



St George's Anglican Church, Malvern

FIFTH SUNDAY IN LENT

3RD APRIL, 2022



She bought it so that she might keep it for the day of my burial.

(John 12:7)

10:00 a.m.

GATHERING IN GOD'S NAME

During Lent, we sing the ancient 'Lent Prose' as an Introit. The choir sings the refrain, which we repeat, and the choir sings a verse before we repeat the refrain.

Hear us, O Lord, have mercy upon us:
for we have sinned against thee.

**Hear us, O Lord, have mercy upon us;
for we have sinned against thee.**

Guiltless, a captive taken unresisting,
By false accusers brought to condemnation,
Save, Lord, and help the souls thou hast redeemed.

**Hear us, O Lord, have mercy upon us;
for we have sinned against thee.**

Bless the Lord, who forgives all our sins.

Whose mercy endures forever.

The Lord be with you.

And also with you.

The President welcomes the congregation in suitable words then reads a sentence of Scripture

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.**

We sing together

Lord have mer - cy, Lord have mer - cy. Christ have mer - cy,
7 Christ have mer - cy. Lord have mer - cy, Lord have mer - cy.

The musical score is written on two staves in 4/4 time. The melody is simple, using a G-clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

followed by

Hol - ly God, ho - ly and might - y, ho - ly and im -
4 mor - tal, have mer - cy on us

The musical score is written on two staves in 6/4 time. The melody is simple, using a G-clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

The President says

Let us pray.

The people pray silently, before the President "collects" the communal prayer in the prayer of the Church for the day and for the season.

O God, the Redeemer of all who trust in you:
heed the cry of your people, and deliver us from the bondage of sin,
that we may serve you in perfect freedom and rejoice in your unfailing love;
through Jesus Christ our Saviour,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen.**

Almighty and everlasting God, you hate nothing that you have made,
and you forgive the sins of all who are penitent:
create and make in us new and contrite hearts,
that we, worthily lamenting our sins and acknowledging our wretchedness,
may obtain of you, the God of all mercy,
perfect remission and forgiveness;
through Jesus Christ our Lord. **Amen.**

THE MINISTRY OF THE WORD

First Reading

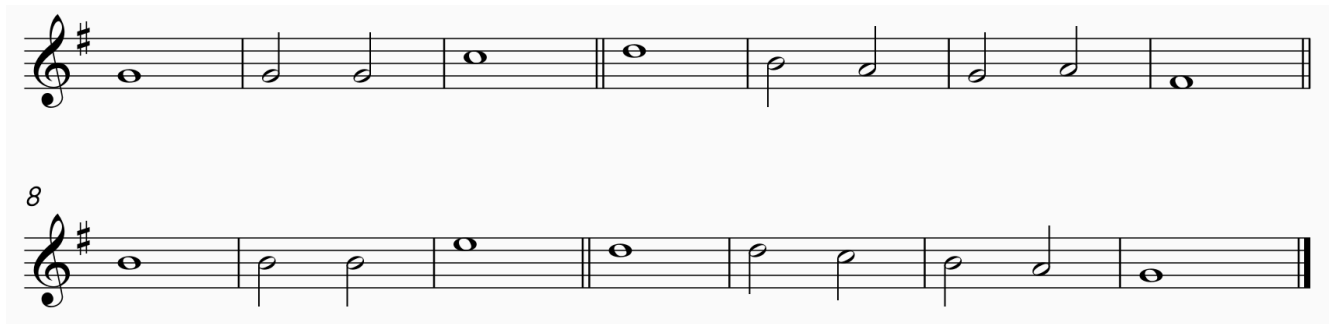
A reading from the prophecy of Isaiah:

Thus says the LORD,
 who makes a way in the sea,
 a path in the mighty waters,
who brings out chariot and horse,
 army and warrior;
they lie down, they cannot rise,
 they are extinguished, quenched like a wick:
Do not remember the former things,
 or consider the things of old.
I am about to do a new thing;
 now it springs forth, do you not perceive it?
I will make a way in the wilderness
 and rivers in the desert.
The wild animals will honour me,
 the jackals and the ostriches;
for I give water in the wilderness,
 rivers in the desert,
to give drink to my chosen people,
 the people whom I formed for myself
so that they might declare my praise.

