



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



Fifteenth Sunday after Pentecost

1 September, 2024

*8am*

# Welcome

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

## Worship

Regular services of worship are held each Sunday at 8am and 10am, and Wednesday at 7pm. Services are followed by times of fellowship over food and drinks. All are welcome.

## Mission

Our mission is to know and love Christ and neighbour. We actively follow Jesus' command to love God, love one's neighbour and to care for all people. We regularly visit the sick, home-bound, and the dying. We care for the poor and needy through service and charitable giving, through our Opportunity Shop run in partnership with the local Catholic and Uniting churches, and by supporting the work of Anglicare, The Brotherhood of St. Laurence and The Anglican Board of Mission. Our clergy regularly baptise new members of the church, preside at weddings and care for the grieving through our funeral ministry.

## Visitors

If you're visiting for the first time please introduce yourself to a welcomer or member of the clergy, and fill out the blue 'Welcome' card found at the end of every pew so we can stay in touch with you.

## The Church

The church is decorated in green, the liturgical colour during what the Church describes as 'Ordinary Time,' that is, the time outside the major seasons of Christmas and Easter. Green symbolises life, hope and anticipation.

## Cover Image

*Curses Against the Pharisees (Imprécations contre les pharisiens)*

James Tissot (1836–1902)

Opaque watercolour over graphite on grey wove paper,  
Brooklyn Museum, New York, United States.

## 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 *Epicedium*

*Richard Lloyd (1933-2021)*

THE INVOCATION

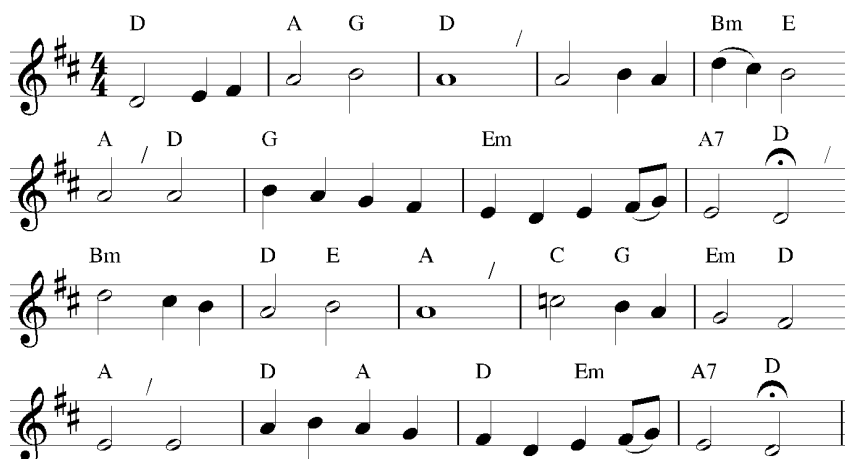
Blessed be God: Father, Son and Holy Spirit.

**Blessed be God's kingdom, now and for ever.**

GREETING

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

HYMN 'Come down, O Love divine'



1. Come down, O Love divine,  
seek now this soul of mine,  
and visit it with your own ardour  
glowing;  
O Comforter, draw near,  
within my heart appear  
and kindle it, your holy flame  
bestowing.

2. And so the yearning strong  
with which the soul will long  
shall far outpass the power of  
human telling;  
for none can guess its grace  
till we become the place  
in which the Holy Spirit makes his  
dwelling.

Bianco da Siena d.1434 *tr.* Richard Frederick  
Littledale 1833-90 *alt.* (TiS 398)

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 FIFTEENTH SUNDAY AFTER PENTECOST

Cleanse our consciences, O Lord, and enlighten our hearts through the daily presence of your Son Jesus Christ, that when he comes in glory to be our judge we may be found undefiled and acceptable in his sight; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## THE LITURGY OF THE WORD

### THE FIRST READING Song of Songs 2.8-13

The voice of my beloved! Look, he comes, leaping upon the mountains, bounding over the hills. My beloved is like a gazelle or a young stag. Look, there he stands behind our wall, gazing in at the windows, looking through the lattice. My beloved speaks and says to me: 'Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtle-dove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away.

