



St George's Anglican Church, Malvern

**FOURTH SUNDAY IN LENT
(MOTHERING SUNDAY)
27TH MARCH, 2022**



*While he was still far off, his father saw him and was filled with compassion;
he ran and put his arms around him and kissed him.*

Luke 15:26

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.**

All our misdoings now we lay before thee,
Unveil with contrite heart each guilty secret:
Saviour, in pity grant us thy forgiveness.

**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.

followed by

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

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.

God of compassion, you are slow to anger and full of mercy, welcoming sinners who return to you with penitent hearts: receive in your loving embrace all who come home to you, and seat them at your bountiful table, that, with all your children, they may feast with delight on all that satisfies the hungry heart. We ask this in the name of Jesus Christ our Saviour, who lives and reigns with you in the unity of 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 book Joshua:

After the Israelites had crossed over the Jordan river,
the LORD said to Joshua,

“Make flint knives and circumcise the Israelites a second time.”...

For although all the people who came out from Egypt had been circumcised,
yet all the people born on the journey through the wilderness
after they had come out of Egypt had not been circumcised.

For the Israelites travelled for forty years in the wilderness,
until all the nation, the warriors who came out of Egypt,
perished, not having listened to the voice of the LORD.

To them the LORD swore that he would not let them see the land
that he had sworn to their ancestors to give us,
a land flowing with milk and honey.

So it was their children, whom he raised up in their place,
that Joshua circumcised; for they were uncircumcised,
because they had not been circumcised on the way.

When the circumcising of all the nation was done,
they remained in their places in the camp until they were healed.

The LORD said to Joshua,

‘Today I have rolled away from you the disgrace of Egypt.’

And so that place is called Gilgal to this day.

While the Israelites were encamped in Gilgal
they kept the Passover in the evening on the fourteenth day of the month
in the plains of Jericho.

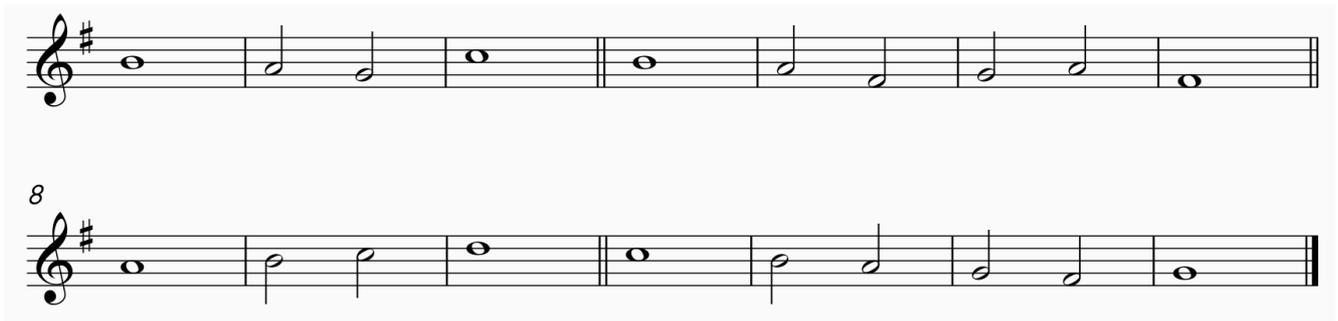
On the day after the Passover, on that very day,
they ate the produce of the land, unleavened cakes and parched grain.

The manna ceased on the day they ate the produce of the land,
and the Israelites no longer had manna;
they ate the crops of the land of Canaan that year.

Joshua 5:2, 5–12

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

Psalm 32



Chant: Samuel Sebastian Wesley (1810–76)

1. Blessed are those whose /sin . is for/given: whose in/iquity . is /put a/way.
2. Blessed are those to whom the Lord im/putes no /blame:
and in whose /spirit . there /is no /guile.
3. For whilst I /held my /tongue:
my bones wasted a/way . with my /daily . com/plaining.
4. Your hand was heavy upon me /day and /night:
and my moisture was dried /up . like a /drought in /summer.
5. Then I ac/knowledged . my /sin to you: and my in/iquity . I /did not /hide;
6. I said, 'I will confess my trans/gressions . to the /Lord':
and so you forgave the /wicked.ness /of my /sin.
7. 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.
8. You are a place to hide me in, you will pre/serve me . from
/trouble: you will surround me with de/liverance . on /every /side.
9. 'I will instruct you, and direct you in the way that /you should /go:
I will fasten my eye u/pon you . and /give you /counsel.
10. 'Be not like horse or mule, that have no /under/standing:
whose forward course must be /curbed with /bit and /bridle.'
11. Great tribulations remain /for the . un/godly:
but whoever puts their trust in the Lord,
mercy em/braces them . on /every /side.
12. Rejoice in the Lord, you righteous, /and be /glad:
and shout for joy, all /you . that are /true of /heart.

