



WITH BROADFORD, TALLAROOK  
& PYALONG

The Anglican Church of  
Australia  
The Diocese of Wangaratta



**12th March 2017**

## **Second Sunday in Lent Harvest Festival**

**Hymns: 116, 144, 130, 627, 583**



## **BORN OF THE SPIRIT**

*Introit Hymn*

The Lord be with you,  
**and also with you.**

Bless the Lord who forgives all our sins,  
**whose mercy endures for ever.**

We are the body of Christ.

**His Spirit is with us.**

The peace of the Lord be always with you.  
**And also with you.**

*All may exchange a sign of peace.*

*The Liturgy continues on page 119 Green Prayer Book*

## 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*

## For the Gospel we sing The Trisagion

# THE COLLECT

O God, our leader and guide, in the waters of baptism you bring us to new birth to live as your children. Strengthen our faith in your promises, that by your Spirit we may lift up your life to all the world through your Son, Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

## FIRST READING

Genesis 12.1-4a

[God calls Abram to leave his home country, and promises that he will be blessed and will be a blessing to others, and Abram obeys.]

## *A reading from the book of Genesis*

The Lord had said to Abram, ‘Go from your country, your people and your father’s household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.’ So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he set out from Harran.

Hear what the Spirit is saying to the Church. Thanks be to God.

## RESPONSORIAL PSALM

Psalm 121

A song affirming God's help, attention and care.]

**Response:** My help comes from the Lord, the maker of heaven and earth.

Resonance

Andrew Moore

**Response** My help comes from the Lord, the maker of heaven and earth.

A musical score for a single instrument, likely a woodwind or brass, featuring a treble clef and a key signature of one sharp (F#). The time signature is common time (indicated by a '4'). The score consists of two staves of music, with the second staff continuing the melody from the first. The notes include quarter notes, eighth notes, sixteenth notes, and grace notes. The instrumentation is indicated as 'Flute'.

I lift up my eyes to the hills;  
from where is my help to come?  
My help comes from the Lord,  
the maker of heaven and earth./R

He will not suffer your foot to stumble;  
he who watches over you will not sleep.  
Behold, he who keeps watch over Israel  
shall neither slumber nor sleep./R

**My help comes from the Lord, the maker of heaven and earth.**

The Lord himself watches over you;  
the Lord is your shade at your right hand,  
So that the sun shall not strike you by day,  
neither the moon by night./R

The Lord shall keep you from all evil;  
it is he who shall keep your soul.

The Lord shall keep watch over your going out  
and your coming in, from this time forth for evermore./R

## SECOND READING

**Romans 4. 1-5, 13-17**

[Paul holds Abraham up as an example of faith and relationship with God, and points out that it was not so much Abraham's obedience as Abraham's relationship with God through faith that ensured that God's promise would be fulfilled through him.]

*A reading from Paul's letter to the Romans*

Paul writes, 'What then shall we say that Abraham, our forefather according to the flesh, discovered in this matter? If, in fact, Abraham was justified by works, he had something to boast about but not before God. What does Scripture say? 'Abraham believed God, and it was credited to him as righteousness.' Now to the one who works, wages are not credited as a gift but as an obligation. However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness. It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. For if those who depend on the law are heirs, faith means nothing and the promise is worthless, because the law brings wrath. And where there is no law there is no transgression. Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring; not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. As it is written: 'I have made you a father of many nations.' He is our father in the sight of God, in whom he believed; the God who gives life to the dead and calls into being things that were not. '

Hear what the Spirit is saying to the Church.

**Thanks be to God.**

## GOSPEL ACCLAMATION

Praise to you O Christ, King of eternal glory.

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

The Son of Man must be | lifted up,  
that whoever believes in him may have e- | ternal life.

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

# GOSPEL

John 3. 1-17

[Nicodemus comes to speak to Jesus at night, and is told that he must be born of the Spirit in order to see God's reign, and that Christ came into the world to save through faith, not to condemn and judge.]

*A reading from the holy gospel according to John*

**Glory to you, Lord Jesus Christ.**

Now 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**

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## BLESSING OF THE HARVEST

Creator of the fruitful earth, we give thanks that for the bounty of the earth and all creation; bless these gifts symbols go your bounty and bless those who grew them. Give us grateful hearts for all your goodness, and steadfast wills to use your bounty well, that the whole human family, today and in generations to come, may with us give thanks for the riches of your creation. We ask this in the name of Jesus Christ the Lord. **Amen.**

*Hymn 130*

## THE PRAYER OF THE FAITHFUL

Creator God, you have set us a place in your creation, charged with the care and nurture of this beautiful earth, and reward us with fruits of the earth, fish and birds



and creatures for our substance and enjoyment; and so we bring back to you the fruits of the harvest, insignificant in the great sweep of your creation, yet symbolic of our thanksgiving and praise for all you have provided; grant us the wisdom to live in ways that will not squander all you bestow, that will ease the impact of climate change, and keep the rains falling as is their due so that the earth may flower and produce in good season.

