



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



The Second Sunday of Advent

6th of December, 2020

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; however, in order to continue to keep everyone as safe as possible during the pandemic, pastoral care will be mainly via phone for the remainder of this year. 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.

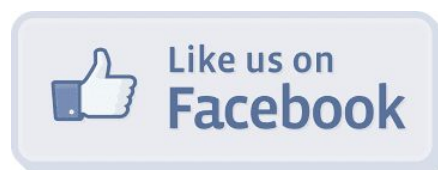
Services of Worship

Sundays at 8am and 10am (also via Zoom at 10am)

Link for services is in the notices below



@stjohnstoorak



Cover Image

Giovanni Baglione, *St John the Baptist in the Wilderness* 1610
Oil on canvas, 194 x 151 cm Private collection

INTRODUCTORY RITE

The Second Candle on the Advent Wreath is lit, using the following prayer

Gracious God, you spoke to the prophets of old of a Saviour who would bring peace. You helped them to spread the joyful message of his coming kingdom. Help us, as we prepare to celebrate Christ's birth, to share with those around us the good news of your power and love. We ask this through Jesus Christ, the light who is coming into the world. **Amen.**

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

AT 10AM, HYMN 273 'Lo! he comes with clouds descending'

G Em C G /
D G D G C G D / G Em
C G / D G D
G C G D / D D7 G /
(v. 2 deep - ly shamed be - fore him,
Em C D G / Am D
deep - ly shamed be - fore him, deep - ly shamed be - fore him.)
G Em D C G D G

1. Lo! he comes with clouds descending,
once for favoured sinners slain;
thousand thousand saints attending
swell the sound of this refrain:
Hallelujah, hallelujah,
hallelujah!
God appears on earth to reign.

2. Every eye shall now behold him
robed in awesome majesty;
those who have betrayed and sold him,
pierced and nailed him to the tree,
deeply shamed before him, deeply shamed before him,
deeply shamed before him
shall the true Messiah see.

3. Those dear tokens of his passion
still his dazzling body bears,
cause of endless exultation
to his ransomed worshippers:
with what rapture, with what rapture,
with what rapture
gaze we on those glorious scars!

4. Sing amen! let all adore you,
high on your eternal throne;
Saviour, take the power and glory,
claim the kingdom for your own;
O come quickly, O come quickly,
O come quickly;
hallelujah! Come, Lord, come.

Charles Wesley 1707-88 *alt.*
Reproduced with permission

THE COLLECT FOR PURITY *said together*

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.

KYRIE ELEISON *said at 8am and sung at 10am*

Lord, have mercy, **Lord, have mercy.**
Christ have mercy, **Christ, have mercy.**
Lord, have mercy, **Lord, have mercy.**

CONFESSION

The Lord comes, bringing to light things now hidden in darkness, and disclosing the purposes of the heart.

Silence is kept

Let us open our hearts and prepare for his coming, 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*

THE COLLECT FOR THE SECOND SUNDAY OF ADVENT

Merciful God, who sent your messenger John the Baptist to preach repentance and prepare the way for our salvation: give us grace to heed his warning and forsake our sins, that we may greet with joy the coming of our Redeemer, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

THE CHILDREN'S ADDRESS *At the 10am service, all children (parents and guardians welcome too!) are invited to the chancel step*

THE LITURGY OF THE WORD

THE FIRST READING Isaiah 40.1-11

Read at 8am by Sam Shepherd, reader required at 10am

¹Comfort, O comfort my people, says your God. ²Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the Lord's hand double for all her sins. ³A voice cries out: 'In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. ⁴Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. ⁵Then the glory of the Lord shall be revealed, and all people shall see it together, for the mouth of the Lord has spoken.' ⁶A voice says, 'Cry out!' And I said, 'What shall I cry?' All people are grass, their constancy is like the flower of the field. ⁷The grass withers, the flower fades, when the breath of the Lord blows upon it; surely the people are grass. ⁸The grass withers, the flower fades;

but the word of our God will stand for ever. ⁹Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear; say to the cities of Judah, 'Here is your God!' ¹⁰See, the Lord God comes with might, and his arm rules for him; his reward is with him, and his recompense before him. ¹¹He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep.