Second Reading

A reading from the second letter of Paul to the church in Corinth:

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way.

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.

So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

2 Corinthians 5:16–21

Reader Hear the Word of the Lord.

All Thanks be to God.

Gospel

The cantor sings the refrain which we repeat

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

Praise to you O Christ, King of eternal glory.

I will arise and go to my father and say to him,
“Father, I have sinned against heaven and against you.”

The refrain is then repeated by all

The Lord be with you.

And also with you.

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

Glory to you Lord Jesus Christ.

Now all the tax-collectors and sinners were coming near to listen to Jesus.

And the Pharisees and the scribes were grumbling and saying,

‘This fellow welcomes sinners and eats with them.’

So he told them this parable:

‘There was a man who had two sons.

The younger of them said to his father,

“Father, give me the share of the property that will belong to me.”

So he divided his property between them.

A few days later the younger son gathered all he had

and travelled to a distant country,

and there he squandered his property in dissolute living.

When he had spent everything,

a severe famine took place throughout that country,

and he began to be in need.

So he went and hired himself out to one of the citizens of that country,

who sent him to his fields to feed the pigs.

He would gladly have filled himself with the pods that the pigs were eating;

and no one gave him anything.

But when he came to himself he said,

“How many of my father’s hired hands have bread enough and to spare,

but here I am dying of hunger!

I will get up and go to my father, and I will say to him,

‘Father, I have sinned against heaven and before you;

I am no longer worthy to be called your son;

treat me like one of your hired hands.’ ”

So he set off and went to his father.

But while he was still far off,

his father saw him and was filled with compassion;

he ran and put his arms around him and kissed him.

Then the son said to him,

“Father, I have sinned against heaven and before you;

I am no longer worthy to be called your son.”

But the father said to his slaves, “Quickly, bring out a robe—the best one—
and put it on him; put a ring on his finger and sandals on his feet.

And get the fatted calf and kill it, and let us eat and celebrate;
for this son of mine was dead and is alive again; he was lost and is found!”
And they began to celebrate.

‘Now his elder son was in the field;
and when he came and approached the house,
he heard music and dancing.
He called one of the slaves and asked what was going on.
He replied,
“Your brother has come, and your father has killed the fatted calf,
because he has got him back safe and sound.”
Then he became angry and refused to go in.
His father came out and began to plead with him.
But he answered his father,
“Listen! For all these years I have been working like a slave for you,
and I have never disobeyed your command;
yet you have never given me even a young goat
so that I might celebrate with my friends.
But when this son of yours came back,
who has devoured your property with prostitutes,
you killed the fatted calf for him!”
Then the father said to him,
“Son, you are always with me, and all that is mine is yours.
But we had to celebrate and rejoice,
because this brother of yours was dead and has come to life;
he was lost and has been found.” ’

Luke 15: 11–32

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 the Province of Myanmar (Burma); Ministry with the people from the first nations of Australia; St Paul's Cathedral; St Stephen's Gardenvale; Parish of Ocean Grove & Barwon Heads; St Oswald's Glen Iris; St Stephen's Greythorn; Trinity Grammar School.

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, Josh, Vincent, John, Margaret, Joan, Thea, John, Elsbeth, Luke, Leigh, Clive, Christina 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: Helen Cameron Carter, Myrtle Hill, Alice Mary Johnson, Dianne Mercer, Helen Reddrop, Diana Smith.

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 273

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:

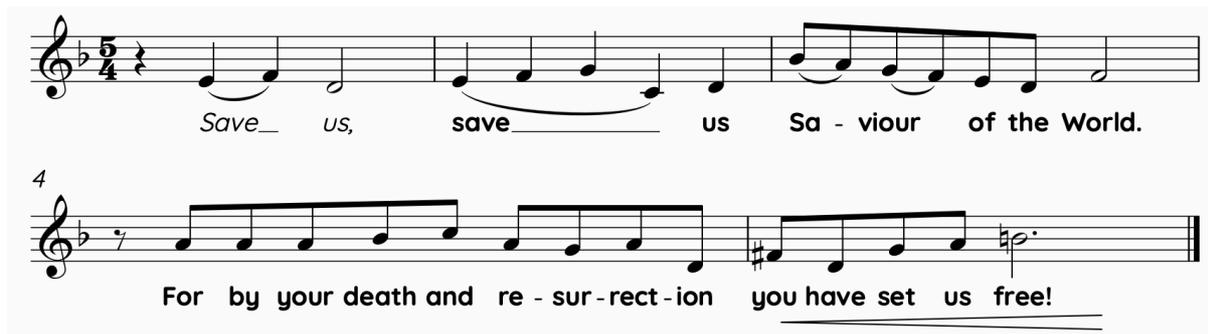
Ho - ly, ho - ly, ho - ly Lord. Ho - ly, ho - ly,

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



Musical score for the prayer continuation. The first staff is in 5/4 time, with lyrics: "Save us, save us Sa - viour of the World." The second staff is in 4/4 time, with lyrics: "For by your death and re - sur - rect - ion you have set us free!"

