



ST. JOHN'S ANGLICAN CHURCH  
TOORAK  
EST. 1859



# The Second Sunday of Lent

28th 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.

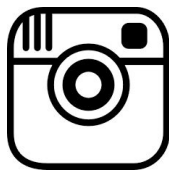
If you're visiting for the first time please introduce yourself to a welcomer or member of the clergy.

## Services of Worship

Sundays, 8am and 10am

and

Wednesdays at 7pm



@stjohnstoorak



Like us on  
**Facebook**

## Cover Image

Giovanni Bellini *Blessing Christ* c. 1460  
Tempera on wood, 58 x 44 cm  
Musée du Louvre, Paris

## GATHERING IN GOD'S NAME

OPENING HYMN 'Be thou my vision, O Lord of my heart'

1. Be thou my vision, O Lord of my heart,  
naught be all else to me, save that  
thou art  
thou my best thought, by day or  
by night,  
waking or sleeping, thy presence  
my light.
2. Be thou my wisdom, be thou my  
true word;  
I ever with thee and thou with  
me, Lord;  
thou my great Father, thy child  
let me be;  
thou in me dwelling, and I one  
with thee.
3. Be thou my armour, my sword  
for the fight,  
be thou my dignity, thou my  
delight;  
still be my vision, O ruler of all.
- thou my soul's shelter and thou  
my high tower;  
raise thou me heaven ward, O  
Power of my power.
4. Riches I scorn and the world's  
empty praise,  
thou my inheritance, now and  
always:  
thou and thou only the first in my  
heart;  
high King of heaven, my treasure  
thou art.
5. High King of heaven, after  
victory won,  
may I reach heaven's joys, O  
bright heaven's Sun!  
Heart of my own heart, whatever  
befall,  
still be my vision, O ruler of all.

Gaelic c.8th cent. tr. Mary Elizabeth Byrne 1880-1931  
versified by Eleanor Henrietta Hull 1860-1935 alt.  
Words from The Poem Book of the Gael  
Harmony from the Revised Church Hymnary 1927  
by permission Oxford University Press  
Reproduced with permission

INVOCATION

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

GREETING

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

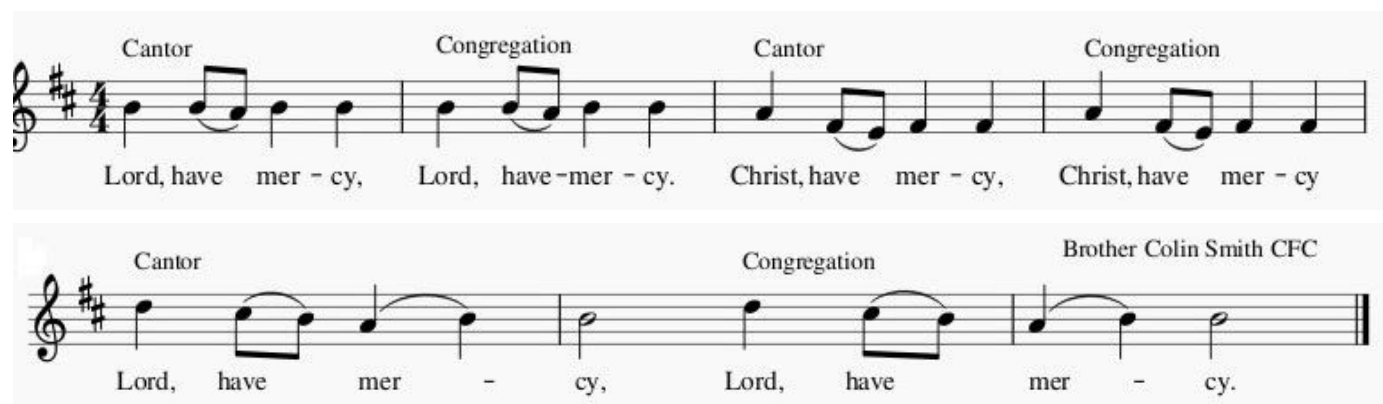
SENTENCE FOR THE SECOND SUNDAY OF LENT

'If you want to become a disciple of Jesus, deny yourself, take up your cross, and follow him.' Mark 8.34

