



ST. JOHN'S ANGLICAN CHURCH
TOORAK
EST. 1859



First Sunday in Lent
9 March, 2025
10am

Welcome

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

Worship

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

Mission

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

Visitors

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

The Church

The church is decorated in purple (or violet) for Lent. Purple is rich in symbolism, originally the colour of royalty, it also symbolises suffering, mourning and penitence. Thus it is appropriate for Lent as we journey with Jesus on the way to the cross, where ultimately he will be crucified.

Cover Image

The Temptation of Christ, Juan de Flandes (1450-1519),
c.1500, oil on panel,
National Gallery of Art, Washington DC, U.S.

Acknowledgement of Country

We acknowledge we meet on the Traditional Lands of the Wurundjeri Woi Wurrung and Bunurong peoples of the East Kulin Nations and pay our respect to their Elders past and present.



@stjohnstoorak



Like us on
Facebook

As you enter the church, please ensure your phone is switched off or on silent and use the time before the service for prayer or quiet reflection, allowing others to do the same

INTRODUCTORY RITE

Please stand as the procession enters the church

PRELUDE 'Meditation on Breslau'

Eric Thiman (1900-1975)

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 'Forty days and forty nights'



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.* HEINLEIN (TiS 591)

COLLECT FOR PURITY

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

The musical score is written in G major (one sharp) and 4/4 time. It consists of two staves. The first staff has four measures, alternating between Cantor and Congregation. The lyrics are: 'Lord, have mer - cy, Lord, have - mer - cy. Christ, have mer - cy, Christ, have mer - cy'. The second staff has two measures, alternating between Cantor and Congregation. The lyrics are: 'Lord, have mer - cy, Lord, have mer - cy.' The music features simple melodic lines with some rests and ties.

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 that mar God's image in us.

Silence is kept

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

THE TRISAGION

Holy God, holy and mighty, holy and immortal, have mercy on us.

THE COLLECT FOR THE FIRST SUNDAY IN LENT

O saving God, who led your people through the wilderness and brought them to the promised land: so guide us that, following our Saviour, we may walk through the wilderness of this world and be brought to the glory of the world which is to come; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING Deuteronomy 26.1-11 *read by Kim Collins*

When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, 'Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us.' When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: 'A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labour on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me.' You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

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

THE PSALM Psalm 91.1-2, 9-16 *sung by the choir*

Those who dwell in the shelter of the Most High:
who abide under the shadow of the Almighty,
They will say to the Lord
'You are my refuge and my stronghold:
my God in whom I trust.'
The Lord himself is your refuge:
you have made the Most High your stronghold.

Therefore no harm will befall you:
nor will any scourge come near your tent.
For he will command his angels:
to keep you in all your ways.
They will bear you up in their hands:
lest you dash your foot against a stone.
You will tread on the lion and the adder:
the young lion and the serpent
you will trample under foot.
'You have set your love upon me,' says the Lord,
'and therefore I will deliver you:
I will lift you out of danger,
because you have known my name.
'When you call upon me I will answer you:
I will be with you in trouble,
I will rescue you and bring you to honour.
'With long life I will satisfy you:
and fill you with my salvation.'

THE SECOND READING Romans 10.4-13 *read by Adriaan den Dulk*

For Christ is the end of the law so that there may be righteousness for everyone who believes. Moses writes concerning the righteousness that comes from the law, that 'the person who does these things will live by them.' But the righteousness that comes from faith says, 'Do not say in your heart, "Who will ascend into heaven?" ' (that is, to bring Christ down) 'or "Who will descend into the abyss?" ' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.'

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

THE GRADUAL HYMN 'Praise to you, O Christ, our Saviour'

Refrain Em Am Em C Am D

Praise — to you, O Christ, our — Sav - iour, Word of the Fa - ther,

Em Bm Em Am Em

calling us to life; Son — of God who leads us to free - dom:

C Am Bm Em *Fine*

glo - ry to you, Lord Je - sus Christ!

