



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Sixteenth Sunday after Pentecost

8 September, 2024

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

Cover Image

Le Christ et la Cananéenne (Christ and the Canaanite Woman)

Jean Germain Drouais (1763-1788)

1784, oil on canvas

Musée du Louvre (The Louvre), Paris, France.

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 telephone is switched off or to silent and 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 Prelude

William H. Harris (1883-1973)

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 'Son of God, eternal Saviour'

F Am Gm C / F Bb Gm C7 /
Dm Am Gm C / Bb Gm C7 F /
C F Bb Am Gm C7 /
F7 Bb C Am Dm Gm C7 F

1. Son of God, eternal Saviour,
source of life and truth and grace,
Son of Man, whose birth incarnate
hallows all our human race,
Christ our Head, who throned in
glory
for your own will ever plead,
fill us with your love and pity,
heal our wrongs, and help our need.
2. As you, Lord, have lived for others
so may we for others live;
freely have your gifts been granted,
freely may your servants give:
yours the gold and yours the silver,
yours the wealth of sea and land,
we but stewards of your bounty
held in trust as from your hand.
3. Come, O Christ, and reign among us
King of love and Prince of peace;
hush the storm of strife and passion,
bid its cruel discords cease;
by your patient years of toiling,
by your silent hours of pain,
quench our fevered thirst of pleasure,
shame our selfish greed of gain.
4. Son of God, eternal Saviour,
source of life and truth and grace,
Son of Man, whose birth incarnate
hallows all our human race,
in your love you prayed the Father
that your people should be one:
grant, O Christ, our hope's fruition,
here on earth your will be done.

Somerset Corry Lowry 1855-1932 *alt.* (TiS 606)

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.

From Parish Eucharist - Michael Dudman (1938-1994)

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 *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.

From Parish Eucharist - Michael Dudman (1938-1994)

COLLECT FOR SIXTEENTH SUNDAY AFTER PENTECOST

Almighty and everlasting God, increase our faith, hope, and love, and, that we may receive all you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Proverbs 22.1-2, 22.8-9, 22.22-23 *read by Adriaan den Dulk*

A good name is to be chosen rather than great riches, and favour is better than silver or gold. The rich and the poor have this in common: the Lord is the maker of them all. Whoever sows injustice will reap calamity, and the rod of anger will fail. Those who are generous are blessed, for they share their bread with the poor. Do not rob the poor

because they are poor, or crush the afflicted at the gate; for the Lord pleads their cause and despoils of life those who despoil them.

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

THE PSALM Psalm 125 *sung by the choir*

Those who put their trust in the Lord
shall be as Mount Zion:
which cannot be shaken, but endures for ever.

As the mountains stand about Jerusalem,
so stands the Lord about his people:
from this time forward for evermore.

For the sceptre of wickedness shall have no sway
over the land apportioned to the righteous:
lest the righteous set their hands to do evil.

Do good, O Lord, to those who are good:
to those that are upright in heart.

As for those who turn aside to crooked ways,
let the Lord lead them away with the evildoers:
and in Israel let there be peace.

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 2.1-10, 2.14-17 *read by Andrew Ankers*

My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, 'Have a seat here, please', while to the one who is poor you say, 'Stand there', or, 'Sit at my feet', have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you? You do well if you really fulfil the royal law according to the scripture, 'You shall love your neighbour as

yourself.’ But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, ‘Go in peace; keep warm and eat your fill’, and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

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

THE GRADUAL HYMN ‘In heavenly love abiding’

Gr. Capo 2 D(C) Em(Dm) A(G) A7(G7) D(C)

1. In heavenly love abiding,
no change my heart shall fear;
and safe is such confiding,
for nothing changes here:
the storm may roar without me,
my heart may low be laid;
but God is round about me,
and can I be dismayed?

3. Green pastures are before me,
which yet I have not seen;
bright skies will soon be o'er me
where dark the clouds have been:
my hope I cannot measure,
my path to life is free;
my Saviour has my treasure,
and he will walk with me.

2. Wherever he may guide me
no want shall turn me back,
my shepherd is beside me
and nothing can I lack:
his wisdom ever waking,
his sight is never dim,
he knows the way he's taking
and I will walk with him.

Anna Laetitia Waring 1823–1910 *alt.*
(TiS 588)

Please remain standing for the reading of the Gospel

THE GOSPEL Mark 7.24-37

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.

