



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



The Third Sunday after Epiphany

24th of January, 2021

Welcome

On behalf of everyone at St. John's, Toorak, a warm welcome to this church and faith community.

This is a wonderful and historic church, founded in 1859, a faithful Christian presence for over 160 years. We are part of the Anglican Church of Australia and a member of the global Anglican Communion, comprised of 80 million people. St. John's welcomes everyone to all services and events, regardless of age, gender, sexual orientation, race or background.

This church actively follows Jesus' command to love God, love one's neighbour and to care for all people. Our clergy and parishioners 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.

Now that restrictions have eased, weddings and baptisms have recommenced; please check the website for details regarding permitted numbers at these services. If we can be of service to you or your family, please do not hesitate to get in touch. If you would like to give of your time and talents in the service of others, please also contact the church.

If you're visiting for the first time please introduce yourself to a welcomer or member of the clergy.

Services of Worship

During January only one service, at 10am



@stjohnstoorak



Cover Image

El Greco, *The Adoration of the Name of Jesus* (detail) 1578-80
Oil and tempera on pine panel
National Gallery, London.

INTRODUCTORY RITE

THE INVOCATION

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

SENTENCE FOR THE THIRD SUNDAY AFTER EPIPHANY

'The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.' Mark 1.15

THE GREETING

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

HYMN 158 'God has spoken by his prophets'

1. God has spoken by his
prophets,
spoken his unchanging word,
each, from age to age proclaiming
God, the one, the righteous Lord.
In the world's despair and turmoil
one firm anchor holds us fast;
God is king, his throne eternal,
God the first, and God the last.

2. God has spoken by Christ Jesus.
Christ, the everlasting Son,
brightness of the Father's glory,
with the Father ever one;
spoken by the Word incarnate
God from God, ere time began,
Light from Light, to earth
descending,
God, revealed as Son of Man.

3. God is speaking by his spirit,
speaking to our hearts again,
in the age-long word expounding
God's own message, now as then,
through the rise and fall of nations
one sure faith yet standing fast;
God still speaks, his word unchanging,
God the first, and God the last.

George Wallace Briggs 1875 - 1959 alt.
Reproduced with permission

THE 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.

CONFESSION

Christ the Son of God has been revealed as a light to the nations. Let us bring our darkness to his light, confessing our sins in penitence and faith. **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 *Here absolution is pronounced by the celebrant*

GLORIA IN EXCELSIS *sung together*

Gloria 2

Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

Lord God, heav'n - ly King, al - migh - ty 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 Christ Church Mass - Philip Matthias (b. 1954)

THE COLLECT FOR THIRD SUNDAY AFTER EPIPHANY

O God, the strength of all those who put their trust in you: mercifully accept our prayers, and because through the weakness of our mortal nature we can do nothing good without you, grant us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord. **Amen.**

THE CHILDREN'S ADDRESS *Children are invited to join together at the chancel step*

THE LITURGY OF THE WORD

THE FIRST READING Jonah 3.1-10 *Read by Jenny Smith*

¹ The word of the Lord came to Jonah a second time, saying, ² 'Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you.'
³ So Jonah set out and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly large city, a three days' walk across. ⁴ Jonah began to go into the city, going a day's walk. And he cried out, 'Forty days more, and Nineveh shall be overthrown!' ⁵ And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth. ⁶ When the news reached the king of Nineveh, he rose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. ⁷ Then he had a proclamation made in Nineveh: 'By the decree of the king and his nobles: No human being or animal, no herd or flock, shall taste anything. They shall not feed, nor shall they drink water. ⁸ Human beings and animals shall be covered with sackcloth, and they shall cry mightily to God. All shall turn from their evil ways and from the violence that is in their hands. ⁹ Who knows? God may relent and change his mind; he may turn from his fierce anger, so that we do not perish.' ¹⁰ When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

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

THE PSALM Psalm 62.5-12 *sung by the Choir*

⁵ Nevertheless, my soul, wait in silence for God:
for from him comes my hope.
⁶ He only is my rock and my salvation:
my strong tower, so that I shall not be moved.
⁷ In God is my deliverance and my glory:
God is my strong rock and my shelter.
⁸ Trust in him at all times, O my people:
pour out your hearts before him, for God is our refuge.
⁹ The children of Adam are but breath,
the children of earth are a lie:
place them in the scales and they fly upward,
they are as light as air.
¹⁰ Put no trust in extortion,

do not grow worthless by robbery:

if riches increase, set not your heart upon them.

