



St Paul's Cathedral, Sale / Wayput

St Alban's Kilmany, St Anne's Golden Beach & St Mark's Loch Sport

We acknowledge the Gunaikurnai people as the original custodians of this region.

All churches of the parish stand on the lands of the Gunaikurnai people.

Dean: The Very Reverend Keren Terpstra 0438 220 878

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YouTube: St Paul's Cathedral Sale

Cathedral Parish Vision: *To lead the Cathedral*

parish in being God's beating heart for our communities.

22nd February 2026

Lent 1

Sentence from Scripture

We do not live by bread alone, but by every word that comes from the mouth of God. *Matthew 4.4*

Prayer of the Day

Almighty God,

whose Son fasted forty days in the wilderness, and was tempted as we are, yet did not sin:

give us grace to direct our lives in obedience to your will, that, as you know our weakness, so we may know your power to save; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Year of Prayer 2026

Lord, teach us to pray.

Teach us to listen to your voice and to hear your word.

Teach us to offer our hearts to you in love and to know your love. Teach us to forgive and be forgiven. Teach us to give our lives in your service and to do your will. Teach us to pray, and pray in us, Lord Jesus. Amen.

Holy Communion Services at St Paul's:

Sundays - 8.00am and 10.00am Wednesdays - 10.00am in the Lady Chapel

Sunday Evenings 3rd Sunday of the month @ 5pm **Contemplative Service**

Morning Prayer 9am on Fridays

Outcentre Services:

St Anne's Golden Beach 10.30am 1st Sunday & 3rd Sunday of the month

St Alban's Kilmany 2.00pm 3rd Sunday of the month (Not in December or January)

St Mark's Loch Sport *No Services*

Zoom Links: Evening Prayer: **Daily at 5.30pm - 6.00pm**

Meeting ID: 879 3927 8803 Passcode: Prayer

Meditation:

Weekdays: silent Christian Meditation, 8.15am-8.45am

Meeting ID: 809 497 711 Passcode: 600361

Associate Priest/Hospital Chaplain: Rev'd Heather Toms 0400 512 217

mhtoms@westnet.com.au

Honorary Deacon Rev'd Kate Campbell 0402514829 khcampbell55@gmail.com

Our parish is committed to ensuring our centres of worship and outreach are safe places for all, especially children and vulnerable people.

We have a duty of care to protect all who participate in the life of the church from abuse. We have zero tolerance for abuse of any kind.

If you are concerned about your own or somebody else's safety, or have witnessed behaviour that makes you feel uncomfortable you can contact the Deputy Director of Professional Standards in the Gippsland Diocese, Julie Reilly Mobile: 0456 572 589 Email: julie@kooyoora.org.au You may also like to talk to the Dean or the Lay Canons, or if this is a really serious matter, go directly to the police, and then to the above.

Cathedral Prayer Chain Requests

Please contact Trish Broadbear 0418 104 840

The prayer chain is for anyone in need of prayer

Please pray for our supported student Will Kepolo at Newton College PNG.

A Reading from the book of Genesis

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.' Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?' The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."' But the serpent said to the woman, 'You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves. *Genesis 2.15-17; 3.1-7*
Hear the word of the Lord. **Thanks be to God.**

Psalms 32

Blessed are those whose sin is forgiven:

whose transgression is pardoned.

Blessed are those the LORD has cleared of guilt:

in whose spirit there is no deceit.

While I kept silent my bones wasted away:

I anguished all the day long.

Your hand was heavy upon me day and night:

my strength was sapped as in the heat of summer.

I acknowledged to you my sin:

my failure I did not conceal.

I said, 'Let me confess my transgressions to the LORD':

and you forgave the failure of my sin.

Thus let all the faithful pray to you in time of need:

surely heavy floods shall not reach them.

For you are my hiding place, you shelter me from trouble:

you surround me with songs of deliverance.

'Let me guide and direct you on your way:

let me counsel you as I watch over you.

'Be not like a horse or mule, lacking insight:

whose advance must be curbed with bit and bridle.'

Many troubles beset the wicked:

kindness surrounds those who trust in the LORD.

Rejoice in the LORD and be glad you righteous:

shout for joy, all who are true of heart.

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A Reading from The Letter to the Romans

Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned— sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come. But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgement following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ. Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord. *Romans 5.12-21*

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

The Gospel of our Lord Jesus Christ according to Matthew

Glory to you Lord Jesus Christ.

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was famished.

The tempter came and said to him, 'If you are the Son of God, command these stones to become loaves of bread.'

But he answered, 'It is written,

"One does not live by bread alone,

but by every word that comes from the mouth of God." '

Then the devil took him to the holy city and placed him on the pinnacle of the temple,

saying to him, 'If you are the Son of God, throw yourself down; for it is written,

"He will command his angels concerning you",

and "On their hands they will bear you up,

so that you will not dash your foot against a stone." '

Jesus said to him, 'Again it is written, "Do not put the Lord your God to the test." '

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour;

and he said to him, 'All these I will give you, if you will fall down and worship me.'

