



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



# The Baptism of our Lord

10<sup>th</sup> 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.

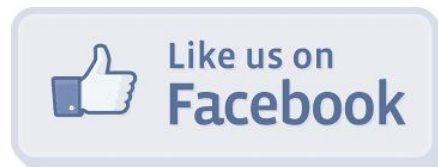
If you're visiting for the first time please introduce yourself to a welcomer or member of the clergy.

## Services of Worship

During January only one service, at 10am



@stjohnstoorak



### Cover Image

Andrea del Verrocchio *The Baptism of Christ* 1472-75

Oil on wood, 177 x 151 cm

Galleria degli Uffizi, Florence



## INTRODUCTORY RITE

### THE INVOCATION

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

### THE GREETING

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

### HYMN 'Christ, when for us'

1. Christ, when for us you were  
baptized,  
God's Spirit on you came,  
as peaceful as a dove, and yet  
as urgent as a flame.

2. God called you his beloved Son,  
called you his servant true:  
sent you his kingdom to proclaim,  
his holy will to do.

3. Straightway and steadfast until  
death  
you then obeyed his call,  
freely as Son of Man to serve  
and give your life for all.

4. Baptize us with your Spirit,  
Lord,  
your cross on us be signed,  
that likewise in God's service  
we may perfect freedom find.

Together in Song 250. Francis Bland Tucker 1895–1984. Words by permission Church Pension Fund, Group Administration, Church Publishing Inc. USA. 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.**

### 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)*

**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.**

THE COLLECT FOR THE BAPTISM OF OUR LORD

Almighty God, who anointed Jesus at his baptism with the Holy Spirit



and revealed him as your beloved Son: inspire us, your children, who are born again of water and the Spirit, to surrender our lives to your service, that we may rejoice to be called your children; 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 Genesis 1.1-5 *Read by Andrew Ankers*

<sup>1</sup>In the beginning when God created the heavens and the earth, <sup>2</sup>the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. <sup>3</sup>Then God said, 'Let there be light'; and there was light. <sup>4</sup>And God saw that the light was good; and God separated the light from the darkness. <sup>5</sup>God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

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

THE PSALM Psalm 29 *said together*

- <sup>1</sup> Ascribe to the Lord, you powers of heaven:  
ascribe to the Lord glory and might.
- <sup>2</sup> Ascribe to the Lord the honour due to his name:  
O worship the Lord in the beauty of his holiness.
- <sup>3</sup> The voice of the Lord is upon the waters:  
the God of glory thunders,  
the Lord upon the great waters.
- <sup>4</sup> The voice of the Lord is mighty in operation:  
the voice of the Lord is a glorious voice.
- <sup>5</sup> The voice of the Lord breaks the cedar-trees:  
the Lord breaks in pieces the cedars of Lebanon.
- <sup>6</sup> He makes them skip like a calf:  
Lebanon and Sirion like a young wild ox.
- <sup>7</sup> The voice of the Lord divides the lightning-flash:  
the voice of the Lord whirls the sands of the desert,  
the Lord whirls the desert of Kadesh.
- <sup>8</sup> The voice of the Lord rends the terebinth trees,  
and strips bare the forests:  
in his temple all cry 'Glory.'



<sup>9</sup> The Lord sits enthroned above the water-flood:

the Lord sits enthroned as a king for ever.

<sup>10</sup> The Lord will give strength to his people:

the Lord will give to his people the blessing of peace.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE SECOND READING Acts 19.1-7 *Read by Jenny Smith*

<sup>1</sup>While Apollos was in Corinth, Paul passed through the inland regions and came to Ephesus, where he found some disciples. <sup>2</sup>He said to them, 'Did you receive the Holy Spirit when you became believers?' They replied, 'No, we have not even heard that there is a Holy Spirit.' <sup>3</sup>Then he said, 'Into what then were you baptized?' They answered, 'Into John's baptism.' <sup>4</sup>Paul said, 'John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.' <sup>5</sup>On hearing this, they were baptized in the name of the Lord Jesus. <sup>6</sup>When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied — <sup>7</sup>altogether there were about twelve of them.

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 'We have a Gospel to proclaim'

1. We have a gospel to proclaim,  
good news for all throughout the  
earth;

the gospel of a Saviour's name:  
we sing his glory, tell his worth.

2. Tell of his birth at Bethlehem  
not in a royal house or hall  
but in a stable dark and dim,

the Word made flesh, a light for  
all.