¹¹ God has spoken once, twice have I heard him say:
that power belongs to God,

¹² That to the Lord belongs a constant goodness:

for you reward each one of us according to our works.

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 1 Corinthians 7.29-31 *Read by James Griffith*

²⁹ I mean, brothers and sisters, the appointed time has grown short; from
now on, let even those who have wives be as though they had none, ³⁰ and
those who mourn as though they were not mourning, and those who
rejoice as though they were not rejoicing, and those who buy as though
they had no possessions, ³¹ and those who deal with the world as though
they had no dealings with it. For the present form of this world is passing
away.

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

Please stand for the Gradual Hymn and turn to face the gospel as it is read

GRADUAL HYMN 442ii 'All praise to our redeeming Lord'

1. All praise to our redeeming Lord
who joins us by his grace,
and bids us, each to each restored,
together seek his face.

2. He bids us build each other up;
and gathered into one,
to our high calling's glorious hope
we hand in hand go on.

3. The gift which he on one bestows
we all delight to prove;
the grace through every vessel flows,
in purest streams of love.

4. Even now we think and speak the
same,
and cordially agree;
concentrated all, through Jesus' name,
In perfect harmony.

5. We all partake the joy of one,
the common peace we feel,
a peace to sensual minds unknown,
a joy unspeakable.

6. And if our fellowship below
in Jesus be so sweet,
what heights of rapture shall we know
when round his throne we meet.

Charles Wesley 1707-88 Reproduced with permission

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

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

¹⁴ Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, ¹⁵ and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.' ¹⁶ As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake – for they were fishermen. ¹⁷ And Jesus said to them, 'Follow me and I will make you fish for people.' ¹⁸ And immediately they left their nets and followed him. ¹⁹ As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. ²⁰ Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

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

SERMON The Assistant Curate, The Revd Keiron Jones

ANTHEM *O sing joyfully* [Psalm 81]

Adrian Batten (c. 1591- c. 1637)

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 *kneeling. 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.

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 'socially distanced' sign of peace, saying, 'Peace be with you.'
Please DO NOT shake hands or have any physical contact with those around you.*

PARISH NOTICES *given by The Assistant Curate*

OFFERTORY

A monetary collection for the life and ministry of St. John's is taken here. You may give by contributing to the brass collection plate or paypoint at the rear of the church, or by prior arrangement with the parish office.

OFFERTORY HYMN 210 'O for a thousand tongues to sing'

1. O for a thousand tongues to sing
my great Redeemer's praise,
the glories of my God and King,
the triumphs of his grace!

2. Jesus! the name that charms our
fears,
that bids our sorrows cease;
'tis music in the sinner's ears,
'tis life, and health, and peace.

3. He breaks the power of cancelled
sin,
he sets the prisoner free;
his blood can make the foulest
clean;
his blood availed for me.

4. He speaks, and listening to his
voice,
new life the dead receive;
the mournful, broken hearts rejoice,
the humble poor believe.

6. In Christ, your head, you then
shall know,
shall feel your sins forgiven;
anticipate your heaven below,
and own that love is heaven.

PRAYER FOR RECEIVING THE OFFERTORY

THE GREAT THANKSGIVING PRAYER *All stand*

It is right to give our thanks and praise.

