

THE ANGLICAN PARISH OF LAMBTON

Holy Communion 21.2.2021

Processional Hymn **TiS 591**

(Please stand if you are able)

**Forty days and forty nights you were fasting in the wild,
forty days and forty nights tempted, and yet undefiled:**

**Let us your endurance share and from earthly greed abstain,
with you watching unto prayer, with you strong to suffer
pain.**

**And if Satan on us press flesh or spirit to assail,
Victor in the wilderness, grant we may not faint or fail.**

**Keep, O keep us, Saviour dear, ever constant by your side,
that with you we may appear at the eternal Eastertide.**

Melody from the 'Nürnbergisches Gesang-Buch', 1676 attrib. Martin Herbst
1654-81 George Hunt Smyttan 1822-70 and Francis Pott 1832-1909 *alt.* CCLI
89587

Sentence

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

The Priest greets the people.

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

The Lord be with you.

And also with you.

Let us pray:

**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.**

Invitation to Confession

‘Hear, O Israel, the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ Jesus said: ‘This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself’.

Compassion and forgiveness belong to the Lord our God, though we have rebelled and wandered far off.

Silence may be kept

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.**

Almighty God,
who has promised forgiveness to all who turn to him in faith:
pardon you and set you free from all your sins,
strengthen you in all goodness
and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

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

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

The Collect

God of the new and eternal covenant, as the forty days of the great flood swept away the world's corruption and watered new beginnings of righteousness and life: grant to us, who are washed clean and born again in the saving flood of baptism, the wellspring of your grace, that your gift of new life may flourish once again; through Jesus Christ our Redeemer, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

The Ministry of the Word

The Old Testament Reading Genesis 9. 8-17

...For the word of the Lord,
Thanks be to God.

The Psalm Reading 25. 1-10

The New Testament Reading 1 Peter 3. 18-22

...For the word of the Lord,
Thanks be to God.

The Gospel Hymn TiS 250

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

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

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

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

Melody by Thomas Jackson 1715-81 *harm.* David Evans 1874-1948 Francis
Bland Tucker 1895-1984 CCLI 89587

The Gospel Reading Mark 1. 9-15

The Gospel of our Lord Jesus Christ...

Glory to you Lord Jesus Christ

This is the Gospel of the Lord

Praise to you Lord Jesus Christ

Sermon. Message for the First Sunday in Lent. Mark 1: 9-15. 21/2/21

Introduction.

"A Bee In Your Bonnet."

To "Have a bee in your bonnet," is:

"to keep talking about something again and again because you think it is very important."

My thanks to Chris Lewis for finding this particular explanation for me. It's the most positive one among so many.

Our hope is that every Christian will know someone, or actually be that someone, who keeps "talking about something again and again because they think it is very important."

A preacher of the gospel has "a bee in their bonnet," a compulsion laid upon them, day in and day out, in season and out of season, to proclaim the good news of Jesus.

This also is my obligation. In the words of St Paul:

"Woe to me if I do not preach the gospel." (1 Cor. 9:16 NIV).

A necessity is placed upon me, and all ministers of the gospel.

This is by way of introduction to today's Gospel reading, Mark 1:9-15, simply because the letter "B" might help us to remember three points with a "B"!

1. Jesus Baptism (v9-11). And Our Baptism.
 2. Jesus Battle (v12-13). And Our Battle.
 3. Jesus Beginning (v14-15). And Our Beginning.
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Context.

First context. We are back at the beginning of Mark's Gospel. Of the four Gospels, Mark is the shortest; possibly the earliest, as sections of Mark appear in Matthew and Luke. Mark is brief and succinct. We need to go elsewhere for more detail on the events described in today's gospel reading.

Mark has already explained John's presence at the Jordan River, "proclaiming a baptism of repentance for the forgiveness of sins." (v4). People from all over Judea, and Jerusalem, were flocking to the river, to be baptised by John, confessing their sins; (v5) the running water symbolising an inner cleansing, the washing away of confessed sin. It's a powerful message.

John also had another message: "... one who is more powerful than I is coming after me," says John, and he feels unworthy, even "to stoop down and untie the thong of his sandals." (v7). While John is baptising with water, he says the one to come "will baptise you with the Holy Spirit." (v8).