## 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*



The image displays two staves of musical notation in G major (one sharp) and 4/4 time. The first staff is divided into four measures, alternating between 'Cantor' and 'Congregation' parts. The lyrics are: 'Lord, have mer - cy, Lord, have - mer - cy. Christ, have mer - cy, Christ, have mer - cy'. The second staff is divided into three measures, alternating between 'Cantor', 'Congregation', and 'Brother Colin Smith CFC'. The lyrics are: 'Lord, have mer - cy, Lord, have mer - cy.' The notation includes treble clefs, key signatures, and various note values (quarter, eighth, and half notes) with stems and beams.

## 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 SECOND SUNDAY OF LENT

Remember, O Lord, what you have wrought in us and not what we deserve, and, as you have called us to your service, make us worthy of our calling; through Jesus Christ our Lord. **Amen.**

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

## THE MINISTRY OF THE WORD

FIRST READING Genesis 17.1-7, 17.15-16

*Read at 8am by Lindsay Hosking, and read at 10am by James Griffith*

<sup>1</sup>When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, 'I am God Almighty; walk before me, and be blameless. <sup>2</sup>And I will make my covenant between me and you, and will make you exceedingly numerous.' <sup>3</sup>Then Abram fell on his face; and God said to him, <sup>4</sup>'As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. <sup>5</sup>No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. <sup>6</sup>I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. <sup>7</sup>I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. <sup>15</sup>God said to Abraham, 'As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. <sup>16</sup>I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.'

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

PSALM Psalm 22.24-32 *said together at 8am; and at 10am, sung by the Choir*

- <sup>24</sup> O praise the Lord, all you that fear him:  
    hold him in honour, O seed of Jacob,  
    and let the seed of Israel stand in awe of him.
- <sup>25</sup> For he has not despised nor abhorred  
    the poor man in his misery:  
    nor did he hide his face from him,  
    but heard him when he cried.
- <sup>26</sup> From you springs my praise in the great congregation:  
    I will pay my vows in the sight of all that fear you;
- <sup>27</sup> The meek shall eat of the sacrifice and be satisfied:  
    and those who seek the Lord shall praise him —  
    may their hearts rejoice for ever!
- <sup>28</sup> Let all the ends of the earth remember  
    and turn to the Lord:  
    and let all the families of the nations worship before him.
- <sup>29</sup> For the kingdom is the Lord's:  
    and he shall be ruler over the nations.

- <sup>30</sup> How can those who sleep in the earth do him homage:  
or those that descend to the dust bow down before him?
- <sup>31</sup> But he has saved my life for himself:  
and my posterity shall serve him.
- <sup>32</sup> This shall be told of my Lord to a future generation:  
and his righteousness declared to a people yet unborn,  
that he has done it.

SECOND READING Romans 4.13-25

*Read at 8am by Cindy Kalai, and read at 10 am by Jenny Smith*

<sup>13</sup>For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. <sup>14</sup>If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup>For the law brings wrath; but where there is no law, neither is there violation. <sup>16</sup>For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, <sup>17</sup>as it is written, 'I have made you the father of many nations') – in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. <sup>18</sup>Hoping against hope, he believed that he would become 'the father of many nations', according to what was said, 'So numerous shall your descendants be.' <sup>19</sup>He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. <sup>20</sup>No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup>being fully convinced that God was able to do what he had promised. <sup>22</sup>Therefore his faith 'was reckoned to him as righteousness.' <sup>23</sup>Now the words, 'it was reckoned to him', were written not for his sake alone, <sup>24</sup>but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, <sup>25</sup> who was handed over to death for our trespasses and was raised for our justification.

