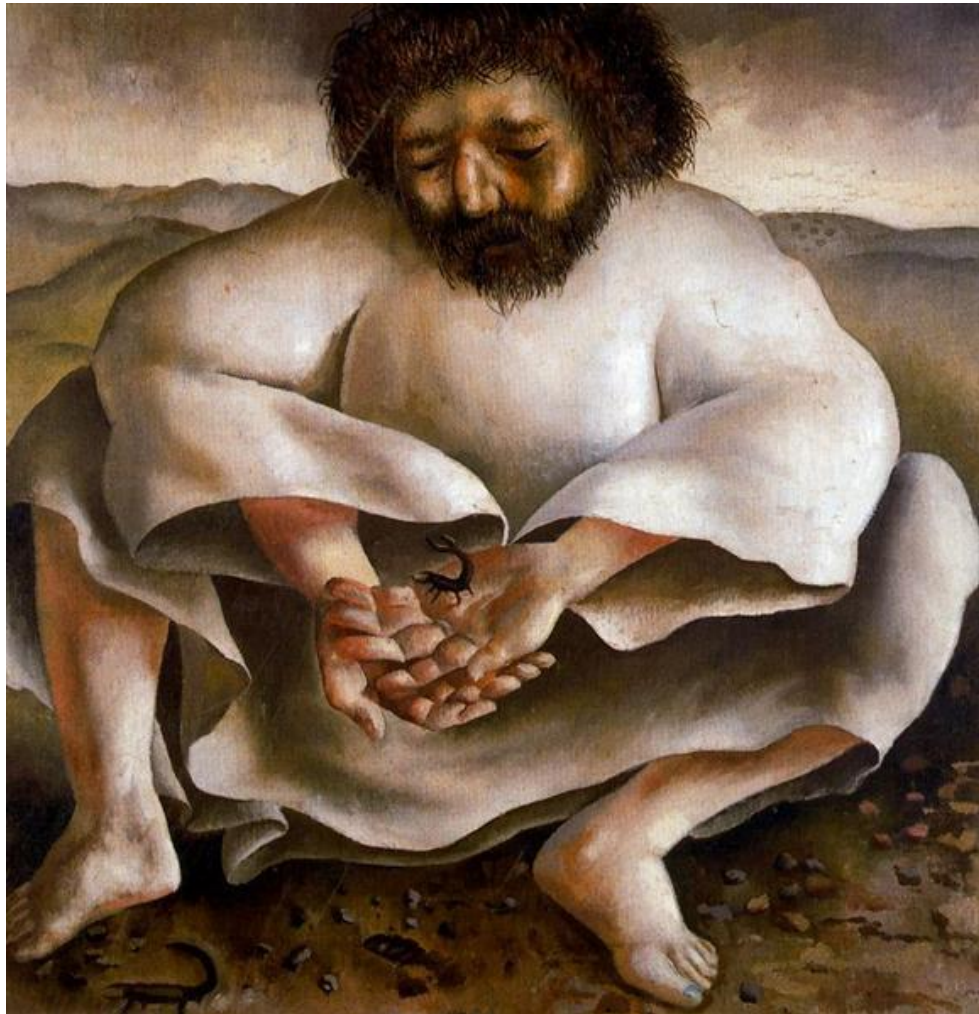




ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



# The First Sunday of Lent

21st of February, 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**

Sundays, 8am and 10am  
and

Recommencing Wednesday 24 February: Wednesdays at 7pm in the Angel Chapel



@stjohnstoorak



## **Cover Image**

Stanley Spencer (1891-1959), *Christ in the Wilderness (The Scorpion)* 1938-39, The Tate, London.

# GATHERING IN GOD'S NAME

## OPENING HYMN 'Love will be our Lenten Calling'

May be sung to TREDEGAR 657

1. Love will be our Lenten calling,  
love to shake and shatter sin,  
waking every closed, cold spirit,  
stirring new life deep within,  
till the quickened heart  
remembers  
what our Easter birth can mean.
2. Peace will be our Lenten living  
as we turn for home again,  
longing for the words of pardon,  
stripping off old grief and pain,  
till we stand, restored and joyful,  
with the Church on Easter day.
3. Truth will be our Lenten  
learning:  
hear the Crucified One call!  
Shadowed by the Saviour's  
passion,  
images and idols fall,  
and, in Easter's holy splendour,  
God alone is all in all.