John is a herald, proclaiming the coming of Jesus, the promised Saviour/Messiah.

The scene is set.

The First "B".

1. Jesus is Baptised. (v9-11).

Before he begins his public ministry, Jesus leaves Nazareth in Galilee in the north, to go south east to the Jordan River. Word has been spreading of John the baptiser. We know from Matthew, John recognises Jesus, when they meet, as the "one," and asks Jesus to baptise him, but no, that's not the plan. So, Jesus is baptised by John. (Matt 3:15).

Much has been made of why Jesus submitted to a baptism of repentance, but clearly Jesus is identifying with the human condition, even our sinful nature. St Paul explains this: "For our sake he (God) made him (Jesus) to be sin who knew no sin, so

that in him we might become the righteousness of God" (2 Cor. 5:21)

Mark, in his account simply tells us Jesus was baptised by John, and concentrates on what happens next.

As he comes out of the water, God is revealed, as Father, Son and Holy Spirit; the Holy Trinity.

The heavens are torn apart, the Holy Spirit descends on Jesus like a dove (a sign of gentleness and purity) anointing him for his ministry. "And a voice came from heaven," the voice of God the Father: "You are my Son, the Beloved; with you I am well pleased." (v11).

Our Baptism. (Still the first "B".)

In 2018, Les Forester and I were in Israel as part of a study group. We travelled to the Jordan River. Pilgrims were gathering, some on the Israeli side, and some on the Jordanian side. Some were in white robes, going in right under the water. Les conducted our Service, one of renewal and recommitment. It wasn't quite a full immersion; but the intention was sincere, as we went in up to our knees!

I suspect many of us cannot remember our Baptism; yet we thank God for those who brought us for baptism as infants. They exercised faith on our behalf, demonstrating, in our helpless, dependent state, that God's gift of salvation is never earned, that forgiveness, the new birth, eternal life, are given freely by a loving God, through Jesus Christ our Lord. From that day on, we were accepted into the community of Christ's followers, members of the body of Christ.

To those who remember their baptism, there is perhaps that privilege of a personal, adult understanding, and the weight of responsibility.

We are all called to remember the common challenge to take our baptism seriously. Think of the water! Cleansed, and drenched by

the Holy Spirit, we were baptised into Christ's death, dying to sin, rising to new life in him, and commissioned for ministry.

The Second "B".

2. Jesus Battle. (v12-13).

This is the first time I have used the word "battle" to describe the temptation, the testing of Jesus in the wilderness. Yet the battle is on, and what is certain from our vantage point in history, the victory is secure.

Mark is brief on Jesus experience in the wilderness. Again, we need to look elsewhere for the detail. Mark tells us, "the Spirit immediately drove (Jesus) out into the wilderness" where he was tempted by Satan. God did not tempt Jesus. Yes the Spirit sent him into the wilderness, but it was so that he might do battle with Satan. And Satan threw everything at him.

Jesus forty days in the wilderness has its parallel in the Old Testament, in the Book of Exodus, where the Hebrews, the Children of Israel were tested, wandering in the wilderness, for forty years. As God kept Israel safe during that time, so God the Father is keeping his Son safe in the battle, as "angels waited on him."(v13).

The wilderness was for Jesus, a place of spiritual and physical danger, alone and vulnerable, open to attack from Satan and the wild beasts. The battle raged, but Jesus prevailed. The greater battle awaited him on the cross, but again Jesus prevailed, to the immeasurable benefit of those who call him Lord. From the cross, Jesus cried out, "It is finished." The battle was over! It was a cry of victory!

Our Battle. (Still the Second "B".)

We have begun the forty days of Lent, recalling those forty days of Jesus in the wilderness, and his battle with Satan. We recognise afresh our times battle, of temptation and testing. A year of pandemic has presented a new kind of wilderness, as

though God is testing us, yet knowing resources are available in the conflict. So, we do not lose heart. The best way to fight the battle is to wait upon the Lord to renew our strength; and by the Spirit, call upon the angels to wait on us.

The Third "B".

3. Jesus Beginning. (v14-15).

In Mark's account, there is now a transfer of the baton. As John is arrested, Jesus' public ministry begins.