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

### THE PSALM Psalm 45.1-2, 6-9 *said*

My heart is astir with fine phrases,  
I make my song for a king:  
my tongue is the pen of a ready writer.  
You are the fairest of men,  
grace flows from your lips:  
therefore has God blessed you for ever and ever.  
Your throne is the throne of God, it endures for ever:  
and the sceptre of your kingdom is a righteous sceptre.  
You have loved righteousness and hated evil:  
therefore God, your God, has anointed you  
with the oil of gladness above your fellows.  
All your garments are fragrant  
with myrrh, aloes and cassia:  
music from ivory palaces makes you glad.  
Kings' daughters are among your noble women:  
the queen is at your right hand in gold of Ophir.  
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 1.17-27

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfilment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures. You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness. Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls. But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act – they will be blessed in their doing. If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

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

*Please stand for the reading of the Gospel*

THE GOSPEL Mark 7.1-8, 14-23

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.**

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him,

‘Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?’ He said to them, ‘Isaiah prophesied rightly about you hypocrites, as it is written, “This people honours me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines.” You abandon the commandment of God and hold to human tradition.’ Then he called the crowd again and said to them, ‘Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile.’ When he had left the crowd and entered the house, his disciples asked him about the parable. He said to them, ‘Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, since it enters, not the heart but the stomach, and goes out into the sewer?’ (Thus he declared all foods clean.) And he said, ‘It is what comes out of a person that defiles. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person.’

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 the clergy*

*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.**

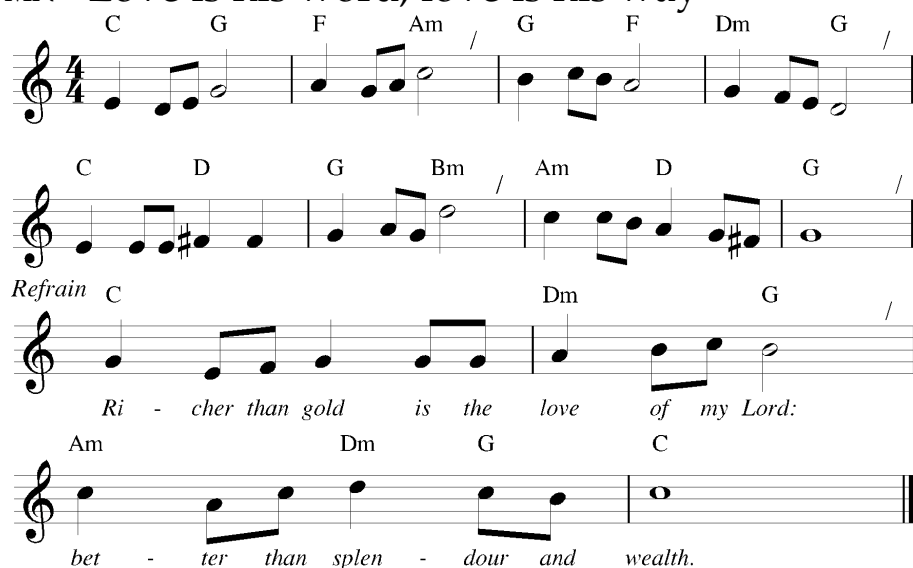
*All share with each other a 'COVIDsafe' sign of peace  
Feel free to come and greet those joining us via Zoom*

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 'Love is his word, love is his way'



C G F Am / G F Dm G /

C D G Bm / Am D G /

Refrain C Dm G /

Ri - cher than gold is the love of my Lord:

Am Dm G C

bet - ter than splen - dour and wealth.

1. Love is his word, love is his way,  
feasting with friends, fasting alone,  
living and dying, rising again,  
love, only love, is his way.