Jesus said to him, 'Away with you, Satan! for it is written,

"Worship the Lord your God, and serve only him." '

Then the devil left him, and suddenly angels came and waited on him. *Matthew 4.1-11*

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

Fasting

Fasting is the first of the inward disciplines that we will look at. What's your first reaction when you read the title: "Fasting"? What comes to mind? Perhaps extreme asceticism, fanaticism, or "oh that only belongs to the fringes and whacky Pentecostalism".

Fasting has a bad name in a culture in which food is not only available in abundance, but is "in your face" all the time – just at the corner of York St and Cunninghame St there's Hungry Jack's and Maccas, and up the next corner, KFC; then there's Aldi, Woollies, Coles, Ritchies, and the shops along Raymond St. We were raised with the training and habit of three square meals a day plus snacks – and anything less than that seems like starvation! The only people who deprive themselves of food are the fanatic gym-junkies and people trying to lose weight (so we tell ourselves).

Not so! Fasting is something that Christians have done since Jesus' own time. In his teaching, Jesus gives instructions on how to fast, "When you fast..." he says. He had an expectation that his followers would fast and pray – whether in the casting out of particularly deep seated demons, or "when the Bridegroom is taken away" (ie, when

Jesus was killed, before his resurrection). Paul also talks about praying and fasting – so we know that it was a standard part of early Christian practice.

Fasting in the Old Testament was related to repentance. Often a national day of prayer and fasting was called for – witness the repentance of the Ninevehites after God's warning to them through Jonah. In the Mosaic law, the people were to fast and pray on one day each year, the Day of Atonement, the day when they called to mind their sins which were named over the head of the scapegoat sent into the wilderness.

The Anglican Church since the Reformation has nominated days of prayer and fasting/abstinence (abstinence is a modified form of fasting). It used to be all Fridays of the year, Ember days, and Lent. In the past 100 years the rules were relaxed (even the Roman Catholic Church has relaxed its rules on fasting), because one of the dangers of this discipline is that it can become a mere legalistic and self-righteous exercise, an outward form lacking the inward spirit. These days we are left with the poor echo of “giving something up for Lent”. But fasting is so much more than that. And we Anglicans are the poorer for not embracing this discipline. There are different types of fasting, and not all involve food. Abstaining usually means not eating meat (hence the old tradition of fish on Fridays). Fasting from food can be anything from just drinking fruit juice, to drinking only water, through to a total fast from food and water. The advice Foster gives is that it is wisest to try moderate fasting before building up to the more intense forms... Bearing in mind that the human body can do without food, but is dependent on water. Going without food may mean skipping two meals, or only eating a snack (so, a 24 hr, dinner to dinner or lunch to lunch fast). To intensify this, he suggests the time can be extended – so 36hrs, 3 days, 7 days, 21 or even 40 days (which is really the maximum time the body can do without food before it breaks down). Scripture refers to all these different fasts: Daniel did a partial fast (only eating the simplest food); Esther proclaimed a total fast (no water or food) when the Jewish people were threatened with extermination.

It is possible (though not recommended as a regular thing!) to fast from sleep in order to pray.

Foster suggests fasting from: billboards and other advertising; fasting from the media; fasting from people; fasting from the telephone (turning it off!); and fasting from consumer culture by associating with Christ's favourites – the poor, the dispossessed, the untouchables.

Why fast today? For a number of reasons. Foster talks about the power of fasting in healing relationships and serious problems in churches. (I read recently about a Presbyterian congregation in the USA who were literally locked out of the church by the Presbytery because they were so divided. They have been meeting with prayer and fasting in the basement of the church, and it appears that inroads are being made in their problems.) Regular and/or weekly fasting has had well documented and profound effects on people who have practiced it.

But the core secret of fasting is that it is NOT about the action of giving up food or something else. Fasting MUST absolutely be centred on God. Fasting is inseparable from worship and from prayer. We fast in order to pray... A person once said to me, “Prayer is like putting one hand out to God in petition; Fasting is like putting both hands out to God.” Having said that, fasting is NOT about pushing magic buttons to get God to do what we want God to do. God is not a puppet to be manipulated by pulling strings. Fasting, like everything we do, should first and foremost be about glorifying our Father in heaven; if there are any benefits, they are a grace and mercy superabundant to the joy of giving intense time to be in God’s presence.

There are secondary benefits of fasting. One of them is deeper self-knowledge. There is nothing like fasting for showing up our true tendencies, what our barely concealed motivations are. For instance, I might be grumpy because I have not eaten – which possibly points not to the lack of food, but to my dependence on it for happiness, and to a deep seated basic anger. The lesson for me in that would be about learning to be content without food, and learning not to be dependent on food for happiness, as well as a caution to deal with my anger. Fasting reveals the things that control us. This is a helpful thing, because once we know to what we are enslaved we can proclaim Jesus’ presence and the freedom we have in him.