Verses C G Am C D

C Am D *D.C.*

*Praise to you, O Christ, our Saviour,
Word of the Father, calling us to life;
Son of God who leads us to freedom:
glory to you, Lord Jesus Christ!*

1. You are the Word who calls us out of darkness;
you are the Word who leads us into light;
you are the Word who brings us through the desert:
glory to you, Lord Jesus Christ!
2. You are the one whom prophets hoped and longed for;
you are the one who speaks to us today;
you are the one who leads us to our future:
glory to you, Lord Jesus Christ!
3. You are the Word who calls us to be servants;
you are the Word whose only law is love;
you are the Word made flesh who lives among us:
glory to you, Lord Jesus Christ!
4. You are the Word who binds us and unites us;
you are the Word who calls us to be one;
you are the Word who teaches us forgiveness:
glory to you, Lord Jesus Christ!

Bernadette Farrell 1957–
PRAISE TO YOU, O CHRIST (TiS 258)

Please remain standing for the reading of the Gospel

THE GOSPEL Luke 4.1-15

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

The Holy Gospel of our Lord Jesus Christ, according to St. Luke.
Glory to you, Lord Jesus Christ.

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, 'If you are the Son of God, command this stone to become a loaf of bread.' Jesus answered him, 'It is written, "One does not live by bread alone."' Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, 'To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.' Jesus answered him, 'It is written, "Worship the Lord your God, and serve only him."' Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down from here, for it is written, "He will command his angels concerning you, to protect you", and "On their hands they will bear you up, so that you will not dash your foot against a stone."' Jesus answered him, 'It is said, "Do not put the Lord your God to the test."' When the devil had finished every test, he departed from him until an opportune time. Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone.

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

THE SERMON The Assistant Priest, The Revd Dr Wendy Crouch

THE ANTHEM 'Come Down, O Love Divine' *William H. Harris (1883-1973)*

THE NICENE CREED *said together, standing*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord,

Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary, and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE *led by Keith Beecher*

The Prayers end with the following

Almighty God, you have promised to hear our prayers.
Grant that what we have asked in faith, we may by your grace receive, through Jesus Christ our Lord. Amen.

PARISH NOTICES

THE GREETING OF PEACE *standing*

We are the body of Christ. **His Spirit is with us.**
The peace of the Lord be always with you. **And also with you.**

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

OFFERTORY

As the gifts of bread and wine are brought forward, a monetary collection for the life of St. John's is taken. Please give by contributing to the collection plate, at the paypoint at the rear of the church or by scanning the QR code.



OFFERTORY HYMN 'Lord Jesus, think on me'



1. Lord Jesus, think on me,
and purge away my sin;
from earthbound passions set me
free,
and make me pure within.
2. Lord Jesus, think on me
by care and woe oppressed;
let me your loving servant be,
and taste your promised rest.
3. Lord Jesus, think on me,
amid the bitter strife;
through all my pain and misery
become my health and life.
4. Lord Jesus, think on me,
nor let me go astray;
through darkness and perplexity
point to the heavenly way.
5. Lord Jesus, think on me,
that, when the trial is past,
I may your radiant glory see,
and share your joy at last.

Synesius of Cyrene c.375-430 *tr.* Allen William
Chatfield 1808-96 *alt.* SOUTHWELL (Tis 546)

PRAYER FOR RECEIVING THE OFFERTORY

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

THE GREAT THANKSGIVING

All remain standing

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

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

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The Great Thanksgiving Prayer continues to the following

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

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 to 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.

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

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

THE BREAKING OF THE BREAD

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

1. Jesus, lover of my soul,
let me to thy refuge fly,
while the nearer waters roll,
while the tempest still is high;
hide me, O my Saviour, hide,
till the storm of life is past;
safe into the haven guide,
O receive my soul at last.
2. Other refuge have I none,
hangs my helpless soul on thee;
leave, ah! leave me not alone,
still support and comfort me:
all my trust on thee is stayed,
all my help from thee I bring;
cover my defenceless head
with the shadow of thy wing.
3. Thou, O Christ, art all I want,
more than all in thee I find,
raise the fallen, cheer the faint,
heal the sick, and lead the blind.
Just and holy is thy name,
I am all unrighteousness;
false and full of sin I am,
thou art full of truth and grace.
4. Plenteous grace with thee is found,
grace to cover all my sin;
let the healing streams abound,
make and keep me pure within:
thou of life the fountain art,
freely let me take of thee,
spring thou up within my heart,
rise to all eternity.

