



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



The Eighteenth Sunday after Pentecost

22 September, 2024

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 Christmas and Easter. Green symbolises life, hope and anticipation.

Cover Image

Let the Little Children Come unto Jesus, Carl Bloch (1834-1890),
c.1870, Oil on copper,
The Museum of National History, Frederiksborg, Denmark

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



Like us on
Facebook

*As you enter the church, please ensure your phone is switched off or on silent.
Please use the time before the service for prayer or quiet reflection, and allow others to do the same*

INTRODUCTORY RITE

Please stand as the procession enters the church

PRELUDE 6 Short Organ Preludes & Postludes, Op. 105: No. 3. Lento
Charles Villiers Stanford (1852-1924)

THE INVOCATION

Blessed be God: Father, Son and Holy Spirit.
Blessed be God's kingdom, now and for ever.

GREETING

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

HYMN 'All hail the power of Jesus' name'

A / B7 E / D E7
A / F#m B7 E / A /
F#m / E / A D A E7 A
crown him, crown him, crown him Lord of all.

1. All hail the power of Jesus' name;
let angels prostrate fall;
bring forth the royal diadem
to crown him Lord of all.
2. Let every tribe and every tongue
responsive to his call,
now shout in universal song
and crown him Lord of all.

Edward Perronet 1726-92 alt. (TiS 224i)

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. **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 *said*

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 sin 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 SEVENTEENTH SUNDAY AFTER PENTECOST

God of mercy, help us to forgive as you have forgiven us, to trust you, even when hope is failing, and to take up our cross daily and follow you in your redeeming work; 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 Proverbs 31.10-31 *read by Anthony Rose*

A capable wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She is like the ships of the

merchant, she brings her food from far away. She rises while it is still night and provides food for her household and tasks for her servant-girls. She considers a field and buys it; with the fruit of her hands she plants a vineyard. She girds herself with strength, and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night. She puts her hands to the distaff, and her hands hold the spindle. She opens her hand to the poor, and reaches out her hands to the needy. She is not afraid for her household when it snows, for all her household are clothed in crimson. She makes herself coverings; her clothing is fine linen and purple. Her husband is known in the city gates, taking his seat among the elders of the land. She makes linen garments and sells them; she supplies the merchant with sashes. Strength and dignity are her clothing, and she laughs at the time to come. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household, and does not eat the bread of idleness. Her children rise up and call her happy; her husband too, and he praises her: 'Many women have done excellently, but you surpass them all.' Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised. Give her a share in the fruit of her hands, and let her works praise her in the city gates.

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

THE PSALM Psalm 1 *said*

Blessed are they

who have not walked in the counsel of the ungodly:
nor followed the way of sinners,
nor taken their seat amongst the scornful.

But their delight is in the law of the Lord:

and on that law will they ponder day and night.

They are like trees planted beside streams of water:

that yield their fruit in due season.

Their leaves also shall not wither:

and look, whatever they do, it shall prosper.

As for the ungodly, it is not so with them:

they are like the chaff which the wind scatters.

Therefore the ungodly shall not stand up

at the judgement:

nor sinners in the congregation of the righteous.

For the Lord cares for the way of the righteous:

but the way of the ungodly shall perish.

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 James 3.1-18 *read by Molly Bull*

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue - a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh. Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.

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

Please stand for the reading of the Gospel

THE GOSPEL Mark 9.30-37

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

The Holy Gospel of our Lord Jesus Christ, according to St. Mark.
Glory to you, Lord Jesus Christ.

They went on from there and passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, 'The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.' But they did not understand what he was saying and were afraid to ask him. Then they came to Capernaum; and when he was in the house he asked them, 'What were you arguing about on the way?' But they were silent, for on the way they had argued with one another about who was the greatest. He sat down, called the twelve, and said to them, 'Whoever wants to be first must be last of all and servant of all.' Then he took a little child and put it among them; and taking it in his arms, he said to them, 'Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.'