6. Now we rejoice to name him  
King:

Jesus is Lord of all the earth.

This gospel-message we proclaim:  
we sing his glory, tell his worth.

Together in Song 245. Edward Joseph Burns 1938– alt. Words © E. J. Burns



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.**

<sup>4</sup>John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. <sup>5</sup>And 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. <sup>6</sup>Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup>He 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. <sup>8</sup>I have baptized you with water; but he will baptize you with the Holy Spirit.' <sup>9</sup>In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. <sup>10</sup>And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. <sup>11</sup>And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

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

SERMON The Vicar, The Revd Dr. Peter French

ANTHEM

1. Jesu Sweet, now will I sing  
To Thee a song of love longing;  
Do in my heart a quick well spring  
Thee to love above all thing.

2. Jesu Sweet, my dim heart's gleam  
Brighter than the sunnèbeam!  
As thou wert born in Bethlehem  
Make in me thy lovèdream.

3. Jesu Sweet, my dark heart's light  
Thou art day withouten night;  
Give me strength and eke might  
For to loven Thee aright.

4. Jesu Sweet, well may he be  
That in Thy bliss Thyself shall see:  
With love cords then draw Thou me  
That I may come and dwell with  
Thee.

Music: Gustav Holst (1874 - 1934)



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 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*

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 'Child in the manger'

1. Child in the manger,  
infant of Mary;  
outcast and stranger,  
Lord of all!

Child who inherits  
all our transgressions,  
all our demerits  
on him fall.

2. Once the most holy  
child of salvation  
gentle and lowly  
lived below;  
now, as our glorious

mighty Redeemer,  
see him victorious  
over each foe.

3. Prophets foretold him,  
infant of wonder;  
angels behold him  
on his throne;  
worthy our Saviour  
of all their praises;  
happy for ever  
are his own.

Mary Macdonald 1789–1872 tr. Lachlan Macbean 1853–1931 alt. Arrangement © L. F. Bartlett  
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### PRAYER FOR RECEIVING THE OFFERTORY

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

## THE GREAT THANKSGIVING PRAYER *All stand*

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:



**Sanctus 2**

Ho - ly, ho - ly, ho - ly\_\_\_ Lord, God of pow'r and might,

Heav'n and earth\_ are full of your glo - ry. Ho - san - na in\_\_\_ the high - est.

**Benedictus**

Bless-ed is he who\_ comes in the name of the Lord. Ho - san - na in\_\_\_ the high - est.

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

*The Great Thanksgiving Prayer continues until the following*

...Let us proclaim the mystery of faith

**Acclamation**

Christ has died, Christ is ris - en, Christ will come\_ a - gain.

*The Great Thanksgiving Prayer ends with the following*

... songs of never ending praise. or ... now and for ever.

**Acclamation**

Bless - ing and hon - our and glo - ry and pow'r are\_\_\_ yours, for ev - er and ev - er. A - men.

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

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 'Mariä Wiegenlied' (Translation) Mary's Lullaby

Mary sits by the rose bower  
And rocks her little Jesus,  
Softly through the leaves  
The warm wind of summer blows.

A brightly coloured bird  
Sings at her feet:  
Go to sleep, sweet child,

It's time to go to sleep!

Your smile is lovely,  
Your happy sleep lovelier still,  
Lay your tired little head  
Against your mother's breast!  
Go to sleep, sweet child,  
It's time to go to sleep!

Mariä Wiegenlied op 76, no 52

Text: Martin Boelitz [1874 - 1918]

Music: Max Reger [1873-1916]

English Translation © Richard Stokes, author of *The Book of Lieder* (Faber, 2005)



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 484 'When we to cleansing waters came'

1. When we to cleansing waters  
came,  
baptized in Jesus' name,  
did not the rite of death to sin  
newness of life proclaim?

2. Too long enthralled to Satan's  
sway, we now are slaves no more;  
for Christ has vanquished death  
and sin our freedom to restore.

3. With Christ the Lord we  
died to sin,  
with him to life we rise;  
in Christ's new life we  
now can walk,  
in him attain the prize.

Together in Song 484. BELGRAVE 86.86 Romans 6: 3, 4 William Horsley 1774-1858  
*Scottish Paraphrases 1781 alt.*

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).