Elizabeth J. Smith (1956-) Words © E. J. Smith  
Arrangement from the English Hymnal by  
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### INVOCATION

Bless the Lord who forgives all our sins, **whose mercy endures for ever.**

### GREETING

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

### SENTENCE FOR THE FIRST SUNDAY OF LENT

'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.' Mark 1.15

THE COLLECT FOR PURITY

**Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.**

KYRIE ELEISON *at 8am the text below is said; at 10am, sung together*

Cantor Congregation Cantor Congregation

Lord, have mer - cy, Lord, have -mer - cy. Christ, have mer - cy, Christ, have mer - cy

Cantor Congregation Brother Colin Smith CFC

Lord, have mer - cy, Lord, have mer - cy.

CONFESSION

Compassion and forgiveness belong to the Lord our God, though we have rebelled and wandered far off. Let us then ask for mercy, 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*

COLLECT FOR THE FIRST SUNDAY OF LENT

O Lord, who for our sake fasted forty days and forty nights: give us grace to use such abstinence, that, our flesh being subdued to the spirit, we may ever obey your godly will in righteousness and true holiness; to your honour and glory, who live and reign with the Father and the Holy Spirit, one God, world without end. **Amen.**

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

## THE MINISTRY OF THE WORD

FIRST READING Genesis 9.8-17

*Read at 8am by Sam Shepherd and a volunteer reader required at 10am*

<sup>8</sup>Then God said to Noah and to his sons with him, <sup>9</sup>'As for me, I am establishing my covenant with you and your descendants after you, <sup>10</sup>and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. <sup>11</sup>I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.' <sup>12</sup>God said, 'This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: <sup>13</sup>I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. <sup>14</sup>When I bring clouds over the earth and the bow is seen in the clouds, <sup>15</sup>I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. <sup>16</sup>When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.' <sup>17</sup>God said to Noah, 'This is the sign of the covenant that I have established between me and all flesh that is on the earth.'  
Hear the word of the Lord. **Thanks be to God.**

PSALM Psalm 25.1-10 *said together at 8am; and at 10am, sung by the Choir*

<sup>1</sup> In you, O Lord my God, have I put my hope:  
in you have I trusted, let me not be ashamed,  
nor let my enemies triumph over me.

<sup>2</sup> Let none who wait for you be put to shame:  
but let those that break faith  
be confounded and gain nothing.

<sup>3</sup> Show me your ways, O Lord:  
and teach me your paths.

<sup>4</sup> Lead me in the ways of your truth, and teach me:  
for you are the God of my salvation.

<sup>5</sup> In you have I hoped all the day long:  
because of your goodness, O Lord.

<sup>6</sup> Call to mind your compassion and your loving-kindness:  
for they are from of old.

<sup>7</sup> Remember not the sins of my youth,  
nor my transgressions:  
but according to your mercy think on me.

<sup>8</sup> Good and upright is the Lord:  
therefore will he direct sinners in the way.

<sup>9</sup> The meek he will guide in the path of justice:  
and teach the humble his ways.

<sup>10</sup> All the paths of the Lord are faithful and true:  
for those who keep his covenant and his commandments.

#### SECOND READING 1 Peter 3.18-22

*Volunteer reader required at 8am and read at 10 am by Rex Williams*

<sup>18</sup>For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, <sup>19</sup>in which also he went and made a proclamation to the spirits in prison, <sup>20</sup>who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water.

<sup>21</sup>And baptism, which this prefigured, now saves you – not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, <sup>22</sup>who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

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

*At 10am please stand for the Gradual Hymn and turn to face the gospel as it is read*

#### GRADUAL HYMN (AT 10AM SERVICE) 'Forty Days and Forty Nights'

The image shows the musical notation for the Gradual Hymn 'Forty Days and Forty Nights'. It is written in 4/4 time and features two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one flat (B-flat). The melody is primarily composed of quarter notes and half notes. Chord symbols are placed above and below the notes to indicate the harmonic accompaniment. The chords are: Dm, Bb, A, Dm, Am, E, A, D, Gm, C, F, Gm, A, Dm.

1. Forty days and forty nights  
you were fasting in the wild,  
forty days and forty nights  
tempted, and yet undefiled:
2. let us your endurance share  
and from earthly greed abstain,  
with you watching unto prayer,  
with you strong to suffer pain.
3. And if Satan on us press  
flesh or spirit to assail,  
Victor in the wilderness,  
grant we may not faint or fail.
4. Keep, O keep us, Saviour dear,  
ever constant by your side,  
that with you we may appear  
at the eternal Eastertide.