For your wondrous gifts to us; **we give you thanks, O God.**

God of Abram and Nicodemus, God of all of us who often think we are too old or too poor, too small or too weak, too tired or too busy to reach for the heavens, or became daunted by the sheer wonder of the possibilities that you offer us: yet as we come to you now, aware of all you have done for us, and yet still struggling with our doubts make your presence known in our prayer.

Birth us all anew, O God; **hear us and help us on our journey.**

God of Abram and Nicodemus, we pray for your holy Church, for all faith bearers and encouragers; for our Bishop John and our parish; give us the courage to leave everything behind, take up our cross and follow you; give us such faith in loving to act on what we do not understand, and in so doing be a blessing to everyone in your name.

Birth us all anew, O God; **hear us and help us on our journey.**

God of Abram and Nicodemus, we pray for this world, where so many wander homeless not by choice, but out of necessity, where so many are looking for milk and honey or a great Name to rescue them. We pray for all the people in this world, for the peoples of Syria, Iraq and South Sudan, and for all refugees and seekers of safety. We pray for those who lead the nations of the world; for our government, prime minister and all tasked with leadership;

Birth us all anew, O God; **hear us and help us on our journey.**

God of Abram and Nicodemus, we pray for all those who long for a new beginning: those in prison, estranged, and those who have left loved ones behind; those who yearn for love and intimacy; for the homeless, the unemployed or over-worked; for the sick and suffering of body or mind; for those in need and those who have requested our prayer;

*Chris Schafer, Karen Goodger, Jean Evans, Belinda Shannon, Jenny Curry, Barbara Kaye, Seth Gunter, Tom Scrivens, Mark Bennetts, Elaine Haddock, Joy Rowe, Francis Piva, Sharon De Battista.*

May we all know new life by the power of your Spirit, and help us to be present to, and with, those we encounter as your hands and feet.

We give thanks for healing and blessings wherever received.

Birth us all anew, O God; **hear us and help us on our journey.**

God of Abram and Nicodemus, your son welcomed all into the gift of eternal life; hear us as we pray for the recently departed and those whose years mind occurs this week:

*12th Jane Peck; 14th Joseph Daley; 15th Jim Craker, Alwyn O'Brien; 16th Mary Burgess, Helen Anderson; 18th Jean Rice, Jean Corrigan.*

Rest eternal grant unto them O Lord; and let light perpetual shine upon them.  
Birth us all anew, O God; hear us and help us on our journey.

God of Abram, Nicodemus and all of us, hear us as we pray for ourselves....; birth us anew and even as surely as the Spirit blows among us help us on our journey; we pray in the name of Jesus Christ our Lord. **Amen.**

### Reflections on the Readings

The clear focus of this week's readings is the idea of faith or believing. Abram, believing God's promise, sets out from his home to a new land. The Psalm expresses deep faith in the God who protects and cares for God's people. Paul emphasises Abraham's faith as the doorway into relationship with God, and invites believers to embrace a similar faith in Christ. And Nicodemus, coming to Jesus in the night, is invited to be born again, born from above, in order to see God's reign, and to recognise that Jesus is the one who came to bring life to those who embrace him. The call to faith is unavoidable here, but, of course, the question it raises is this: what is faith? Is it simply an intellectual agreement with certain propositions? Or is it something deeper? The key lies in the conversation with Nicodemus, where faith and the new birth are brought together by Jesus. This faith is not just accepting ideas in the mind. Rather it is an experience of new birth. It is a completely new way of being that enables us to 'see', to 'know' in our innermost selves God's reign and then to live out of this new birth as leaves driven by the wind. Marcus Borg calls faith a journey into a process of discovering the reality of God in our lives and thus being transformed by it. It is so much more than intellectual assent to a set of propositions about God and Christ. This faith is so much more than just signing a pledge card, or praying a specific prayer in order to be "saved". This believing is completely transforming, and must, therefore, like birth and the life which follows it, be a growing, developing experience that is embraced anew each day. A faith that is simply a set of ideas does not lead us to new birth. It does not change our very lives and give us a new way of seeing or a God's-reign way of being – which may be why Christians are so often accused of being hypocrites. The faith of Abraham that Paul calls us to experience, the faith that leads to new birth, which Jesus offered to Nicodemus, is a transforming encounter with a God who leads us into a whole new world – the world of God's reign, where children are the leaders, the meek inherit the earth, and the poor, the mourners and the peace makers are the first recipients of God's presence and grace. Once we have embraced this faith, we cannot help but begin to live this new life in such a way that it makes a difference in our families, our places of work and leisure, our communities and our Church. Once we have been born anew, we find ourselves recognising Christ in those we would normally shun, and we begin to care about issues that we would normally ignore. It is not our obedience that leads us to life – as Paul points out – but our faith. However, faith that does not change who we are and how we live, is not faith at all. Ultimately believing does not happen in our heads alone, but in our whole being, and in lives that, in small but significant ways, touch the least with grace and compassion, and seek to make the world a more hopeful, celebratory and gracious place.