## **PARISH NOTICES**

### **Food for Friends 2020**

A huge THANK YOU to all that have donated to this Appeal. The Appeal will stay open for further donations until the shopping has been completed. The Appeal has received over \$25,000. This money is spent between St. John's, Toorak Uniting and St. Peter's Catholic Church in support of agencies providing immediate material support to the needy. So far around \$3000 has been spent with the bulk of the shopping to commence when the agencies return from their well-deserved break. For St John's: Richmond Food Centre \$806; St. Mark's, Fitzroy \$467; and Little Mission of Christ Church, St. Kilda \$1111.69 in food has been delivered. 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

### **Church Building Reset**

A big 'thankyou' to Keiron, Sally, Tim, Monica, Sanae, James and Helen for their work on Wednesday taking down and packing away all our Christmas decorations, ready for next year! Many hands make light work!

### **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 must be carried. The use of masks inside the church is recommended but not mandatory. However, masks are still required during the singing of hymns.
- 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 Jenny & Darcy Smith and Robyn Whitaker.

### **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](mailto: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.

## **MUSIC NOTES**

Many of our regular singers have had a torrid year of teaching via zoom, and totally reconstructing their programmes to presentation online. They're having a break - and enjoying a few weeks of peace. There will be a well-spaced choir, once the personnel allows for it, and in the spacing permitted. I am very grateful to Adamm Ferrier who sang last week. Not only with a magnificent vocal instrument, Adamm is a Lecturer in Public Health, so his on-hand assistance with what was allowed regarding our singing was most welcome.

In the meantime, in the usual January Festive Christmass-tide Spirit, we're offering the art and abilities of solo singers, who assist in leading the music, and provide of their talent to supplement the defined, word-component of the liturgy with the less-defined art-form of music; so essential for good balance. It's salient to note that



this is not light [or maybe not so light!] entertainment, but Art which enhances the Liturgy, and enables it to take root at a deeper level.

Today we welcome Jenny Stokes, who with her family members has made a fine contribution to the parish on many levels, and for many decades. Jenny performs Gustav Holst's 'Jesu Sweet' [originally solo voice and violin] and Max Reger's 'Mary's Lullaby.'

"One morning Gustav Holst [1874–1934] went to church and discovered one of his pupils, Christine Ratcliffe, in the shadows playing her violin and softly improvising a wordless song. This was to give him the idea for the Four Songs for voice and violin using texts selected from Mary Segar's A Medieval Anthology. However, having written three songs for Christine Ratcliffe's voice, Holst was disappointed to discover that she could not articulate the words whilst playing the violin and so he abandoned the idea of a performance by only one person."

Max Reger [1873-1916] is enamoured of organists for the wads of black print – often leaving little room for the white of the page! The Virgin's slumber song [Maria wiegenlied], op 76, no 52 to text by Martin Boelitz [1912] is, in contrast, the most simple and unpretentious writing. Christopher Cook, Director of Music

## **THIS WEEK'S SUNDAY READINGS**

*Commentary for The Baptism of our Lord, January 10, 2020.*

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

### **Genesis 1:1-5 NRSV**

This passage answers the question: how did the world come to be? But, being written long before the dawn of modern science, it is obviously not, and cannot be, *scientific* in our terms. Even so, it is valuable. We ask: did life arise when elements in the primeval ooze by pure chance formed DNA? Even if our answer is *yes*, we maintain that, behind all of creation, is a transcendent being (supernatural and involved in earthly affairs) whom we call God. He has total control of creation.

Vv. 1-2 were first translated as a sentence in the 200s BC, but in Hebrew these verses are a phrase. A modern translation is: "When God began to create heaven and earth – the earth being formless and void, with darkness over the surface of the deep, a wind of God sweeping [hovering] over the waters – then God said ..." Vv. 1-2 are the *when* clause, and v. 3 the *then*. "Heavens and earth" is a way of saying *everything*. (Hebrew cosmology held that there were multiple heavens, with God living in the highest one.) Non-existence of the earth involved darkness and deep waters. Even at this time, God was in control: his wind, breath, rushing spirit, *ruah*, were here. The text is orderly (note "God said ... God saw ... God separated ... God called ...", a pattern repeated through the six *days* of creation); and so too are God's acts. Vv. 3-5 are the events of the first day. His first priority is to overcome darkness:



he creates light. Rather than destroying darkness, he relegates it to night-time: it too becomes part of the good, godly world, and is declared so by God. Naming night and day show God's mastery of them. Jewish feast days begin at sun-down, so "evening" is first. This pattern is repeated for five more *days*. On the seventh day (the Sabbath), God rests. Is this account unscientific? The writer worked with the cosmology of their day to show divine power and purpose, and the unique place of humans. Unlike other ancient Near East peoples, Israel's story of how humankind came to be is peaceful, effortless (all God does is to speak); what is created is good, beautiful. God intended that the world be wholly good.