*Richer than gold is the love of my  
Lord:  
better than splendour and wealth.*

- |   |   |
|---|---|
| <p>2. Love is his mark, love is his sign,<br/>bread for our strength, wine for<br/>our joy,<br/>'This is my body, this is my blood',<br/>love, only love, is his sign.<br/><i>Refrain</i></p> | <p>4. Love is his name, love is his law.<br/>Hear his command, all who are his:<br/>'Love one another, I have loved<br/>you.'<br/>Love, only love, is his law.<br/><i>Refrain</i></p> |
| <p>3. Love is his news, love is his name,<br/>we are his own, chosen and called,<br/>sisters and brothers, cousins and<br/>kin.<br/>Love, only love, is his name.<br/><i>Refrain</i></p>      | <p>5. Love is his law, love is his word:<br/>love of the Lord, Father and Word,<br/>love of the Spirit, God ever one.<br/>Love, only love, is his word.<br/><i>Refrain</i></p>        |

Luke Connaughton 1917-79 *alt.* (TiS 534)

#### PRAYER FOR RECEIVING THE OFFERTORY

Blessed are you, Lord, God of all creation. Through your goodness we have these gifts to share. Accept and use our offerings for your glory and for the service of your kingdom. **Blessed be God for ever.**

### THE GREAT THANKSGIVING

*All remain standing*

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

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

*The Great Thanksgiving Prayer continues to the following*

Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:

#### SANCTUS

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

#### BENEDICTUS

**Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

*The Great Thanksgiving Prayer continues to the following*

...Let us proclaim the mystery of faith  
**Christ has died, Christ is risen. Christ will come again.**

*The Great Thanksgiving Prayer ends with the following*

... songs of never ending praise *or* ... now and for ever.  
**Blessing and honour and glory and power are yours for ever and ever.  
Amen.**

#### THE LORD'S PRAYER

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

#### THE BREAKING OF THE BREAD

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

#### AGNUS DEI

**Jesus Lamb of God, have mercy on us.  
Jesus bearer of our sins, have mercy on us.  
Jesus redeemer of the world, grant us your peace.**

#### INVITATION TO COMMUNION *kneeling or standing*

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

#### ADMINISTRATION OF HOLY COMMUNION

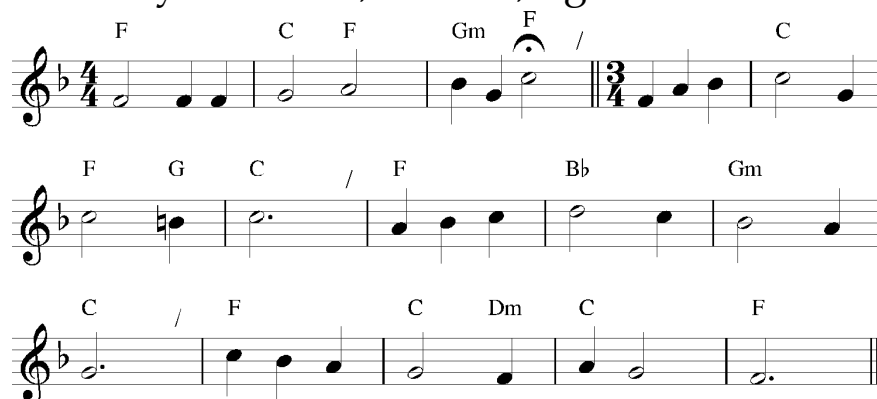
*All baptised Christians are welcome to receive Holy Communion. Communion is available as consecrated bread, which is given to each person, and wine which may be drunk from the chalice. A separate chalice for intinction (dipped) is also provided. If you would prefer a blessing, please come forward and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

#### POST COMMUNION PRAYER *Please stand*

*The prayer ends with the following*

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

FINAL HYMN 'Forth in your name, O Lord, I go'