George Hunt Smyttan 1822–70 and Francis Pott  
1832–1909 *alt.* Reproduced with permission.

## GOSPEL Mark 1.9-15

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

The Holy Gospel according to St. Mark, Chapter 1, commencing at the ninth verse. **Glory to you, Lord Jesus Christ.**

<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.' <sup>12</sup>And the Spirit immediately drove him out into the wilderness. <sup>13</sup>He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. <sup>14</sup>Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, <sup>15</sup>and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

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

SERMON The Asst. Curate, The Revd. Keiron Jones

ANTHEM (AT 10AM SERVICE) 'When, rising from the bed of death'

Music by Thomas Tallis (c 1505–1585) with text by Joseph Addison (1672–1719)

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.**

PRAYERS OF THE PEOPLE *kneeling. Volunteer required for 8am. At 10am led by John Horan.*

*The Prayers end with the following*

Almighty God, you have promised to hear our prayers.

**Grant that what we have asked in faith we may by your grace receive, through Jesus Christ our Lord. Amen.**

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*

COMMISSIONING OF DR. SCOTT KIRKLAND AS ORDINAND



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

OFFERTORY HYMN 'May this Lenten Discipline'

*Refrain*      D      Em      A      D      Bm

May this Len - ten dis - ci - pline, which we un - der -  
- take with love, turn our minds to things a - bove.

*Verses*      E7      F#m      E      A      Bm      F#m

1 Sin has sun - dered us from God, self - ish we have  
grown and cold, fool - ish were the ways we trod,  
e - vil ha - bits keep their hold.

*May this Lenten discipline,  
which we undertake with love,  
turn our minds to things above.*

1. Sin has sundered us from God,  
selfish we have grown and cold,  
foolish were the ways we trod,  
evil habits keep their hold *Refrain*

2. Now we fast that we may feast  
where the Lord of Life presides;  
may our hunger be increased  
for the bread which he provides.  
*Refrain*

3. As we keep this Lent with prayer  
and from pleasures are  
withdrawn,  
minds and bodies we prepare  
for the joy of Easter dawn.

James Phillip McAuley 1917-76  
Words by permission Curtis Brown (Aust)  
Music © Richard Connolly  
Reproduced with permission

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 stand*

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

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

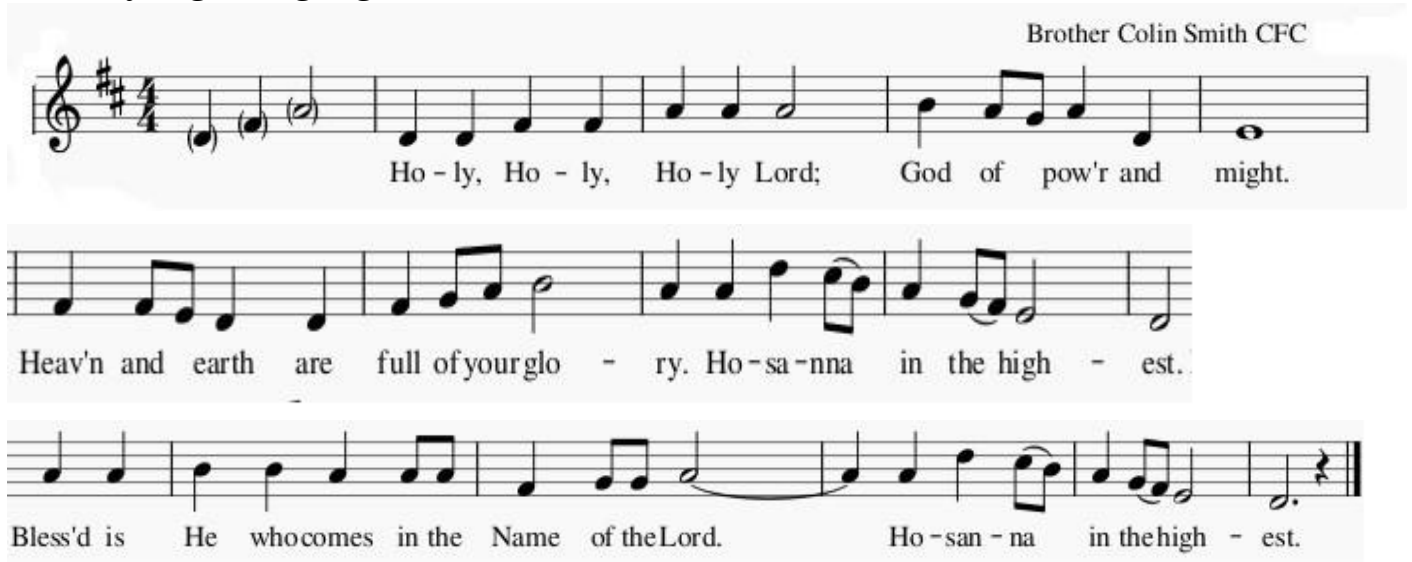
Let us give thanks to the Lord our God.

