



Anglican Diocese of Wangaratta  
**The Parochial District of  
Wangaratta West and The Warbys**  
**The First Sunday in Lent,**  
**February 26th 2023**

*Please stand when the ministers enter*

*The priest welcomes and 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.**

*Hymn, AHB 265. tune, Stuttgart*

1. In the cross of Christ I glory,  
towering o'er the wrecks of time;  
all the light of sacred story  
gathers round its head sublime.
2. Through the cross, Christ's love empowers us  
worldliness and self deny;  
by his Spirit it inspires us  
him, through love, to glorify.
3. When the woes of life o'ertake us,  
hopes deceive, and fears annoy,  
never shall the cross forsake us,  
from it shines our peace and joy.
4. Bane and blessing, pain and pleasure,  
by the cross are sanctified;  
peace is there that knows no measure,  
joy that through all time abide.
5. In the cross of Christ I glory,  
towering o'er the wrecks of time;  
all the light of sacred story  
gathers round its head sublime.

John Bowring, (1825) [1792-1872 *alt.*]

In this Lenten Season let us hear again commandments which God has given to his people and which form us as God's people.  
I am the Lord your God: you shall have no other gods but me.

**You shall love the Lord your God  
with all your heart, with all your soul,  
with all your mind, and with all your strength.**

You shall not make for yourself any idol.

**God is Spirit, and those who worship him  
must worship in spirit and in truth.**

You shall not dishonour the name of the Lord your God.

**You shall worship him with awe and reverence.**

Remember the Sabbath and keep it holy.

**Christ is risen from the dead:  
set your minds on things that are above,  
not on things that are on the earth.**

Honour your father and mother.

**Live as servants of God;  
let us work for the good of all,  
especially members of the household of faith.**

You shall not commit murder.

**Live peaceably with all;  
overcome evil with good.**

You shall not commit adultery.

**Know that your body is a temple of the Holy Spirit.**

You shall not steal.

**Be honest in all that you do, and care for those in need.**

You shall not be a false witness.

**Let everyone speak the truth.**

You shall not covet anything which belongs to your neighbour.

**Remember the words of the Lord Jesus:  
'It is more blessed to give than to receive.'  
Love your neighbour as yourself,  
for love is the fulfilling of the law.**

Let us pray

**Lord, you are steadfast in your love  
and infinite in your mercy;  
you welcome sinners  
and invite them to be your guests.  
We confess our sins,  
trusting in you to forgive us.**

*Kyries—if sung, repeated 3 times*

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

*The priest, standing, declares the Absolution*

The almighty and most merciful God grant you pardon,  
forgiveness of all your sins,  
time for true repentance and amendment of life,  
and the grace and comfort of the Holy Spirit. **Amen.**

*The Collect is said by the priest*

Let us pray.

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.**

## THE MINISTRY OF THE WORD

### **A reading from the Book Genesis [2. 15-17 & 3.1-7]**

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.

Hear the word of the Lord,  
**thanks be to God.**

### **Psalm 32**

Blessed are those whose sin is forgiven:  
**whose iniquity is put away.**

Blessed are those to whom the Lord imputes no blame:  
**and in whose spirit there is no guile.**

For whilst I held my tongue:  
**my bones wasted away with my daily complaining.**

Your hand was heavy upon me day and night:  
**and my moisture was dried up like a drought in summer.**

Then I acknowledged my sin to you:  
**and my iniquity I did not hide;**

I said ‘I will confess my transgressions to the Lord’:  
**and so you forgave the wickedness of my sin.**

For this cause shall everyone that is faithful  
make their prayer to you in the day of trouble:  
**and in the time of the great water-flood,  
it shall not come near them.**

You are a place to hide me in, you will preserve me from trouble:  
**you will surround me with deliverance on every side.**

‘I will instruct you, and direct you in the way that you should go:  
**I will fasten my eye upon you, and give you counsel.**

‘Be not like horse or mule, that have no understanding:  
**whose forward course must be curbed with bit and bridle.’**

Great tribulations remain for the ungodly:  
**but whoever puts their trust in the Lord,  
mercy embraces them on every side.**

Rejoice in the Lord, you righteous, and be glad:  
**and shout for joy, all you that are true of heart.**

### **A reading from the Letter of Paul to the Romans [5. 12-21]**

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.