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

THE PSALM Psalm 85.1-2, 85.8-13 *said together at 8am, and sung by the choir at 10am*

¹ O Lord, you were gracious to your land:
you restored the fortunes of Jacob.

² You forgave the iniquity of your people:
and covered all their sin.

⁸ I will hear what the Lord God will speak:
for he will speak peace to his people,
to his faithful ones, whose hearts are turned to him.

⁹ Truly his salvation is near to those that fear him:
and his glory shall dwell in our land.

¹⁰ Mercy and truth are met together:
righteousness and peace have kissed each other;

¹¹ Truth shall flourish out of the earth:
and righteousness shall look down from heaven.

¹² The Lord will also give us all that is good:
and our land shall yield its plenty.

¹³ For righteousness shall go before him:
and tread the path before his feet.

THE SECOND READING 2 Peter 3.8-15a

Reader required at 8am, reader required at 10am

⁸But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day. ⁹The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance. ¹⁰But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed. ¹¹Since all these things are to be dissolved in this way, what sort of people ought you

to be in leading lives of holiness and godliness, ¹²waiting for and hastening the coming of the day of God, because of which the heavens will be set ablaze and dissolved, and the elements will melt with fire?

¹³But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home. ¹⁴Therefore, beloved, while you are waiting for these things, strive to be found by him at peace, without spot or blemish; ¹⁵and regard the patience of our Lord as salvation. So also our beloved brother Paul wrote to you according to the wisdom given to him.

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

please stand for the reading of the Gospel

THE GOSPEL Mark 1.1-8

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

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

¹The beginning of the good news of Jesus Christ, the Son of God. ²As it is written in the prophet Isaiah, 'See, I am sending my messenger ahead of you, who will prepare your way; ³the voice of one crying out in the wilderness: "Prepare the way of the Lord, make his paths straight" ', ⁴John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. ⁵And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. ⁶Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. ⁷He proclaimed, 'The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. ⁸I have baptized you with water; but he will baptize you with the Holy Spirit.'

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

THE SERMON The Assistant Curate, The Revd. Keiron Jones

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*

At 8am led by the clergy and at 10am led by Jenny Smith

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 Vicar*

AT 10AM, OFFERTORY ANTHEM *Maria, Mater gratiae*
(1845-1924)

Gabriel Fauré

sung by the choir

Mary, Mother of grace, Sweet fount of kindness, Protect us from ill, And receive us in the hour of death. Jesus, glory be to you, Born of the Virgin, With the Father and the Holy Spirit, For ever and ever. Amen.

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.**

All stand

THE GREAT THANKSGIVING PRAYER

said at 8am, sung at 10am

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 until the following

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



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.**

AGNUS DEI *at 8am said together, at 10am sung together, kneeling or standing*

Em D Em Am D Em D Em C
Organ Je - sus, Lamb of God, have
G C D Em D G Am
mer - cy on us. Je - sus, bear - er of our sins, have
Em Am Bm Em D Em Am
mer - cy on us. Je - sus, re - deem - er of the world,
B Em Em7 Am Bm E
grant us your peace, *p* grant us your peace.

**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. 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.*

AT 10AM, COMMUNION ANTHEM *O sacrum convivium*

Marc-Antoine Charpentier, (c1645-1704)

O sacred banquet! In which Christ is received, the memory of his passion is renewed, the mind is filled with grace, and a pledge of future glory to us is given.

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 283 'Long ago, prophets knew Christ would come'

1905 92

Verses

Em Bm D G /
 Em A F#m G / D Bm A Em /
 F#m Bm Em / F#m Bm A /

Refrain

D G /
 D Em / D Bm E

1. Long ago, prophets knew
Christ would come, born a Jew,
come to make all things new,
bear his people's burden,
freely love and pardon.

Ring, bells, ring, ring, ring!
Sing, choirs, sing, sing, sing!
When he comes,
when he comes.
who will make him welcome?

2. God in time, God in man,
this is God's timeless plan:
he will come, as a man,
born himself of woman,
God divinely human.

Refrain

3. Mary, hail! Though afraid,
she believed, she obeyed.
In her womb God is laid:
till the time expected,
nurtured and protected.

Refrain

4. Journey ends: where afar
Bethlem shines, like a star,
stable door stands ajar.
Unborn Son of Mary,
Saviour, do not tarry.