Charles Wesley 1707–88 *alt.*
ABERYSTWYTH (TiS 211i)

BLESSING

DISMISSAL

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

POSTLUDE 'Aus der Tiefe rufe ich' (Out of the depths I cry, Lord, to thee), BWV 745
C.P.E. Bach (1714-88)

As the postlude is played please remain seated or leave quietly



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. Used with permission. C.C.L.I Licence number 669476. All readings from scripture are taken from The Revised Standard Version (NRSV)

Support St John's, Toorak

Your support of St John's is greatly appreciated!

Donations can be made directly to:

St. John's Anglican Church General Account, Westpac

Account Name: St John's Anglican Church | BSB: 033 086 | Account: 871931.

International transfers please include SWIFT code WPACAU2S.



CURRENT NOTICES

Lenten Studies 2025 STARTS TODAY

This year our Lenten Study will be following "Journeying Through Lent with New Daylight" There are two opportunities to attend a study:

Sundays at St. John's, 11.30am, March 9, 16, 23 & 30 OR Tuesdays with our fellow Christians, March 11 at St Peter's, 18 at St John's, 25 at the Swedish Church & April 1 at Toorak Uniting Church.

The Ecumenical Candle

In front of the lectern our ecumenical candle is lit. This is the candle which moves from each member church of the Toorak Ecumenical Movement, the Catholic, Swedish, Anglican and Uniting Churches, to symbolise our unity in Christ. The word 'ecumenical' comes from the ancient Greek word 'oikumene,' meaning 'the whole (inhabited) earth,' and simply means churches who come together to better understand each other and to live into Christ's call for all his followers 'to be one.' St. John's has been a proud member of the Toorak Ecumenical Movement for all its 44 years of existence.

'The Ethics of Voting': a free public forum hosted by The Wesley Centre for Theology, Ethics, and Public Policy

Hear Robyn Whitaker in conversation with John Pesutto, Liberal member for Hawthorn and former Leader of the Opposition in Victoria, and Bronwyn Pike, former Labor MP and current CEO of Uniting VicTas, about the state of our democracy, the big issues this election, and the values behind the politics.

Thursday 20th March, 12.30-1.20pm at Wesley Church, 130 Lonsdale Street, Melbourne. Details at www.thewesleycentre.org

Food for Friends

Shopping for Food for Friends has been done for Richmond Churches Food Bank, St Mark's Fitzroy and Christ Church Mission St Kilda. The need for this assistance is growing due to the rising cost of living. The Appeal remains open for donations so please consider giving. Thank you to all who have already donated, the food is gratefully received by the agencies and they send their thanks. *Brenda Mouritz*

Process of Selection of our New Archbishop

The Board of Nominators has chosen May 23 and 24, 2025 as days when the election synod for the new Archbishop of Melbourne will take place. General information about the process can be found here: www.boardofnominators.org

PRAYER FOR THE SELECTION OF OUR NEW ARCHBISHOP

Eternal God, shepherd and guide, in your mercy give your Church in this diocese a shepherd after your own heart, who will walk in your ways, and with loving care watch over your people. Give us a leader of vision and a teacher of your truth. So may your Church be built up and your name glorified; through Jesus Christ our Lord. Amen.

A Prayer Book for Australia, p. 212.

REGULAR NOTICES

Safeguarding and Wellbeing

St. John's is committed to safeguarding all people and protecting their wellbeing, including young and vulnerable people, especially Aboriginal and Torres Strait Islander children, and children with diverse needs. All relevant staff and volunteers are trained in child safety and have appropriate clearance for service or ministry. If you have any concerns about the wellbeing of children in this parish, contact Kooyoora on 1800 135 246 or www.kooyoora.org.au If you have concerns about your wellbeing or that of another churchgoer, please contact the clergy.

