



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



Twenty-Second Sunday after Pentecost

20 October, 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

Call of the Sons of Zebedee, Marco Basaiti (1470-1530),
Oil on panel, 1510
Gallerie dell'Accademia, Venice, Italy

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 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 Cantabile in F minor

J. H. Knecht (1752-1817)

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 people that on earth do dwell'

Chord symbols for the hymn: G, Bm, Em, D, G, G, Em, C, G, D, Em, D, G, C, D7, G, Bm, Em, Am, G, D, G.

1. All people that on earth do dwell,
sing to the Lord with cheerful
voice:
him serve with mirth, his praise
forth tell;
come ye before him and rejoice.

2. For why the Lord our God is good;
his mercy is for ever sure;
his truth at all times firmly stood,
and shall from age to age endure.

William Kethe d.1594 alt. Psalm 100 (TiS 59)

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 THE TWENTY-SECOND SUNDAY AFTER PENTECOST

God of unchangeable power, when the heaven and earth were made, the morning stars sang together and the host of heaven shouted for joy: open our eyes to the wonders of creation and teach us to use all things for good, to the honour of your glorious name; 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.**

THE LITURGY OF THE WORD

THE FIRST READING Job 38.1-7, 34-41 *read by Molly Bull*

Then the Lord answered Job out of the whirlwind: 'Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. 'Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements – surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy? 'Can you lift up your voice to the clouds, so that a flood of waters may cover you? Can you send forth lightning, so that they may go and say to you, "Here we are"? Who has put wisdom in the inward parts, or given understanding to the mind? Who has the wisdom to number the clouds or who can tilt the waterskins of the heavens, when the dust runs into a mass and the clods cling together? 'Can you hunt the prey for the lion, or satisfy the appetite of the young lions, when they crouch in their dens, or lie in wait in their covert? Who provides for the raven its prey, when its young ones cry to God, and wander about for lack of food?

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

THE PSALM Psalm 104.1-10, 26 *said together*

Bless the Lord, O my soul:

O Lord my God, how great you are!

Clothed with majesty and honour:

wrapped in light as in a garment.

You have stretched out the heavens like a tent-cloth:

and laid the beams of your dwelling upon their waters;

You make the clouds your chariot:

and ride upon the wings of the wind;

You make the winds your messengers:

and flames of fire your ministers;

You have set the earth on its foundations:

so that it shall never be moved.

The deep covered it as with a mantle:

the waters stood above the hills.
At your rebuke they fled:
at the voice of your thunder they hurried away;
They went up to the mountains,
they went down by the valleys:
to the place which you had appointed for them.
You fixed a limit which they may not pass:
they shall not return again to cover the earth.
Lord, how various are your works:
in wisdom you have made them all,
and the earth is full of your creatures.
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 Hebrews 5.1-10 *read by Jason Pennell*

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, 'You are my Son, today I have begotten you'; as he says also in another place, 'You are a priest for ever, according to the order of Melchizedek.' In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

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

Please stand for the reading of the Gospel

THE GOSPEL Mark 10.35-45

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.

James and John, the sons of Zebedee, came forward to him and said to him, 'Teacher, we want you to do for us whatever we ask of you.' And he said to them, 'What is it you want me to do for you?' And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or be baptised with the baptism that I am baptised with?' They replied, 'We are able.' Then Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptised, you will be baptised; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.' When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, 'You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.'

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

THE SERMON The Assistant Priest, The Revd Dr Wendy Crouch

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
Feel free to come and share peace with those people joining us on Zoom*

OFFERTORY

As the gifts of bread and wine are brought forward, a monetary collection for the life of St. John's is taken. Please give by contributing to the collection plate, at the paypoint at the rear of the church or by scanning the QR code.



OFFERTORY HYMN 'Lord Jesus Christ, you have come to us'

The musical score is written in G major (one sharp) and 4/4 time. It consists of three staves of music with lyrics underneath. Chord symbols are placed above the notes. The lyrics are: '1 Lord Je - sus Christ, you have come to us, you are one with us, Ma - ry's son; clean-sing our souls from all their sin, pou-ring your love and'.