Isaiah 43:16–21

Reader Hear the Word of the Lord.
All **Thanks be to God.**

Psalm 126



Chant: Edward Cutler (??-??)

1. When the Lord restored the fortunes of Zion:
then were we like those who dream.
2. Then was our mouth filled with laughter:
and our tongue with shouts of joy.
3. Then they said among the nations:
'The Lord has done great things for them.'
4. The Lord has done great things for us:
and we are glad indeed.
5. Restore our fortunes, O Lord:
like the watercourses of the Negev.
6. Those who sowed with tears:
will reap with songs of joy.
7. Those who go out weeping, carrying the seed:
will come again with joy, shouldering their sheaves.

Second Reading

A reading from the letter of Paul to the church in Philippi:

If anyone else has reason to be confident in the flesh, I have more:
circumcised on the eighth day, a member of the people of Israel,
of the tribe of Benjamin, a Hebrew born of Hebrews;
as to the law, a Pharisee; as to zeal, a persecutor of the church;
as to righteousness under the law, blameless.

Yet whatever gains I had,

these I have come to regard as loss because of Christ.

More than that, I regard everything as loss

because of the surpassing value of knowing Christ Jesus my Lord.

For his sake I have suffered the loss of all things,

and I regard them as rubbish,

in order that I may gain Christ and be found in him,

not having a righteousness of my own that comes from the law,

but one that comes through faith in Christ,

the righteousness from God based on faith.

I want to know Christ and the power of his resurrection

and the sharing of his sufferings by becoming like him in his death,

if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal;

but I press on to make it my own,

because Christ Jesus has made me his own.

Beloved, I do not consider that I have made it my own;

but this one thing I do:

forgetting what lies behind and straining forward to what lies ahead,

I press on towards the goal for the prize of the heavenly call of God

in Christ Jesus.

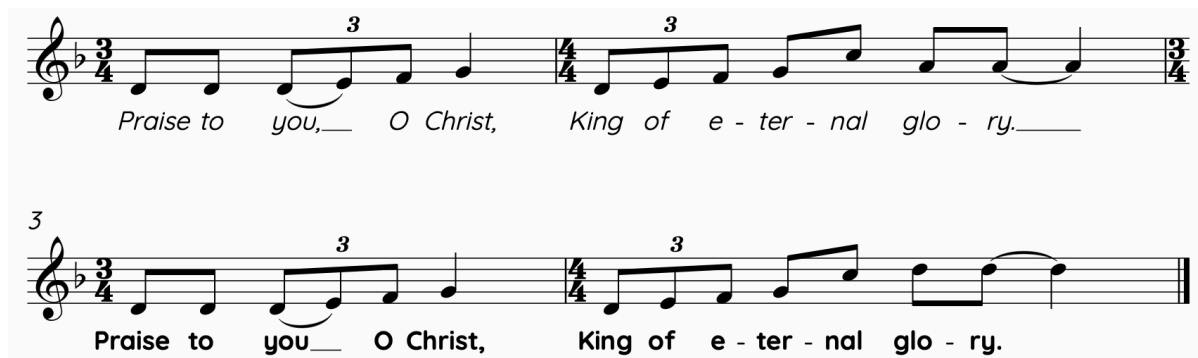
Philippians 3:4b–14

Reader Hear the Word of the Lord.

All Thanks be to God.

Gospel

The cantor sings the refrain which we repeat



With all your heart turn to me, for I am tender and compassionate.

The above refrain is then repeated.

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to John.

Glory to you Lord Jesus Christ.

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead.

There they gave a dinner for him.

Martha served, and Lazarus was one of those at the table with him.

Mary took a pound of costly perfume made of pure nard,
anointed Jesus' feet, and wiped them with her hair.

The house was filled with the fragrance of the perfume.

But Judas Iscariot, one of his disciples

(the one who was about to betray him), said,

'Why was this perfume not sold for three hundred denarii
and the money given to the poor?'