Pastoral Care

Clergy and members of the Pastoral Care Team offer pastoral care on a regular basis to parishioners as well as to those who specifically request it. This may include Home Communion. They also visit local hospitals at the request of patients, family, friends or staff with the consent of the recipient. Clergy and Lay Pastoral Carers visit a number of local Aged Care facilities on a regular, usually monthly, basis. Parishioners and others are welcome to phone the church office to arrange a home visit by the clergy or a lay pastoral carer. Those who are no longer able to attend usual services at the church are visited on a regular basis.

The Melbourne Anglican (TMA) and Prayer Diary

The latest edition of TMA is [here](#). The link to the February Prayer Diary is [here](#).

Contribute to Worship Services

All our ministries at St John's are supported by our wonderful volunteers. The rosters for March are available [here](#). And you will note that volunteering for morning tea has now been added to the list of duties. If you can help fill any of the gaps please contact the parish office. Thanks in advance.

Communion Instructions

All are welcome at the altar and those baptised are welcome to receive Communion. Holy Communion is distributed via a chalice from which to sip or, a separate chalice into which the bread may be intincted (dipped). If you wish to simply receive the bread only that is perfectly appropriate. Gluten free wafers are available on request. A blessing only is also available.

Zoom Link

Our 10am Sunday service is streamed here:

<https://us06web.zoom.us/j/86212089431?pwd=ZEN2M2xWRHRhMVhxTWhwcmVwTzFEEdz09> Meeting ID: 862 1208 9431 | Passcode: 541347

Prayer Requests

Prayer requests can be sent to prayers@saintjohnstoorak.org. The clergy check emails for prayer requests daily, and pray in solidarity with anyone who would like prayers said for them.

Clergy Days Off

Our clergy have one regular day off per week. Our Vicar Peter has Friday and Wendy usually works Wednesday, Thursday and Sunday only. Please respect their time away from work and unless in an emergency, please refrain from telephoning, texting, visiting the Vicarage, or emailing them on these days. Thank you.

FOR YOUR PRAYERS

Prayers for Victims of War

Give comfort, O Lord, to all who are torn away from their homes and their loved ones, by war, by famine, or by cruelty; give the world your peace and turn the hearts of those who will to war; grant that we who dwell secure in this insecure world may be generous in caring for our displaced brothers and sisters, of all faiths and none. We ask this in the name of the Prince of Peace, Jesus Christ our Lord. Amen.

From the Anglican Cycle of Prayer: Holy Trinity Coburg (Farag Hanna); The Diocese of Grafton (Bp Murray Harvey, Clergy & People); Geelong Grammar School (Rebecca Cody, Principal; Gordon Lingard, Chaplain); The Anglican Church of Australia (Abp Geoffrey Smith); St Paul's Cathedral – Valedictory service (Abp Philip Freier); Anglican Parish of Mount Dandenong – Pastoral service (Bp Paul Barker);

For those who lead us in Government: His Majesty King Charles III; Governor General Ms Sam Mostyn AC; Prime Minister Anthony Albanese; Federal Member of Parliament for Division of Higgins, Dr. Michelle Ananda-Rajah; and Premier of Victoria, Jacinta Allan.

For Reconciliation between Indigenous and non-Indigenous Australians: For Aboriginal Anglican clergy and lay-leaders around Australia, their spiritual health and physical well-being, and the people they care for. For Aboriginal and Government leaders and their work together.

For The Toorak Ecumenical Movement: Our partner churches, St. Peter's Catholic Church, Toorak Uniting Church, and The Swedish Church.

For The Anglican Board of Mission, The Brotherhood of St. Laurence, and Anglicare.

For schools in our parish: Geelong Grammar School Toorak Campus, Head of Campus Nicole Ginnane; St Catherine's School, Principal Natalie Charles; and Toorak Primary School, Interim Principal Sharon Wildermuth.