Hear the word of the Lord,  
**thanks be to God.**

*Hymn, AHB 506. tune Heinlein*

1. **Forty days and forty nights  
thou wast fasting in the wild,  
forty days and forty nights  
tempted, and yet undefiled:**
2. **let us thy endurance share  
and from earthly greed abstain,  
with thee watching unto prayer,  
with thee strong to suffer pain.**
3. **And if Satan, vexing sore,  
flesh or spirit should assail,  
thou, his vanquisher before,  
grant we may not faint nor fail.**
4. **So shall we have peace divine,  
holier gladness ours shall be;  
round us too shall angels shine  
such as ministered to thee.**
5. **Keep, O keep us, Saviour dear,  
ever constant by thy side,  
that with thee we may appear  
at the eternal Eastertide.**

George Hunt Smyttan 1822-70 and  
Francis Pott 1832-1909

The Gospel of our Lord Jesus Christ according to Matthew  
[4. 1-11]

### **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.

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

*The Sermon*

*Silence for Reflection may follow the sermon*

***The Apostles Creed is said, all standing.***

*During Lent, Christians are encouraged to think seriously  
about what it means to be a Baptised Person.*

*The Creed we use for Lent is the Apostles Creed,  
the statement of faith made at Baptism and Confirmation.*

*It is written in the first person, i.e. I Believe.*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God’s only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose from the dead;  
he ascended into heaven,  
and is seated at the right hand of the Father,  
from there he will come to judge**

**the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

#### THE PRAYERS OF THE PEOPLE

Almighty God, your Son Jesus Christ has promised that you will hear us when we ask in faith receive the prayers we offer.

Let us pray for the Church of God throughout the world,  
for the Greek Orthodox Church in Australia.

For the Diocese of Willochra: Bishop Jeremy James. Clergy and People. The Community of Saints Barnabas & Cecilia.

For our Diocese: Bp Clarence, Michelle & family.

We give thanks for our Retired Clergy recalling their service to God's Church. We give thanks and pray for all Clergy with Permission to Officiate (PTO) - for their continued support and enrichment of the life of the Diocese and its parishioners.

Lord, hear us.

**Lord, graciously hear us.**

Let us pray for those who have power and influence  
and for all who govern the nations. This week we pray for the world's oceans and their care. For the nations of Belgium, Luxembourg, Netherlands.

Lord, hear us.

**Lord, graciously hear us.**

Let us pray for the powerless, for all victims of famine and war,  
and for all who strive for justice and peace, for peace between Ukraine and Russia. For those affected by Cyclone Gabrielle in New Zealand.

Lord, hear us.

**Lord, graciously hear us.**

Let us pray for the afflicted and sorrowful and for all who need our prayers, for Chris E. Kate B. Trent. Emily. Brady. Kate Jessup. Vi Bussell. Nina Colson. Bronwyn. Josef. Neliya Don Leonard. Kaye McKenzie.



Lord, hear us.

**Lord, graciously hear us.**

Let us remember before God those who have passed from this life in faith and obedience, giving thanks for Leslie Stone. Colin O'Bryan. Liselotte Hilton. Eric Boland. Thelma Tripp. Joy Friday. Malcolm Langburne.

Rest eternal grant unto them O Lord.