(He said this not because he cared about the poor,
but because he was a thief;

he kept the common purse and used to steal what was put into it.)

Jesus said,

'Leave her alone.

She bought it so that she might keep it for the day of my burial.

You always have the poor with you, but you do not always have me.'

John 12: 1-8

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

A sermon is preached.

After the sermon, silence is kept.

Let us together affirm the faith of the Church:

All stand

**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

Let us pray for the world and for the Church.

Prayers are offered for the world, the Church, for our local community, those sick or “in any other adversity”, and we remember the faithful departed.

For the Anglican Church

We pray for The Church of Nigeria; The Diocese of Rockhampton; Victorian Council of Churches; All Saints Greensborough.

For all in need

May all who are in trouble, in need or sickness find peace and refreshment in you especially: Ann, Coral, Keith, Erica, Peter, John, Margaret, Joan, Thea, John, Elsbeth, Luke, Leigh, Clive, Christina, Ray and others we mention before God in the silence of our hearts.

For the Faithful Departed

We pray for those whose anniversary of death occurs this week: Hilda Amos, Charles Matthew Cooch Bennett, Dorothy Clark, Arthur Corless, Gertrude Edington, Eileen Fulton, Joyce Helen Granger, Margaret Ellen Lamble, Robert Lemon, Fay Nicholson, Margaret Elliott Robinson, Graham Slobom.

President: 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.**

A sentence of Scripture is read

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.**

CONFESSION AND ABSOLUTION

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

Silence is 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.**

The President pronounces absolution, and all respond

Amen.

THE GREETING OF PEACE

All stand

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.

We greet one another with a sign of God's peace.

OFFERTORY HYMN

NEH 94

During the singing of this hymn, the altar is prepared and our offerings received.

THE LITURGY OF THE SACRAMENT

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.

The President continues with a prayer recalling God's saving acts, culminating with:

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:

Ho - ly, ho - ly, ho - ly Lord. Ho - ly, ho - ly,

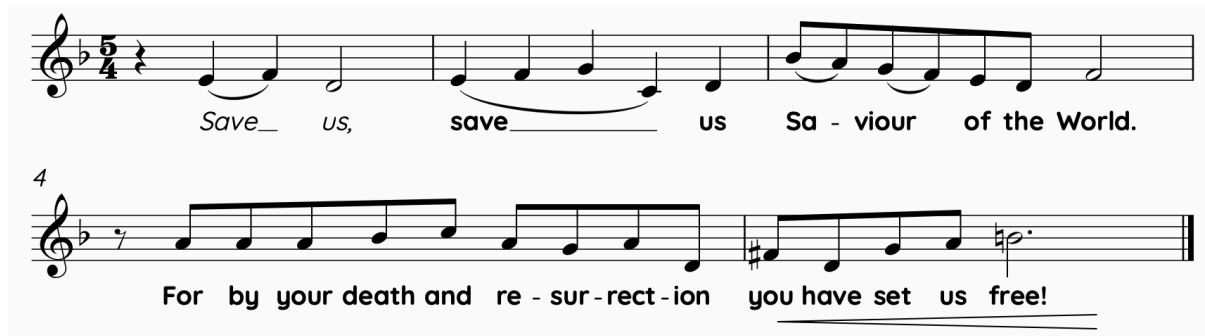
7
ho - ly Lord, God of pow'r and might! Hea-ven and Earth are full of your

13
glo-ry. Ho - san-na! Ho - san-na in the high-est! Bless-ed is he who

18
comes in the name of the Lord. Ho - san-na! Ho - san-na in the high - est!

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of four staves of music. The first staff contains the lyrics 'Ho - ly, ho - ly, ho - ly Lord. Ho - ly, ho - ly,'. The second staff begins at measure 7 with 'ho - ly Lord, God of pow'r and might! Hea-ven and Earth are full of your'. The third staff begins at measure 13 with 'glo-ry. Ho - san-na! Ho - san-na in the high-est! Bless-ed is he who'. The fourth staff begins at measure 18 with 'comes in the name of the Lord. Ho - san-na! Ho - san-na in the high - est!'. The music features various note values including quarter, eighth, and half notes, as well as rests and triplets.