For the sick and all in need: Rex, Sam, Margaret, Nichole, Joanna, Ivan, Anthea, David, John, Tim, Joan, James, Karen, Trisha, Emma, Thomas, Rod, Robyn, Stephen, Stella & Louis.

For those in aged care and those who are housebound: Beverley, Angela, Marg, Val, Rosalind, Elizabeth, Russ & Sue.

For those who have died recently and those who mourn them: Colum Stoney

Give thanks for those whose Anniversary of Death is this week: Cyril Lawrence French (1985); Phais Woodward (2019); Isobel Berney (1997); Ian Haig (2014); Thomas Moore (1986); John Tyerman (1989); Robert Berney (2005); Michael Dale (2017); John Nixon (2021); Jeanette Ricketson (2013); Judith Munday (1990); Pamela Grownow (2017) & William Charters (2017).

Need time for prayer? Some quiet space?

The church is open every day from 9am until 5pm for you to come and pray, meditate, or sit quietly. There are prayer books and prayer booklets in the Angel Chapel and the Narthex for use, the latter of which you can also download [here](#).

SCRIPTURE COMMENTARY

Deuteronomy 26:1-11

The book purports to be Moses' final speech to the Israelites before they cross into the Promised Land; however closer inspection shows that Deuteronomy is a reinterpretation of the Exodus legal tradition for a later generation, who now live a settled life. Exodus 23:19 and 34:26 say only: "The choicest/best of the first fruits of your ground you shall bring into the house of the Lord your God." Our passage expands on this.

The commandment here is highly specific: the *first fruits* are to be taken in a "basket" (v. 2) to "the priest who is in office" (v. 3): to a central location. Earlier, there were several shrines to God but now there is only one - at Jerusalem. Here the giving is linked to Israelite history: God swore to Abraham ("ancestors", v. 3) to give the Promised Land to Israel. Jacob, the "wandering Aramean" (v. 5), and his children moved to Egypt in a time of famine. There they multiplied, were oppressed and enslaved. When they prayed to God to help them, he used his power to free them. Note v. 9: no longer are they "wandering" semi-nomads; now they live in a prosperous "land flowing with milk and honey". In thanks for God's gift of both the land and abundant crops, Israelites are to give produce to God (v. 10); in recognition of his sovereignty over the land, they are to prostrate themselves ("bow down") before him. God's gifts are cause for celebration by Israelites and foreigners ("aliens", v. 11) who live in Palestine.

Psalms 91:1-2,9-16

Perhaps a priest or temple prophet speaks the opening verses of the psalm. Worshippers (the faithful) will trust in God to protect them. He will protect them from attacks by demonic forces day and night (vv. 3-6); he will shield them as a mother hen guards her chicks. Many may succumb to evil forces, but not the faithful (v. 7). Those who trust in God will see evildoers punished (v. 8). God will ensure that no harm comes to those who live a godly life (v. 9). "His angels" (v. 11) will be his agents, guarding the faithful in whatever they do. The roads of Palestine were rocky so the metaphor in v. 12 is apt. Not only will the faithful be safe from accidents, but they will also take the offensive in defeating evil (v. 13). God speaks in vv. 14-16. Knowing God's name includes realizing that he will help those in need. When they seek help, God will "answer them". Perhaps the "long life" (v. 16) is the king's: political uncertainty ensued when a king died.

Romans 10:8b-13

Paul has written that the Israelites did strive for law-based righteousness (9:31), a right relationship with God, but failed to achieve it because they sought it through "works" (9:32) rather than faith. Through Isaiah 28:16 and 8:14, Paul says that God is the impediment that lay in their way. He desires that they be part of God's plan of salvation because of their "zeal for God" (10:2); however, they lack the right relationship with God that now comes from God: that revealed in Christ.

They missed the real meaning of what God has done through Christ, thus failing to embrace Christ as the model for living. Moses said that union with God comes through obedience to the Law (v. 5), but this is close to impossible: it is like a Christian being expected to bring about his own resurrection (v. 6) and ascension (v. 7) – this we are not asked to do!