From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.' But she answered him, 'Sir, even the dogs under the table eat the children's crumbs.' Then he said to her, 'For saying that, you may go – the demon has left your daughter.' So she went home, found the child lying on the bed, and the demon gone. Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, 'Ephphatha', that is, 'Be opened.' And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, 'He has done everything well; he even makes the deaf to hear and the mute to speak.'

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

THE SERMON The Vicar, The Revd Dr Peter French

THE ANTHEM King of glory, King of peace

J.S. Bach (1685-1750)
arr. William H Harris (1883-1973)

THE NICENE CREED *said together, standing*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary, and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE *led by John Horan*

The Prayers end with the following

Almighty God, you have promised to hear our prayers.
Grant that what we have asked in faith, we may by your grace receive, through Jesus Christ our Lord. Amen.

PARISH NOTICES

THE GREETING OF PEACE *standing*

**We are the body of Christ. His Spirit is with us.
The peace of the Lord be always with you. And also with you.**

*All share with each other a 'COVIDsafe' sign of peace
Feel free to come and greet those joining us via 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 'I heard the voice of Jesus say'

- | | |
|--|--|
| <p>1. I heard the voice of Jesus say,
 'Come unto me and rest;
 lay down, O weary one, lay down
 your head upon my breast.'
 I came to Jesus as I was,
 weary and worn and sad;
 I found in him a resting-place,
 and he has made me glad.</p> | <p>3. I heard the voice of Jesus say,
 'I am this dark world's light;
 look unto me, your morn shall rise,
 and all your day be bright.'
 I looked to Jesus, and I found
 in him my star, my sun;
 and in that light of life I'll walk
 till travelling days are done.</p> |
| <p>2. I heard the voice of Jesus say,
 'Behold, I freely give
 the living water; thirsty one,
 stoop down and drink and live.'
 I came to Jesus, and I drank
 of that life-giving stream;
 my thirst was quenched, my soul
 revived,
 and now I live in him.</p> | <p>Horatius Bonar 1808-89 <i>alt.</i>
 (TiS 585)</p> |

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.

From Parish Eucharist - Michael Dudman (1938-1994)

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 *or* ... now and for ever.

Acclamation

Bless - ing and hon - our and glo - ry and power are yours for
ev - er and ev - er. A _____ men. _____

From Parish Eucharist - Michael Dudman (1938-1994)

THE LORD'S PRAYER

As our Saviour Christ has taught us, we are confident to pray:
Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

THE BREAKING OF THE BREAD

We break this bread to share in the body of Christ.
We who are many are one body, **for we all share in the one bread.**

AGNUS DEI

Agnus Dei

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

From *Parish Eucharist* - Michael Dudman (1938-1994)

INVITATION TO COMMUNION *kneeling or standing*

This is the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.
Lord, I am not worthy to receive you, but only say the word, and I shall be healed.

ADMINISTRATION OF HOLY COMMUNION

All baptised Christians are welcome to receive Holy Communion. Communion is available as consecrated bread, which is given to each person, and wine which may be drunk from the chalice. A separate chalice for intinction (dipped) is also provided. If you would prefer a blessing, please come forward and indicate this by keeping your arms behind your back. Gluten free wafers are available on request.

COMMUNION **O Most Merciful**

Charles Wood (1866-1926)

POST COMMUNION PRAYER *Please stand*

The prayer ends with the following

Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory.

FINAL HYMN 'Our God, our help in ages past'

- | | |
|--|--|
| <p>1. Our God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home:</p> <p>2. under the shadow of your throne
your saints have dwelt secure:
sufficient is your arm alone,
and our defence is sure.</p> <p>3. Before the hills in order stood,
or earth received its frame,
from everlasting you are God
to endless years the same.</p> <p>4. A thousand ages in your sight
are like an evening gone:
short as the watch that ends the
night
before the rising sun.</p> | <p>5. Time, like an ever-rolling stream,
bears all of us away;
we fly forgotten, as a dream
dies at the opening day.</p> <p>6. Our God, our help in ages past,
our hope for years to come,
remain our guard while troubles
last,
and our eternal home.</p> |
|--|--|

Isaac Watts 1674–1748 *alt.* (TIS 47)

BLESSING

DISMISSAL

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

POSTLUDE *Elegy* Sir George Thomas Thalben-Ball CBE (1896-1987)

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

Notice of Leave

Our assistant priest, Revd Dr Wendy Crouch, is away on a week's retreat in Sydney returning Sunday 15th September.