1. Lord Jesus Christ,
you have come to us,
you are one with us,
Mary's son;
cleansing our souls from all
their sin,
pouring your love and
goodness in,
Jesus, our love for you we sing,
living Lord.
2. Lord Jesus Christ,
now and every day
teach us how to pray,
Son of God.
You have commanded us to do
this in remembrance, Lord, of
you:
into our lives your power
breaks through,
living Lord.

3. Lord Jesus Christ,
you have come to us,
born as one of us,
Mary's son;
led out to die on Calvary,
risen from death to set us free,
living Lord Jesus, help us see
you are Lord.
4. Lord Jesus Christ,
I would come to you,
live my life for you,
Son of God.
All your commands I know are
true,
your many gifts will make me
new,
into my life your power breaks
through,
living Lord.

Patrick Robert Norman Appleford 1925-
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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

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 'This day God gives me strength'

D A D Bm F# Bm C
D G E A D A D Bm
F# Bm C D G A7 D

1. This day God gives me strength of high heaven, sun and moon shining, flame in my hearth, flashing of lightning, wind in its swiftness, deeps of the ocean, firmness of earth.

2. Rising, I thank you, mighty and strong One, king of creation, giver of rest, firmly confessing threeness of persons, oneness of Godhead, trinity blest.

James Quinn 1919- alt.
adapted from 'St Patrick's Breastplate'
(TiS 642)

BLESSING

DISMISSAL

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

POSTLUDE *Andante Tranquillo* from Sonata 3 in A major, Op. 65
Felix Mendelssohn (1809-1847)

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

Thank You to our Synod Representatives

On behalf of the Parish a big thankyou to our Synod representatives Adriaan, Jenny, and Anthony, as well as Wendy and Lydia for their participation in the recent Melbourne Diocesan Synod, October 9, 10 and 12 October. *The Vicar*

TODAY October 20, 11.30am Important Information Session about St. John's

All members of the parish are invited to an information session in the Hall regarding our life, ministry and sustainability, in the lead up to the Annual Meeting on November 17.

News About Assistant Curate, The Revd Lydia Thangadurai

At the end of almost three years of service to our church, Lydia is preparing to resign her position as Asst. Curate, with her final Sunday with us being November 24, 2024. A Special Morning Tea to farewell Lydia is planned for after the Sunday 10 am Service that day. December 1 Lydia commences as Asst. Priest and Succentor of St. Paul's Cathedral, Melbourne. In preparation for her move Lydia will be taking the remaining amount of leave she has accrued in her time with us, from October 17 to November 19, inclusive. *The Vicar*

Election of Lay Synod Representative and Alternate

Further to the notice posted in the Narthex, we need to elect a new lay Synod representative and an alternate. Nomination Forms are available in the narthex and need to be submitted to the church office by Monday October 21. Members of the church who are over 18, baptised, are Anglican and regular in attendance here are eligible to serve as reps and those on the electoral roll are able to nominate them. For more info: www.melbourneanglican.org.au/governance-synod/

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. If you would like your dearly departed's name to be read during the service please complete the form by clicking [here](#) or contact the Parish Office enquiries@saintjohnstoorak.org, 9826 1765 or 9826 1434.

Now until November 3, Electoral Roll Review

The Electoral Roll is being revised in advance of the Annual Meeting, in line with Diocesan legislative requirements. The review of the roll will be an opportunity for all parishioners to ensure their names appear on the Electoral Roll. Forms for new enrolments are available in the Narthex or by emailing the parish office enquiries@saintjohnstoorak.org. A copy of the current Electoral Roll is also available in the narthex today. All submissions to be made by November 3. *Please note, to check your eligibility to be on the St. John's Electoral Roll, please see the folder in the narthex or contact the parish office.*

Saturday November 9, 9.30-12.30PM (Online) Preparing for The Year of Luke

Trinity College is providing a wonderful biblical education opportunity in November: a half-day Zoom seminar for clergy and lay people to be enriched by the readings from Gospel of Luke, and elsewhere in the Bible, for the forthcoming Church Year C. For lay people, this is a wonderful opportunity to explore the Bible, discover its riches and deepen your spirituality. There will be plenty of opportunities for questions, comments and other input. Cost \$30, concession \$20. For booking and enquiries: Contact theologyevents@trinity.edu.au

Remembrance Day Service, 10 November, 10am

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 are in the narthex.

