



Anglican Diocese of Wangaratta
**The Parochial District of
Wangaratta West and The Warbys**
The Second Sunday in Lent,
March 5th 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.

Scripture Sentence

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

John 3.16

Hymn, TiS 463. tune, Lindfield

*May this Lenten discipline,
which we undertake with love,
turn our minds to things above.*

- 1. Sin has sundered us from God,
selfish we have grown and cold,
foolish were the ways we trod,
evil habits keep their hold.**
- 2. Now we fast that we may feast
where the Lord of Life presides;
may our hunger be increased
for the bread which he provides.**
- 3. As we keep this Lent with prayer
and from pleasures are withdrawn,
minds and bodies we prepare
for the joy of Easter dawn.**

James Phillip McAuley 1917–76
Words by permission Curtis Brown (Aust)
Music © Richard Connolly

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.

God of mercy,
you are full of tenderness and compassion,
slow to anger, rich in mercy,
and always ready to forgive:
grant us grace to renounce all evil and to cling to Christ,
that in every way we may prove to be your loving children;
through the same Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen.**

THE MINISTRY OF THE WORD

A reading from the Book Genesis [12. 1-4a]

Now the Lord said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.’

So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran.

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

Psalm 121

I lift up my eyes to the hills:
but where shall I find help?

**My help comes from the Lord:
who has made heaven and earth.**

He will not suffer your foot to stumble:
and he who watches over you will not sleep.

**Be sure he who has charge of Israel:
will neither slumber nor sleep.**

The Lord himself is your keeper:
the Lord is your defence upon your right hand;

**The sun shall not strike you by day:
nor shall the moon by night.**

The Lord will defend you from all evil:
it is he who will guard your life.

**The Lord will defend your going out and your coming in:
from this time forward for evermore.**

A reading from the Letter of Paul to the Romans [4. 1-5, 13-17]

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? 'Abraham believed God, and it was reckoned to him as righteousness.' Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

¹³ For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, ‘I have made you the father of many nations’)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

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

Gospel Acclamation

Praise to you, O Christ, King of eternal glory.

Praise to you, O Christ, King of eternal glory.

God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Praise to you, O Christ, King of eternal glory.

The Gospel of our Lord Jesus Christ according to John [3. 1-17]
Glory to you Lord Jesus Christ.

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, ‘Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.’ Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above.’ Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’ Jesus answered, ‘Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, “You must be born from above.” The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.’ Nicodemus said to him, ‘How can these things be?’ Jesus answered him, ‘Are you a teacher of Israel, and yet you do not understand these things?’

‘Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

‘For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

‘Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through 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.

We pray to the Lord for the courage to give ourselves to him this Lent.

Lord, meet us in the silence.

Give us strength and hear our prayer.

Give us the courage to look beyond ourselves to mission in your world.

We pray for Clarence our bishop and The Parish of Benalla, Priest in Charge: Dino Gabriel (*Elizabeth*). Parish leaders and communities at: Benalla & Swanpool.

The Diocese of Bendigo, Bishop Matt Brain (*Rachel*). Clergy and People.

May the blood and water flowing from the side of Jesus bring forgiveness to your people and help us to face the cost of proclaiming salvation.

Lord, meet us in the silence.

Give us strength and hear our prayer.

Give us the courage to give up war, bitterness and hatred, and to seek peace.

We pray for all International emergency and disaster efforts; International agencies of relief and welfare.

This week we pray for Ireland, and The United Kingdom.

May the shoulders of the risen Jesus, once scourged by soldiers, bear the burden of political and military conflict in our world.

Lord, meet us in the silence.

Give us strength and hear our prayer.

Give us the courage to give up quarrels, strife and jealousy in our families, neighbourhoods and communities.

We pray for all who serve our communities as members of the emergency services: Fire, Ambulance, Police, SES. etc

May the presence of the risen Jesus,
his body once broken and now made whole,
bring peace and direction as we live with one another.
Lord, meet us in the silence.

Give us strength and hear our prayer.

Give us the courage to live for others,
giving time, care and comfort to the sick and those in need.

We pray for Chris E. Kate B. Trent. Kate Jessup. Vi Bussell.
Nina Colson. Bronwyn. Josef. Neliya Don Leonard. Kaye
McKenzie. Edel Campbell.

May the wounded hands of Jesus bring his healing,
and the light of his presence fill their lives.

Lord, meet us in the silence.

Give us strength and hear our prayer.

Give us the courage to give up our fear of death
and to rejoice with those who have died in faith.

Especially we hold Peter Bennett. Alison Nolan. Alison Monk. Iris
Jones. Foster Alsop. Ivan Vincent. William Floyd. Philip French.
Barbara Austin-Doherty. Ronald Noon. May Gerrett.
in our minds.

Rest eternal grant unto them O Lord.

And may light perpetual shine upon them.

May the risen Lord Jesus,
whose feet were once nailed to the cross,
walk alongside the dying and bereaved,
and lead them and all your Church through death
to the gate of glory.

Lord, meet us in the silence.

Give us strength and hear our prayer.

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 TiS 262. tune, Kingsfold

- 1. When pain and terror strike by chance,
with causes unexplained,
when God seems absent or asleep,
and evil unrestrained,
we crave an all-controlling force
ready to rule and warn,
but find, far-shadowed by a cross,
a child in weakness born.**
- 2. We marvel at God's nakedness
and sense the play of chance
in Herod's anger, Peter's growth,
and Pilate's troubled glance.
Our Saviour's tempted, tested way
never was cut and dried,
but costly, risking life and love,
betrayed and crucified.**
- 3. How deep the Wisdom of our God,
how weak, but truly wise,
to risk, to sacrifice, to die,
and from the grave arise,
to shed the shroud of death and fate,
freeing our hearts for good.
We breathe the ample air of hope
and take our chance with God.**

4. **Since Wisdom took its chance on earth,
to show God's living way,
we'll trust that fear and force will fail,
and Wisdom win the day.
Then come, dear Christ, and hold us fast
when faith and hope are torn,
and bring us, in your loving arms,
to resurrection morn.**

Brian Arthur Wren 1936–
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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. ✠

In faith we acclaim you, O Christ:

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory.

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

Reflection music.

God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

**Bless the Lord, my soul
And bless God's holy name
Bless the Lord, my soul
Who leads me into life**

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 TiS 153. tune, Abbot's Leigh

1. **God is love, let heav'n adore him;
God is love, let earth rejoice;
let creation sing before him,
and exalt him with one voice.
God, who laid the earth's foundation,
he who spread the heavens above,
and who breathes through all creation,
God is love, eternal Love.**
2. **God is love, and gently enfolding
all the world in one embrace,
with unfailing grasp is holding
every child of every race.
And when human hearts are breaking
under sorrow's iron rod,
then they find that selfsame aching
deep within the heart of God.**
3. **God is love, and, though with blindness
sin afflicts our human hearts,
God's eternal lovingkindness
holding, guiding, grace imparts.
Sin and death and hell shall never
o'er us final triumph gain;
God is love, so love for ever
o'er the universe must reign.**

Timothy Rees 1874–1939 alt.
Words by permission
Community of the Resurrection, UK.

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.