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 *led by Molly Bull*

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

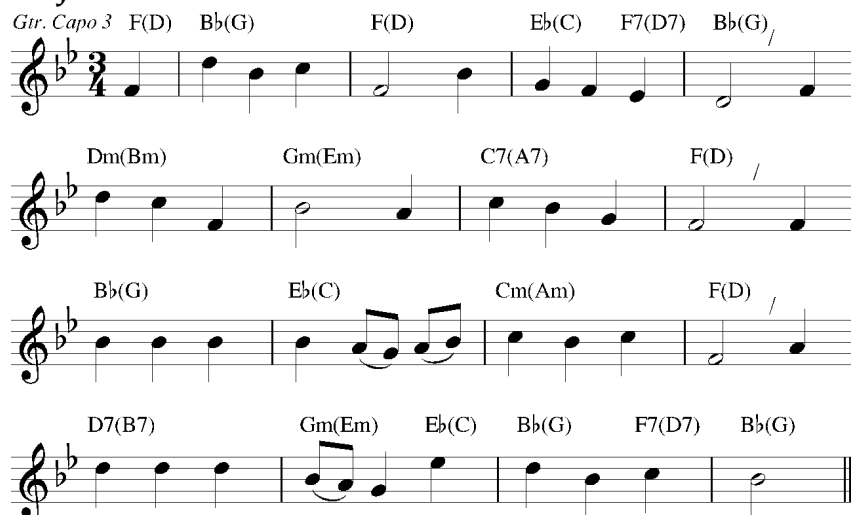
OFFERTORY

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 'Jesus calls us! O'er the tumult'

Gr. Capo 3 F(D) Bb(G) F(D) Eb(C) F7(D7) Bb(G)
Dm(Bm) Gm(Em) C7(A7) F(D)
Bb(G) Eb(C) Cm(Am) F(D)
D7(B7) Gm(Em) Eb(C) Bb(G) F7(D7) Bb(G)



1. You servants of God,
your Master proclaim,
and publish abroad
his wonderful name;
the name all-victorious
of Jesus extol;
his kingdom is glorious,
and rules over all.
2. Our God rules on high,
almighty to save;
and still he is nigh,
his presence we have;
the great congregation
his triumph shall sing,
ascribing salvation
to Jesus our king.

3. Salvation to God,
who sits on the throne!
let all cry aloud,
and honour the Son:
the praises of Jesus
the angels proclaim,
fall down on their faces,
and worship the Lamb.

4. Then let us adore,
and give him his right,
all glory and power,
all wisdom and might,
all honour and blessing,
with angels above,
and thanks never-ceasing,
and infinite love.

Charles Wesley 1707–88 *alt.* (TiS 215)

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

**Holy, Holy, Holy Lord, God of power and might,
Heaven and earth are full of your glory, Hosanna in the highest.**

BENEDICTUS

**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 *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.

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 'To God be the glory, great things he has done!'

Gtr. Capo 1 Ab(G) Db(C) Ab(G) Eb(D) Ab(G) Db(C)

Ab(G) Bb7(A7) Eb(D) Ab(G) Db(C) Ab(G)

Ab(G) Db(C) Ab(G) Eb7(D7) Ab(G)

Refrain Ab(G)

Praise the Lord! Praise the Lord! Let the earth hear his

voice! *Praise the Lord! Praise the Lord! Let the peo - ple re -*

- joice! O come to the Fa - ther, through Je - sus the

Son, and give him the glo - ry! great things he has done!

1. To God be the glory, great things
he has done!
So loved he the world that he gave
us his Son,
who yielded his life in atonement
for sin
and opened the life-gate that all
may go in.
Praise the Lord! Praise the Lord!
Let the earth hear his voice!
Praise the Lord! Praise the Lord!
Let the people rejoice!
O come to the Father, through
Jesus the Son,
and give him the glory! great
things he has done!

3. Great things he has taught us,
great things he has done,
and great our rejoicing through
Jesus the Son;
but purer, and higher, and greater
will be
our wonder, our rapture, when
Jesus we see.
Praise the Lord...

Frances Jane van Alstyne 1820-1915 *alt.*
(TiS 147)

BLESSING

DISMISSAL

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

POSTLUDE 6 Short Organ Preludes & Postludes, Op. 105: No. 4.
On a theme of Orlando Gibbons (Song 24)
Charles Villiers Stanford (1852-1924)

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)

CURRENT NOTICES

Prayers for Christian Unity at TUC, Thursday 26 September, 10am

If you're free Thursday morning and would like to join other Christians for prayer and fellowship, please come along. This is an ecumenical service open to all!