### **Psalm 29 NRSV**

This psalm is probably based on one to the Canaanite god Baal, the storm god, who brings the annual thunder-storm, the source of fertility for the land. In Israelite hands, it expresses God's supremacy and universal rule. In vv. 1-2, all other gods are invited to acknowledge the Lord's supremacy and the glory due to him. (Israel was not yet strictly monotheistic.) Vv. 3-9 give us a picture of the storm. The "voice of the Lord" (vv. 3, 4, 5, 7-9) is thunder (repetitious claps). The storm is first seen approaching over the Mediterranean (v. 3); it sweeps in to the land, breaking the tall "cedars" (v. 5), as it advances across southern Lebanon. It vents its power on Mount "Lebanon" (v. 6) and then on Mount "Sirion"; it proceeds on into "the wilderness" (v. 8, the Arabian Desert). ("Flames of fire", v. 7, is lightning.) "Kadesh" (v. 8) is probably *Kedar*, part of the desert. The Word of God is indeed mighty. In v. 9, "all" the gods do acknowledge God's supremacy; they cry *Glory be to the Lord!* God rules over all from his throne (v. 10). May the Lord strengthen Israel and give it peace.

### **Acts 19:1-7 NRSV**

Luke, also the author of Acts, has just told us, in 18:24-25, about Apollos, a Jew from Alexandria, "eloquent ... well-versed in the scriptures [the Old Testament] ... instructed in the Way of the Lord" who "spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John" the Baptist. When Priscilla and Aquila (a couple) heard him speak in the synagogue, they explained the Word of God "more accurately" (18:26) to him. He went to Achaia (in southern Greece) where he showed from scripture that Jesus is the Messiah, the saviour (18:28). Apollos was already on the way to becoming a Christian.

The "disciples" (19:1) of John whom Paul found at Ephesus did not know the scriptures (19:2), for the Spirit is mentioned in the Old Testament. They had been baptised into the belief that when we admit our fault and promise to amend our ways ("repentance", 19:4), God will forgive us. Paul tells them that the one of whom John spoke, "who was to come after him", is already here: he is Jesus; in him they should believe – as a natural consequence of following John. They are baptised into the church, and when Paul lays hands on them, are empowered by the Holy Spirit, with particular spiritual gifts (speaking in tongues and prophecy).



Apollos and the “twelve” (v. 7) both come to accept Christ, one through the scriptures and the witness of a couple, the twelve through hearing the good news from Paul and others. We do not know whether Apollos was baptised; he may have been an effective messenger for Christ, perhaps outside the church.

### **Mark 1:4-11 NRSV**

This gospel begins with the messenger whom God sends ahead of Christ, to prepare the way. John is the forerunner of Jesus. 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 (probably) dipping themselves in the River. John dressed like a hermit or prophet (v. 6). In Palestine, some species of “locusts” were eaten. Mark does not tell us why Jesus was baptised by John, but what follows is important. The opening of the heavens symbolizes the start of a new mode of communication between God and humankind. Perhaps “like a dove” (v. 10) is an allusion to the *spirit hovering* in Genesis 1:2. To Mark, the “voice ... from heaven” (v. 11) confirms the already existing relationship between God and Jesus. (The Greek word translated “Beloved” indicates God’s choice more than his feelings.) Part of Jesus’ message in Galilee (v. 15) is “repent, and believe in the good news.”



## **FOR YOUR PRAYERS**

**From the Anglican Cycle of Prayer:** Pray for The Anglican Church in Aotearoa, New Zealand and Polynesia; The Diocese of Riverina (Bp Donald Kirk, Clergy & People); Department of Theological Education (Bp Bradly Billings, Assistant Bishop, Monomeeth Episcopate); St Mary's Camberwell South (David Huynh, David Shannon); The Parish of St John's, Frankston North w. St Luke's, Carrum Downs – 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:** Sophia Stokes on Wednesday.