Where once people came to John, Jesus goes to them.

His starting point is in the north, back in Galilee.

Everything is falling into place:

"The time is fulfilled, and the kingdom of God has come near; repent and believe the good news."

John's message of repentance continues, but with an addition: a proclamation of the coming kingdom, and the challenge, to "believe in the good news." And it is Jesus who brings in the kingdom, and it is Jesus himself who is the good news.

Our Beginning. (Still the Third "B".)

This could be a time when we recall our beginning, when we first consciously heard the good news of the message of Jesus, and believed, and began to live the Christian life. For some, it may have been a dramatic moment of recognition. The penny dropped! An instant turning around! For others the beginning may have been gradual, a slow realisation. A beginning nevertheless. What I think is important, is to remember, our beginning in many ways is the first of many beginnings.

That's why a sermon probably shouldn't have a conclusion!

God always has in store for us, new opportunities to witness, new challenges to face, new starts in ministry.

The Parish of Lambton is poised for a new beginning, as a new rector is commissioned in 10 days time.

Pray then, for a fresh infilling of God the Holy Spirit, that together, a new beginning will see us strengthened, even with "a bee in your bonnet;" ready, "to keep talking about something again and again because it is very important." And not only talking, but living the good news of Jesus, and to him be given our constant praise, with all the glory, his alone. Amen.

The Rev'd Paul Robertson.
Locum.

After the Sermon there may be a time of quiet reflection.

Let us together affirm the faith of the Church.

**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.
Christ our Lord. Amen

The Prayers of the People.

Let us pray for the world and for the Church.

For the nations: Heavenly Father,
guide with your wisdom, the leaders of the nations, so that
everyone may live in peace and mutual trust. Help scientists,
political leaders and people everywhere, to address two
immediate global issues: vaccine distribution, and a reduction in

carbon emissions. Grant to Australians a desire to contribute towards the health care of those living in neighbouring countries, in PNG and the Pacific Region, and in sustaining the overall health of the planet.

Lord, in your mercy
hear our prayer.

For the Church: Heavenly Father,
send out the light and truth of your gospel, and bring those you are calling to know and love you; sustain and empower the Anglican Church of Australia: Geoff our Primate, Glenn our Metropolitan, and Peter our Bishop. Bless your servant Kate, soon to be commissioned as the new Rector of Lambton. Grant a fresh vision to the people of the Parish in this, a season of new beginnings.

Lord, in your mercy
hear our prayer.

For the Community: Heavenly Father,
be present within local communities adjusting to the easing of restrictions. Remind us to observe ongoing regulations. Help students returning to school, especially those commencing kindergarten. Inspire teachers as they foster a spirit of enquiry and cooperation, both inside and outside the classroom.

Lord, in your mercy.
hear our prayer.

For those in need: Heavenly Father,

in your mercy, sustain all who are in need, especially those suffering in places where the COVID-19 virus continues to rage. Bring healing to the sick, and comfort to the bereaved. Uphold those tempted to despair. Grant courage in times of testing, and a will to persevere in the heat of battle. Be with those known to us who are in any kind of need: the sick, the elderly, the frail, the isolated, the poor, the homeless, children at risk, and those struggling to find meaningful work.

Lord, in your mercy
hear our prayer.

Thanksgiving for the faithful departed: Heavenly Father, rejoicing in the communion of saints, we praise you for all your servants who have died in the faith of Christ. Give us grace to follow their good example, that with them, we may be partakers of your heavenly kingdom.

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.

Jesus said: A new commandment I give to you, that you love one another, even as I have loved you. John 13.34

Let us pray.

We do not presume to come to your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies.

We are not worthy so much as to gather up the crumbs under your table.

But you are the same Lord whose nature is always to have mercy.

Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Greeting of Peace

Christ has reconciled us to God in one body by the cross.

We meet in his name and share his peace.

The peace of the Lord be always with you.

And also with you.

Offertory Hymn TiS 367

A thanksgiving offertory collection is received for the work of the Church.

