rejoices like a strong man to run his course.
Its rising is at one end of the heavens,
and its circuit to their farthest bound:
and nothing is hidden from its heat.
The law of the Lord is perfect, reviving the soul:
the command of the Lord is true,
and makes wise the simple.
The precepts of the Lord are right,
and rejoice the heart:
the commandment of the Lord is pure,
and gives light to the eyes.
The fear of the Lord is clean, and endures for ever:
the judgements of the Lord are unchanging,
and righteous every one.
More to be desired are they than gold,
even much fine gold:
sweeter also than honey,
than the honey that drips from the comb.
Moreover, by them is your servant taught:
and in keeping them there is great reward.
Who can know their own unwitting sins?:
O cleanse me from my secret faults.
Keep your servant also from presumptuous sins,
lest they get the mastery over me:
so I shall be clean, and innocent of great offence.
May the words of my mouth and the meditation
of my heart be acceptable in your sight:
O Lord, my strength and my redeemer.
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.

Even though I, too, have reason for confidence in the flesh. If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the heavenly call of God in Christ Jesus.

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

Please stand for the reading of the Gospel

THE GOSPEL Matthew 21.33-46

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.

‘Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watch-tower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, “They will respect my son.” But when the tenants saw the son, they said to themselves, “This is the heir; come, let us kill him and

get his inheritance.” So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?’ They said to him, ‘He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.’ Jesus said to them, ‘Have you never read in the scriptures: “The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes”? Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.’ When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

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.**

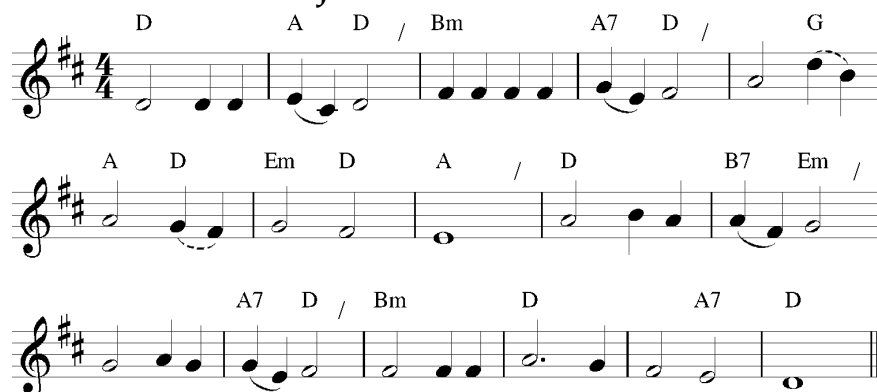
All share with each other a 'COVIDsafe' sign of peace

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 'Fairest Lord Jesus'



1. Fairest Lord Jesus,
Lord of all creation,
Son of God, and Mary's son:
you will I cherish,
you will I honour,
you are my soul's delight and
crown.
2. Fair are the meadows,
fairer still the woodlands
robed in the greenness and bloom
of spring:
Jesus is fairer,
Jesus is purer,
he makes the saddest heart to sing.
3. Fair are the flowers,
fairer still the children
in all the freshness of youth
arrayed;
yet is their beauty
fading and fleeting;
Lord Jesus, yours will never fade.
4. Fair is the moonlight,
fairer still the sunshine,
fair is the shimmering starry sky:
Jesus shines brighter,
Jesus shines clearer
than all the heavenly host on high.

5. Jesus, all beauty,
heavenly and earthly,
in you is wondrously found to be;
none can be nearer,
fairer or dearer
than you, my Saviour, are to me.

Anon., Münster 1677 *tr.* Joseph Augustus Seiss
1823–1904 and others
ST ELISABETH (TiS 203)

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 'O the deep, deep love of Jesus'

Gtr. Capo 1 Fm(Em) 3 C(B) Db(C) C7(B7) 3 Fm(Em) /

Ab(G) C(B) Fm(Em) Bbm(Am) C7(B7) Fm(Em) /

Fm(Em) 3 C(B) Db(C) C7(B7) 3 Fm(Em) /

Ab(G) C(B) Fm(Em) Bbm(Am) C7(B7) Fm(Em) /

Ab(G) Eb(D) Fm(Em) 3 C7(B7) /

Fm(Em) 3 Bbm(Am) Eb(D) Fm(Em) Db(C) 3 C7(B7) /

Fm(Em) 3 C(B) Db(C) C7(B7) 3 Fm(Em) /

Ab(G) Eb(D) Ab(G) Db(C) Bbm(Am) C7(B7) Fm(Em)