**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 saying/singing

Brother Colin Smith CFC



Ho - ly, Ho - ly, Ho - ly Lord; God of pow'r and might.  
Heav'n and earth are full of your glo - ry. Ho - sa - nna in the high - est.  
Bless'd is He who comes in the Name of the Lord. Ho - san - na in the high - est.

*The Great Thanksgiving Prayer continues until the following*

...Let us proclaim the mystery of faith



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.



Bless - ing and hon - our and glor - y and pow'r are yours for ev - er and ev - er. A - men.

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

The image shows three systems of musical notation for the Agnus Dei. Each system consists of a staff for the Choir and a staff for the Congregation. The music is in G major (one sharp) and 4/4 time. The lyrics are: "Lamb of God, you take away the sins of the world; have mercy on us. have mercy on us." The first system covers the first two lines of lyrics. The second system covers the second two lines. The third system covers the final line of lyrics, "Grant us your peace. Grant us your peace." The choir part is more melodic, while the congregation part is simpler and more rhythmic.

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.**

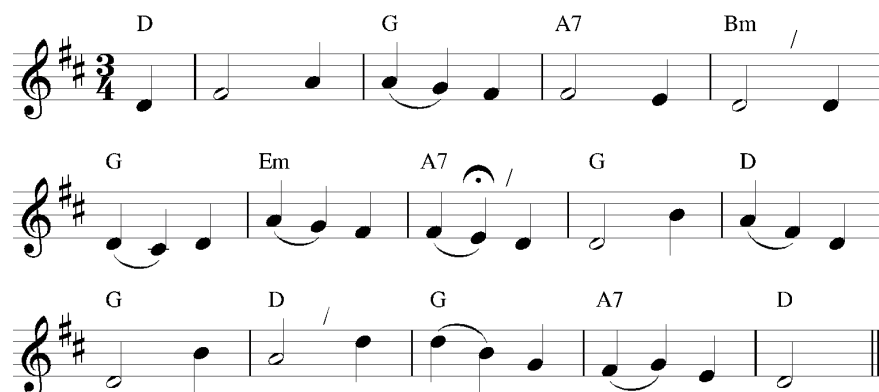
ADMINISTRATION OF HOLY COMMUNION *All baptised Christians are welcome to receive Holy Communion. Due to government restrictions, communion is given in one kind only, that is the bread. If you would prefer a blessing, please come forward and indicate this by keeping your arms behind your back. Please maintain social distancing at the altar rail.*

COMMUNION MOTET (AT 10AM SERVICE) *Lenten Prose, 10th Century Mozarabic*

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 'O God of Bethel'



1. O God of Bethel, by whose hand  
your people still are fed,  
who through this earthly  
pilgrimage  
have all our forebears led:
2. our vows, our prayers, we now  
present  
before your throne of grace;  
God of our people, be the God  
of each succeeding race.
3. Through each perplexing path of  
life  
our wandering footsteps guide;  
give us each day our daily bread,  
for all our needs provide.
4. O spread your covering wings  
around,  
till all our wanderings cease,  
and at our Father's loved abode  
our souls arrive in peace.

Philip Doddridge 1702–51 and others based  
on Genesis 28:19–22  
Reproduced with permission

BLESSING

DISMISSAL

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

POSTLUDE *O Lamm Gottes unschuldig* [BWV 656] J. S. Bach (1685-1750)

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**

### **8am and 10am Sunday Services**

Our Sunday services have returned to 8am and 10am and are proving very popular. If you haven't been to church for a while, please come back and enjoy the wonderful worship and community. Our strict adherence to social distancing requirements and cleaning means returning to church is as safe as possible. Details regarding the COVID Safe regulations in place at the church are found below.