Annual Meeting, 17 November, 11.30am

All members of the parish are invited to the Annual Meeting, held in the church. Those on the Electoral Roll may vote.

Trinity College Annual Carol Services, Saturday 30 November & Sunday 1 December, 5pm, at Trinity College, The University of Melbourne

You are warmly invited to Trinity College's Advent Carols and a Festival of Nine Lessons and Carols. Both Services will feature the Choir of Trinity College,

directed by Christopher Watson, and commence at 5pm. RSVP 5pm 22 November. www.trybooking.com/CVCOF. Enquiries: events@trinity.unimelb.edu.au

Preparing for Advent: A Quiet Day, Saturday 7 December, 9.30am -4pm

During Advent, which commences on Sunday 1st December, we prepare for the great summer festival of the nativity of Christ - Christmas! Setting time apart for reflection on the meaning of Advent is a lovely way to enter Advent. 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. For expressions of interest please contact Wendy assistantpriest@saintjohnstoorak.org or the St John's parish office.

November & December Roster Availability

Roster availability forms for the months of November and December 2024 are now available. Hard copies will be available in the Narthex or you can complete the form online by clicking [here](#). Please note, additional dates for Christmas Eve and Christmas Day have been included in the form! If you have any questions about volunteering please speak to a member of the clergy or contact the Parish Office enquiries@saintjohnstoorak.org, 9826 1765 or 9826 1434.

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

Update on Process of Selection of New Archbishop

New updates about the Selection process are available at www.boardofnominators.org and the opportunity to nominate a priest or bishop for Archbishop remains open until the end of October. If you haven't nominated and wish to do so, please complete this by the end of this month.

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 October 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 - NOTE NEW LINK FOR THIS WEEK

Our 10am Sunday service is streamed here:

<https://us06web.zoom.us/j/86212089431?>

pwd=ZEN2M2xWRHRhMVhxTWhwcmVwTzFEdz09

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: Parish of St Matthias Mernda (Kirk Mackenzie); The Diocese of Central Queensland (Bp Peter Grice, Clergy & People); Trinity College & Theological School (Robert Derrenbacher, Dean); St Philip's Mount Waverley - Pastoral service (Bp Kate Prowd); St Silas North Balwyn - Pastoral service (Bp Kate Prowd); St Paul's Caulfield North - Pastoral service (Bp Genieve Blackwell); Holy Trinity Bacchus Marsh - Baptism & Confirmation Service (Bp Brad Billings); Anglican Church of Rwanda (Abp Laurent Mbanda); St John's Croydon - Pastoral service (Abp Philip Freier);

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, Rod, Robyn, and Stephen.

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

For those who have died recently and those who mourn them: Isla Margaret Williams.

Give thanks for those whose Anniversary of Death is this week: Frederick Spittel (2023); James Crow (2015); Janet Gilfillan (2019); Valda Hunting (2016) & Graeme Black (2023)

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

Job 38:1-7,(34-41)

Job has complained of God's indifference and injustice to him; he has asked why his misfortune happened. He has pleaded that God hear him, answer him. Now God, appearing in a "whirlwind" (as he does elsewhere in the Old Testament) answers him by asking him rhetorical questions. First he asks: *who are you to doubt, in your ignorance, the sum total of my plans and works? Stand up like a man; answer the questions I put to you* (vv. 2-3). Our reading is only a small part of God's speech. He asks five main questions: (1) Were you present at creation? (2) Do you know your way around the cosmos? (3) Would you know how to operate it? (4) Would creation and creatures obey your commands? and (5) Are you capable of providing for animals and birds?