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

*Please stand, or remain standing, and turn to face the gospel as it is read*



GRADUAL HYMN (AT 10AM SERVICE) 'Take up your cross, the Saviour said'

- |  |  |
|--|--|
| 1. 'Take up your cross,' the Saviour<br>said,<br>'if you would my disciple be;<br>take up your cross with willing<br>heart<br>and humbly follow after me.' | and leads to victory o'er the<br>grave.  |
| 2. Take up your cross, then, in his<br>strength<br>and calmly every danger brave;<br>it guides you to a better home  | 3. Take up your cross and follow<br>Christ,<br>nor think till death to lay it<br>down;<br>for only those who bear the cross<br>may hope to wear the glorious<br>crown. |

Charles William Everest 1814-77 alt.  
Reproduced with permission

GOSPEL Mark 8.31-38

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

The Holy Gospel according to St. Mark, Chapter 8, commencing at the thirty first verse. **Glory to you, Lord Jesus Christ.**

<sup>31</sup>Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. <sup>32</sup>He said all this quite openly. And Peter took him aside and began to rebuke him. <sup>33</sup>But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.' <sup>34</sup>He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. <sup>35</sup>For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. <sup>36</sup>For what will it profit them to gain the whole world and forfeit their life? <sup>37</sup>Indeed, what can they give in return for their life? <sup>38</sup>Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

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

SERMON The Vicar, The Revd. Dr. Peter French

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. At 8am led by Brenda Mouritz. 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.**

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 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 'Take my life and let it be'

- |   |  |
|---|--|
| 1. Take my life, and let it be<br>consecrated, Lord, to thee.<br>Take my moments and my days,<br>let them flow in ceaseless praise.     | 4. Take my silver and my gold,<br>nothing, Lord, would I withhold.<br>Take my intellect, and use<br>every power as thou shalt<br>choose. |
| 2. Take my hands, and let them<br>move<br>at the impulse of thy love.<br>Take my feet, and let them be<br>swift and beautiful for thee. | 5. Take my will and make it thine;<br>it shall be no longer mine.<br>Take my heart, it is thine own;<br>it shall be thy royal throne.    |
| 3. Take my voice, and let me sing<br>always, only, for my King.<br>Take my lips, and let them be<br>filled with messages from thee.     | 6. Take my love: my Lord, I pour<br>at thy feet its treasure-store.<br>Take myself, and I will be<br>ever, only, all for thee.           |

Frances Ridley Havergal 1836–79 *alt.*  
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.**

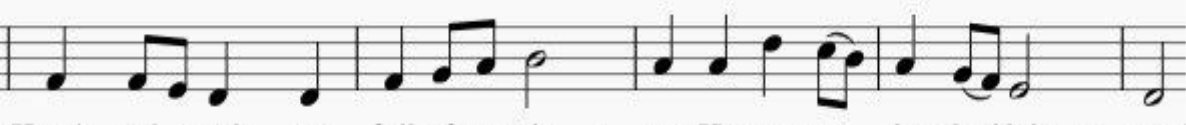
*The Great Thanksgiving Prayer continues until the following*

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

Choir Congregation

Lamb of God, you take away the sins of the world; have mercy on us. have mercy on us.

Choir Congregation

Lamb of God, you take away the sins of the world; have mercy on us. have mercy on us.

Choir Congregation

Lamb of God, you take away the sins of the world; Grant us your peace. 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 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) *Miserere mei, Deus* William Byrd (1539/40–1623)

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

### 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 'I'm not ashamed to own my Lord'

1. I'm not ashamed to own my Lord,  
or to defend his cause,  
maintain the honour of his Word,  
the glory of his cross.
2. Jesus, my God: I know his name,  
his name is all my trust,  
nor will he put my soul to shame,  
nor let my hope be lost.

3. Firm as his throne his promise  
stands,  
and he can well secure  
what I've committed to his hands  
till the decisive hour.

4. Then will he own my humble  
name  
before his Father's face,  
and in the new Jerusalem  
appoint my soul a place.

Isaac Watts 1674–1748 alt.  
Reproduced with permission

BLESSING

DISMISSAL

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

POSTLUDE Fugue in A minor [BWV 543]

Joh Seb 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 Commence March 9**

Grow your faith and deepen your relationship with God through this year's Lenten Study. Please see the flyer attached to this email or as a printed insert.

### **Be Part of our Sunday Services**

All our ministries are supported by volunteers. The Roster Availability Form for March and April is NOW AVAILABLE. Please commit to how you can contribute to the ministry of this church by signing up to welcome, read, pray or help out with keeping us COVID compliant. 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 Sanae Homberger and Duo Xu. As soon as it is feasible, breakfast will recommence after the 8am service.