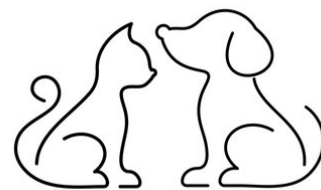
'Vocations Day,' Part 2! Sunday 6 October

On the subject of vocation and being called by God, on Sunday 6 October our assistant curate Lydia will preach at St. George's, Malvern, and their assistant curate, The Revd Aaron Ghiloni, will be our guest preacher here. (This was the original plan for Vocations Day on 25 August but you know what they say about best laid plans...)

Blessing of the Pets Service, Sunday 6 October, 4pm

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 and for time together with our animals. Refreshments will be served.

Please do sign up to assist with the success of this day, with a sign-up sheet available in the narthex.



Synod, Wednesday 9 October - Saturday 12 October

The Diocese of Melbourne's Synod meets in October this year, beginning with a service of Holy Communion 7pm Wednesday 9 October at St Paul's Cathedral, and ending on Saturday 12 October. (As a result there will be **no** Wednesday night Eucharist on Wednesday 9 October.) Our lay Synod representatives are Jenny Smith, Adriaan den Dulk and Anthony Mannering. Each of our clergy are also representatives. Please pray for this meeting and its success.

Baptism, Confirmation and Reception Service, 13 October, 2024 at 10am

Our bishop, The Rt. Revd. Genieve Blackwell, will preside and preach at a service of Confirmation at 10am on October 13, 2024. Confirmation preparation classes have commenced and will be held over five Sunday's after morning tea. The preparation classes will be led by the Vicar and the Assistant Curate. Please pray for those being baptised and confirmed: *Linda Gay* and *Lucas Weir*; those being confirmed *Chloe Joseph, Dylan Joseph, Sophia Rose Rushton, Charlotte Parfit, Ruairidh Savage-DeTamble, Ella Savage-DeTamble, Gus Malcolm Mastores* and *Kim Collins*; and those being received into the Anglican Church, *Mark Di Cesare*.

All Souls Day Service, Thursday 31 October, 7pm

On All Souls' Day we have the opportunity to hold before God those we hold dear in death as in life. This service includes a Commemoration of the Departed, Holy Communion and excerpts from Fauré's 'Requiem,' sung by St. John's choir.

Archbishop's Dinner, Trinity College, 13 November

Please mark this date in your diary: it is a wonderful evening of fellowship, in the presence of our Archbishop and in support of Trinity College Theological School. Please consider attending if you haven't before; and return if you have!

Enquiries: Briony O'Halloran | events@trinity.unimelb.edu.au | 03 8341 0216
www.trybooking.com/events/landing/1251381 Flyers in the narthex.

Advent Quiet Day at St Joseph's by the Sea, 7 December

The Revd Dr Wendy Crouch will be holding an Advent focussed Quiet Day in the picturesque surrounds of St Josephs by the Sea, Williamstown. Further information to be provided soon. Watch this space!

Giving to St. John's Ministry via the Anglican Development Fund (ADF)



We recommend using ADF to set up regular giving. Simply download and complete the form [here](#) or scan the QR code. You can choose to give through *direct debit* or *credit card*, and at what intervals you would like. It not only makes it easier for you to contribute to the ministry of St. John's, it also helps us to budget for the coming year. For any confidential questions or assistance, email our Parish Recorder, Richard Uglow: giving@saintjohnstoorak.org

Food for Friends Appeal Continues

If you are feeling the cost of living increases, please remember those who need extra help by donating to the Toorak Ecumenical Fund BSB: 063 177 Account No: 10026147 Thank you to everyone who has already donated. The heartfelt appreciation by the agencies reflects the value of this work. *Brenda Mouritz*

Australian Anglican Church Calendar 2025

You can now order your very own Australian Anglican Church Calendar for 2025 through [St. Peter's Bookroom](#). This is the only Australian calendar designed to celebrate and seek to preserve the heritage of Australian Anglican Churches.

Order forms are available in the Narthex. You can also order online at www.stpetersbookroom.com.au/australian-anglican-church-calendar or instore.