Question 1, vv. 4-15, has three parts: earth, sea and light. In vv. 4-7, "earth" is pictured as a building: who were the architect (v. 5a) and the surveyor (v. 5b)? Who laid the foundations ("bases", v. 6a)? "Who laid its cornerstone?" On this festive occasion, the "stars sang" (v. 7) and God's heavenly court rejoiced. Now for Question 4 (vv. 34-38): even if you gave the right orders, would they be carried out? Only God has the "wisdom", the combination of great knowledge and experience, to have the "clouds", etc. obey him. (People believed that a set of pudding bowls covered the earth; here rain is stored in "waterskins", v. 37. V. 38 describes the effects of rain.) Question 5 is in 38:39-39:30. Nine creatures are described. Can Job care for them and nourish them as the creator does? The last, the war horse, is the most amazing of all.

After God's speech, Job says: "See, I am of small account; what shall I answer you? ... I will not answer" (40:4-5). God's appearance has invalidated the very basis of Job's complaint. He is at last able to articulate what he has been suspecting all along: he and his friends thought they understood the world; now he realizes that they do not. And so his complaint against God evaporates.

Psalms 104:1-9,25,35b

This psalm is a hymn of praise to God, the creator. Vv. 2-4 tell of the creation of the heavens and vv. 5-9 of the earth. To the ancients, "light" (v. 2) was a thing, so likening it to a "garment" made sense. God built his heavenly dwelling on the chaotic (unruly, disordered) "waters" (vv. 2b-3a). The hot wind in v. 4 is the sirocco, a desert wind from the east; the "wind" (v. 3c) brings rain clouds from the sea; both are under God's control. People saw the earth as a disk supported by pillars ("foundations", v. 5). Before God's creative acts, the "waters" (v. 6) covered the earth. God chased away chaos, bringing order; he restricted the waters to the mountain tops (as snow) and the "valleys" (v. 8, as rivers). He will never again permit the waters to cover the earth (v. 9) and all that lives (vv. 10-18): creatures depend on him for their very existence (vv. 27-30). God's "works" (v. 24) are countless. He has made them "in wisdom", with perfection of design and ethic, absolute integrity, truth and beauty. Praise the Lord!

Hebrews 5:1-10

The author has told us that “we have a great high priest” (4:14) who has been raised to heaven, namely “Jesus, the Son of God”. Now he compares the high priests of Judaism with Christ.

People chose a high priest to lead, on their behalf, in matters relating to God, especially the offering of sacrifices for sins. (The author writes as though the Temple sacrificial system still exists.) A high priest was able to “deal gently” (v. 2, to steer a right path between pure emotion and lack of feeling) with those who committed unpremeditated sins because he himself sinned in this way, being “subject to weakness”; he needed to make sacrifice for his own sins too. He did not appoint himself; rather, he was appointed by God, as Aaron was (v. 4).

Christ was also appointed by God – at his baptism, when God said: “You are my Son ...” (v. 5). Christ also fulfils Psalm 110:4 (v. 6): unlike other high priests, he is “priest forever”. He ranks with “Melchizedek”, the Canaanite priest who brought bread and wine to Abram, and blessed him. (In 7:2, Melchizedek is said to resemble the Son of God.) During his earthly life (“the days of his flesh”, v. 7), Jesus prayed to God in anguish (at Gethsemane) to the one who would “save him from death”, i.e. resurrect him (bring him back to life). Because of his proper respect (“reverent submission”), the Father heard him. Although already God’s Son (v. 8), he learned a needed human trait, obedience, through suffering. His work of salvation complete (“made perfect”, v. 9), he, as eternal priest, offers salvation forever to all the obedient, the faithful. He is high priest forever.

Mark 10:35-45

Earlier (in 9:33-34) the disciples have argued about which of them is the greatest. Now two members of the inner circle ask a favour of Jesus: they seek positions of special dignity at the messianic banquet in heaven at the end of time (v. 37). Jesus answers: *you do not know the implications of what you ask*. In the Old Testament, one’s “cup” (v. 38) is one’s lot assigned by God, be it blessing or condemnation. Here, Jesus is speaking of his suffering and death. To be baptised with Jesus’ baptism is to share fully in God’s ways. James and John confidently answer yes (v. 39) and accept all the consequences. Only the Father knows whom he has called to special places in the kingdom.

Jesus tells all the disciples: pagan authority depends on power and force (v. 42) but for disciples, it is different (v. 43): to be “great” now and in the kingdom (“become”, v. 43 and “be”, v. 44) one must serve others; to be “first”, one must serve even more humbly, as a “slave”. Jesus, the “Son of Man” (v. 45), in his voluntary abasement, is the example: he gave even his life for the freedom of others, gaining their release from punishment and death for their sins.