### **Return of Wednesday Night at 7pm Services**

Our Wednesday service of eucharist followed by drinks and nibbles in the vestry has now recommenced. Each Wednesday 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, especially if you're unable to attend church on Sunday or need some prayer and community during a busy 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.

### **Guest Preacher, The Revd Dr Robyn Whitaker, Sunday 14 March at 8am and 10am**

On this the Fourth Sunday in Lent, we welcome Robyn as our guest preacher at both services. Robyn is Senior Lecturer in New Testament at Pilgrim Theological College, the University of Divinity. A Uniting Church minister, academic, and public theologian, Robyn holds degrees in science, theology and Bible and in 2017 and 2018 was named one of "Australia's Top 50 Thinkers," by The Conversation. A full bio of Robyn is available [here](#). Robyn is married to our Vicar, Peter.

### **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](mailto: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](mailto: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.

## **Our 'Food for Friends' Ministry - UPDATE**

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 The update for 2020 includes the following agencies of which St John's has directed funds to: The Richmond Churches Food Centre \$1533.96; St Mark's, Fitzroy, Homeless Ministry \$466.30; Christ Church, St. Kilda, Food and Community Kitchen \$1111.69; and, The Brotherhood of St Lawrence \$700.15.

---

## **MUSIC NOTES**

John Goss - not to be confused with the Glen Iris-born racing driver of the 60, 70 and 80s - was a boy chorister of the Chapel Royal, London, and later a pupil of Thomas Attwood, organist of St Paul's Cathedral, London. While his writing clearly bears the sentiment of its time, there is an authenticity and musical balance about it which provides a not unworthy contrast to the earlier, polyphonic textures of Byrd.

Both William Byrd [1539/40 – 1623] and his teacher Thomas Tallis were protected by Royal Patronage at a time when being publicly Catholic was indeed a brave statement. Live performances of Latin [apart from during the reign of Queen Mary] were done in secret, for fear of execution, and most probably by small but highly expert musical forces: a crack squad of recusant Catholic musicians. The setting of Ps 51 is a brilliant expression of the deep yearning of the penitent soul. The text elicits a particularly powerful response from Byrd, maybe most strongly in setting the words *iniquitatem* (wrong-doing) and *misericordiam* (mercy).

Director of Music, Mr. Christopher Cook

---

## **COVID SAFE DIRECTIONS**

*as at 28 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 condition 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.



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

*Commentary for Second Sunday in Lent, February 28, 2021.*

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

### **Genesis 17:1-7, 15-16 NRSV**

Sarai is childless and advanced in years; she has not provided Abram with an heir. A covenant is between two parties, each of whom have benefits and obligations; it is made by both, and can be terminated by either. God's covenant with Abram is different: (1) God *makes* (vv. 2,6) and *establishes* it (v. 7); (2) most of the obligations are God's and benefit Abram (making him "the ancestor of a multitude of nations", v. 4, with "numerous", v. 2, descendants; giving him Canaan, v. 8); (3) how God benefits is not clear; (4) Abram has one obligation: to "walk before me [God], and be blameless" (v. 1); (5) God will never break the pact (v. 7); (6) it applies to Abraham and his descendants (but not to all humans). Abram's change of name in v. 5 is significant: the gift of a new name signifies a new relationship, a new status, a new stage in life. It was believed that such a change altered one's personality and fate. In v. 8, God promises the land of Canaan, where Abraham is now an "alien", to Israel for ever; he will be God of Israel. As a sign of this agreement, all males will be circumcised, soon after birth. (Egyptian and Canaanite practice was to circumcise at puberty.) Being circumcised as infants, Abraham's descendants will bear this mark of identity, showing them to be members of the covenant community, throughout their lives. Sarai shares in God's blessing, as shown by her change in name (v. 15). She will be blessed with fertility; she too will "give rise to nations" (v. 16) and kings. In v. 17, Abraham laughs in incredulity at the idea of Sarah bearing a son (who will be named Isaac, meaning *May God laugh in delight*).