Covid and Flu Safety

Regrettably COVID - and the 'flu - remain ever-present. If you are unwell, don't forget to complete a COVID test, stay home to reduce the spread and wear a mask if you need to go out.



The Ecumenical Candle

In front of the lectern our ecumenical candle is lit. This is the candle which moves from each member church of the Toorak Ecumenical Movement, the Catholic, Swedish, Anglican and Uniting Churches, to symbolise our unity in Christ. The word 'ecumenical' comes from the ancient Greek word 'oikumene,' meaning 'the whole (inhabited) earth,' and simply means churches who come together to better understand each other and to live into Christ's call for all his followers 'to be one.' St. John's has been a proud member of the Toorak Ecumenical Movement for all its 43 years of existence.

Need time for prayer? Some quiet space?

Please know that the church is open every day from at least 9am until 5pm for you and all people to come and pray, meditate, or sit quietly. We have recently placed some prayer booklets in the Angel Chapel and the Narthex that you are welcome to use, you can also download a digital copy [here](#). All welcome, all the time.



PRAYER FOR THE SELECTION OF OUR NEW ARCHBISHOP

Eternal God, shepherd and guide, in your mercy give your Church in this diocese a shepherd after your own heart, who will walk in your ways, and with loving care watch over your people. Give us a leader of vision and a teacher of your truth. So may your Church be built up and your name glorified; through Jesus Christ our Lord. Amen.

A Prayer Book for Australia, p. 212.

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.

The Melbourne Anglican (TMA) and Prayer Diary

The latest edition of TMA is [here](#). The link to the September Prayer Diary is [here](#).

Contribute to Worship Services

All our ministries at St John's are supported by our wonderful volunteers. The rosters for September 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.

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:

<https://us06web.zoom.us/j/84378054063?pwd=9vwM1WYJb5uHtBF7jOHFsKUIBhcFbn.1>

Meeting ID: 843 7805 4063 | Passcode: 147808

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 Assistant Curate Lydia has Monday and Vicar Peter has Friday. Wendy usually works Wednesday, Thursday and Sunday only. Please respect their time away from work and unless in an emergency, please refrain from telephoning, texting, visiting the Vicarage, or emailing them on these days. Thank you.

FOR YOUR PRAYERS

Prayers 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: The Parish of St Paul's, Inverleigh w. St John's, Bannockburn and Church of the Epiphany, Meredith (Timothy Smith); Ministry with the Aboriginal people of Australia (Bp Chris McLeod, National Aboriginal Bishop, Aboriginal Clergy & People); Archdeaconry of Melbourne (Yvonne Poon); St Augustine's Mentone – Pastoral service (Abp Philip Freier); Emmanuel Anglican Church – Pastoral service (Abp Philip Freier); St John's Camberwell – Pastoral service (Bp Genieve Blackwell); All Saints' Lorne – Pastoral service (Bp Brad Billings); Emmanuel Anglican Iranian Congregation Dandenong North – Pastoral Service (Bp Brad Billings); Longbeach Anglican Parish – Pastoral service (Bp Paul Barker); St George's Reservoir – Iranian congregation (Bp Paul Barker); The Church of North India (Bp Bijay Nayak);

For those who lead us in Government: His Majesty King Charles III; Governor General Ms Sam Mostyn AC; Prime Minister Anthony Albanese; Federal Member of Parliament for Division of Higgins, Dr. Michelle Ananda-Rajah; and Premier of Victoria, Jacinta Allan.

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 The Toorak Ecumenical Movement: Our partner churches, St. Peter's Roman Catholic Church, Toorak Uniting Church, and The Swedish Church.

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, Interim Principal Robert Marshall; and Toorak Primary School, Principal Julie Manallack.

For the sick and all in need: Gwen, Rex, Bruce, Sam, Margaret, Nichole, Joanna, Ivan, Anthea, David, John, Tim, Joan, James, Karen, Trisha, Emma, Thomas, and Rod.

For those in aged care and those who are housebound: Beverley; Bridgett; Angela; Marg; Val; Rosalind; Elizabeth; Russ & Sue.

Give thanks for those whose Anniversary of Death is this week:

Anne Faulkner (2016); Audrey Leeton (2021); Sheena Kelly (2023); Anne Isaacson (2016); Patricia Jamieson (2021) & Geoff Birtles (2023).