### **Lenten Study**

Please see the flyer attached to this email or as insert in the pew sheet available in the narthex.

### **The Roster Availability Form**

All our ministries are supported by volunteers. The Roster Availability Form for March and April is NOW AVAILABLE. Please decide how you can contribute to the ministry of this church. There is a particular need for more volunteers for February, especially at 8am. Thank you.

### **Morning Tea After 10am Service Today**

Morning tea after the service this morning will be served in the Sally Beddison Garden, with thanks to Celia Langford and Fiona Singleton. As soon as it is feasible, breakfast will recommence after the 8am service.

### **Return of Wednesday Night Services THIS WEEK**

Our Wednesday service of eucharist followed by drinks and nibbles in the vestry will recommence this Wednesday 24 February at 7pm. Everyone is welcome to this quiet service of eucharist in the Angel Chapel. Please do come along and experience this hidden gem in the middle of a week. And spread the word!

### **Meet our New Ordinand at St. John's, Dr. Scott Kirkland**

Scott Kirkland is currently the John and Jeanne Stockdale Lecturer in Practical Theology and Ethics at Trinity College, the University of Melbourne. He is originally from Aotearoa, New Zealand and moved to Australia in 2010 to pursue PhD studies at the University of Newcastle. He specialises in German theology and philosophy. He is married to Lisa, who is a research scientist, and they have one son, Harry, who is two years old. They moved to Melbourne in 2016, and after two years at Australian Catholic University, Scott began at Trinity College in 2018. Scott's ecclesial background is in the Presbyterian church in New Zealand, and, subsequent to emigrating to Australia, in the UCA and the Anglican Church. He has a keen interest in cinema, cooking, and anything to do with German culture and politics.

### **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 - February Prayer Diary and prayer resources is [here](#).

## **Vanuatu?**

Does anyone have - or know anyone who has - a connection with Vanuatu and would be prepared to say a few words about Vanuatu at The World Day of Prayer Service on Friday 5 March, at St. John's at 10am? Please email the Vicar at vicar@saintjohnstoorak.org

## **Staying in Touch with St. John's**

Keep up to date with what is happening via email, our [website](#), [Facebook](#), [YouTube](#), and [Instagram](#). If you are unable to access any of these, a printed pew sheet can be mailed to you. If you are aware of someone who is not receiving information from the church and wishes to do so, please advise the Parish Office on 9826 1434 or enquiries@saintjohnstoorak.org.

## **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.

## **'Food for Friends' Continues...**

This Appeal will stay open for further donations until the shopping has been completed. The Appeal has received over \$25,000, distributed to support agencies providing material support to the needy. Brenda Mouritz oversees the shopping for the Appeal. If anyone would like to know more, please contact her on 0413 024 752. Appeal Details: Toorak Ecumenical Fund CBA, Toorak BSB: 063177 ACC: 10026147

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## **MUSIC NOTES**

During the penitential Seasons of Lent and Advent we include Psalms utilising the traditional church modes. They are performed as they would be in the monastic setting, without accompaniment and with considerable space at the colon, for reflection on the first half [before the second half says the same thing, in a different way]. The Psalm Tones are utilitarian, rather than exaggerated expressions of the text which our normal Anglican Chant conveys. The generous acoustic needed to make these Psalms work effectively needs to be imagined by you, dear listener! The psalm tunes composed by Thomas Tallis for Archbishop Parker's Psalter [1567] regained fresh currency following Ralph Vaughan Williams' Fantasia on a Theme by Thomas Tallis. Today we use the words from the English Hymn [1906] which RVW, as editor, included; to the severe text of Joseph Addison, 1712.

*Attende Domine* [Hear us, O Lord, and have mercy, for we have sinned against thee] is a Gregorian chant responsory sung at Divine Service during Lent.

*O Lamm Gottes, unschuldig* [O blameless Lamb of God] is a German paraphrase of the *Agnus Dei* [Lamb of God]. In its three verses, the words of the Chorale convey how Christ died on the cross for our sins.

Director of Music, Mr. Christopher Cook

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## **COVID SAFE DIRECTIONS**

*as at 21 February, 2021*

- Please do not come to church if you are unwell
- Use hand sanitiser, found at each of the doors
- Sign-in digitally or manually
- Masks are required to be worn indoors
- Please maintain physical 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
- Please note the church is cleaned after each service by volunteers and twice per week professionally

### **Service Density Quotient Remains at 170**

Churches are open for services to a maximum 'density quotient', a measurement of how many people can be seated based on 2 square metres per person. The density quotient for St. John's is 170 for all services.