### **Psalms 22:23-31 NRSV**

This psalm, as a whole, is a prayer for deliverance from illness. The psalmist, gravely ill, feels that God has forsaken him. In the past, God has helped his people (vv. 4-5): may God help him now. His detractors laugh at him for trusting in God (vv. 6-8); his suffering is worse because they think that his illness is proof of God's displeasure. But, he says, God helped me when I was an infant, so I trust in him (v. 9). I will offer thanksgiving in assembly of the community in the Temple: v. 22 is that vow. God does hear, even the "poor" (v. 26, or *afflicted*); he provides perpetual life for the "poor" those who live in awe of him. May all people everywhere turn to God and worship him (v. 27). God is Lord of all (v. 28). All mortals, all who die ("go down to the dust", v. 29) worship him. I, the psalmist says, will live following his ways, and so will my offspring: they will be God's for ever, and will tell future generations about God's saving deeds.

### **Romans 4:13-25 NRSV**

In Chapters 2 and 3, Paul has argued that through the gospel, it is faith that brings humans into harmony with God. Now he considers Abraham as an example. At the time, rabbis argued that God's blessings came to Abraham because he kept Mosaic Law (which, they said, he knew in advance – before Moses received the

tablets on Mount Sinai.)

In v. 13, Paul argues against this rabbinic lore: Abraham was blessed because he believed, had faith, that he would be father of a nation and a source of blessing for “all ... families” (Genesis 12:3). If only those who keep Mosaic Law are God’s people, faith is meaningless (“null”, v. 14) and God’s “promise” of universal godliness is nonsense – because the Law is a contract; in a contract, each party has responsibilities, each *knows* what he will receive (e.g. “wages”, v. 4), but a promise is a gift, and is therefore an *object of faith*: faith that what is promised will be received. Paul now notes: because we all deviate from God’s ways at times, sinning does happen. For those under the Law, a penalty (God’s “wrath”, v. 15) ensues, but for us, not living under the Law (“no law”), there is no contract to violate. Paul now returns to his main argument: so rather than the human relationship being legally based, “it depends on faith” (v. 16), on God’s freely given gift of love (“grace”). Were it legally based, continually breaking the pact would make a nonsense of it, but being faith-based, the relationship is “guaranteed” to all peoples in every age – not just to Jews but also to others. Per Genesis 17:5, Abraham is spiritual father of us all (v. 17). Sarah’s bearing of Isaac when beyond childbearing age (“gives life to the dead”) was due to his faith; it had been promised to him by God. Isaac was called into existence. So Abraham is a model for the Christian. Contrary to expectation, in hope (“Hoping against hope”, v. 18) he believed. He had every reason to doubt that he would become a father, but believe he did – because of the hope given by God’s promise – in God’s creative power. Abraham’s faith grew stronger as he thanked God for his gift (“gave glory to God”, v. 20). He attained a right relationship with God (“was reckoned to him as righteousness”, v. 22). Our faith in God’s promises will also be considered worthy by God when Christ comes again (“our justification”, v. 25).