The prayer continues recalling the Supper our Lord shared with his disciples, until:



Save us, save us Sa - viour of the World.

4

For by your death and re - sur - rect - ion you have set us free!

The image shows two staves of musical notation. The first staff is in 5/4 time, with a key signature of one flat (Bb). It contains the lyrics 'Save us, save us Sa - viour of the World.' The second staff is in 4/4 time, with a key signature of one flat (Bb). It contains the lyrics 'For by your death and re - sur - rect - ion you have set us free!'. There is a measure rest of 4 measures at the beginning of the second staff.

The prayer concludes with a triumphant song of praise:



Our God - Bless - ing and hon - our and glo - ry and pow'r are

4

yours, for e - ver and e - ver, A - men.

The image shows two staves of musical notation. The first staff is in 6/8 time, with a key signature of one flat (Bb). It contains the lyrics 'Our God - Bless - ing and hon - our and glo - ry and pow'r are'. The second staff is in 3/8 time, with a key signature of one flat (Bb). It contains the lyrics 'yours, for e - ver and e - ver, A - men.' There is a measure rest of 4 measures at the beginning of the second staff.

Silence is kept.

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 is sung:



Lamb of God, you take a - way the sin of the world, have mer - cy on us.

7
Lamb of God, you take a - way the sin of the world, have mer - cy on us.

13
Lamb of God, you take a - way the sin of the world, grant us your peace.

The President invites people to the Lord's Table in suitable words.

All who are baptized are welcome to receive the sacrament. Others may come to receive a blessing.

During Communion, the choir sings the following anthem:

God so loved the world that He gave 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.

Words: John 3:16–17
Music: John Stainer (1840–1901)

After all have received the sacrament, silence is kept.

THE SENDING OUT OF GOD'S PEOPLE

The President offers a prayer, ending with

**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.**

Notices are given

We stand to sing a final hymn

NEH 82

BLESSING AND DISMISSAL

The President announces God's blessing, to which all respond
Amen.

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

POSTLUDE

‘Herzlich tut mich verlassen’ (*Dearly do I desire*)

Johannes Brahms (1833–97)

Scripture Readings next week

Palm Gospel: Luke 19: 28–40

Isaiah 50: 4–9a

Philippians 2: 5–11

SUNDAY OF THE PASSION (PALM SUNDAY)

Psalm 31: 9–18

Luke 22: 14–23:56

REFLECTION ON THE LECTIONS

In 'the olden days', before the liturgical reforms introduced by the Second Vatican Council got into full swing (and reached the Anglican Communion), today used to be called "Passion Sunday". The reforms determined that name should be shifted to next week, owing to the full reading of the 'passion' of the Lord – and thereby displacing the much more obvious and familiar 'Palm Sunday' as the name for the start of Holy Week.

The old name was used because it marked the beginning of (what also used to be called) "Passiontide". And in today's readings, it is easy to detect a different tone; a more sombre, a darker sense. After the lovely images and story of the Lost Son (or Loving Father) we had last week, we seem now to be in the midst of the 'shadow' that was left at the end of that story: with the uncertainty of whether the older brother actually comes in to the banquet.

There is no uncertainty in this morning's gospel: while Judas has not yet left the dinner party (as we will hear on Maundy Thursday evening), he is clearly not a happy guest. What is more, both the evangelist (note the reference at the beginning to Lazarus, as being one raised from *death*) and Jesus himself make clear that we are now looking directly at Jesus' approaching death: 'she bought [the ointment] that she might keep it for the day of my burial!' Whatever we might think of the beautiful odour of the perfume that fills the house, Jesus and the evangelist link it to the odour of death. Indeed, the next time we read in John's gospel of so extravagant a purchase of ointments and spices will be when we hear of Nicodemus' coming to Jesus' tomb.