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:

From *Christ Church Mass* - Philip Matthias (b. 1954)

Holy, holy, holy Lord, God of power and might. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The Great Thanksgiving Prayer continues until the following

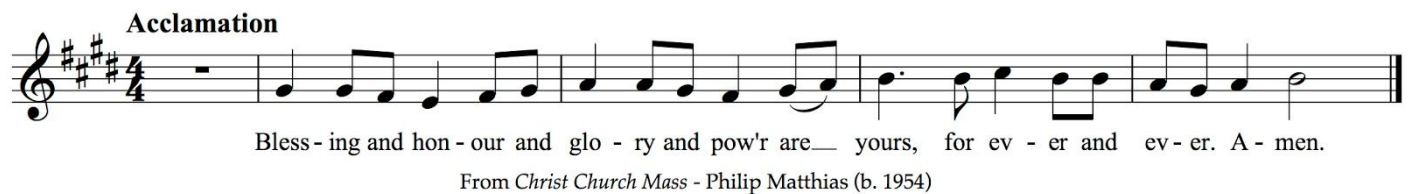
...Let us proclaim the mystery of faith



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 *Please pray the Lord's Prayer of your custom, in your own language, or using the following translation*

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 forever. 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 2

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, grant us your peace.

From Christ Church Mass - Philip Matthias (b. 1954)

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. Due to government restrictions, communion will be given in one kind only, that is the bread. If you would prefer a blessing, please come forward and indicate this by keeping your arms behind your back. Please maintain social distancing at the altar rail.*

COMMUNION ANTHEM *Jesu, dulcis memoria*

Tomás Luis de Victoria (c. 1548-1611)

(Translation) 'Jesus, the very thought of Thee with sweetness fills the breast!'

POST COMMUNION PRAYER *which ends with*

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 530 'Now let us from his table rise'

1. Now let us from this table rise
renewed in body, mind and soul;
with Christ we die and live again,
his selfless love has made us whole.

2. With minds alert, upheld by
grace,
to spread the Word in speech and
deed,
we follow in the steps of Christ,
at one with all in hope and need.

3. To fill each human house with love,
it is the sacrament of care;
the work that Christ began to do
we humbly pledge ourselves to share.

4. Then give us grace, Companion God,
to choose again the pilgrim way,
and help us to accept with joy
the challenge of tomorrow's day.

Frederik Herman Kaan (1929 -) Reproduced with permission

BLESSING

DISMISSAL

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

POSTLUDE 'Noel Suisse'

Claude-Louis Daquin (1694-1772)

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. All readings from scripture are taken from The Revised Standard Version (NRSV).

PARISH NOTICES

The Music Today

Jesu, dulcis memoria, often attributed to Saint Bernard of Clairvaux, is the first verse of the hymn which translates, 'Jesus, the very thought of Thee with sweetness fills the breast! Yet sweeter far Thy face to see and in Thy Presence rest.' From this Sunday we're operating as a Quintet of singers: Emma, Jenny, Paola, Finn and Matt. The spacing of people [who potentially have "the" or another virus] is an important aspect of keeping our communities safe, and we intend to honour the spirit of the law, not just its letter. We've been very lucky – let's keep it that way!

'Food for Friends' Continues...

This Appeal will stay open for further donations until the shopping has been completed. The Appeal has received over \$25,000 and money is distributed in support of agencies providing immediate material support to the needy. Brenda Mouritz oversees the shopping for the Appeal. If anyone would like to know more, please contact her on 0413 024 752.

Appeal Details: Toorak Ecumenical Fund CBA, Toorak BSB: 063177 ACC: 10026147

Sunday Services

Churches are open for services to a maximum of what is called a 'density quotient', a measurement of how many people can be seated based on 2 square metres. *The density quotient for St. John's is now 170 for all services, until further advised.*

Electronic sign-in or QR Code

When arriving at the church, if at all possible please use the QR code and your phone to register your attendance. Having an electronic sign-in process allows St. John's two key advantages:

1. Worship centres which have an electronic sign-in facility are approved to permit more people to attend services;
2. It speeds up the process of signing in.