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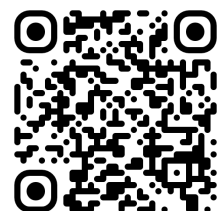
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SCRIPTURE COMMENTARY

Proverbs 31:10-31

The book ends with this poem, a detailed description of the roles and qualities of “a capable wife”. This appears to be part of “the words of King Lemuel. An oracle that his mother taught him” (v. 1). Lemuel was of a tribe descended from Abraham’s son Ishmael. Similar advice to a ruler is found in Egyptian and Babylonian texts. The poem serves as a summary of Proverbs.

Finding a good wife is also mentioned in 18:22: “He who finds a good wife finds a good thing, and obtains favour from the LORD”. Several of the wife’s qualities are also those of Lady Wisdom – so is the wife wisdom? In four places in Proverbs, wisdom is said to be “more precious [or better] than jewels” (v. 10). The wife’s values to her husband are reminiscent of those of wisdom to her followers. Vv. 13-27 speak of the woman’s extraordinary and ceaseless activity, and her good relationship with her family (vv. 11, 27-28). She and her husband are wealthy (vv. 21-23); he is a leader of the community (v. 23). She manages the household (v. 15b), is a business woman (vv. 14, 16, 18, 24) and does strenuous tasks (v. 17). She also does household activities (vv. 15a, 19). Both a “distaff” (v. 19) and a “spindle” are used in spinning. She makes fine clothes for her family, and is generous to “the needy” (v. 20). She is godly, so she “laughs” (v. 25) as she looks forward to Judgement Day; she is wise (v. 26) and teaches “kindness”. In v. 27, “she looks well to” is *sophiyyah* in the Hebrew text – so perhaps there is a word play on *sophia*, Greek for wisdom. The book begins with awe for the Lord (1:7) and it ends on the same theme (v. 30). Perhaps v. 31 is a prayer: may she share in her own productivity; may her deeds be praised by all.

Psalm 1

This psalm is an introduction to the book of Psalms; it contrasts the fate of the godly and the ungodly. Vv. 1-3 speak of the happiness of the godly. They do not live as the ungodly do; rather they constantly (“day and night”, v. 2) and joyfully study and observe Mosaic law; their well-being is like trees which bear fruit. They are prosperous. But, on the other hand, the ungodly are “like chaff” (v. 4) in manual threshing: the crushed sheaves were tossed into the air, where the wind blew the chaff away. So, say vv. 5-6, their fate will be disaster: they will be excluded from the fellowship enjoyed by those who follow God’s ways, and will suffer – unlike the godly, over whom God keeps watch.

James 3.1-18

The author has identified one sin commonly found in the community: intemperate speech. Now he seeks to correct a second: arrogance – and in the process, tells us the qualities of wisdom. His understanding of wisdom is like that of the Old Testament wisdom writers, and of Paul. If you do in life with “gentleness”, moderation, courtesy and humility (all qualities bound up in the same Greek word) then you are motivated by “wisdom” (3:13). But if “bitter

envy" (3:14) or "selfish ambition" controls you, you must not boast of it and must not be "false to the truth", i.e. Christian revelation, as put into practice by those who are wise. (The heart was considered the control centre of personality.) For being "false", "such wisdom" (3:15) is "earthly" rather than heavenly ("from above"); it is from the devil. "Envy and selfish ambition" (3:16, or quarrels) are the tools of evil; the devil works through "disorder". On the other hand, godly wisdom is "peaceable ..." (3:17). It does not dominate, but rather yields "good fruits", to all, openly. Then 3:18: "those who make peace", i.e. wise people, will, at Judgement Day, have (or be rewarded with) great integrity in the eyes of God.

But quarrels ("conflicts and disputes", 4:1) in the community show a lack of "peace" (3:18); they should be resolved. Are they not the result of conflicting inner urges ("cravings", 4:1)? The author gives two examples: murdering to gain what you do not have, and desiring something belonging to someone else ("covet", 4:2). God gives us whatever we ask, so if you do not receive, it is either because you do not ask him, or you ask for your personal gain ("your pleasures", 4:3). One cannot be in love with earthly things and with God: such loves are incompatible (4:4). So completely devote yourselves to God's ways (4:7). Say no to the devil, and he will leave you alone. If you approach God, he will come close to you.

