



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Twentieth Sunday after Pentecost
11 October, 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

The Parable of the Royal Wedding, Pieter Aertsen (1507-1575),
c. 1570, oil on canvas.
Private collection.

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 'Épitaphe' from Vingt-quatre pièces en style libre, Op. 31

Louis Vierne (1870-1937)

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 'Great is your faithfulness, O God my Father'

Chord symbols: D, Em, A7, D, G, D, E7, A, A7, D, D, G, E7, D, A7, D, Refrain A, D, B7, Em, A7, D, E7, A, A7, D, G, E7, D, A7, D.

1. Great is your faithfulness, O God my Father,
in you no shadow of turning we see;
you never fail and your love is unchanging:
as you have been you for ever will be.

*Great is your faithfulness,
great is your faithfulness,
morning by morning new mercies we see;
all we have needed your hand has provided:
great is your faithfulness, Lord God, to me.*

2. Summer and winter, and springtime and harvest,
sun, moon and stars in their courses above,
join with all nature in unspoken witness
to your great faithfulness, mercy and love. *Refrain*

3. Pardon for sin and a peace that's enduring,
your living presence to cheer and to guide,
strength for today and bright hope for tomorrow —
these are the blessings your love will provide. *Refrain*

Thomas Obadiah Chisholm 1866–1960 *alt.*

based on Lamentations 3:22, 23

William Marion Runyan 1870–1957

FAITHFULNESS (TiS 154)

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 TWENTIETH SUNDAY AFTER PENTECOST

Saving and healing God, you have promised that those who have died with Christ shall live with him: grant us grace to be continually thankful for all you have done for us, and in that thankfulness to be eager to serve and live for others, so that we and all your children may rejoice in your salvation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Exodus 32.1-14 *read by Adriaan den Dulk*

When the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron and said to him, 'Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' Aaron said to them, 'Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me.' So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed it in a mould, and cast an image of a calf; and they said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!' When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, 'Tomorrow shall be a festival to the Lord.' They rose early the next day, and offered burnt-offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel. The Lord said to Moses, 'Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshipped it and sacrificed to it, and said, "These are your gods, O Israel, who brought you up out of the land of Egypt!"' The Lord said to Moses, 'I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation.' But Moses implored the Lord his God, and said, 'O Lord, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, "It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth"? Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, "I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it for ever."' And the Lord changed his mind about the disaster that he planned to bring on his people.

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

THE PSALM Psalm 106.1-6, 20-24 *sung by the choir*

Praise the Lord;

O give thanks to the Lord, for he is good:
and his mercy endures for ever.

Who can express the mighty acts of the Lord:
or fully voice his praise?

Blessed are those who act according to justice:
who at all times do the right.

Remember me, O Lord,

when you visit your people with your favour:
and come to me also with your salvation,

That I may see the prosperity of your chosen:
that I may rejoice with the rejoicing of your people,
and exult with those who are your own.

We have sinned like our ancestors:

we have acted perversely and done wrong.

At Horeb they made themselves a calf:

and bowed down in worship to an image.

And so they exchanged the glory of God:

for the likeness of an ox that eats hay.

They forgot God who was their saviour:

that had done such great things in Egypt,

Who had worked his wonders in the land of Ham:

and his terrible deeds at the Red Sea.

Therefore he thought to destroy them:

had not Moses his servant stood before him in the breach,

to turn away his wrath from destroying them.

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 4.1-9 *read by Suzanne Cooper*

Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of

life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

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

THE GRADUAL HYMN 'Among us and before us, Lord, you stand'

UNISON G Bm Em Am7 D / G Em

I A - mong us and be - fore us, Lord, you stand with_ arms out-stretched and_

Am Am7 D / G Bm Em Am7

bread and wine at hand. Con - front-ing those un - worth - y of a

D / Bm Em Am7 D7 G

crumb, you_ ask that to your_ ta - ble we should come.