### **Electronic sign-in by 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 hover the camera over the QR code. A website will come up. 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. *It is a conduction of entry that you sign in one of these two ways. No exceptions.*

### **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.

## **Baptisms, Weddings, Funerals and Interment Services**

All of these important pastoral services provided by the church are again able to take place, according to density quotients and the need to wear masks indoors.

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### **A GUIDE TO THE SUNDAY READINGS**

*Commentary for First Sunday in Lent, February 21, 2021.*

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

#### **Genesis 9:8-17 NRSV**

In the first creation story (1:27-28), "God created humankind in his image ... and ... said to them, 'Be fruitful and multiply, ... and have dominion over the fish ... birds ... and ... every living thing ...'", but all are to be vegetarian. Deviation from God's ways increased over time until "the earth was filled with violence ... all flesh had corrupted its ways upon the earth." (6:11-12). So God decided to eliminate humans by means of the Flood, but (in his mercy), he saved a remnant. The waters have receded; Noah, his family and the remaining animals have set foot on dry land. In 9:1-3, God renews the promise of Genesis 1; he again commands, "Be fruitful and multiply". He now permits humans to eat meat: they now have complete dominion over all creatures, but they must have a greater respect for human life: because humanity is made in the image of God, wilful bloodshed must be accounted for to God (vv. 4-6).

God makes a "covenant" (v. 9) with Noah, his sons and "every living creature" (v. 10). Because it is from his sons that "the whole earth" (v. 19) shall be "peopled", the agreement is between God and all humanity. He will never again destroy humankind (vv. 11, 15, 16). Being with all creatures and with "the earth" (v. 13) itself, this contract speaks of ecology, and it is an "everlasting covenant" (v. 16). Ancient people imagined a rainbow as a divine warrior's weapon, his "bow" (v. 13); his arrows were lightning. God gives the "bow" as a visible "sign of the covenant". That God's "bow" is "in the clouds" (and not on earth) shows that God is no longer angry with humans. (The repetitions in vv. 13-17 may show that various versions of the story were merged.) When rains come, they will end - with a rainbow; there will be hope. The story of the Flood teaches that God judges the world according to human behaviour, punishes evil, and rescues the worthy.

#### **Psalm 25:1-10**

The psalmist prays that God will show him his *way* (vv. 4, 8, 9), his "paths" (vv. 4, 10). He trusts in God (v. 2), and hopes that therefore God will deliver him from personal enemies. May none who trust in God be shamed or be subject to treachery. Those who follow God's ways will be saved (v. 6). The psalmist trusts that God will forgive his sins through his "mercy ... and ... love"; may God remember his present



fidelity rather than his youthful deviances (v. 7). God “instructs sinners” (v. 8), “leads the humble ... and teaches the humble” (v. 9, i.e. those who hold him in proper respect) in how to be godly.

### **1 Peter 3:18-22**

In vv. 15-16, the author has written: “Always be ready to make your defence to anyone who demands from you an accounting for the hope that is in you ... Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame.” We are called to do more than *defend* ourselves: we are to respond to any request for explanation of our “hope”, engage the outsider in conversation, with the goal of converting him or her. This may entail suffering, for which Christ is the example.

Christ suffered for the sins of us all (v. 18); he is “the righteous”. (In Acts 7:52 he is called the “Righteous One”.) He brings us to God. He really died (“in the flesh”), but he overcame death; he rose to new life. Now vv. 19-20: in Genesis 6:1-4, angelic beings had intercourse with women, thus breaking the boundary between heaven and earth. In late Judaism, people believed that the action of these beings provoked the Flood. In 1 Enoch, a popular book when 1 Peter was written, Enoch, on God’s behalf, goes to tell these beings that they are confined to prison. In v. 19, the story of Enoch is applied to the risen Christ: the “spirits in prison” are these bad angels. During the building of the ark, “God waited patiently” (v. 20) for humankind to turn to him, but none did. The “eight” are Noah, his wife, their three sons, and their wives. Then v. 21: baptism also involves water, but differently. Its role is not ritual cleansing (“removal of dirt”); baptism saves us, putting us in a condition to be found worthy by God at the Last Day (“appeal”), sharing as we do in Christ’s death and resurrection. Christ has gone to heaven, and is in God’s place of honour (on his “right hand”, v. 22), and has angelic beings (“angels, authorities, and powers”) subject to him. God saved people in the past; now he saves us through baptism.