Rather (v. 8) God's "word", his freely-given gift of love and right living, is readily available ("near you") through faith. We need only acknowledge that "Jesus is Lord" (v. 9) and believe in Christ's resurrection by the Father. One who believes this and recognizes Jesus as sovereign is godly ("justified", v. 10) and will have new life when Christ comes again ("saved"). In v. 11, Paul again massages Isaiah: "no one" who believes, whatever his or her ethnic background, will be condemned ("put to shame") at the Last Day. There is one Jesus – for all people. Everyone who sincerely believes will be saved (v. 13).

Luke 4:1-13

Luke has told us of Jesus' baptism in the Jordan, of "a voice ... from heaven" (3:22) saying "You are my Son ...". On that occasion "the Holy Spirit descended upon him in bodily form", but is this what we today, living in an age with supposedly only one *reality*, would consider *bodily*? Ancient people conceived of several levels of *spirit worlds* with occasional contact between them and earth.

Perhaps Jesus *transcends* between earth and a spirit world in the story of his testing by the devil. (Note the imaginative images in vv. 5 and 9.) During his time there ("forty days", v. 2, meaning a significant period of time), the Holy Spirit sustains him in his travails; human as he is, Jesus is totally dependent on the Spirit being with him, for "he ate nothing". (Moses ate nothing during the time he was on the mountain to receive the Ten Commandments.) In this dependence, Jesus is humanly helpless; he humbles himself before the Father.

The devil *speaks*, but is this like "a voice from heaven" speaking? The devil recognizes him as "Son of God" (vv. 3, 9), the one who fulfils God's plan in creation and, given Luke's genealogy in 3:23-28, in Israel's history. Jesus answers the devil's questions with quotations from the Law, i.e. Deuteronomy, then considered to be the words of Moses.

In v. 4 Jesus, hungry as he is, says: God sustains humans through other means than eating. Whether the devil has the authority to offer Jesus world-wide political power is unlikely (vv. 5-7); however Jesus' answer is plain: God is the ultimate master; only he is to be worshipped (v. 8). In vv. 9-11, the devil invites Jesus to do something extraordinary – a thing not in accordance with God's plan of salvation. Again Jesus refuses to be taken in (v. 12). Jesus opposed the forces of evil throughout his ministry, but the greatest chance ("an opportune time", v. 13) the devil had was on the cross. There he again faces identified temptations.

MUSIC COMMENTARY

PRELUDE 'Meditation on Breslau'

Eric Thiman (1900-1975)

Thiman was an English composer, conductor, and organist. Though largely self-taught, he became a Fellow of the Royal College of Organists at twenty-one, and a Doctor of Music of London University at twenty-seven – at the time the youngest person ever to achieve that qualification. From 1931 he was Professor of Harmony at the Royal Academy of Music and was appointed Dean of the Music Faculty at London University in 1956.

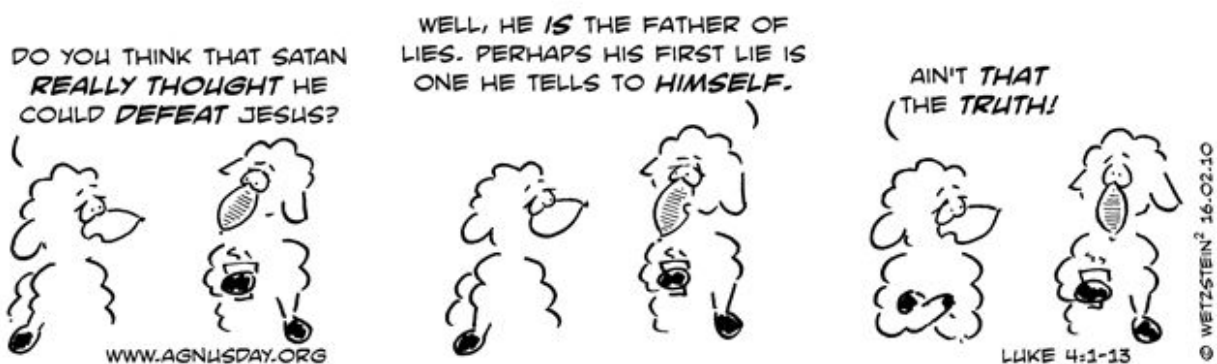
POSTLUDE 'Aus der Tiefe rufe ich' (Out of the depths I cry, Lord, to thee), BWV 745