1. Among us and before us, Lord, you stand
with arms outstretched and bread and wine at hand.
Confronting those unworthy of a crumb,
you ask that to your table we should come.
2. Who dare say No, when such is your resolve
our worst to witness, suffer and absolve,
our best to raise in lives by God forgiven,
our souls to fill on earth with food from heaven?
3. Who dare say No, when such is your intent
to love the selves we famish and resent,
to cradle our uncertainties and fear,
to kindle hope as you in faith draw near?
4. Who dare say No, when such is your request
that each around your table should be guest,
that here the ancient word should live as new,
'Take, eat and drink all this is meant for you.'?

5. No more we hesitate and wonder why;
no more we stand indifferent, scared or shy.
Your invitation leads us to say Yes,
to meet you where you nourish, heal and bless.

John L. Bell 1949- GATEHOUSE (Tis 259)

Please remain standing for the reading of the Gospel

THE GOSPEL Matthew 22.1-14

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.

Once more Jesus spoke to them in parables, saying: 'The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, "Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet." But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, maltreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, "The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet." Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. 'But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, "Friend, how did you get in here without a wedding robe?" And he was speechless. Then the king said to the attendants, "Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth." For many are called, but few are chosen.'

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

THE SERMON The Assistant Curate, The Revd Victoria Bakerov

THE ANTHEM 'Purest and Highest'

Charles Villiers Stanford (1852-1924)

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 James Griffith*

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 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 'Hallelujah! sing to Jesus'

The musical score is written on a single staff in 3/4 time, with a key signature of one flat (Bb). The melody consists of eighth and quarter notes, often beamed together. Chords are indicated by letters above the staff: F, C, F, Bb, C, F, Dm, Bb, C, F, C, F, Bb, C, F, Am, Dm, Gm, C7, F, Dm, Gm, C, F, C7, F, C, Bb, C7, F. The piece concludes with a double bar line.

1. Hallelujah! sing to Jesus,
his the sceptre, his the throne;
hallelujah! his the triumph,
his the victory alone;
hark, the songs of peaceful Zion
thunder like a mighty flood:
'Jesus out of every nation
has redeemed us by his blood.'
2. Hallelujah! not as orphans,
are we left in sorrow now;
hallelujah! he is near us,
faith believes, nor questions how;
though the cloud from sight
received him
when the forty days were o'er,
shall our hearts forget his promise,
'I am with you evermore'?
3. Hallelujah! bread of heaven,
and on earth our food, our stay;
hallelujah! here the sinful
flee to you from day to day;
intercessor, friend of sinners,
earth's redeemer, plead for me
where the songs of all the sinless
sweep across the crystal sea.
4. Hallelujah! King eternal,
you the Lord of lords we own;
hallelujah! born of Mary,
earth your footstool, heav'n your
throne:
you within the veil have entered,
robed in flesh, our great high
priest;
you on earth both priest and victim
in the eucharistic feast.

William Chatterton Dix 1837-98
Rowland Huw Prichard 1811-87 HYFRYDOL (TiS 517)

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

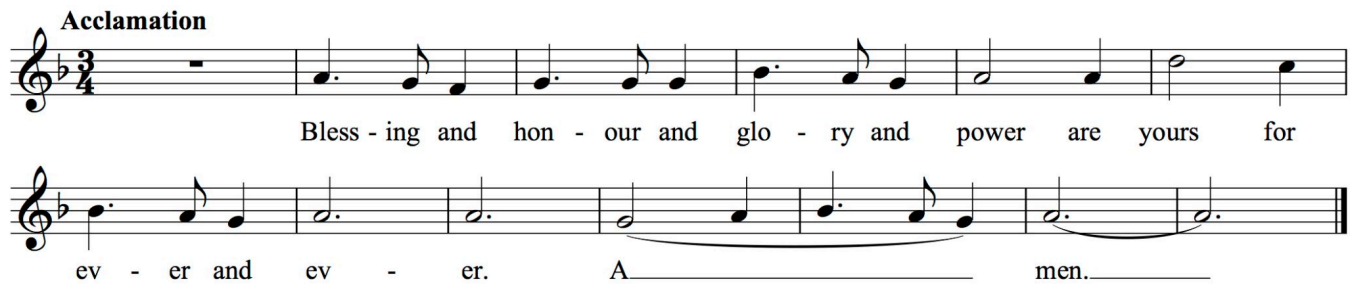
...Let us proclaim the mystery of faith

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.