The strife is past the battle done; now is the victor's triumph won;

now let the song of praise be sung: *Alleluia!*

Death's mightiest powers have done their worst, and Jesus has his foes dispersed;

let shouts of praise and joy outburst: *Alleluia!*

On the third day he rose again glorious in majesty to reign;

let us take up the great refrain: *Alleluia!*

He closed the frowning gates of hell; the bars from heaven's high portals fell;

let hymns of praise his triumph tell: *Alleluia!*

Now by your stripes, our wounded King, your servants free from death's dread sting,

that we may live in you, and sing 'Alleluia!'

Melody from Melchior Vulpius c. 1560-1615 in his 'Gesangbuch', Jena, 1609
Anon., Latin, in Symphonia Sirenum Selectarum, Cologne 1695 *tr.* Francis Pott
1832-1909 *alt.* CCLI 89587

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

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.

All glory and honour be yours always and everywhere,
mighty Creator, everliving God.

We give you thanks and praise for your Son,
our Saviour Jesus Christ,
who by the power of your Spirit was born of Mary
and lived as one of us.

He was tempted in every way as we are,
yet he did not sin.

By his death on the cross
and rising to new life,
he offered the one true sacrifice for sin

and obtained an eternal deliverance for his people.
By his grace we are able
to triumph over every evil,
and to walk in the way of his love.
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:

**Holy, holy, holy Lord,
God of power and might,
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Merciful God, we thank you for these gifts of your
creation,
this bread and wine,
and we pray that by your Word and Holy Spirit,
we who eat and drink them
may be partakers of Christ's body and blood.
On the night he was betrayed Jesus took bread;
and when he had given you thanks
he broke it, and gave it to his disciples, saying,
'Take, eat. This is my body given for you.
Do this in remembrance of me.'
After supper, he took the cup,
and again giving you thanks he gave it to his disciples, saying,
Drink from this, all of you.

This is my blood of the new covenant
shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.
Let us proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Therefore we do as our Saviour has commanded:
proclaiming his offering of himself
made once for all upon the cross,
his mighty resurrection and glorious ascension,
and looking for his coming again,
we celebrate, with this bread and this cup,
his one perfect and sufficient sacrifice
for the sins of the whole world.

Renew us by your Holy Spirit,
unite us in the body of your Son,
and bring us with all your people
into the joy of your eternal kingdom;
through Jesus Christ our Lord,
with whom, and in whom,
in the fellowship of the Holy Spirit, we worship you,
Father, in songs of never-ending praise:

**Blessing and honour and glory and power
are yours for ever and ever. Amen.**

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 forever. Amen**

The Breaking of the Bread and the Communion

**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

Jesus, Lamb of God, have mercy on us.

Jesus, bearer of our sins, have mercy on us.

Jesus, redeemer of the world, grant us your peace.

**Draw near with faith, to feed on Christ in your hearts with
thanksgiving.**

Reflection Hymn TiS 730 (Repeat 4 times)

Jesus, remember me when you come into your kingdom.

Jesus, remember me when you come into your kingdom.

Jacques Berthier, 1923-94 Taizé setting CCLI 89587

Prayer after Communion

God of mercy, may we who have shared in this holy meal know your forgiveness in our lives, bring your reconciliation to others, and be a sign of your wholeness in this broken world.

..Most loving God,

You send us into the world you love.

Give us grace to go thankfully and with courage in the power of your Spirit.

The Blessing

Christ our Saviour draw you to himself, that you may find in him crucified

a sure ground for faith, a firm support for hope and the assurance of sin forgiven;

and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

Recessional Hymn TiS 636

Refrain

God has spoken to his people, hallelujah!

and his words are words of wisdom, hallelujah!

Open your ears, O Christian people, open your ears and hear good news.

Open your hearts, O royal priesthood, God has come to you, God has come to you.

Refrain

They who have ears to hear his message, they who have

ears, now let them hear;
they who would learn the way of wisdom, let them hear
God's word, let them hear God's word. *Refrain*

Israel comes to greet the Saviour, Judah is glad to see his
day;
from east and west the peoples travel: he will show the way
he will show the way.

Refrain

Traditional Israeli folk melody Willard Francis Jabusch 1930- CCLI 89587

Go in peace to love and serve the Lord.

In the name of Christ. Amen

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