- |  |  |
|--|--|
| <p>1. Forth in your name, O Lord, I go,<br/>my daily labour to pursue,<br/>you, Lord, alone resolved to know,<br/>in all I think, or speak, or do.</p> <p>2. Each task your wisdom has<br/>assigned<br/>still let me cheerfully fulfil,<br/>in all my works your presence<br/>find,<br/>and prove your good and perfect<br/>will.</p> <p>3. You may I set at my right hand,<br/>whose eyes my inmost substance<br/>view,<br/>and labour on at your command,<br/>and offer all my works to you.</p> | <p>4. Give me to bear your easy yoke,<br/>and every moment watch and<br/>pray,<br/>and still to things eternal look,<br/>and hasten to your glorious day;</p> <p>5. for you delightfully employ<br/>all that your bounteous grace has<br/>given,<br/>and run my course with even joy,<br/>and closely walk with you to<br/>heaven.</p> |
|--|--|

Charles Wesley 1707-88 *alt.* (TiS 571)

BLESSING

DISMISSAL

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

POSTLUDE Introitus

*Franz Liszt (1811-1886)*

*As the postlude is played please remain seated or leave quietly*



## CURRENT NOTICES

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### A St John's Soiree: St Hildegard of Bingen

Thank you Wendy for your presentation on St Hildegard, and to those who volunteered their time and efforts to make and serve food. Our thanks also go to all those who attended this special evening. All proceeds are donated to the Richmond Churches Food Centre which relies on donations and volunteers to provide security and food to hundreds of people every week.

### September & October Rosters



The rosters for September & October are now available!

Hard copies are available in the Narthex, or click here to view the rosters online. Our pewsheets and rosters, are also available on our website: [www.saintjohnstoorak.org](http://www.saintjohnstoorak.org)

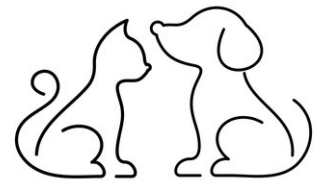
Did you know that we send the rosters and pewsheets out weekly? Join our mailing list [here](#) or scan the QR code!

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

On Thursday 19, 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/](http://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 - 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*, *Rory Kalabwani*, *Ella Kalibwani*, *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](mailto:events@trinity.unimelb.edu.au) | 03 8341 0216  
[www.trybooking.com/events/landing/1251381](http://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](http://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.



## REGULAR NOTICES

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### **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](http://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:

[us02web.zoom.us/j/87520014330?pwd=VFNaRGFaSzAzSmcrSEZuK1lkVzFDQT09](https://us02web.zoom.us/j/87520014330?pwd=VFNaRGFaSzAzSmcrSEZuK1lkVzFDQT09)

Meeting ID: 875 2001 4330 Passcode: 670339

### **Prayer Requests**

Prayer requests can be sent to [prayers@saintjohnstoorak.org](mailto: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

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### **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:** Christ Church Essendon (George Kirreh); The Diocese of North Queensland (Bp Keith Joseph, Clergy & People); Ministries to Youth; Holy Trinity Doncaster – Pastoral service (Abp Philip Freier); St Stephen's with St Mary's Mount Waverley – Pastoral service (Abp Philip Freier); St Peter's Craigieburn – Pastoral visit (Bp Kate Prowd); St Augustine's Mont Albert North – Pastoral service (Bp Genieve Blackwell); The Anglican Church of Mexico (Bp Enrique Trevino Cruz)

**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:** Stephen Davis

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

Debra Moore (2023); Elizabeth Stoney (2022); Stephen Alley (2022); Alex Milledge (2019); Sally Reed (2022); Wilma Tucker (2021); Rowena Weir (2022) & Darcy Smith (2021).

### ***Support St John's, Toorak***

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### **Song of Solomon 2:8-13**

This book is a collection of love songs; dialogues between a man (identified as a shepherd in 1:7, and as a “king” in 1:4, 12) and a woman. In our passage, the woman (the bride) speaks first. She sees and hears her beloved approaching, coming powerfully, swiftly and gracefully, “like a gazelle” (2:9), until he reaches “our wall”, the enclosure within which the “daughters of Jerusalem” (1:5, his harem) are. He peers within. In 2:10-13, the bridegroom speaks to her, his “love”, his darling (in another translation). It is Spring; he celebrates creation and nature. He invites her to “come away” (2:13) with him, (as can be deduced from the sexual symbols in the book), to enjoy sexual intercourse. In 2:14, the bridegroom beseeches her, “my dove”, to let him see her and hear her voice. She responds (2:15): she is not as inaccessible as he thinks. In 2:16-17, she invites him to be with her “on the cleft mountains”.