Ring, bells, ring, ring, ring!
Sing, choirs, sing, sing, sing!
Jesus comes,
Jesus comes:
we will make him welcome.

Frederick Pratt Green 1903–2000
Words by permission Stainer & Bell, London
Arrangement by permission Oxford University Press
Words: additional permission required. Available from LicenSing & CCLI & Word of Life

BLESSING

DISMISSAL

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

POSTLUDE

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).

Advent

Advent is a season of expectation and preparation, as the Church prepares to celebrate the coming (Latin *adventus*) of Christ in his incarnation, and also looks ahead to his final advent as judge at the end of time. The readings and liturgies not only direct us towards Christ's birth, they also challenge the modern reluctance to confront the theme of divine judgement: 'Every eye shall now behold him robed in dreadful majesty.' (Charles Wesley)

The characteristic note of Advent is therefore expectation, rather than penitence, although the character of the season is easily coloured by an analogy with Lent. The anticipation of Christmas under commercial pressure has also made it harder to sustain the appropriate sense of alert watchfulness, but the fundamental Advent prayer remains 'Our Lord, come.' (1 Corinthians 16.22). Purple is the traditional liturgical colour, the colour of the light at dawn. The church is decorated with purple and with bare wreaths and trees in preparation for Christmas. The tradition of lighting of candles on an Advent wreath was imported into Britain from northern Europe in the nineteenth century, and is now a common practice across the Anglican Communion. The Third Sunday of Advent was observed in medieval times as a splash of colour in the restrained atmosphere of Advent (Gaudete or 'Rose Sunday'), and the last days of Advent were marked by the sequence of Great 'O' Antiphons, which continues to inspire modern Advent hymns and meditations.

The Advent Wreath

The Advent Wreath has three purple candles and one pink candle in a ring around a white candle. The three purple candles reflect the liturgical colour for Advent, with the pink candle for the Third Sunday ('*gaudete*' Sunday), when rose-pink vestments were traditionally worn. The first candle is lit on Advent Sunday; additional ones are lit, one on each Sunday, and the white or gold one on Christmas Day. There are several traditions about the meaning or theme of each candle; the most popular (and indeed most helpful) is the following: On Advent 1 the Patriarchs and Matriarchs of the Church are remembered; on Advent 2, the Prophets; on Advent 3, John the Baptist; on Advent 4, The Virgin Mary, and on Christmas Day, Jesus the Christ. Each of the four Sundays then reminds us of those who prepared for the coming of Christ. 'The Patriarchs and Matriarchs' naturally focus on Abraham and Sarah, our parents in faith, and David, the ancestor in whose city Jesus was born. 'The Prophets' gives an opportunity to reflect on the way the birth of the Messiah was 'foretold'. John, who proclaimed the Saviour, and Mary, who bore him in her womb, complete the picture.

PARISH NOTICES

Sunday Services - open to all, no need to book!

Churches are now open for services with a maximum of what is called a 'density quotient', a measurement of how many people can be seated based on 4 square metres per person. *The density quotient for St. John's is 70 for all services, until the Government or Diocese issues further directives.*

A number of safety procedures remain in place:

- Please do not come to church if you are unwell.
- When you arrive at the church, please provide your first name and phone number to the Covid-officer or use the QR code.
- Please use hand sanitiser and wear a mask inside, even when singing.

- Social distancing is still essential. Every second pew in the front half of the nave is roped off, and each person is distanced by 2m.
- Please sit on the marked crosses on each pew.
- Please do not shake hands, hug or touch other people.
- Attendants must leave the church after the service.
- The church will be cleaned after the 8am and 10am services.

Holy Communion

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.

Today's Service

Today's 10am service is also available via Zoom.

The link is [here](#). Meeting ID: 968 6970 4876 Passcode: 079462.

No Breakfast & Morning Tea...yet!

Currently there is no possibility of serving food indoors, therefore breakfast cannot be offered just yet. There is some easing of restrictions for outdoor social gatherings but we are awaiting updates from the Diocese as to what is permitted ongoing. We look forward to socialising after the 8am and 10am services as soon as possible.