### **Mark 1:9-15**

John the Baptist has come, “proclaiming a baptism of repentance for the forgiveness of sins” (v. 4). Many have taken the opportunity to start new lives in God. Jesus, too, is baptised by John – Mark does not tell us why. 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. Matthew and Luke describe Jesus’ temptation in some detail, but Mark mentions it only briefly: all three say that Jesus overcame tempting, enticement, by the devil. “Satan” (v. 13) is the supreme demon whose kingdom is now ending. “Forty” recalls Israel’s 40 years in the “wilderness”; it echoes the 40 days of testing Moses endured when the covenant was renewed after the *gold calf* incident (Exodus 34:28). Elijah too spent “forty days” on Mount Sinai (1 Kings 19:8). In the “wilderness” (probably the Judean desert, the home of demons), “wild beasts” may attack him, but “angels” protect him. The word Mark uses here for *arrest* (v. 14) also occurs in the story of Jesus’ passion and death: John’s fate

foreshadows Jesus' fate. Jesus returns to Galilee. His message begins with "the time is fulfilled": the time appointed by God, the decisive time for God's action, has arrived. "The kingdom of God has come near": the final era of history is imminent. Jesus calls people to start a new life in God's way, to "repent, and believe in the good news."

## **FOR YOUR PRAYERS**

**From the Anglican Cycle of Prayer:** The Church of the Province of Central Africa (Abp Albert Chama, Primate); Mission Agencies of the Anglican Church of Australia; Brotherhood of St Laurence (Conny Lenneberg, CEO, Michelle Trebilcock, Debra Saffrey-Collins, chaplains); Footscray Anglican Parish (Chaplain Soma, Gabriel Mayen); Christ Church Dingley – Pastoral Service (Bp Paul Barker); St James’ Old Cathedral – Reception Service (Bp Genieve Blackwell); Geelong Grammar School – Pastoral Service (Bp Kate Prowd);

**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:** Sanae Homberger on Thursday

**For those who mourn:** The family of Helen Morgan.

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

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

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

**For those who have died:** Helen Morgan

**Give thanks for those whose Anniversary of Death is this week:** Michael Moore; Patricia Robinson; Ken Hyden; Simon Fraser; Geoffrey Langford; Pat Jackson; Elisabeth Spraggett; Nancy (Bunty) Law.

*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.

**THIS WEEK**

**Sunday 21st February, First Sunday in Lent**

**8am Service of Holy Communion**

First Reading: Genesis 9.8-17, Read by Sam Shepherd

Second reading: 1 Peter 3.18-22, volunteer reader required

Gospel Reading: Mark 1.9-15

Intercessor: Volunteer Required

Celebrant: The Revd Dr. Peter French

Preacher: The Revd Keiron Jones

**10am Service of Holy Communion**

First Reading: Genesis 9.8-17, volunteer reader required

Second reading: 1 Peter 3.18-22, read by Rex Williams

Gospel Reading: Mark 1.9-15

Intercessor: John Horan

Celebrant: The Revd Dr. Peter French

Preacher: The Revd Keiron Jones

Morning tea: Celia Langford and Fiona Singleton

**NEXT WEEK**

**Sunday 28th February, Second Sunday in Lent**

**8am Service of Holy Communion**

First Reading: Genesis 17.1-7, 15-16 read by Lindsay Hosking

Second reading: Romans 4.13-25, volunteer reader required

Gospel Reading: Mark 8.31-38

Intercessor: Volunteer Required

Celebrant: The Revd Dr. Peter French

Preacher: The Revd Dr. Peter French

**10am Service of Holy Communion**

First Reading: Genesis 17.1-7, 15-16, volunteer reader required

Second reading: Romans 4.13-25, read by Jenny Smith

Gospel Reading: Mark 8.31-38

Intercessor: John Horan

Celebrant: The Revd Dr. Peter French

Preacher: The Revd Dr. Peter French

Morning tea: Senae Homberger and Duo Xu



ST. JOHN'S  
ANGLICAN  
CHURCH  
TOORAK  
EST. 1859

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Mrs Stella Jongebreur,  
Mr Anthony Mannering

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