**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.

**Give thanks for those whose Anniversary of Death is this week:** Margaret Nicholas; Leslie Saker; Suzanne Cecil; Barbara Glen; Tony Beddison; Pamela Kiel; Mary Soans; Sally Nixon.

*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](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.

### **In the Church Foyer**

The following pamphlets and newsletters are currently in the foyer:

- *Anglican Board of Mission 2021 Project Book*
- *Sparklit Prayer diary 2021*



## Decoder Puzzle

Each number represents a letter of the alphabet. Substitute the correct letter for the numbers to reveal the coded words.

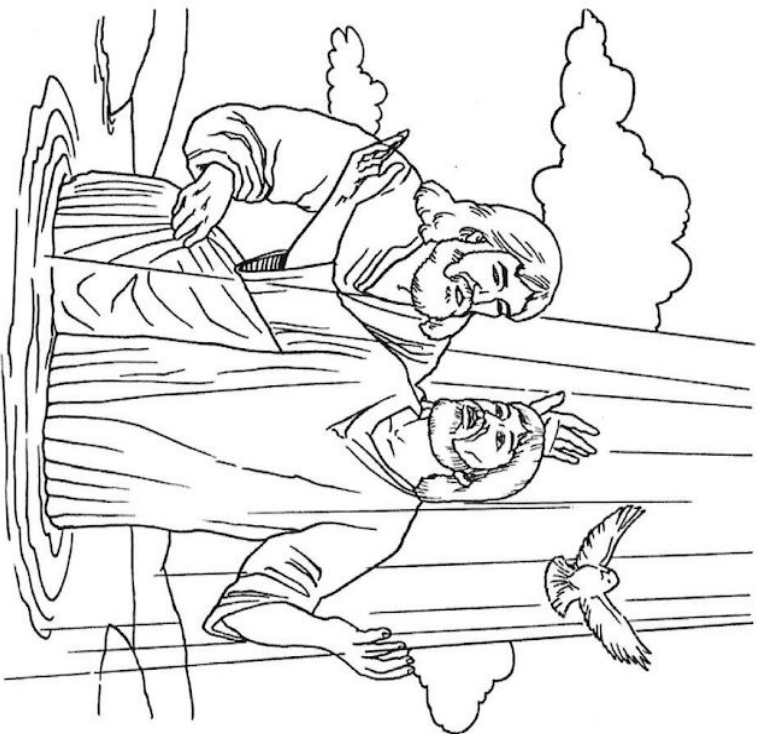
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
C	W	B	T	E	H	F	O	S	O	G	N	A	Y	V	X	P	D	J	M	R	I	L	Z	K	U

- 9-22-12-9 \_\_\_\_\_
- 21-5-17-5-12-4 \_\_\_\_\_
- 6-10-23-14 \_\_\_\_\_
- 3-13-17-4-22-24-5 \_\_\_\_\_
- 18-10-15-5 \_\_\_\_\_
- 9-17-22-21-22-4 \_\_\_\_\_
- 6-5-13-15-5-12 \_\_\_\_\_
- 15-10-22-1-5 \_\_\_\_\_
- 1-10-12-7-5-9-9 \_\_\_\_\_
- 2-13-4-5-21 \_\_\_\_\_

SPIRIT	HOLY	HEAVEN	SINS	BAPTIZE
DOVE	CONFESS	VOICE	WATER	REPENT



## Color Me!



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**THIS WEEK**

**Sunday 10th January, The Baptism of our Lord**

**10am (only) Service of Holy Communion**

First Reading: Genesis 1.1-5, read by Andrew Ankers

Second reading: Acts 19.1-7, read by Jenny Smith

Gospel Reading: Mark 1.4-11

Intercessor: Jenny Smith

Celebrant: The Revd Keiron Jones

Preacher: The Revd Dr. Peter French

Morning tea: Jenny & Darcy Smith and

Robyn Whitaker



**NEXT WEEK**

**Sunday 17th January, Second Sunday after**

**Ephiphany**

**10am (only) Service of Holy Communion**

First Reading: 1 Samuel 3.1-10, reader required

Second reading: 1 Corinthians 6.12-20, read by Sam Shepherd

Gospel Reading: John 1.43-51

Intercessor: John Horan

Celebrant: The Revd Dr. Peter French

Preacher: The Revd Keiron Jones

Morning tea: Helen Ballantyne and Dougal Colhoun.

**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