Paul recognises what has happened in Jesus, and what it demands of him (and, he writes, of all who would follow Jesus): however right with God, however secure in human terms we may think ourselves, these have to be counted as rubbish. We need to be ready (even if we boast of different things from those Paul did) to let those go, to realise that the only way 'forward' is to forget what lies behind – all that provided us with security, status, a sense of righteousness and piety. The only way to be made new in Christ, Paul makes clear, is to follow him completely: that is, through the Cross to the resurrection. We cannot reach the 'happy ending' if we seek to avoid any 'sharing in the sufferings' Christ endured.

This, of course, is the difficulty for Judas, but (it seems) not for Mary, Martha or Lazarus. Perhaps because their experience of Lazarus' death is still so fresh, it is more obvious and apparent to them. But Paul, good Jew that he was, is aware that the whole history of Israel, the history of God's people into which we have been grafted through Jesus, reveals a God who accompanies people in suffering: be it slavery, exile, the bleakness of various wildernesses and uprootings of all they relied upon. That is the prophetic vision Isaiah holds out: God is doing a new thing. God constantly does new things in and for us – as persons, as a community of faith, as church universal, as a nation and as the world. Are we able to see it? Are we willing to count what we have vaulted as 'rubbish', so that we may follow our Lord through his suffering and death into the wonderful new kingdom he invites us to share? What more, in what remains of Lent, do we need to put to death or leave behind?

THE WEEK AHEAD

Weekdays Monday – Saturday	9:00 a.m. 5:00 p.m.	Morning Prayer Evening Prayer
<u>Day</u>	<u>Morning Prayer</u> in Chapel and by	<u>Evening Prayer</u> Zoom (details below)
Monday, 4 April	Psalm 80 Jeremiah 40:1–12 Matthew 21:23–26	Psalm 81 Exodus 7:8–24 Galatians 6:11–18
Tuesday, 5 April	Psalms 82; 84 Jeremiah 40:13–41:10 Matthew 22:1–33	Psalms 85; 870 Exodus 7:25–8:19 Romans 5:6–19
Wednesday, 6 April <i>Frederick Barker, bishop and pioneer of theological education</i>	Psalm 86 Jeremiah 41:11–42:6 Matthew 22:34–23:12	Psalm 88 Exodus 8:20–9:12 1 Corinthians 1:18–31
Lent Study Group at 7:30 p.m.	Via Zoom (details below)	
Thursday, 7 April	Psalm 90 Jeremiah 42:7–22 Matthew 23:13–26	Psalm 119:89–104 Exodus 9:13–35 Ephesians 2:11–22
Holy Eucharist at 10:15 a.m. <i>followed by Lent Study Group</i>	Genesis 17:3–19;	Ps. 105:7–11 John 8:51–59
Friday, 8 April <i>Georgiana Molloy</i>	Psalm 89:1–18 Jeremiah 43 Matthew 23:27–24:2	Psalm 89:19–38 Exodus 10:1–20 Colossians 1:18–23
Saturday, 9 April <i>William Law, priest and teacher Dietrich Bonhoeffer, theologian</i>	Psalm 89:39–53 Jeremiah 45 Matthew 26:1–16	Psalm 91 Exodus 10:21–11:10 1 John 5:3–12
Next Sunday, 10 April Sunday of the Passion (or Palm Sunday)	8:00 a.m. 10:00 a.m. 5:00 p.m.	Holy Eucharist Holy Eucharist Holy Eucharist & Meditation

Morning Prayer

9:00 a.m., Monday – Saturday

Meeting ID: 709 867 2691; Passcode: 630283

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWRIbmIXWDQ4Zz09>

Evening Prayer

5:00 p.m., Monday – Saturday

Meeting ID: 709 867 2691; Passcode: 630283

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWRIbmIXWDQ4Zz09>

Lent Study

7:30 p.m. Wednesday

Meeting ID: 926 3986 2120; Passcode: 551393

<https://zoom.us/j/92639862120?pwd=dkpiSXdMa0VvZnVUYm5hUWFzWGcydz09>

NOTICES

THIS WEEK

Thank you to all who were present for reading and serving rehearsals yesterday.

LENT STUDY GROUPS

Continue on Thursdays after the eucharist, and on Wednesday evenings by Zoom.