To use the QR code, open your camera and simply hover the camera over the QR code. You will then be able to add your first name and contact details.

If you are not able to use the QR code, a paper sign-in facility is available.

A number of COVID-Safe procedures remain in place and must be followed:

- Please do not come to church if you are unwell.
- Use hand sanitiser.
- Masks are no longer required to be worn indoors at church but a mask must be carried.
- Please maintain social distancing of at least 1.5m from another person unless you are sitting in a family group.
- Please do not shake hands, hug or touch other people.
- The church will be cleaned after services.

Holy Communion in 'One Kind'

Until government restrictions ease, Communion will be celebrated as usual but only administered in 'one kind,' that is, by people receiving the consecrated bread only. This is, and always has been, considered as communion in full and in no way diminished. Please note the clergy use hand sanitiser immediately before the Great Thanksgiving prayer and before administering Communion and giving blessings.

Morning Tea After Church Today

Morning tea after the service this morning will be served in the Sally Beddison Garden, with thanks to Anne Bottomley and Barbara George.

Ash Wednesday, 17 February 7pm

The Ash Wednesday service will be held on Wednesday 17 February at 7pm. Please bring any palm crosses to church on any of the Sundays before Ash Wednesday for them to be burnt to make ash.

Office landline phone number

For some months, the office landline has been inoperable but is now working again. However, the phone number has changed to **9826 1434**. Please note this change of number for the office.

Staying in Touch with St. John's

Keep up to date with what is happening via email, our [website](#), [Facebook](#), [YouTube](#), and [Instagram](#). If you are unable to access any of these, a printed pew sheet can be

mailed to you. If you are aware of someone who is not receiving information from the church and wishes to do so, please advise the Parish Office on 9826 1434 or enquiries@saintjohnstoorak.org.

The Melbourne Anglican (TMA)

The link to the latest edition of TMA is [here](#). The link to this week's Newstand is [here](#). The link to the December Prayer Diary and prayer resources is [here](#).

Clergy Days Off

Our clergy have one regular day off per week. Our Vicar Peter has Friday and our Assistant Curate Keiron Monday. 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.

THIS WEEK'S SUNDAY READINGS

Commentary for Third Sunday after Epiphany, January 24, 2021.

These comments present one interpretation of today's readings; other interpretations may be possible. Comments are best read with the readings.

Jonah 3:1-5,10NRSV

Jonah is the archetypal reluctant prophet. Earlier, in 1:2, God has called him to "'Go at once to Nineveh ... and cry out against it; for their wickedness has come up before me'" but he has tried to escape by sailing to the ends of the earth. God has punished him by having a large fish swallow him. Now God commands Jonah a second time: God is not going to let him off! He now obeys: he goes to the capital of Assyria, (this being a book of exaggerations) "an exceedingly large city" (3:3). (Excavations show that it was about 5 x 2½ kilometres.) He goes into the city, but only part-way ("a day's walk", 3:4): half measures are good enough for him. The first readers probably identified "forty" with either the Flood or the Exodus. Nineveh will be "overthrown" or destroyed. In 3:5, the residents react to this oracle: they believe God (in the person of his prophet) and acknowledge their godlessness. 3:6-9 (not part of our reading) tell us the king's reaction and edict: he dons "sackcloth" and sits in "ashes" – traditional signs of mourning and repentance; he decrees three stages of repentance for all: (1) admission of guilt, by way of outward signs; (2) change in each person's attitude to others (in turning away from evil and violence); (3) acknowledgement of God's freedom in how he responds to repentance ("he may turn from his fierce anger", 3:9). Then 3:10: God does change his mind: he accepts their repentance and delivers them. Obviously this is a story, but it is one that teaches; it is a parable. It illuminates an issue of its time, the waywardness of Israel. God is central and powerful. He can favour whomever he chooses, even hated enemies of the past.