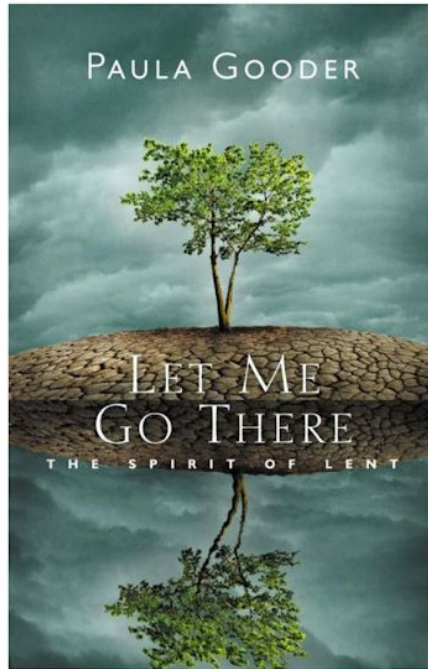
### **Mark 8:31-38 NRSV**

Jesus has asked his disciples: “... who do you say that I am?” (v. 29); Peter has answered him: “You are the Messiah”. Jesus now predicts his Passion for the first time. He teaches them something unexpected: that the Messiah (“the Son of Man”, v. 31) will suffer, be rejected, killed, and rise again was contrary to contemporary (and their) expectation. When Peter impetuously rejects Jesus’ teaching, he is told that he is under the influence of the devil: he is relying on human values, not divine ones (v. 33). Jesus then describes true discipleship: first, a disciple must renounce self-centeredness (“deny themselves”, v. 34) and follow him. Those who are prepared to give even their lives (“take up their cross”) for his sake and for the sake of spreading the good news (“gospel”, v. 35) will have (eternal) life. Those who seek worldly well-being and deny their true selves will be the losers (vv. 35-37). View things from a divine, rather than human, viewpoint! At the Last Day (“when he comes in ... glory”, v. 38), Christ will not stand up for those who shirk from being identified with him and the good news.

# TOORAK ECUMENICAL MOVEMENT

## LENTEN STUDY 2021

### *Let Me Go There* by Paula Gooder



#### **Tuesday 9 March**

St. Peter's Meeting Room  
*Chapters 1 & 2*

#### **Tuesday 16 March**

St. John's Guild Room  
*Chapters 3 & 4*

#### **Tuesday 23 March**

Swedish Church  
*Chapters 5 & 6*

**7pm – 8pm**

Paula Gooder is an internationally-renowned British theologian and Anglican lay reader, who specialises in the New Testament. She is Canon Chancellor of St Paul's Cathedral, London. She has written a large number of books, all of which are engaging, lively and thought-provoking.

*Let Me Go There* explores the theme of 'wilderness' and is written in an accessible, insightful way. It is a wonderful study for the season of Lent. This will be a completely informal and relaxed Lenten study.

If you would like to participate, please email The Revd Keiron Jones at [curate@saintjohnstoorak.org](mailto:curate@saintjohnstoorak.org) (for Covid planning)

**The book is available from several sources:**

Hard copy at St. Peter's Bookroom at <https://www.bookroom.stpeters.org.au/>

eBook from Dymocks at <https://dymocks.com.au/book/let-me-go-there-by-paula-gooder-9781848259065>

On iBook through Apple

## **FOR YOUR PRAYERS**

**From the Anglican Cycle of Prayer:** Anglican Church in Central America (Abp Julio Murray); The Diocese of Bathurst (Bp Mark Calder, Clergy & People); Calling Melbourne2Prayer Group (Jill Firth, Rachel McDougall, Jamie Miller, Philip Trowse); St Paul's, Geelong (Nigel Pope); Chinese Mission of the Epiphany – Pastoral Service (Bp Genieve Blackwell).

**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; 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:** Rosemary Wiseman; Dorothy Brand; Michael Sayers; John Joyce; Margaret Buckley and Loris Cook.

*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 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, read by Cindy  
Kalai  
Gospel Reading: Mark 8.31-38  
Intercessor: Brenda Mouritz  
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, read by  
James Griffith  
Second reading: Romans 4.13-25, read by Jenny  
Smith  
Gospel Reading: Mark 8.31-38  
Intercessor: Jenny Smith  
Celebrant: The Revd Dr. Peter French  
Preacher: The Revd Dr. Peter French  
Morning tea: Sanae Homberger and Duo Xu

**NEXT WEEK**

**Sunday 7th March, Third Sunday in Lent**

**8am Service of Holy Communion**

First Reading: Exodus 20.1-17, read by Ted  
Mouritz  
Second reading: 1 Corinthians 1.18-25, read by  
Sam Shepherd  
Gospel Reading: John 2.13-22  
Intercessor: Ted Mouritz  
Celebrant: The Revd Dr. Peter French  
Preacher: The Revd Keiron Jones

**10am Service of Holy Communion**

First Reading: Exodus 20.1-17, read by Gaynor  
Gould  
Second reading: 1 Corinthians 1.18-25, read by  
Keith Beecher  
Gospel Reading: John 2.13-22  
Intercessor: James Griffith  
Celebrant: The Revd Dr. Peter French  
Preacher: The Revd Keiron Jones  
Morning tea: Stella Jongebreur and John Correa



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

**Vicar** The Reverend Dr Peter French  
vicar@saintjohnstoorak.org

**Wardens** Mrs Amanda Bagot,  
Mrs Stella Jongebreur,  
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

**Ordinand**  
Dr. Scott Kirkland

**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