1. O the deep, deep love of Jesus,
vast, unmeasured, boundless, free,
rolling as a mighty ocean
in its fullness over me.
Underneath me, all around me,
is the current of his love;
leading onward, leading
homeward
to that glorious rest above.
2. O the deep, deep love of Jesus —
spread his praise from shore to
shore;
he who loves us ever loves us,
changes never, nevermore;
he who died to save his loved ones

intercedes for them above;
he who called them his own
people
watches over them in love.

3. O the deep, deep love of Jesus,
love of every love the best;
vast the ocean of his blessing,
sweet the haven of his rest.
O the deep, deep love of Jesus —
for my heaven of heavens is he;
this my everlasting glory:
Jesus' mighty love for me.

Samuel Trevor Francis 1834–1925 *alt.*
EBENEZER (TiS 232)

BLESSING

DISMISSAL

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

POSTLUDE 'Basse et Dessus de Trompette'

Louis-Nicolas Clérambault (1676-1749)

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**.



DAYLIGHT SAVING TIME

A friendly reminder that Daylight saving time starts
this Sunday, 5 October.

Don't forget to set your clocks forward an hour!



SPRING FORWARD

CURRENT NOTICES

TODAY Sunday 4 October, 11.30am, Confirmation & Reception Preparation

Preparation classes (*catechism*) continue today, in the Whitney King Room.

Attendance is required for those planning to be confirmed or received. A further session will take place on October 11.

TODAY 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.

Join Our New Altar Guild!

You are warmly invited to be one of just four people in our new Altar Guild. The Altar Guild plays a quiet yet vital role in our church's worship life. Members of the team serve behind the scenes helping clean and prepare the linens, altar cloths, and altar vessels for regular services. If you would like to join or learn more, please reach out to us by calling or emailing the Parish Office.

This week, 7 - 10 October, Meeting of the Synod of The Diocese of Melbourne, St. Paul's Cathedral

Please pray for this annual meeting of our Diocesan Synod, where lay and clergy representatives across the diocese meet to pray, discuss and discern the life of the church in our diocese.

11-17 October, National Carers Week

National Carers Week is a time to recognise, celebrate and raise awareness of the more than 3 million Australians who provide unpaid care to a family member or friend. How to Get Involved:

- Check in on unpaid carers in your family, neighborhood, or workplace.
- Offer practical support or a break to help them rest.
- Attend local community events or online webinars.

Find out more: carersweek.com.au | Support for carers: carergateway.gov.au

Sunday 18 October, 10am

Service of Baptism, Confirmation & Reception into the Anglican Church

Our annual service of Baptism, Confirmation and Reception will be held on St. Luke's Day, Sunday 18 October, at 10am with our new Assistant Bishop Ben Wong. Please pray for our candidates, *Christo, Morris, Stephen* and *Karin*, as they prepare for this significant step in their faith journeys.

Wednesday 18 November, Annual Archbishop's Dinner

The Archbishop of Melbourne, the Most Revd Dr Ric Thorpe, and his wife, Louie, invite you to join them for their inaugural year as hosts of Trinity College Theological School's flagship fundraising event. This year, Trinity is excited to launch their newest fund, *The Next 150*. Established to celebrate the Theological School's 150th anniversary in 2027. The evening will include entertainment, live and silent auctions, and a three-course dinner. Evensong in the Trinity College Chapel 6pm. Dinner in A C C Farran Hall 6.45pm. Dress Code: Lounge suit.

Tickets: trybooking.com/au/event/1628440 \$120 per person. Bookings can be made as singles, or for a discounted price in tables of 8. RSVP: Wednesday 11 November. Enquiries: Linda Purves events@trinity.unimelb.edu.au

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: Episcopal Area of Dandenong - Bishop Paul Barker; Archdeaconry of Berwick; Yarra Ranges Deanery: St John's Healesville/St Paul's Yarra Glen, St John's Lilydale, Upper Yarra, St James Wandin, Mount Dandenong, St Peter's & St James Kilsyth, Hills (Upwey, Monbulk, Belgrave Heights), All Saints Selby, St Thomas Upper Ferntree Gully

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: Kaye Cooper.