The prayer concludes with a triumphant song of praise:



Musical score for the triumphant song of praise. The first staff is in 6/8 time, with lyrics: "Our God - Bless - ing and hon - our and glo - ry and pow'r are". The second staff is in 3/8 time, with lyrics: "yours, for e - ver and e - ver, A - men."

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:

Call to remembrance, O Lord,
Thy tender mercies and Thy loving kindness,
which hath been ever of old,
O remember not the sins and offences of my youth:
but according to Thy mercy think Thou on me, O Lord,
for Thy goodness.

Words: Psalm 25:5–6
Music: Richard Farrant (c. 1530–80)

After all have received the sacrament, silence is kept.

THE SENDING OUT OF GOD'S PEOPLE

The President offers a prayer, ending with

...we whom the Spirit lights give light to the world.

**Keep us in this hope that you have set before us,
so that we and all your children may be free,
and the whole earth live to praise your name.**

Notices are given

We stand to sing a final hymn

NEH 376

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

Partite on 'Christ, der du bist der helle Tag' (*Christ, you who are the bright day*)
J.S. Bach (1685–1750) BWV 766

Scripture Readings next week

Isaiah 43: 16–21
Philippians 3: 3–14

5th SUNDAY IN LENT

Psalm 126
John 12: 1–8

Reflection on the Lections

This year, year C, is the ‘Year of Luke’. It has often been said that, without the gospel of Luke, Christianity would be a somewhat different religion! Certainly, there are many elements unique to Luke’s gospel that provide remarkable insights into the God we worship together. At St George’s, we’re confronted with that every week: our reredos depicts the meal Jesus shared with his disciples on the road to Emmaus, when (at last) ‘he was made known to them in the breaking of the bread’ (Lk 24:35). That story is unique to Luke; as (other examples) are the stories of the shepherds, the manger and the heavenly choir; the story of the Annunciation to Mary (which we celebrated on Friday); and the parable of the Good Samaritan.

We encounter another parable unique to Luke in this morning’s gospel. The parable of the Lost Son (or the ‘Prodigal Son’, as it is more famously known – though that, of course, raises at least one very interesting question: ‘which son is the prodigal one?’) is Luke’s expansion on the shared story of the lost sheep and (another Lukan novelty) the story of the lost coin. There is a slight difference in this marvellous literary creation, however: both the shepherd searching for the sheep, and the woman searching for her lost coin, take the initiative. Clearly, Jesus wants us (and his original hearers) to understand that God takes the initiative in searching us out. But, when it comes to the story of the lost son, the father is (at least to appearances) passive: he waits, perhaps continually looking from his rooftop, to catch a glimpse of his returning son. Once the son makes the first move, however, the father (in a way that would have scandalized first century hearers) throws his dignity to the winds and rushes to embrace his son. He is ‘filled with compassion’, and seems not to want his son to make the speech of humility the son has carefully prepared and rehearsed. Rather, he makes his son feel that he is doing his father a favour in coming home. And the sting in the tale is that both sons need to learn about the love of their father: it really is a question as to which of the sons is ‘lost’!

Paul explains to the Corinthians this is exactly what God is like. We have the active, seeking God who, in Jesus, reaches out to a world, and people, that are lost. Indeed, God effects, in Jesus, a whole new creation: with rightly restored relationships. Paul makes clear, this isn’t without cost to God: Jesus ‘is made to be sin, who knew no sin’. God has done the work: God has sent *his* Son to be the one who journeys into the far country, and is able to bring us all home to the loving embrace of the God he teaches us to call ‘Father’.

Like the Israelites, therefore, we can, following another Joshua (Jesus is a Greek version of Joshua), enter into the Promised Land at last. We may have to leave some things behind, or cut them off (as it were!). Lent is, at least partly, about a wilderness journey that prepares us to enter the Promised Land that Easter initiates. But we know that the food that awaits us, the good things promised to us, are provided by the loving God who rushes to meet us. Are we willing to go in and taste the goodness provided? Or will we, like the older son, lurk outside, unable to believe or accept that our Father loves not only us, but even people utterly unlike us?