Friday, April 8 at 2:00 p.m. will provide an opportunity for those who've never learned (or have forgotten how) to make **Palm Crosses**. Ewan and Sandra Morgan will provide expert instruction/reminders. Palms provided; all that is needed is a willingness to fold and help prepare for the great week of the Christian year.

And on **Saturday, April 9** from **10:00 a.m.** a chance to assist in the preparation of the Church for Palm Sunday and Holy Week. Come and be instructed into the mysteries of which Brian Corless was the faithful steward for so many years.

LOOKING AHEAD: Easter Day Parish Lunch

Will you be alone on Easter Day? Not thrilled at the prospect of cooking Easter? A booking has been made at Giorgio's for members of the parish who would like to share lunch together on this great Feast Day, and all are invited. We need to confirm numbers asap, however, to allow the staff at Giorgio's to prepare. *RSVP: Monday, April 11, by 11:30 a.m.* Please speak to Gregory or email Nisha if you wish to attend.

LENT provides an opportunity not only for 'reading and meditating' (as in our Study Groups), 'self-examination, prayer and fasting' (as we heard on Ash Wednesday), but also for 'self-denial and acts of generosity' and alms-giving! From now until the end of Lent (at least) each week we will publish the offerings received in the last week, as well as the budgeted costs for running the parish each week of the year. These figures are:

Offerings last week: \$2,460

Church Expenditure for the week: \$8,046

BAGS OF LOVE

Those who know me, will know that singing is one of my favourite things to do. When it is combined with charitable/service opportunities, even better. For some time, I've been involved with the No Excuses Choir. Dr Kathleen McGuire & Dr Christina Green worked with women who have suffered from domestic violence. Using the words of these women, they created words and music that have now become the No Excuses suite. It was launched some years back in the presence of Rosie Batty. More recently a collaboration has come about with Kathleen's employer ACU (Australian Catholic University) and Impact (a grass roots group that works with women and children.

See: <https://www.impactforwomen.org.au/>). You can read about their Bags of Love.... 2,500 to be distributed for Mothers' Day and another 2,500 at Christmas, along with toys for children.

Impact is looking for volunteers to help with Bags of Love. Perhaps you could collect items to include or help with packing. Their newly launched warehouse is in Sandringham. The No Excuses choir is keen to continue with fundraising via concerts (more singers welcome - only those who are or identify as female, 18+ years old). Performances are of an *ad hoc* nature and rehearsals are as required.

Suzie Hill

REFLECT AND CELEBRATE DURING HOLY WEEK AND EASTER

JESUS CHRIST: VICTIM AND VICTOR

Palm Sunday, April 10

Holy Eucharist (with distribution of palm crosses)

8:00 am; 10:00 am (including procession); 5:00 pm

Holy Week

Morning and Evening Prayer (B.C.P.) continue at 9:00 am and 5:00 pm each day

April 11, 12, 13

7:30 pm Holy Eucharist (with address)

*** Maundy Thursday, April 14**

10:15 am Holy Eucharist

7:30 pm Holy Eucharist, with address and Watch

*** Good Friday, April 15**

10:00 am Stations of the Cross

12:00 pm Solemn Liturgy of the Passion

*** Easter Eve, April 16**

8:00 pm Easter Vigil with New Fire, Holy Baptism, Renewal of Baptismal Vows and First Eucharist of Easter

*** Easter Day, April 17**

9:30 am Solemn Sung Eucharist and Renewal of Baptismal Vows

5:00 pm Solemn Evening Prayer of Easter

*** Preacher for the Triduum:**

The Reverend Professor Christiaan Mostert

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Monday-Friday

9:30am-12:30pm

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CHURCH WARDENS

Judy Mallinson

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Jenny Weller-Newton

9570 7731

Ravi Renjen

0412 399 897

*We acknowledge the Boon Wurrung and Wurundjeri people
of the Kulin nation*

as the Traditional Custodians of the land upon which we meet.

*We pay our respects to their Elders past and present,
acknowledge their continuing spiritual connection to Country,
and affirm our commitment to walk together the path of reconciliation.*