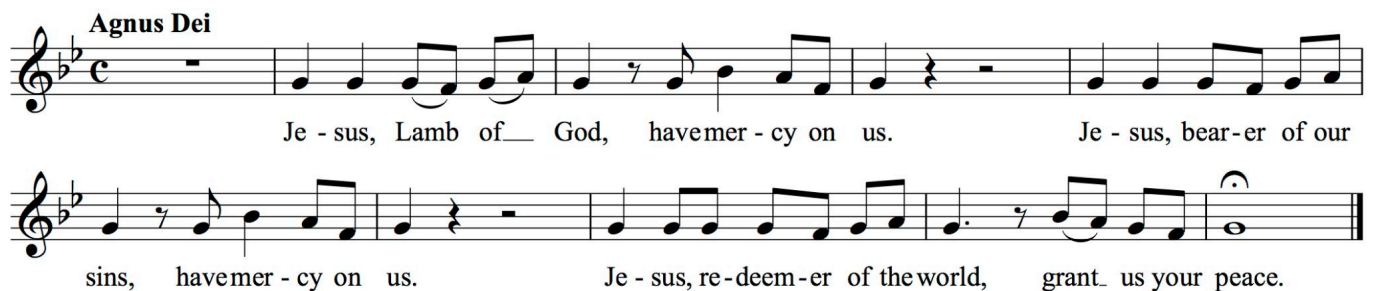
THE LORD'S PRAYER

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



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 'Gives almes of thy goods' *Christopher Tye (c. 1505-1572/3)*

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 'Rejoice, the Lord is King'



1. Rejoice, the Lord is King;
your Lord and King adore;
let all give thanks, and sing,
and triumph evermore;

*Lift up your heart, lift up your
voice.*

Rejoice, again I say, rejoice!

2. Jesus the Saviour reigns,
the God of truth and love;
when he had purged our stains,
he took his seat above:
Lift up your heart, ...

3. His kingdom cannot fail,
he rules o'er earth and heaven;
the keys of death and hell
are to our Jesus given:
Lift up your heart,...

4. He sits at God's right hand,
till all his foes submit,
and bow to his command,
and fall beneath his feet:
Lift up your heart,...

5. Rejoice in glorious hope;
Jesus the judge shall come,
and take his servants up
to their eternal home:
*We soon shall hear the
archangel's voice;
the trump of God shall sound,
Rejoice!*

Charles Wesley 1707-88 *alt.*
G.F. Handel 1685-1759
GOPSAL (TiS 216)

BLESSING

DISMISSAL

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

POSTLUDE 'Postlude on a Ground'

Herbert Murrill (1909-1952)

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 11 October, 11.30am, Confirmation & Reception Preparation

The last session for those being baptised, confirmed and received on Sunday 18 October is today, in the church, immediately following the 10am service.

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 by calling or emailing the Parish Office.

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, Myles, Morris, Stephen* and *Karin*, as they prepare for this significant step in their faith journeys.

Saturday 24 October, 9.30am-1pm, St Martin's Spring Fair

St. Martin's Church, 27 Cromwell Road, Hawksburn. There will be Devonshire teas, homemade cakes and preserves, plants, a children's lucky dip, raffle prizes and a stall of "Designer Treasures", including jewellery and homewares. Proceeds will support St Martin's Emergency Relief Fund, providing practical help for those in urgent need.