C.P.E. Bach (1714-88)

Carl Philipp Emanuel Bach was the second surviving son of J.S. and Maria Barbara Bach, and a leading composer of the early Classical period. He was the principal representative of the *Empfindsamer Stil* (sensitive style) and the qualities of his keyboard music are forerunners of the expressiveness of Romantic music.

ART COMMENTARY

In 1475, the Dominican practice of the rosary was revived in Germany and quickly became widespread among Dominicans, Benedictines, and Carthusians. Pope Sixtus IV, a Franciscan who served from 1472-1484, also encouraged the practice through papal bulls and indulgences. The devil in Juan de Flandes' painting wears clerical garb and carries rosary beads, a clear contemporary reference to the new rosary practices, which carried with them the promise of remission of punishment for confessed sins through indulgences. This fashioning of the devil as an active, practicing cleric was a popular motif in Temptation-themed art of the period. What it signifies is less clear; does the rosary indicate that, with Mary's intercession and Christ's grace, even the devil can be saved? Or is it a less benign fashioning, indicating that the devil is very clever and can disguise himself in the garb of the faithful? Another interpretation of this painting is also possible, and perhaps dually present. Some scholars saw a parallel in the New Testament text of Jesus' temptation with Moses' visits to Mount Sinai, which lasted 40 days. Jesus' time in the Wilderness is also a parallel to the Israelite's wanderings, per the 40 years and the appearance of bread/manna. Note the horns on the head of the figure of the devil -- horns were a sign for Moses, as indicated in the Vulgate version of the Old Testament story, Exodus 34:29-35.



This Week

SUNDAY, 9 March 2025

First Sunday in Lent

8am Said Eucharist

10am Sung Eucharist

12 Baptisms of Joshua & Florence Edwards
and Christine & Amelia Lund

TUESDAY, 11 March 2025

3.30pm Memorial for Leigh Jamieson

7pm Parish Council Meeting

7pm TEM Lenten Study #1

at St Peter's Catholic Church

WEDNESDAY, 12 March 2025

7pm Eucharist, in the Angel Chapel

THURSDAY, 13 March 2025

2pm Funeral for Colum Stoney



Next Sunday, 16 March

Second Sunday in Lent

8am Eucharist

First Reading: *Genesis 15:1-12, 17-18*, Anthony Rose

Second Reading: *Philippians 3:17-4:1*, Volunteer Required

Gospel Reading: *Luke 13:31-35*

Intercessor: Volunteer Required

Preacher: The Revd Dr Wendy Crouch

10am Eucharist

First Reading: *Genesis 15:1-12, 17-18*, Richard Uglow

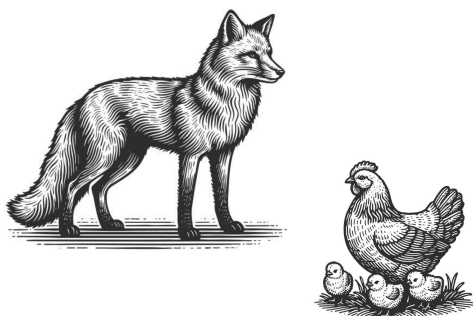
Second Reading: *Philippians 3:17-4:1*, Linda Gay

Gospel Reading: *Luke 13:31-35*

Intercessor: John Horan

Preacher: The Revd Dr Wendy Crouch

Morning Tea: Volunteers Required



ST. JOHN'S
ANGLICAN
CHURCH
TOORAK
EST. 1859

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