Judaism has seen these songs as having another level of meaning: the love between God and his people; the man and woman are then the LORD and Israel. Christians have also allegorized mutual love: between Christ and the Church. But the basic meaning is literal: love, including sexual love based on human instincts, is blessed, a part of God’s created-ness, to be valued and enjoyed.

### **Psalms 45:1-2, 7-10**

The psalmist, a court scribe, a skilled writer (“a ready scribe”) feels inspired to write an ode for a royal wedding. In vv. 2-4, he lists the admirable qualities of the king: he is “the most handsome”, full of God’s grace, splendid (“glory”, v. 3), a conqueror “for the cause of truth” (v. 4) and of justice. The “throne ...” (v. 6) is probably God’s rather than the king’s (although the word translated “God” can mean superhuman being, so it may say the king is superior to all other humans.) God has made the king greater than the kings of other nations (v. 7). His robes are perfumed with fragrance: with “myrrh” (v. 8, an aromatic gum from Arabia, Ethiopia or India), “aloes” (a fragrant wood) and “cassia” (a tree native to India and the Far East). Stringed instruments play music in his palace; it is decorated with “ivory” (v. 8).

The ladies of the court include daughters of fellow kings (v. 9). The bride’s dress is ornamented with gold from Arabia or east Africa (“Ophir”). She (vv. 10-13) is a foreigner. She is to forget her people, to please and honour the king, her master. The rich seek her favour with expensive gifts. She is a glorious sight (v. 13). Vv. 14-15 tell of her entrance, followed by bridesmaids; it is a joyous occasion. Finally, the psalmist wishes that the king may have male heirs who will be “princes” (v. 16), rulers over all peoples; may his reign be celebrated for ages; may the people (or all nations) praise him for ever.

### **James 1:17-27**

This book is an exhortation to conduct befitting Christians: who are aliens in a world which has become evil, and are also heirs of God's relationship with Israel. The author cautions them (v. 16): "Do not be deceived, my beloved". The very "act of giving" (v. 17) is what matters, not the size of the gift. God, "the Father of lights", gives the "perfect gift": in Genesis 1:14-18 he gave the planets and stars, which vary in position and brightness ("shadow", v. 17) in the sky, but God's love and goodness to us are never diminished. He created according to his own intent; he now gives us the new creation, i.e. baptism ("birth", v. 18), into the gospel ("word of truth"), his saving revelation fully expressed in Christ. Why? So that we may be forerunners ("first fruits") of all humans in offering ourselves to God. So (v. 21) cast aside worldliness, and welcome the faith received ("implanted") at baptism, a faith that can save you from the evil in the world. But this "word" (v. 22) is not just to be heard but also to be done: baptism places ethical demands. To be a hearer (v. 23) but not a doer is like looking in a "mirror": it reveals blemishes; the hearer sees them, but then forgets them (or ignores them): he or she does nothing to correct the deficiencies. But those who "look into" (v. 25) and "persevere" with the gospel ("the perfect law, the law of liberty") are doers, are "blessed" for following God's ways.

Now v. 19: doers have three characteristics: they are "quick to listen" (so do not "deceive themselves", v. 22), "slow to speak, slow to anger" (v. 19) – sinful and prolonged anger is not striving for the integrity ("righteousness", v. 20) demanded by God. Vv. 26-27 offer a practical application: "care for orphans and widows". If our "religion" is all talk, it is "worthless"; it must include caring actively for others. Also, we must keep a detachment from the world.