All Souls' Day Service, Thursday 29 October, at 7pm

Each All Souls' Day we remember the faithful departed in a service of remembrance, prayer, scripture and music. Please join us as we commend the departed to God and join with many other people who also both mourn and give thanks for loved family members and friends who have died. You are welcome to bring a framed photo on the evening to be displayed. If you would like your dearly departed's name to be read during the service please complete the form here, in the Narthex or contact the Parish Office.

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: Diocese of Gippsland: Bishop Richard Treloar; St Paul's Cathedral, Dean Keren Terpstra; clergy, lay ministers and people; Episcopal Area of Nunawading - Bishop Ben Wong; Archdeaconry of Kew; Stonnington Deanery: Christ Church South Yarra, St Oswald's Glen Iris, St George's Malvern, St John's Toorak, St James Glen Iris, St Faith's Burwood & St Matthew's Ashburton.

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, Nunawading Episcopate, The Rt. Revd. Ben Wong.

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 it 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: Valerie Von Lagoda & Mary Church.

Give thanks for those whose Anniversary of Death is this week: Gwendoline Wright (1995; Douglas Anderson (2021); Vesna Kovac (2022); Andrew Cormie (2023); Richard a'Beckett (2005); Gavin Cottrell (2018); Kenneth Woods (2018); Jane James (2019); Michael Jones (2016) & Reginald Church (2021).

SCRIPTURE COMMENTARY

Exodus 32: 1-14

The people of Israel have received the Ten Commandments verbally, but Moses is still up on Mount Sinai receiving them in writing. To the people, he is “delayed” (or *shamefully late*, per another translation). They ask Aaron to “make gods”, thus breaking the first (and second) Commandments. Why is “gods” plural? Either Aaron compromises by only making one calf, or (more likely) the story as handed down orally mentioned only one. Then, when it was written down, the plural was used. But why? After Solomon’s death (in 930 BC), Israel split into two kingdoms. To avoid people visiting Jerusalem (which was in the south), the king of the northern kingdom, Jeroboam, had two golden calves made, and had one set up at each of two alternative places of worship (see 1 Kings 12:28-30). The writer had two objectives (which to us conflict here): (1) to record history, and (2) to teach that Jerusalem was the only proper centre of worship. In our reading, the people willfully rebel against God. (Modern Jewish translations consider Elohim, god or “gods”, to be singular, thus implying that Judaism has always been monotheistic.)

In v. 7, by telling Moses that Israel is “your” people, God threatens Israel. He says that they have “acted perversely” or *succumbed to moral decay*. (The word translated “revel” in v. 6 has connotations of immorality.) God threatens his “wrath” (v. 10); he even offers to make Moses the founder of a new “great nation”. But Moses does not give in to this temptation; rather he stands by Israel. He pleads with God: you have looked after us so far, so why quit now? Won’t the Egyptians be able to claim that you are evil: that you led the people of Israel out into the desert in order to kill them? (v. 12) Please God, don’t go back on your promises to the patriarchs!

In v. 14, God does *change* “his mind” or lets *himself be sorry*, but in vv. 15-35 Moses gets angry with the people, smashes the law tablets, burns and grinds up the calf, and makes the people drink water polluted with the resulting gold powder. Aaron offers a weak excuse for his actions (the people made me do it; the fire formed the gold into a calf) and the Levites, as ordered by God through Moses, put some of the people to death, as punishment. Moses wins pardon for the people, but God punishes all with a plague.

Psalms 106: 1-6, 19-23

This psalm begins as a summons to praise God for his goodness and compassion (“steadfast love”). How can humans adequately praise the “mighty doings” (v. 2) of God? Only the person who is just and righteous can do this (v. 3). May God, when he restores “prosperity” (v. 5) to Israel, include me in his act of deliverance. I will then share in rejoicing in his deeds of help to his “chosen ones” (Israel) in the past. The people have sinned as their ancestors did (v. 6). Vv. 7-47 recall the ways in which the people of Israel failed to live up to their pact with God during the Exodus. V. 19 tells the sorry tale of making of the “calf” image at

“Horeb”, i.e. Mount Sinai. They worshipped this image, one of “an ox that eats grass” (v. 20), i.e. a bull. (The “land of Ham”, v. 22, is Egypt.) Moses succeeded in convincing God not to be angry, to refrain from destroying them. The psalm ends (v. 48) by praising God, Israel’s god through all ages.