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, 28 March	Psalm 71 Jeremiah 36:1–19 Hebrews 12:1–11	Psalm 119:65–88 Exodus 1 Luke 18:1–14
Tuesday, 29 March <i>John Keble, priest</i>	Psalm 69:1–16 Jeremiah 36:20–32 Hebrews 12:12–24	Psalm 69:17–30 Exodus 2 Luke 18:15–30
Wednesday, 30 March Lent Study Group at 7:30 p.m.	Psalm 72 Jeremiah 37 Hebrews 12:25–29 Via Zoom (details below)	Psalm 73 Exodus 3 Luke 18:31–43
Thursday, 31 March Holy Eucharist at 10:15 a.m. <i>followed by Lent Study Group</i>	Psalm 59 Jeremiah 38:1–13 Hebrews 13:1–6 Exodus 32:7–14;	Psalm 79 Exodus 4:1–26 Luke 19:1–10 Ps. 106:20–24 John 5:31–47
Friday, 1 April	Psalm 74 Jeremiah 38:14–28 Hebrews 13:7–17	Psalms 75; 76 Exodus 4:27–6:1 Luke 19:11–27
Saturday, 2 April	Psalm 77 Jeremiah 39 Hebrews 13:18–25	Psalm 78:1–15 Exodus 6:2–13; 6:28–7:7 Luke 19:28–48
Next Sunday, 3 April <i>Fifth Sunday in Lent</i>	8:00 a.m. 10:00 a.m. 5:00 p.m.	Holy Eucharist Holy Eucharist Holy Eucharist & Meditation

Morning Prayer

Meeting ID: 709 867 2691; Passcode: 630283

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWRldmIXWDQ4Zz09>

9:00 a.m., Monday – Saturday

Evening Prayer

Meeting ID: 709 867 2691; Passcode: 630283

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWRldmIXWDQ4Zz09>

5:00 p.m., Monday – Saturday

Lent Study

Meeting ID: 926 3986 2120; Passcode: 551393

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

7:30 p.m. Wednesday

NOTICES

TODAY is the fourth Sunday in Lent – usually called either ‘Refreshment’, ‘*Laetare*’ or ‘Mothering Sunday’. In Catholic Europe (and England, before the Reformation) it was called *Laetare* Sunday. This comes from the opening verse (in Latin) of the ‘Introit’ to the mass on this fourth Sunday in Lent: ‘*Laetare Jerusalem*’ (‘Rejoice Jerusalem’ – from Isaiah 66:10). Following the Reformation in England (and the removal of Latin from services), it became ‘Mothering Sunday’, the day when, traditionally, live-in apprentices and domestic servants were given permission to leave their work to travel to and visit the church in which they were baptized (their ‘mother church’) – which was normally in close proximity to the dwelling of their mother. It provided an opportunity for them to visit and ensure their mothers, and other family members, were well. Hence, ‘*Mothering Sunday*’. Furthermore, in large houses, cake would be prepared for the staff to take with them (whether to sustain them on the journey or to give to their mothers is not clear!) Simnel cake comes from this custom. Today, we enjoy again Simnel Cake made by Hootsen’s, Glenferrie Road, according to a recipe provided by Brian Corless. One of his final acts for the parish he so loved was to organise for Hootsen’s to bake the Simnel Cake again this year. Please ensure you collect a piece for you, and for those with whom you wish to share a piece, and give thanks, again, for all the wonderful things Brian did for this parish in a lifetime of service.

THIS WEEK

ST ALBAN’S

There will be a retiring collection at both services today which we will send to St Alban’s.

Monday 28 (i.e. tomorrow) at 2:30 p.m. the next meeting of the Pastoral Care group.

LENT STUDY GROUPS... continue on Thursdays after the eucharist, and on Wednesday evenings by Zoom.

LENT provides an opportunity not only for ‘reading and meditating’ (as in our Study Group), ‘self-examination, prayer and fasting’ (as we heard on Ash Wednesday), but also for ‘self-denial and acts of generosity’ and also alms-giving! As mentioned last week, at the last meeting of the Parish Council, it was felt that some parishioners would be interested to learn how St George’s is faring financially. 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: \$1,340

Church Expenditure for the week: \$8,305

Please remember that, for now, passing of the offertory plate is not recommended under Covid advice. Therefore, please remember to place your offering in the bowl as you enter the church and before you take your seat, so that it can be presented at the Offertory of the gifts. Alternatively, please use the direct debit facilities set up for regular pledges.

Contact Geraldine Powell: dgpowell@internode.on.net / 0414 – 831 968 for further details.

Holy Week and Easter are not far away. We will need additional volunteers to read at and serve for the services in this most important week of the Christian year.

Please speak to Gregory or email Nisha if you are willing to help.

There will be rehearsal/refresher/training courses in reading and serving on **Saturday, April 2nd at 2:30 p.m. – 4:00 p.m.** Please enter this date in your diary now and be sure you can be present.



PARISH DIRECTORY

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VICAR

The Reverend Dr Gregory Seach

Day off:

Friday

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ORGANIST & DIRECTOR OF MUSIC

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CHURCH OFFICE

Nisha O'Brien

Monday-Friday

9:30am-12:30pm

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CHURCH WARDENS

Judy Mallinson

0414 752 957

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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.