Mark 9:30-37

The disciples have failed to cure an epileptic boy of an unclean spirit (vv. 14-29); this has led to them being puzzled. After Jesus cures him, they ask: how could you cure him but we could not? Jesus tells them: that kind of healing requires the power of prayer; it can't be done by earthly means.

Now, as they travel from Caesarea Philippi to Jerusalem, they re-enter Jewish territory ("Galilee", v. 30). Jesus again wishes to avoid partial understanding of him and his mission. He again teaches that he, the "Son of Man is to be" (v. 31) killed, but adds one new idea: he is to be "betrayed" or handed over to people; this is part of God's plan. Both his suffering and betrayal are so beyond the understanding of the disciples that they dare not reveal their ignorance. Jesus now teaches more about being his followers. (Presumably "the house", v. 33, is Peter's - see 1:29.) The disciples have been arguing over rank.

Jesus says, in effect: to be my disciple, you must abandon seeking position and prestige. He takes an example (vv. 36-37): to welcome a child "in my name" (because of regard for who and what I am) is to welcome me, and indeed God. In Aramaic and Greek the word for "child" is the same as for servant, so v. 36 may also speak of welcoming a servant, one sent by his master. If so, Jesus is saying: whoever receives the servant receives the master. Whoever receives a child receives Jesus, and whoever receives Jesus receives God, who sent him. Both child and servant are without status. They are unable to repay a kindness, in earthly terms.

MUSIC COMMENTARY

Stanford was one of the leading musicians of his generation and had a profound effect on the development and history of English music as a performer, conductor, composer, teacher and writer. He was appointed Professor of Composition at the Royal College of Music in London in 1883 (a position that he held for more than forty years) and Professor of Music at Cambridge in 1888. He subsequently held appointments as Conductor of the Bach Choir in London, the Leeds Philharmonic Society and the Leeds Festival. Stanford was a prolific composer, completing seven symphonies, eight string quartets, nine operas, more than 300 songs, 30 large scale choral works and a large body of chamber music. He also composed a substantial number of works for the organ, as well as anthems and settings of the canticles for the Anglican Church. He wrote extensively on music including three volumes of memoirs and a popular text on composition.

ART COMMENTARY

The painting on the front of today's pewsheet, by Danish artist, Carl Bloch Bloch shows Christ holding two children, one by the hand, one embraced in His right arm. He is telling one of His disciples how important it is to be like that child. A child can't help us in our careers, a child can't help us with our ambitions... On the contrary, a child needs things and is dependent. So when Christ says 'anyone who welcomes one of these little children in my name, welcomes me', He means that we should welcome people simply because they are people. We should not be calculating about whether people can do something for us or not. And if that is how we approach the people around us, then we are welcoming God into our lives...



This Week

SUNDAY, 22 September 2024
Eighteenth Sunday after Pentecost

8am Eucharist
10am Sung Eucharist
11.30am Confirmation Class
12pm Baptism

MONDAY, 23 September 2024
5pm Wardens Meeting

WEDNESDAY, 25 September 2024
7pm Eucharist, Angel Chapel

THURSDAY, 26 September 2024
10am Prayers for Christian Unity
at Toorak Uniting Church



Next Sunday, 29 September Nineteenth Sunday After Pentecost

8am Eucharist

First Reading: *Esther 7:1-6, 9-10; 9:20-22*, Molly Bull

Second Reading: *James 5:12-20*, Volunteer Required

Gospel Reading: *Mark 9:38-50*

Intercessor: Volunteer Required

Preacher: The Revd Dr Wendy Crouch

10am Eucharist

First Reading: *Esther 7:1-6, 9-10; 9:20-22*, Richard Uglow

Second Reading: *James 5:12-20*, Barbara Brown

Gospel Reading: *Mark 9:38-50*

Intercessor: Jenny Smith

Preacher: The Revd Dr Wendy Crouch

Morning Tea: Leanne Blackenberg & Volunteers Required



ST. JOHN'S
ANGLICAN
CHURCH
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EST. 1859

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