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: Valerie Von Lagoda.

Give thanks for those whose Anniversary of Death is this week: Ian Woodroffe (2001; Graeme Fraser (2022); Andrew Sladen (2024); Roy Van Prooyen (2025) & Isla Williams (2024).

SCRIPTURE COMMENTARY

Exodus 20:1-4, 7-9, 12-20

The giving of the Ten Commandments marks the starting point of Israel as a self-defining community. They form a covenant between God and Israel but, unlike God's agreements with Noah and Abraham, here both parties have a stake in it, and either can break it.

The Israelites have arrived at Mount Sinai. They clean themselves physically and ritually, but it is Moses and Aaron who ascend the mountain. God speaks to all, to the whole community. He enters into the pact because "you shall be for me a ... holy nation" (19:6). They are to have "no other gods before [or beside] me" (v. 3). In the ancient Near East, people commonly encountered gods in sculpted images, but the Israelites are not to do this (v. 4), because God is different: he demands loyalty to him alone (v. 5); he punishes for a long time those who intentionally reject him, but rewards with compassion those who love him and follow his ways. Those who use God's name for a false or evil purpose (e.g. for casting spells, doing magic) will not be *acquitted* (v. 7) or *held harmless*. Each week, time is to be reserved for praying to, and worshipping, God. The Israelites must honour older people; doing so will contribute to their own longevity. Then vv. 13-17: life, marriage and property are sacred. Testifying falsely against another (or even spreading innuendos) is prohibited. Even coveting, *desiring greatly*, the possessions of others is prohibited. This scene of God's presence among humans ends as it began (in 19:16-19) with "thunder and lightning" (v. 18), trumpet blasts and "the mountain smoking". There being no evidence of vulcanism on the Sinai Peninsula, scholars think the description is poetic rather than literal: perhaps of a mountain storm in which God is present. In 19:2-25 God has appointed Moses as intermediary; in v. 19, the people accept Moses' role.

Psalms 19

To the Israelites, the "firmament" was a giant pudding bowl over the earth, beyond which was a hierarchy of "heavens". God's glory is told "day" (v. 2) and "night", yet silently (v. 3a), to all people. He has created the sun as his agent (v. 5); it rises early in the morning, as does the "bridegroom" from his night's rest, traverses from one edge of the heavens to the other, making God's presence known with its "heat" (v. 6). Vv. 7-9 present the wonders of the law, as an expression of God's will for Israel. Here we find synonyms for the Law, characteristics of it, and its benefits for humankind, e.g. it *makes* "wise the simple", those immature in understanding and judgement. It warns the psalmist ("servant", v. 11). If he accidentally break it ("hidden faults", v. 12), may God forgive him. May God protect him from those who intentionally go against God's ways ("the insolent", v. 13), lest he be influenced into sinning intentionally ("great transgression"). May his words and his thoughts be acceptable to God, who restores him to godliness (v. 14).

Philippians 3:4b-14

Paul has warned his readers about those who try to convince them that being a Christian requires acceptance of Jewish law, including circumcision. True circumcision is *of the heart* – and not of the “flesh”, i.e. following legal precepts, as in Judaism. Inner circumcision is what is required of us.

He cites his own experience as an example. In early life, he was as true to Judaism as anyone could be: he was circumcised; he is from the elite tribe (“Benjamin”, v. 5), as Jewish as one can be (“a Hebrew born of Hebrews”); like other Pharisees, he knew the Law well and applied it in daily life. He zealously persecuted Christians and faultlessly kept the Law. And yet, knowing Christ has made him realize that a Jewish, law-based, approach to God is a “loss” (vv. 7-8) for Christians: it obstructs God’s free gift of love. True “righteousness” (v. 9) comes through “faith in Christ”, not self-assessment of godliness, per legal precepts. He has cast aside all his Jewishness in order to realize the gain Christ offers (v. 8).