Philippians 4: 1-9

Paul began the conclusion to the letter back in 3:1a. After a digression – to warn against heresy and self-indulgence and to urge devotion to Christ – he tries to finish the letter, but certain concerns intrude. It seems that “Euodia” (v. 2) and “Syntyche”, two workers for Christ at Philippi, differ in their understanding of what the way of Christ is, and that this is causing disunity in the community. We do not know to whom Paul refers as his “loyal companion” (v. 3); he is asked to be instrumental in achieving reconciliation. We read of “Clement” nowhere else. The idea that God keeps a “book of life”, a roll of the faithful to be opened at the end of time, is also found in Exodus 32:32 and Psalm 69:28; in Luke 10:20, Jesus bids his disciples to “rejoice that ... [their] names are written in heaven”. V. 4 is the conventional Greek salutation (like our *goodbye*) but here Paul means “rejoice” literally. He expects the Second Coming soon: “The Lord is near” (v. 5). Then v. 6: rather than worrying on their own, the Philippians should ask God to help them, through prayer, both of “supplication” (petition) and of “thanksgiving”. God’s peace will protect them against their own failings and external threats. The virtues Paul exhorts his followers to pursue in v. 8 are those for which any Greek was expected to strive: he urges moral uprightness to all who follow Christ.

Matthew 22: 1-14

This is the third parable about the kingdom of heaven. Jesus’ audience would naturally associate a festive meal with the celebration of God’s people at the end of time. This story has elements of harshness and tragedy; some responses seem disproportionate to the *crime*. It was the custom for the host to send “his slaves” (v. 3) to invite the guests, and again to tell them when dinner was ready; preparing a banquet took many hours. To refuse to come, to refuse a king’s command, is treason; to kill his slaves (v. 6) amounts to insurrection, so the king sends troops to put down the rebellion. After those whom the king had chosen refuse to come, he invites all people, “both good and bad” (v. 10). (In Jesus’ day tax collectors were considered “bad”.) One guest is ill-prepared for the banquet (v. 11); the king banishes him to torment.

We recognize the king as God. The first guests are those who are hostile to Jesus; the one without the wedding robe represents those who do not count the cost in becoming disciples. The judgement on anyone who does not prepare will be at least as severe as that on those who reject Christ. The final verse is the moral of the story – a generalization of Jesus’ intent in telling the parable.

MUSIC COMMENTARY

PRELUDE 'Építaphe' from Vingt-quatre pièces en style libre, Op. 31

Louis Vierne (1870-1937)

Vierne was a French organist, composer, and teacher of the late 19th and early 20th Century. He was organist of Notre-Dame de Paris from 1900 until his death in 1937, and as a composer focused on composing music for organ, including six organ symphonies and a *Messe solennelle* for choir and two organs. He toured Europe and the United States as a concert organist, and as a teacher is well known for teaching Nadia Boulanger and Maurice Duruflé.