Fasting also reminds us of our dependence on God. When fasting, we are more free to feast on God’s word in the scriptures, and to chew on them. We are reminded that this is our true food: to do the will of God.

At the end of the day, fasting is about joy and rejoicing in God, celebrating God’s goodness to us, worshipping God, seeking God’s guidance, finding true humility and simplifying our life.

For practice:

It would be good for us to explore fasting and prayer. We have some decisions to make this year for which we will need God’s loving guidance. There are also some serious problems in our society and local community, for which we may be called to intercede.

As a manageable basic suggestion, perhaps try one of the following as a fast (and you could do this once a week through Lent if you chose):

- Eat lunch one day, and decide to go without dinner and breakfast the following day. Drink fruit juice and tea (if you want), and plenty of water. At the times you would ordinarily eat, read a passage of scripture and pray. Every time you feel hungry, or when you think of it, offer it to God. You may choose to pray for one thing, or for a general thing, or for several things. The point is: fast, read the scriptures, and pray. You could also do this dinner to dinner.
- If you have medical issues which mean you need to eat regularly, consider some other form of fasting – from people, or from the media (tv, newspapers etc), or a partial fast (giving up anything but the simplest food). Follow the same pattern as above.
- Make notes about your experiences – especially record anything God does in your life.

For reflection:

Scripture passages:

Sunday: The example of Christ. Luke 4:1-13

Monday: God's chosen fast. Isaiah 58:1-7

Tuesday: A partial fast. Daniel 10:1-14

Wednesday: A normal fast. Nehemiah 1:4-11

Thursday: An absolute fast. Esther 4:12-17

Friday: The inauguration of the Gentile mission. Acts 13:1-3

Saturday: The appointment of elders in the churches. Acts 14:19-23

Questions:

1. What is the primary purpose of fasting?
2. What's the most difficult thing about fasting for you?
3. John Wesley insisted that those ordained should fast on Wednesdays and Fridays as a bare minimum. What possible effects did this have? What difference could fasting make in our church, in our diocese, in our city?



Craft Group working on their Lenten project, Stitching the days of Lent.

Steph says she is enjoying the challenge and the peace that comes with stitching. Jan is enjoying being able to bring out her artistic thinking by stitching into her fabric. Christine feels her stitching is a way of expressing what is important to her.

Maria is enjoying being able to expand her stitching ability. Alan is enjoying a change from cross stitch. Sue is giving Steph encouragement. For me it is part of my daily prayer through the 40 days of Lent. *Jenny*

Craft Group is whatever people who come want it to be. 10am Thursdays. Come for a cuppa and a chat, stitch, knit, crochet, colour.

Beanie knitting has started ready to donate to the Mission to Seafarers in July.

Prayer Chain

You will be aware no doubt that the Cathedral has a prayer chain whereby anyone who needs prayers rings Trish Broadbear and she processes this and Intercessors offer up prayers. This is done in confidence, with as much or as little information given as the petitioner desires.

We are looking for more people from our congregation who would like to be involved. If this interests you or you would like more information, please ring Trish on 0418 104 840.

Internet Bank Transfer: Cathedral's ministry and mission
BSB 013-795 Account no: 4962-98866 Ref: Offering etc.

PARISH CONTACTS

Lay Canons: *(Their Portfolio)*

Dr Iain Nicolson (Processes) 0407447250 Dr Kevin Cameron OAM (Music)
kevincameron560@gmail.com Christine Morris OAM (Property) 0438595056

Chapter St Paul's reps: Nancy Schmack, Steph Broughton, Kathy Jackiw, Kylie Mannix,
Maria Iuliano

St Alban Kilmany rep Merryn Stevenson **St Anne Golden Beach rep** Val Kilner

Synod Reps: Jan & Michael Down **Mission Rep:** Maria Iuliano

Music: Dean Keren **Sacristan:** Jan Blake **Catering:** Nancy Schmack

Flowers: Julie Mielke/Lyn Ruff **Craft group:** Jenny Wilson

Opening church / lunches: Kathy Jackiw

Rosters, Hall hire, Book Fair, PA/AV, Emergency food Sunday Bulletin

Web, Facebook: Christine Morris OAM 0438 595 056 cmorris@wideband.net.au

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JOSH LAYNE
THE HARP HAS A STORY

MARCH.13 | 7:30PM

ST PAUL'S CATHEDRAL
149 CUNNINGHAME ST, SALE VIC
3850, AUSTRALIA

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<https://events.humanitix.com/josh-layne-harp-concert-st-pauls-cathedral-sale-march-13th-2026>

Tickets \$30 / \$25

Tickets available on the door, but for numbers, please let us know you are coming!

JOSH LAYNE has been called a 'harp genius' and a 'consummate musician'. He has performed extensively across Canada, the US, Europe, South America, Australia and New Zealand and has been praised for both his virtuosity and the sensitivity of his playing.