The Revd Lydia Thangadurai

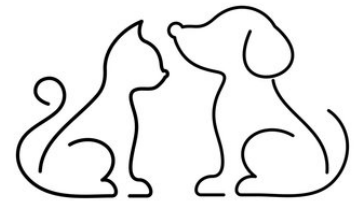
Our assistant curate Lydia is preaching and presiding at St. Silas', Albert Park, this morning, at the invitation of Bp. Genieve.

'Species Extinction: Who Cares? Why?' Thursday 19 Sep 2024, 6:30-8pm

On Thursday 19 September, at St Paul's Cathedral, guest speakers, Emeritus Professor of Zoology Mike Clarke and Revd Dr Deborah Storie will discuss species extinction, the challenge it poses to life on this planet and theological themes this raises in a seminar arranged by ISCAST. This is a free event, however registrations are required: iscast.org/events/species-extinction-who-cares-why/

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.



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 Fiona McLeay, Jenny Smith and Adriaan den Dulk. Anthony Mannering is our alternate, should Fiona, Jenny or Adriaan be unable to fulfil their duties at the commencement of the Synod session. Each of our clergy are also representatives.

Baptism, Confirmation and Reception Service, October 13, 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, Ruairidh Savage-DeTamble, Ella Savage-DeTamble, Gus Peter Shepherd, Charlotte Parfit and Kim Collins*; and those being received into the Anglican Church *Leanne Blanckenberg and 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

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!

Food for Friends Appeal Continues

If you are feeling the cost of living increases, 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](http://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: St James' Glen Iris (Samuel Crane); Locums and all retired clergy; Archdeaconry of LaTrobe (Michael Hopkins); Holy Trinity Coburg – Pastoral service (Abp Philip Freier); Church of the Epiphany Hoppers Crossing – Pastoral service (Bp Kate Prowd); St James' Old Cathedral – Pastoral service (Bp Genieve Blackwell); St Peter's Craigieburn – Pastoral service (Bp Brad Billings); The Church of the Province of Burma (Bp Stephen Than Myint Oo).

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.

For those who have died and their families who mourn them: Tony Negri, Stephen Cyril Davis.

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

HRH Queen Elizabeth II (2022); Gordon Darling (2015); Terry Leach (2016); Ken McCracken (2017); Keith Vanderkelen (2015); Kelvin Griffith (2023); Tim Goodfellow (2018) & David Mattingly (2016).

Support St John's, Toorak

Your support of St John's is greatly appreciated!

Donations can be made directly to:

St. John's Anglican Church General Account, Westpac

Account Name: St John's Anglican Church | BSB: 033 086 | Account: 871931.

International transfers please include SWIFT code WPACAU2S.



SCRIPTURE COMMENTARY

Proverbs 22:1-2,8-9,22-23

A proverb is a pithy statement expressing some truth in a striking and memorable way. This book is mostly instructions given by a scholar (or father) to a student (or son) on how to lead a moral life, with proper respect for God. Life involves choices; it is important that one be informed, trained and persuaded to make the right ones. The objective of life is attainment of wisdom, i.e. integrity in God's eyes. V. 4 says: "The reward for humility and fear of the LORD is riches and honour and life".

Now v. 1: a "good name" (reputation) matters more than wealth; "favour" (being esteemed) is also more valuable. But God's creative activity matters much more than achievement of wealth. Vv. 8-9 contrast the evil doers and the "generous", the kindly. Behaving in an unjust (ungodly) way leads to "calamity" (the Revised English Bible says "trouble"); God's anger, his wrath, will destroy the ungodly. (One reaps what one sows.) But those who are "generous" are "blessed", held in high esteem by God and honoured by him, because they share. V. 22 cautions against (1) robbing (in the broadest sense) those who are helpless ("poor"), and (2) ill-treating a "poor wretch in court" (REB). (The law courts were at the city gates.) Why? Because, in an ultimate sense, God is on the side of the underdog: he will "rob of life those who rob them" (REB), either by making the oppressors' lives miserable or by shortening their lives.

Psalm 125

The superscription is 'A Song of Ascents': this psalm was probably sung by pilgrims travelling up to Jerusalem. The solidity of "Mount Zion" is seen as symbolic of the certitude enjoyed by God's people of his continuing care for them. The promised "land" (v. 3) was "allotted to the righteous" (those living in God's ways) when they entered it after the exodus. Ungodly rulers of Israel ("sceptre") - either Israelite or foreign - will no longer rule the land (or "wickedness" will disappear), removing the temptation for the godly to succumb to evil. V. 4 is a prayer: may God give goodness to the faithful. V. 5a warns: those who deviate from God's ways will be treated as "evildoers": their fate will be horrible. Hopefully, this will not affect Israel; she will have "peace".