**And may light perpetual shine upon them.**

Accept our prayers through Jesus Christ our Lord,  
who taught us 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 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.**

*All may exchange a COVID Safe sign of peace.*

*Offertory Hymn AHB 266. tune, Horsley*

1. **There is a green hill far away,  
outside a city wall,  
where the dear Lord was crucified,  
who died to save us all.**
2. **We may not know, we cannot tell,  
what pains he had to bear;  
but we believe it was for us  
he hung and suffered there.**

3. **He died that we might be forgiven,  
he died to make us good,  
that we might go at last to heaven,  
saved by his precious blood.**
4. **There was no other good enough  
to pay the price of sin;  
he only could unlock the gate  
of heaven and let us in.**
5. **O dearly, dearly has he loved,  
and we must love him, too,  
and trust in his redeeming blood,  
and try his works to do.**

Cecil Frances Humphreys Alexander, (1848). 1818-95

## 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.**

It is indeed right, and our bounden duty,  
that we should at all times and in all places  
give thanks to you, Lord, holy Father,  
mighty Creator, and eternal God.

And now we praise you for the love of your only Son  
our Lord Jesus Christ who,  
though he is one with you and the Holy Spirit,  
humbled himself and was obedient to death,  
even death on a cross,  
that we might have life through him.

Therefore with angels and archangels,  
and with the whole company of heaven,  
we proclaim your great and glorious name,  
evermore praising you, and saying/singing:

**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.**

Lord, you are holy indeed, the source of all holiness;  
grant that by the power of your Holy Spirit,  
and according to your holy will,  
these gifts of bread and wine  
may be to us the body and blood of our Lord Jesus Christ; ✠  
who, in the same night that he was betrayed,  
took bread and gave you thanks;  
he broke it and gave it to his disciples, saying:  
Take, eat; this is my body which is given for you;  
do this in remembrance of me. ✠

In the same way, after supper he took the cup and gave you  
thanks; he gave it to them, saying:  
Drink this, all of you; this is my blood of the new covenant,  
which is 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.**

And so, Father, calling to mind his death on the cross,  
his perfect sacrifice made once for the sins of the whole world;  
rejoicing in his mighty resurrection and glorious ascension,  
and looking for his coming in glory,  
we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving,  
we bring before you this bread and this cup  
and we thank you for counting us worthy  
to stand in your presence and serve you.

Send the Holy Spirit on your people  
and gather into one in your kingdom  
all who share this one bread and one cup,  
so that we, in the company of Mary, Michael, Paul, George,  
and all the saints, may praise and glorify you for ever,  
through Jesus Christ our Lord;  
by whom, and with whom, and in whom,  
in the unity of the Holy Spirit, we worship you, Father eternal,  
in songs of never-ending praise:

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

THE BREAKING OF THE BREAD  
AND THE COMMUNION

*The priest break the bread, saying*

Every time we eat this bread and drink this cup,  
**we proclaim the Lord's death until he comes.**

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.**

*The priest gives the Invitation to Communion*

Come let us take this holy sacrament  
of the body and blood of Christ  
in remembrance that he died for us,  
and feed on him in our hearts by faith with thanksgiving.

*During Communion pray quietly:*

*Lord our God,  
you invite us to follow Christ  
in his struggle in the desert.  
Through our self-denial  
may your spirit make us ever strong against evil.  
Hear us, you who remain faithful to us,  
for ever and ever. Amen.*

*Source unknown*

*Let us enter the season of Lent in the spirit of joy,  
giving ourselves to spiritual strife,  
cleansing our soul and body,  
controlling our passions,  
as we limit our food,  
living on the virtues of the Spirit;  
let us persevere in our longing for Him  
so as to be worthy to behold  
the most solemn Passion of Christ  
and the most holy Passover,  
rejoicing the while with spiritual joy.*

*Source unknown*

*Hymn AHB 320.*

**Breathe on me, breath of God,  
fill me with life anew,  
that I may love what thou dost love,  
and do what thou wouldst do.**

**Breathe on me, breath of God,  
until my heart is pure,  
until with thee I will one will,  
to do and to endure.**

**Breathe on me, breath of God,  
till I am wholly thine,  
until this earthly part of me  
glows with the fire divine.**

**Breathe on me, breath of God,  
so shall I never die,  
but live with thee the perfect life  
of thine eternity.**

Edwin Hatch 1835-89

## THE SENDING OUT OF GOD'S PEOPLE

Compassionate and loving God,  
through your Son Jesus Christ you have fed us  
and have reconciled your people to yourself.  
Following his example of fasting and prayer,  
may we obey you with willing hearts  
and serve one another in holy love.