New Donation Point

As part of our intention to keep people as safe as possible, and to maintain urgent and necessary financial support of our church, we now have a cashless donation point, where you are encouraged to give by tapping your credit or debit card. The amount set is \$20 each time you touch. If you would like to give more than \$20, please wait a few seconds and touch the donation point again. All offerings are recorded and received securely. If you would prefer to give in cash, a retiring collection is available. A collection plate can no longer be passed from person to person. Regardless of how you give, your contributions are greatly appreciated.

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 1765 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](#).

Message from our Op Shop

Our Toorak Churches Ecumenical Op Shop opened again on 28 October under reduced hours: 12 - 4pm daily, Monday to Saturday. Donations of goods suitable for sale are very welcome into the Shop, but the all-hours street bin is closed until further notice due to Covid-19.

Anglicare Christmas Toy & Food Appeal

Due to the COVID-19 pandemic, the Anglicare 2020 Toy and Food Appeal will be online this year. There are two ways to contribute: 1. Donate a monetary gift in lieu of a toy or food/Emergency Relief (ER) which will then be used to buy these gifts on your behalf. You can donate online at their Donation Page selecting 'Toys' or 'Food/ER'. If you'd like to donate over the phone, please call Anglicare directly on 1800 809 722 and please quote 'Toys' or 'Food/ER' from the drop-down list. You can also call them to make a donation, quoting either 'Toy' or 'Food/ER'; or, 2. Donate a toy online through the Anglicare Victoria Simply Giving Page [here](#).

Christmas Bowl 2020

For this year, the Christmas Bowl Appeal is offering different ways of donating:- Giving envelopes, which are included in the pewsheets, giving online - click [here](#) for the direct link to our own donation page, or by visiting www.actforpeace.org.au/christmasbowl

The Australian Anglican Church Calendar 2021

The 2021 edition is now available to order. The link to download the order form is [here](#). Or contact Helen Drummond 0419 897 973 aachurchcalendar@gmail.com. Or send completed form to: AACC - PO Box 2676, Cheltenham VIC 3192.

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 Second Sunday of Advent, December 6, 2020.

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

Isaiah 40:1-11 NRSV

This is the beginning of the part of Isaiah written from exile in Babylon. In vv. 1- 2, God speaks. Because "comfort" and "speak" are in the plural (in Hebrew), he speaks to a group, probably of angels, but possibly of prophets: i.e. *may you comfort ...*. Literally, they are to speak "tenderly" (to the heart, the seat of reasoning), to "Jerusalem"; but the city is in ruins, so (this passage being a vision) their audience is

an idealized kingdom of his people. Tell them, he says, that their time of sorrow is over, that they have “served” their punishment for waywardness, that the Exile is about to end. Use of the word “double” (v. 2) assures that their purification from sin is finished, that difficult times are truly ended. So a new era is dawning, inaugurated by God’s Word.

In vv. 3-5, a heavenly voice (or the prophet) announces, in language reminiscent of the pomp of royal pageantry in Babylon, “prepare the way of the Lord”. (Christianity was later known as *The Way*, God’s manner of life.) God is coming; he is about to lead a new Exodus (note “wilderness”, “desert”) to a blessed land. Seeing this marvellous display of God’s presence is independent of our tendency to sin, and thus is only dependent on God’s grace and power. (The words translated “all people” mean, literally, *all flesh*.) Then “a voice” (v. 6) from heaven commands the prophet to “Cry out!”, but he asks: what should I tell them? For they are like *flowers* and “grass”: they fade and wither when God acts. (The word translated “breath” (v. 7) also means *spirit*, as in Genesis 1:2, where the wind of God sweeps over the primeval waters.) People are fickle, but God’s “word” (v. 8) endures.

Even so (v. 9), the prophet (on behalf of Jerusalem) is told to tell the “good tidings”, the good news, boldly, to tell all people “Here is your God!”. Jerusalem (“Zion”) and Judah are to be the centre for God’s activity on earth. He comes, says v. 10, as a king (“with might”, “rules”) who really cares: he brings redemption, restoration (“reward”, “recompense”). Finally, v. 11 likens him to a shepherd: one who *gathers* the weak (“the lambs”), makes people one with him, and compassionately leads. (In the ancient world, a shepherd led, rather than drove, his sheep, to protect them from lurking predators.)