James 2:1-10,(11-13),14-17

The author has exhorted his readers to "be doers of the word, and not merely hearers" (1:22) of the gospel. He has taken caring for widows and orphans as an example. Now he expands on the responsibility of Christians to the disadvantaged. He challenges his audience: is your "favouritism", your partiality, consistent with belief in Christ, who in his glory makes nonsense of distinctions based on status? He gives an example (vv. 2-3): if a stranger "comes into" your worship "assembly" don't you offer him a better seat if he is well dressed? You judge by appearances; you discriminate. But, he says (v. 5): remember Jesus'

preference for the poor; they will have faith and inherit “the kingdom”. Your conduct is the opposite of God’s! (v. 6a) Perhaps he addresses the poor in vv. 6b-7. We are baptised into Jesus’ name in baptism; his name is “invoked” over us. To discriminate against the baptised, God’s people, is to “blaspheme” Christ’s character and “name”.

Then v. 8: the readers will fully comply with God’s law, “the royal law” revealed by Christ, if they keep the commandment Jesus called the “greatest and first” (Matthew 22:38): to “love one’s neighbour as yourself”. You break the law if you show “partiality” (v. 9), discriminate. Failing to love in any way makes one totally “accountable” (v. 10, literally: guilty). V. 11 is an example from the Ten Commandments. Make the commandment of love, that gives freedom, your guide to conduct (v.12). The person who fails to show compassion in life will be shown “no mercy” (v.13) at Judgement Day, but one who is kindly will be treated compassionately. Then v. 14: what sense is there to claiming to “have faith” (freely accepting God’s saving revelation) if you don’t do God’s will? Claiming such will not save you! For example (vv. 15-16), words alone do not suffice when material help is needed. V. 17 summarises: faith must be living, accompanied by actions, else it is useless.

Mark 7:24-37

In Galilee, Jesus has challenged official Judaism over the authority of non-biblical traditions and has taught that ritual purity is irrelevant. He now travels to the coast (“Tyre”), a largely Gentile area. The “woman” (v. 26) is Gentile by birth and of non-Jewish origin; she seeks healing for her daughter who (at least in contemporary understanding) is possessed by evil. In Jesus’ statement (v. 27), the “children” are presumably Jews; Jewish writers sometimes referred to Gentiles as “dogs”. Jesus says that he comes principally to Jews, but note that both Jews and Gentiles are at or near the table. The woman’s witty retort (v. 28) shows that she has faith in him: there is a place for non-Jews in God’s plan. Jesus accepts her claim (v. 29). The daughter is completely cured (v. 30).

After a circuitous journey through Gentile territory, Jesus heads towards Galilee (v. 31). A man with hearing and speech problems is brought to him. (Laying on of hands (“hand”, v. 32) is known only in the Qumran, Dead Sea, literature and in the Church.) In doing the miracle, Jesus uses two symbols, one for deafness and one for speech. He touches the man’s tongue with spittle (v. 33). Jesus communes with the Father, is moved with compassion (“sighed”, v. 34) and orders the healing. The cure is immediate and again complete (v. 35). In v. 36a, Jesus hopes to avoid a partial understanding of him (as a miracle worker) but the good news spreads. The people’s words: (1) allude to God’s satisfaction with creation (v. 37b, Genesis 1:31) and (2) show that the Kingdom of God has begun: v. 37c is a quotation from a section of Isaiah on Israel’s glorious future. The kingdom of God has already begun!

MUSIC COMMENTARY

PRELUDE Prelude

William H. Harris (1883-1973)

Harris served as assistant organist at Lichfield Cathedral, before appointment to New College, Oxford in 1919, where he eventually succeeded Sir Hugh Allen also as conductor of the Oxford Bach Choir. In 1929 he moved to Christ Church and four years later was appointed organist at St George's Chapel, Windsor, where he remained for nearly 30 years. He was appointed Knight Commander of the Royal Victorian Order in 1954. He is known principally for his compositions for the liturgy of the Church of England and for choral settings designed for the Three Choirs Festival and for royal occasions, including the coronations of 1937 and 1953.