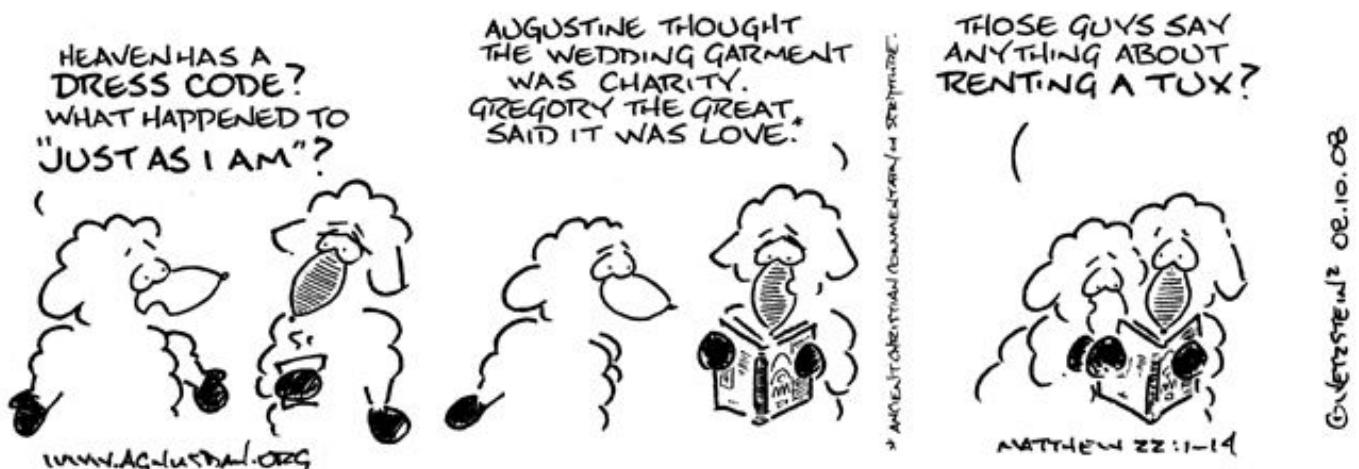
POSTLUDE 'Postlude on a Ground'

Herbert Murrill (1909-1952)

Murrill was an English organist, choral conductor, broadcasting executive and composer, who studied at the Royal Academy of Music, where he later became a Professor of Composition. He joined the BBC and later worked for the British intelligence service during the Second World War.

ART COMMENTARY

Today's pewsheet features *The Parable of the Royal Wedding*, by Dutch painter Pieter Aertsen. Aertsen was born in Amsterdam and settled in Antwerp in or shortly before 1535, the year in which he enrolled as a master in the city's painters' guild. He is best known for his large-scale market scenes. This painting could easily be mistaken for such a market scene. However, the parable is subtly depicted. In the background we see violence, rejection and disrespect shown towards the servants by some of the invited guests. The foreground shows a man in ragged clothes and a seated woman breastfeeding. They may soon well be thrown out of the wedding too. Other guests are well dressed and are handling the food and dressing the tables. They are full participants in the wedding feast. To the left middle-ground of the painting we see the king wrapped around in a red cloak, being respectfully greeted by two guests.



This Week

SUNDAY, 4 October 2026

Twentieth Sunday after Pentecost

8am Said Eucharist

10am Sung Eucharist

11.15am Catechism meets

12pm Baptism of Lucy Ryan,
Charlotte Page & Aston Washington

WEDNESDAY, 14 October 2026

12pm Memorial Service for Mary Church

7pm Eucharist, in the Angel Chapel

FRIDAY, 16 October 2026

1pm Funeral Service for Valerie Von Lagoda



Next Sunday, 18 October

Feast of St. Luke,
Evangelist & Martyr

8am Eucharist

First Reading: *Jeremiah 8:22-9:3*, Jason Pennell

Second Reading: *2 Timothy 4:9-17a*, Anthony
Rose

Gospel Reading: *Luke 10:1-9*

Intercessor: Jason Pennell

Preacher: Bishop Ben Wong

10am Eucharist

*With the Rites of Baptism, Confirmation &
Reception into the Anglican Church*

First Reading: *Jeremiah 8:22-9:3*, Jason Pennell

Second Reading: *2 Timothy 4:9-17a*, Anthony
Rose

Gospel Reading: *Luke 10:1-9*

Intercessor: Jason Pennell

Preacher: Bishop Ben Wong

Morning Tea: Lisa & Adam Hinchcliffe



ST. JOHN'S
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