Psalm 85:1-2,8-13 NRSV

Vv. 1-2 tell of God’s restoration of Israel, probably in releasing them from Exile. But times are tough: vv. 4-7 are a prayer that God may again show favour – in the present difficulties: please, God, “restore us again”; give us life and “salvation”. The people returned to a ravaged land. In vv. 8-13 the psalmist hears God speaking: he will impart blessings upon the faithful. They will receive “peace”, *shalom*, godliness, well-being, including “salvation” which is “at hand”. In this process, God’s presence and power will be apparent. V. 10 says that four of God’s attributes, his gifts to humankind, will come together. Then v. 11: human “faithfulness”, adherence to God, the ultimate truth, will be reciprocated by him. He will give prosperity, materially and spiritually. Crops will improve (v. 12) and the people’s godliness “will make a path” (v. 13) for his coming.

2 Peter 3:8-15a NRSV

Aware that he will soon die, the author leaves his fellow Christians with a testimony of what being Christian demands: how to live up to *The Way*, so that they may be among the godly when Christ comes again. It was tempting to deny that Christ would come again because early Christians expected the world to end within their lifetimes.

The delay, he argues in v. 8, is only in human terms, for God does not measure time as we do. God wishes all people to be found worthy at the Last Day; he does not want any to “perish” (v. 9) for ungodliness; so he is waiting patiently for all to repent of their waywardness. The End will come “like a thief” (v. 10), i.e. suddenly, unexpectedly. The images of the end-times in v. 10b are drawn from popular Jewish and Greek (Stoic) philosophy of the day. (Annihilation of all things by fire was a Stoic belief.) A “loud noise” heralds the Day; the conduct of all people will be made known then. So, he asks rhetorically in vv. 11-12, given that the End will come, what should our conduct be as we wait for the End and hasten it (through bringing people to Christ)? But, says v. 13, for us Christians annihilation is not the End, for (per Isaiah 66:22), we look forward to “new heavens and a new earth”, inhabited by the godly. In v. 14, he answers: we should work at being “at peace”, at being ethically and spiritually perfect, prepared for Christ’s (“him”) coming at the End. We should see the apparent delay in his coming as an opportunity for repentance, for attainment of salvation.

Mark 1:1-8 NRSV

Mark begins his telling of the “good news” with quotations from the Old Testament. God had promised the Israelites a “messenger” (v. 2) to lead them. The prophet Malachi understood this promise as pointing to the end-times, to one who would prepare the way for the coming of the Messiah. To him, the “messenger” would be Elijah. While v. 3 originally spoke of return from exile, by Jesus’ time it was seen as an expression of God’s comfort and salvation. To us, John the Baptist comes to prepare for, and announce, Jesus’ coming. Tradition says that John baptised near Jericho, in an arid region. People came to him in large numbers, repenting (changing their mind sets), “confessing their sins” (v. 5), resolving to sin no more, and dipping themselves in the River. John dressed like a hermit or prophet (v. 6). (In Palestine, some species of locusts were eaten.) John is so unworthy, compared to “the one who ... is coming” (v. 7), that he cannot untie his “sandals”, a task normally performed by a slave. His baptism is a sign of purification, of turning to God, of accepting God’s forgiveness and judgement; Jesus’ baptism re-establishes a spiritual link between God and humans.

FOR YOUR PRAYERS

From the Anglican Cycle of Prayer: Reformed Episcopal Church of Spain (Bp Carlos López-Lozano); Yarra Valley Grammar School (Mark Merry, Principal); The Parish of the Holy Name of Jesus, Vermont South (Victor Fan).

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 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; Sohaib; Audrey Leeton; Jean James; Lachie Sullivan; James Griffith; Mary; Rainer Schnelle; Coszette Probert, Jean Allison, Hugo and Archie.

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 recently: Jeanette Viney.

Give thanks for those whose Anniversary of Death is this week: Margaret Stevenson; Tony Gamble; Patricia Rayson; Millicent Crosby; Catherine Holly; Mary McMahan.

The 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.

FOOD for FRIENDS in Covid Times!



For this year only, Food for Friends will be in a different form due to Covid19.