Psalm 62:5-12NRSV

This is a psalm of trust. Vv. 5-7 are the psalmist's example, which (in v. 8) he invites others to emulate. In God he finds his hope for deliverance, his reference point in life and his "refuge" from enemies. Both poverty ("low estate", v. 9) and power ("high estate") do not endure. "Extortion" (v. 10) and "robbery" are means of acquiring rank. Do not depend on wealth; it too is worth little. The bottom line is in vv. 11b and 12a: the psalmist has heard God say that power and "steadfast love" (loyalty to the covenant) belong to him: he has learnt this well ("twice"). God does reward everyone based on his or her actions.

Corinthians 7:29-31NRSV

In the Revised English Bible, v. 29 begins: "What I mean ... is this: the time we live in will not last long. While it lasts, married men ...". V. 31b fits naturally: "For the present time is passing away." We live in the era between Christ's first and second coming. This is the era in which God calls his church to bring as many as possible to believe in him and to follow his ways. This is an enormous task, and not one to be taken lightly – it requires maximum effort from a few. Paul expected the era to end in his own lifetime, so to him every minute of each day counted in a big way: time spent on other activities was time lost. Paul's advice to married men (v. 29b) – to behave as though they have no wives – must be taken in context, so let us look at the whole chapter. Vv. 32-33 tell us why he wrote vv. 29-31a: "I want you to be free from anxieties ... the married man is anxious about the affairs of the world, how to please his wife, and his interests are divided". Paul is saying that, at a very critical time in history, when all effort is needed to bring people to the Lord, some need to devote some effort to other matters. We need to examine v. 29b in the context of this letter: (1) In this chapter, he identifies what are God's commands, his commands, and his suggestions; our reading contains suggestions. (2) In v. 2, Paul recommends that (to avoid sexual deviances) "each man should have his own wife and each woman her own husband." Each has "conjugal rights" (v. 3); each has authority over the body of the other. Then v. 5: "Do not deprive one another except perhaps by agreement for a set time, to devote yourselves to prayer ..." He continues: "This I say by way of concession, not command. I wish that all were as I myself am [i.e. single]. But each has a particular gift from God ..." (vv. 6-7). Marriage is important. So what is Paul saying in vv. 29-31? Given the magnitude of our mission, we need to devote as much effort as possible to God's work. What we do in the world (e.g. commerce, "deal with the world") is of transitory value. Our focus should be on preparation for Christ's second coming.

Mark 1:14-20 NRSV

Mark has just told us, briefly, about Jesus' temptation in the wilderness. Now he returns to Galilee. His message begins with "the time is fulfilled" (v. 15): the time appointed by God, the decisive time for God's action, has arrived. "The kingdom of God has come near": the final era of history is imminent. Numerous sayings of Jesus support Paul's view that the end is near, but Jesus did say that no man knows when he will come again, and that he will not come when expected (13:32-36). He also said

that “the kingdom of God is among you” (Luke 17:21), and that the kingdom has begun. Jews believed that when they individually and collectively admitted the error of their ways and returned to God’s way (“repent”, v. 15), the Messiah would come. We too are called to adopt God’s way, to “believe in the good news”. The whole of Mark is an expansion of this verse. In vv. 16-20, the first four disciples are called: they immediately leave their previous occupations, and follow Jesus. Jesus expresses his command in their terms (v.17). (Immediacy of response is a mark of this gospel.) These disciples owned nets (v. 19) and had employees (“hired men”, v. 20), so they were people of rank. They gave up security and family (“left their father”, v. 20) to devote themselves to Christ’s mission.

FOR YOUR PRAYERS

From the Anglican Cycle of Prayer: Pray for The Church of Bangladesh; The Diocese of Adelaide (Abp Geoff Smith, Asst Bps Denise Ferguson, Timothy Harris, Christopher McLeod; Clergy & People); Aged Care Ministry; City on a Hill Melbourne (Guy Mason, Andrew Grills, Matt Keller, Stephanie Judd, Andrew Pearce, Luke Nelson); St George's Anglican Church Red Hill – Pastoral Service (Bishop Paul Barker).