Need time for prayer? Some quiet space?

The church is open every day from 9am until 5pm for you to come and pray, meditate, or sit quietly. There are prayer books and prayer booklets in the Angel Chapel and the Narthex for use, the latter of which you can also download [here](#).

MUSIC COMMENTARY

PRELUDE Cantabile in F minor

J. H. Knecht (1752-1817)

Johann Heinrich Knecht was a German composer, organist, and conductor known for his contributions to church and orchestral music during the Classical period. He served as the Kapellmeister in Biberach (Southern Germany) where he composed symphonies, chamber works, and organ pieces, blending traditional Baroque styles with emerging Classical trends. Knecht is also remembered for his pedagogical works, including a popular instructional method for the organ.

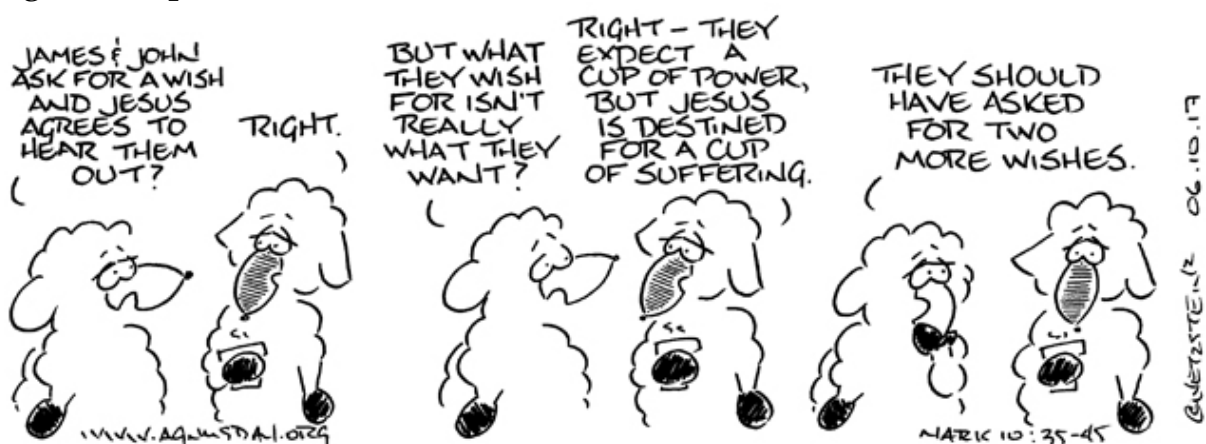
POSTLUDE Andante Tranquillo
from Sonata 3 in A major, Op. 65

Felix Mendelssohn (1809-1847)

Despite being renowned for his piano works, Mendelssohn was also a skilled organist who, during a trip to Britain, gave a number of well-received organ recitals. This movement comes from Mendelssohn's third, of six, organ sonatas. However, the word sonata, in this context, is not meant to imply a classical sonata form, but instead as Bach would have used it (for a collection or suite of varying pieces).

ART COMMENTARY

The art on today's pewsheet is by *Marco Basaiti*, Venetian painter of the Renaissance. The painting was created for the high altar of the now demolished Carthusian church of Sant'Andrea della Certosa in Venice, and depicts the calling of Zebedee's sons, James and John. They are seen to be stepping out of their boat after a fishing trip. Zebedee is on the far right, kneeling and pointing his finger to Jesus, showing he is in agreement with his sons dedicating their future lives to Christ. The painting was commissioned by Carthusian Patriarch Andrea Suriano (1504-1508). He wanted the subject matter of the calling of the sons of Zebedee to encourage the monks to renew their vocation, every day, by comparing them to the first apostles. Saint Andrew, to whom the church was dedicated, is positioned to the left of Jesus; Saint Peter with the long white beard is standing to the right of Jesus. Also note that the fisherman between James and John is wearing a turban. In 16th-century Venice, where Basaiti worked, the turban was a common feature in images to depict Jews and Arabs alike.





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