### **Mark 7:1-8, 14-15, 21-23**

Mark has told us that Jesus has gained an audience among the common people, who have sought sustenance and have responded to his compassion in healing. Now we hear of his opposition to the legalism and pickiness of the Pharisees. They are "from Jerusalem", so represent official Judaism. Mark's note (vv. 3-4), written for Gentile readers, explains that Pharisees consider the "tradition of the elders" to be binding, as are the laws of Moses. (They wished to extend the laws of ritual purity, which once applied only to priests, to all Jews, thus making all people priestly.) Rather than answer the question (v. 5), Jesus calls them phonies. (In Greek, *hypokrites* were actors who masked – hid – their faces.) He quotes Isaiah 29:13: their religion is empty; they "hold to human tradition" (v. 8) rather than the Law. Then vv. 14-15: Jesus says that what you eat ("going in") is immaterial, but what comes out does matter: it is from the very being of a person that "evil intentions" (v. 21) and actions come. (The "heart" was seen as the source of will and not just of emotions.)

## **MUSIC COMMENTARY**

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PRELUDE Epicedium

Richard Lloyd (1933-2021)

Richard Lloyd was a British composer and organist who was the Organist and Master of the Choristers of Durham Cathedral, and later became the deputy headmaster of Salisbury Cathedral School.

POSTLUDE Introitus

Franz Liszt (1811-1886)

Liszt was the most electrifying piano virtuoso of the Romantic era. He achieved success as a concert pianist from a young age and received lessons from notable composers Carl Czerny and Antonio Salieri. He toured around Europe in the 1830s and 1840s and due to the virtuosic nature of his performances he would cause a commotion that was dubbed "*Lisztomania*".

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## ART COMMENTARY

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When Jesus dines in the house of one of the Pharisees, he does not wash his hands though Jewish ritual demands it. When reproached by his host, Jesus, in turn, indicts the Pharisees for their hypocrisy: their emphasis on the appearance of righteousness through ceremony rather than true belief.

In *James Tissot's* painting, *Curses Against the Pharisees*, Jesus condemns this group – much to their dismay and protest – with a dynamic gesture. This illustration is one of many by Tissot from a collection entitled *The Life of Our Lord Jesus Christ* (*La Vie de Notre-Seigneur Jésus-Christ*).

While Tissot was raised catholic by his mother, his early art is not influenced or inspired by christianity at all. It was only later in his life, after experiencing a vision at the Church of St. Sulpice that his catholic faith was revived and he began to focus on religious themes. As part of this artistic effort Tissot travelled to the Middle East to make studies of its landscapes and cultures. This would come to distinguish his art from other contemporary Biblical art through its "considerable archaeological exactitude" in striving for 'accuracy' rather than 'religious emotion'. His series of 365 gouache illustrations showing the life of Christ were shown to critical acclaim and enthusiastic audiences in Paris (1894–1895), London (1896) and New York (1898–1899), before being bought by the Brooklyn Museum in 1900.



## This Week

SUNDAY, 1 September 2024  
**Fifteenth Sunday after Pentecost**  
8am Eucharist  
10am Sung Eucharist  
11.30am Confirmation Classes

WEDNESDAY, 4 September 2024  
10.30am, Funeral for Matthew Squire  
7pm Eucharist, Angel Chapel



## Next Sunday, 8 September Sixteenth Sunday After Pentecost

### 8am Eucharist

First Reading: *Proverbs 22:1-2, 8-9, 22-23*, Angus McLeay  
Second Reading: *James 2:1-10, 14-17*, Marcia Fregon  
Gospel Reading: *Mark 7:24-37*  
Intercessor: Volunteer Required  
Preacher: The Revd Lydia Thangadurai

### 10am Eucharist

First Reading: *Proverbs 22:1-2, 8-9, 22-23*, Adriaan den Dulk  
Second Reading: *James 2:1-10, 14-17*, Andrew Ankers  
Gospel Reading: *Mark 7:24-37*  
Intercessor: John Horan  
Preacher: The Revd Lydia Thangadurai

Morning Tea: Keith Beecher, Jenny Smith & Celia Langford



ST. JOHN'S  
ANGLICAN

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Mr Adriaan den Dulk  
Mr Jason Pennell

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Mr Craig Cooper, Mr John Horan,  
Ms Hsinhui Huang,  
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