# Notices

**Thanks to all those offering gifts for our Harvest Festival today please bring produce, preserves, & contributions to the Parish BBQ at Gavan Hall at 12.30pm.** Meat provided please bring salads and sweets to share. This will be an ABM Fundraiser.

**Parish Council** - The March Parish Council meeting will be held THIS Wednesday 15th March at 7.30pm the Gavan Hall.

**Next Lenten Study 2017 “Returning Home” Study - Friday 17th March 7.30pm at 13 The Parade, Bradford.**

**ABM Lenten Appeals** - Each Sunday in Lent there will be giving envelopes available. There are three appeals Gender and Governance Initiative in Zambia; Church Growth in the Philippines; and Aboriginal & Torres Strait Islander Ministry. Please donate generously, either sending directly to ABM or leave in the collection. Do not send cash through the mail.

**Direct Debit /EFT Offerings** - Account details: BENDIGO BANK - Account Name ‘Anglican Parish of Kilmore’; BSB 633-000; Account Number 158946921. Parishioners using direct debit or electronic funds transfer please use these bank details when making offerings.

## A MESSAGE FROM THE BISHOP

Dear Brothers and Sisters

I bring to your attention that Lady Day will be celebrated on Wednesday 29th March this year. The details for Lady Day at the Cathedral have been confirmed and I encourage those available on the day to attend. I am very pleased that the guest speaker following the service will be Lesley Lewis reporting on her United Nations experience. Lesley is one of our own who was selected from candidates across the Australian Anglican Church to join the Anglican Communion delegation at the United Nations Commission on the Status of Women, meeting in New York this month. I also bring to your attention two happenings from further afield. Equal Voices is a new ecumenical organisation which will have its formal launch in Sydney in April. This is a national movement seeking to promote the rights of LGBTIQ+ people and foster an inclusive and welcoming Australian Church.

The other important event is the “Safe as Churches?” 8th biennial conference. This conference will explore the challenging issues around a number of forms of abuse, their impact and how to respond. If any parishioner active in the life of the church is interested in this event or being involved in Safe Church activities locally, I encourage you to contact your clergy.

More information on each of these follows.

In Christ,  
Bishop John Parkes

## Parish life this week

Wednesday 15th	10.00am Eucharist St Paul's Euroa 7.30pm Parish Council Gavan Hall
Thursday 16th	10.00am Eucharist St Matthews 10.00am Eucharist Willowmeade 2.00pm Memorial Service Caladenia 4.00pm Eucharist Dianella
Friday 17th	10.00am - 4.00pm Op Shop Church House 7.30pm Lent Study at 13 The Parade Broadford
Saturday 18th	10.00am - 12.00pm Op Shop Church House

### Next Sunday: 19th March 2017 Third Sunday in Lent

Exodus 17.1-7; Ps 95; Romans 5.1-11; John 4.4-42

Christ Church at Senior Citizens Club	9am	Holy Eucharist
St Matthews	11am	Holy Eucharist
St Stephens	11am	Morning Prayer
Transfiguration	4pm	Holy Eucharist

### Parish Clergy:

**Rector** Revd Dr Kim Benton, 9 Union Street, Kilmore, 3764; Ph 5782 1155 m 0407 569 343; [rector@anglicankilmore.org.au](mailto:rector@anglicankilmore.org.au)

**Priest (PTO)** Fr John Young 9/40 Powlett Street Broadford 3658 Ph 5784 2224

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Parishioners and visitors are advised that photographs may be taken of activities in the Parish from time to time for use on Parish website, Facebook and for publication in the Advocate. If you do not wish to be included in a photo please stand clear of the group at the time. Photos are never taken without a warning