For all those who lead us in the Anglican Church, especially: Our Primate The Most Revd Geoffrey Smith, Our Archbishop The Most Revd Philip Freier, and our Bishop, The Right Revd Genieve Blackwell.

For those who lead us in Government: Her Majesty Queen Elizabeth II; Governor General David Hurley AC; Prime Minister Scott Morrison; Federal Member of Parliament for Division of Higgins, Dr. Katie Allen; Premier of Victoria, Daniel Andrews; Member for Malvern and Leader of the Opposition, Michael O'Brien.

For Reconciliation between Indigenous and non-Indigenous Australians: For Aboriginal Anglican clergy and lay-leaders around Australia, their spiritual health and physical well-being, and the people they care for. For Aboriginal and Government leaders and their work together.

For 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 those celebrating birthdays: Cam Johnston on Friday.

For those who mourn: The family of Rollo Morgan and the family of Pamela Taranto.

For schools in our parish: Geelong Grammar School Toorak Campus, Head of Campus Rachel George; St Catherine's School, Principal Michelle Carroll; and Toorak Primary School, Principal Julie Manallack.

For the sick and all in need: Rosemary Griffith; Maggie Perkins; Rosie Creswell; Gwen; Audrey Leeton; Jean James; Lachie Sullivan; James Griffith; Mary; Delta; and Sue.

For those in aged care and those who are housebound: Teri Lawrence; Janet Field; Beverley Joyce; Val Hurst; Marcia Larsson; Gordon Kennett; Anne Myers; Billee Edwards; Elizabeth Johnson.

For those who have died: Rollo Morgan and Pamela Taranto.

Give thanks for those whose Anniversary of Death is this week: Julia Jones; Caroline Searby;

These prayer petitions above closely follow the daily prayer regimen of the Anglican Church of Australia, which you can follow everyday [here](#).

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.

THIS WEEK

Sunday 24th January, Third Sunday after

Epiphany

10am (only) Service of Holy Communion

First Reading: Jonah 3.1-10 read by Jenny Smith

Second reading: 1 Corinthians 7.29-31, read by James Griffith

Gospel Reading: Mark 1.14-20

Intercessor: Jenny Smith

Celebrant: The Revd Keiron Jones

Preacher: The Revd Keiron Jones

Morning tea: Anne Bottomley and Barbara George

NEXT WEEK

Sunday 31st January, Fourth Sunday after

Epiphany

10am (only) Service of Holy Communion

First Reading: Deuteronomy 18.15-20 read by Gaynor Gould

Second reading: 1 Corinthians 8.1-13, read by James Griffith

Gospel Reading: Mark 1.21-28

Intercessor: Volunteer Required

Celebrant: The Revd Keiron Jones

Preacher: The Revd Dr. Peter French

Morning tea: Kari Gleeson and Vivienne Crompton



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

Vicar The Reverend Dr Peter French

vicar@saintjohnstoorak.org

Wardens Mrs Amanda Bagot,

Mr Anthony Mannering

Parish Council

Mr Dougal Colhoun, Mr Craig Cooper,
Ms Vivienne Crompton, Ms Diana Dunlop,

Ms Jessica Hall, Mrs Claire Morgan,
Mr Harrison Young

Assistant Curate The Revd Keiron Jones

curate@saintjohnstoorak.org

Director of Music/Organist

Mr Christopher Cook

acccook2001@yahoo.com.au

Parish Administrator/Child Safe

Compliance Mrs Sally Robertson

enquiries@saintjohnstoorak.org

Child Safe Officer Ms Vivienne Crompton

Family Safety Officer Dr. Esther Schroeder

Goh esther.schroedergoh@gmail.com

0423399223

Sunday School Teachers Mr Clive Wright,

Ms Shierly & Miss Jo-Jo Patterson

Archivist Professor Geoff Quail OAM

geoffrey.quail@monash.edu