**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. Amen.**

### *Notices*

*Hymn AHB 262/TiS 347. tune, Fulda (189)*

1. **We sing the praise of him who died,  
of him who died upon the cross;  
the sinners' hope though all deride:  
for this we count the world but loss.**
2. **Inscribed upon the cross we see  
in shining letters, 'God is love';  
he bears our sins upon the tree;  
he brings us mercy from above.**
3. **The cross—it takes our guilt away,  
it holds the fainting spirit up,  
it cheers with hope the gloomy day  
and sweetens every bitter cup:**
4. **it makes the coward spirit brave  
and nerves the feeble arm for fight;  
it takes all terror from the grave  
and gilds the bed of death with light;**
5. **the balm of life, the cure of woe,  
the measure and the pledge of love,  
the sinner's refuge here below,  
the angels' theme in heaven above.**

Thomas Kelly 1769–1855 alt.

### *Blessing*

Christ give you strength to overcome all temptation,  
to deny yourself,  
and to take up your cross and follow him;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always. **Amen.**

### *Dismissal*

Go in the peace of Christ.  
**Thanks be to God.**

#### **A PRAYER AFTER WORSHIP**

*Lord Jesus Christ, we thank you  
for all the benefits you have won for us,  
for all the pains and insults  
you have borne for us.  
Most merciful redeemer,  
friend and brother,  
may we know you more clearly,  
love you more dearly  
and follow you more nearly,  
day by day.*

*Prayer of Richard of Chichester*

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Compiled by Neil Hicks, February 2023

## The Western Church

Because Sunday is the day of the Resurrection, we skip over Sundays when we calculate the length of Lent. Therefore, in the Western Church, Lent always begins on [Ash Wednesday](#), the seventh Wednesday before Easter.

In many countries, the last day before Lent (called Mardi Gras, Shrove Tuesday, Carnival, or Fasching) has become a last fling before the solemnity of Lent. For centuries, it was customary to fast by abstaining from meat during Lent, which is why some people call the festival *Carnival*, which is Latin for *farewell to meat*.

## The Eastern Church

The Eastern Church does not skip over Sundays when calculating the length of the Great Lent. Therefore, the Great Lent always begins on Clean Monday, the seventh Monday before Easter, and ends on the Friday before Palm Sunday—using of course the eastern date for Easter. The Lenten fast is relaxed on the weekends in honour of the Sabbath (Saturday) and the Resurrection (Sunday). The Great Lent is followed by Lazarus Saturday and Palm Sunday, which are feast days, then the Lenten fast resumes on Monday of Holy Week. In the Eastern Church, Holy Week is a separate season from the Great Lent.

### **A Note:**

*Roughly speaking, the western Church consists of Roman Catholics, Anglicans and Protestants. The eastern Church consists of the Eastern Orthodox churches, the Oriental Orthodox churches, and the eastern-rite churches affiliated with the Roman Catholic Church.*

## But the Word “Lent” isn’t in the Bible!

The word “Bible” isn’t in the Bible, either! So what we’re really asking is the origin of the name.

Originally, “Lent” was nothing more than the English name of the season between winter and summer, the season when the snow melts and the flowers bloom. German and Dutch have the same word, but with slightly different spelling. In German, “Lenz” is the poetic word for “spring.” In Dutch, the word “lente” never changed its meaning. It is still the name of the season between winter and summer, and it is still used with that meaning in everyday life.

The church observance took place during the season of lent. In England, “Lent” came to mean the observance rather than the season, leaving the season without a name. Instead of saying stupid things like “Lent happens during lent,” English-speaking people invented the word “spring.” Today, instead of calling the seasons winter, lent, and summer, we call them winter, spring, and summer. We use “Lent” instead of “spring” when we refer to the church season.