Instead of asking for your help in manning collection trollies at the supermarkets, we are asking that you donate to **F for F**

The Toorak Ecumenical Fund, CBA Toorak,
BSB: 063 177 Acc: 1002 6147

Note: no receipts can be issued

We will spend this money on food, and deliver directly to the agencies

The need this year is greater than ever and our nominated charities will miss our usual large food donations.



So, let us give generously and make this a bumper year despite Covid19

Helen Ballantyne Convenor

Children's Worship Bulletin

A Messenger Sent from God

Mark 1:1-8

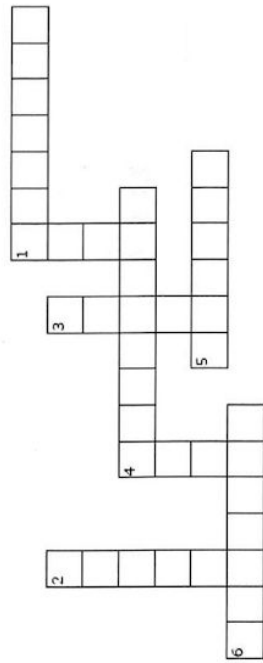
Word Search

J Z P T V R I V E R T U W T P
 T L U S E L K X B A P T I Z E
 N B X U Y R K G Y S L Z L D Q
 M D E S E R T W J O R D A N P
 F O P S A H N I O F Y B J O R
 U H T T J W R U W R O C K S E
 E J O R J C A F V I T Z B O P
 A V H A H W O F D L H Z G A
 S U J I O N F N L O O G Y N R
 I H I G N I I F C C L R J E
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 B P H H I P H I L J T S Z U I
 E T K D Z V V C G T S F P I S
 F P A T H S J E S A N D A L S

HONEY	BAPTIZE	SINS	LOCUSTS	JORDAN
PATHS	RIVER	VOICE	WORTHY	CONFESS
STRAIGHT	WILD	DESERT	PREPARE	SANDALS

Church Name
 Address
 City

Crossword Puzzle



ACROSS

- To make ready ahead of time
- Not having any curves or bends
- A dry, barren region with only a few plants
- To admit your sins to God

DOWN

- A trail made for traveling on foot
- The river where John baptized people
- What people use for speaking
- Actions that break God's law

VOICE	PREPARE	SINS	STRAIGHT
JORDAN	DESERT	PATH	CONFESS



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THIS WEEK

Sunday 6th December, Second Sunday of

Advent

8am Service of Holy Communion

First Reading: Isaiah 40.1-11, read by Sam Shepherd

Second reading: 2 Peter 3.8-15a
volunteer reader required

Gospel Reading: Mark 1.1-8

Intercessor: Volunteer required.

Celebrant: The Revd Dr. Peter French

Preacher: The Revd Keiron Jones

10am Service of Holy Communion

First Reading: Isaiah 40.1-11, volunteer reader required

Second reading: 2 Peter 3.8-15a, volunteer reader required

Gospel Reading: Mark 1.1-8

Intercessor: Jenny Smith

Celebrant: The Revd Dr. Peter French

Preacher: The Revd Keiron Jones

NEXT WEEK

Sunday 13th December, Third Sunday of

Advent

8am Service of Holy Communion

First Reading: Isaiah 61.1-4, 8-11, read by Lindsay Hosking

Second reading: 1 Thessalonians 5.12-28
volunteer reader required

Gospel Reading: John 1.6-8, 19-28

Intercessor: Volunteer required.

Celebrant: The Revd Keiron Jones

Preacher: The Revd Dr. Peter French

10am Service of Holy Communion

First Reading: Isaiah 61.1-4, 8-11, read by Gaynor Gould

Second reading: 1 Thessalonians 5.12-28,
volunteer reader required

Gospel Reading: John 1.6-8, 19-28

Intercessor: Volunteer required

Celebrant: The Revd Keiron Jones

Preacher: The Revd Dr. Peter French



ST. JOHN'S
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TOORAK
EST. 1859

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vicar@saintjohnstoorak.org

Wardens Mrs Amanda Bagot, Mr Anthony
Manning

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Mr Dougal Colhoun, Mr Craig Cooper,
Ms Vivienne Crompton, Ms Diana Dunlop,
Ms Jessica Hall, Mrs Claire Morgan,
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