POSTLUDE Elegy

Sir George Thomas Thalben-Ball CBE (1896-1987)

Thalben-Ball was an Australian organist and composer who spent almost all of his life in England, having began his studies in organ and piano at the Royal College of Music at the age of 14. After being asked to deputise at London's Temple Church by then organist Sir Henry Walford Davies, he succeeded Walford Davies as organist and director of the Temple Church choir, a post which he held for nearly 60 years.

He composed several anthems and organ works, of which the best known is his meditative *Elegy* for organ, which was played at the Funeral of Diana, Princess of Wales. This piece originated in an improvisation which Thalben-Ball played at the end of a live BBC daily religious service during World War II, when the service finished a couple of minutes earlier than expected. So many listeners to the broadcast telephoned the BBC to ask what the composition was, that he decided to write down his improvisation as well as he could remember it.

ART COMMENTARY

The Woman of Canaan at the Feet of Christ by Jean-Germain Drouais won the Prix de Rome in 1784, one of the most prestigious accolades for any painter in the late 18th century. Four years later, he died aged 25. Our painting (executed when the artist was only 21 years old) shows remarkable maturity. We see Jesus surrounded by His disciples. We see the figure on the right, probably Saint Peter, pleading Jesus to attend to the woman. Christ's face is turned away from her, but she is on her knees begging Him to help her.

Looking at our painting more closely, we see Jesus and his disciples are barefooted. The Canaanite woman is wearing sandals. Footwear was after all not as commonplace as it is today. In paintings we often see Jesus and his disciples barefooted. Sandals provide protection from cuts, bruises and impacts from objects on the ground. However, footwear can also limit the flexibility, strength, and mobility of the foot. Therefore depicting the disciples and Jesus barefooted helps the painter to convey their strength, honesty, and openness. Barefootedness also reveals vulnerability and calculated risk taking, alongside it being a sign of humility and honesty. The Canaanite woman in today's reading taps into this sense of honesty. Her prayer is very straightforward, it isn't a polite, clean, sanitised prayer to Christ. She is simply honest in conveying what is in her heart and what she needs.



© WETZSTEIN 18.09.05

This Week

SUNDAY, 8 September 2024
Sixteenth Sunday after Pentecost
8am Eucharist
10am Sung Eucharist
11.30am Confirmation Class

TUESDAY, 10 September 2024
11am Interment of the Ashes of Norma Mullins

WEDNESDAY, 11 September 2024
7pm Eucharist, Angel Chapel

THURSDAY, 12 September 2024
9am Geelong Grammar School Service

SATURDAY, 14 September 2024
11am Memorial Service for Stephen Davis



Next Sunday, 15 September Seventeenth Sunday After Pentecost

8am Eucharist

First Reading: *Proverbs 1:20-33*, Jason Pennell
Second Reading: *James 2:18-26*, Fiona McLeay
Gospel Reading: *Mark 8:27-38*
Intercessor: Jason Pennell
Preacher: The Revd Lydia Thangadurai

10am Eucharist

First Reading: *Proverbs 1:20-33*, Carolyn Mackenzie
Second Reading: *James 2:18-26*, Diana Morgan
Gospel Reading: *Mark 8:27-38*
Intercessor: John Horan
Preacher: The Revd Lydia Thangadurai

Morning Tea: Anthony Mannering & Volunteers
Required



ST. JOHN'S
ANGLICAN
CHURCH
TOORAK
EST. 1859

Parish Office

Open 9am - 5pm | Monday - Friday
9826 1765 or 9826 1434
enquiries@saintjohnstoorak.org

Wardens

Mr Keith Beecher OAM,
Mr Adriaan den Dulk
Mr Jason Pennell

Parish Council

Mr Andrew Ankers,
Ms Leanne Blanckenberg, Mr Rob Condon,
Mr Craig Cooper, Mr John Horan,
Ms Hsinhui Huang,
Ms Carolyn Mackenzie, Ms Fiona McLeay

Vicar

The Revd Dr Peter French
vicar@saintjohnstoorak.org

Assistant Priest

The Revd Dr Wendy Crouch
assistantpriest@saintjohnstoorak.org

Assistant Curate

The Revd Lydia Thangadurai
curate@saintjohnstoorak.org

Director of Music & Organist

Mr Zachary Hamilton-Russell

Parish Administrator & Child Safe Compliance

Ms Alicia Groves
enquiries@saintjohnstoorak.org

Child Safe Officer

Mr Clive Wright

Archivist

Professor Geoff Quail OAM
geoffrey.quail@monash.edu