He wants to “know Christ” (v. 10) as risen and living. This involves attaining oneness with him through sharing his sufferings and participating in his death. Out of this, he will come to know “the power of his resurrection”. He is still working on understanding Christ completely (v. 12), an obligation he has for Christ has chosen him (“made me his own”). He has made progress not on his own, but through God’s grace (v. 13); however he has left his past behind and eagerly seeks what lies ahead. As the winner in a Greek foot race was called up to receive his “prize” (v. 14), so he seeks God’s call to share in eternal life. (“Heavenly” is literally *upward*.)

Matthew 21:33-46

The Sanhedrin members who first heard this parable would recall Isaiah 5:1-7, where God tells what will happen to his unfruitful “vineyard”, “the house of Israel, and the people of Judah”. In vv. 33-39, Jesus tells the parable: the landowner plants the vineyard, leases it out, and leaves. At harvest time, he sends successive sets of slaves “to collect his produce”; all are mistreated. When he sends his son, he is killed. If a landowner died without an heir, the land passed to the first claimant, so by killing the son (presumably the only one), the tenants become landowners. Jesus’ hearers answer his question: the first tenants will suffer “a miserable death” (v. 41) and other tenants will be found who will deliver. Here, the landowner stands for God, the first tenants for Israel’s leaders, and the time the landowner is away for their period of stewardship of God’s chosen people. So the second tenants are replacements for Israel, probably those who follow Christ. Is Jesus “the son” (v. 38, Aramaic: *ben*) and the “stone” (v. 42, *’eben*)? Then v. 43: to oppose God will be disastrous; his patience will be exhausted. The leaders of Israel recognize his reference to Isaiah; were it not that Jesus was widely accepted as God’s “prophet” (v. 46), they would have arrested him.

MUSIC COMMENTARY

PRELUDE 'Erhalt uns, Herr, bei deinem Wort' BWV 1103 J.S. Bach (1685-1750)

This chorale prelude comes from the Neumeister Collection, a compilation of 82 chorale preludes found in a manuscript copy produced by Johann Gottfried Neumeister. When the manuscript was rediscovered at Yale University it appeared to have 31 previously unknown chorale settings by J.S. Bach, which were added to the BWV catalogue as Nos. 1090-1120.

POSTLUDE 'Basse et Dessus de Trompette' Louis-Nicolas Clérambault (1676-1749)

Clérambault is remembered for developing the "French cantata" genre, with most of his cantatas drawing inspiration from Greco-Roman myths. However, he was also an organist at several Parisian churches in the first half of the 18th century, and this work is the fifth movement from the Suite du premier ton.

ART COMMENTARY

Today's pewsheet features *Parable of the wicked husbandmen*, by Flemish Renaissance painter, *Marten van Valckenborch*. He was mainly known for his landscapes and cityscapes which he often populated with religious or allegorical themes, such as our parable today. Valckenborch began his career in the Spanish Netherlands before migrating to Frankfurt, Germany, where he and his extended family of artists played a pivotal role in shaping the local art scene. In this striking composition, the entire parable unfolds across a single canvas: the vineyard is on the left; the landlord sending his son is in the top middle; and the wicked tenants mistreating the servants are at the bottom right. Together, these scenes reflect both the narrative of the parable and Jesus foreshadowing his own death.



This Week

SUNDAY, 4 October 2026

Nineteenth Sunday after Pentecost

8am Said Eucharist

10am Sung Eucharist

11.30am Catechism, Whitney King Room

4pm Blessing of the Pets

TUESDAY, 6 October 2026

7pm Parish Council Meeting

WEDNESDAY, 7 October 2026

7pm Eucharist, in the Angel Chapel



Next Sunday, 11 October Twentieth Sunday after Pentecost

8am Eucharist

First Reading: *Exodus 32:1-14*, Ted Mouritz

Second Reading: *Philippians 4:1-9*, Brenda Mouritz

Gospel Reading: *Matthew 22:1-14*

Intercessor: Brenda Mouritz

Preacher: The Revd Victoria Bakerov

10am Eucharist

First Reading: *Exodus 32:1-14*, Adriaan den Dulk

Second Reading: *Philippians 4:1-9*, Suzanne Cooper

Gospel Reading: *Matthew 22:1-14*

Intercessor: James Griffith

Preacher: The Revd Victoria Bakerov

Morning Tea: Anthony Mannering & Catherine Soans



**ST. JOHN'S
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TOORAK**
EST. 1859

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