

Lent 4 – March 26, 2017

8:00 A.M. - HOLY EUCHARIST

Introit Psalm: 122	p. 498
Collect for Purity	p. 67
Kyrie	p. 70
Collects for the Day	p. 147, p 138
The Epistle	p. 147
Gradual Psalm: 125	p. 499
The Holy Gospel	p. 146

9:15 A.M. – MORNING PRAYER

Psalm: 86, 87	p. 439
First Lesson: Exodus 1. 8-14 22- 2.10	(Pew Bible page 52)
Second Lesson: St. Luke 18. 35 – 19. 10	(Pew Bible page 844)

10:00 A.M. –HOLY EUCHARIST

Introit Psalm (sung) *Rejoice ye with Jerusalem; and be ye glad for her, all ye that delight in her: exult and sing for joy with her, all ye that in sadness mourn for her; that ye may suck and be satisfied with the breasts of her consolations. I was glad when they said unto me: We will go in to the house of the Lord. Glory be....*

Children's Talk	
Litany	
Collect for Purity	p. 67
Kyrie	p. 70
Collects for the Day	p. 147, p 138
The Epistle	p. 147
Gradual Psalm: 125	p. 439
The Holy Gospel	p. 147
The Nicene Creed	p. 71

Homily	
Hymn after the Homily: 238 (Lincoln)	
Special Presentation by the Willing Workers	
Offertory Hymn: 609 (Kingsfold - 426)	
Intercession	p. 75
Confession, Absolution	p. 77
Thanksgiving	p. 78
Consecration	p. 82
Hymns during Communion: 236 (Dolomite Chant); 247 (Eisenach); 219 (Bread of Heaven)	

The Lord's Prayer
Recessional Hymn: **627** (Ewing)

p. 85

Please join us for coffee and tea in the Hall.

5:00- P.M. EVENING PRAYER

Psalm: 75, 76	p. 423
First Lesson: Genesis 24. 29 - end	(Pew Bible page 24)
Second Lesson: St. Mark 15. 1-21	(Pew Bible page 818)

The Sanctuary Lamp burns this week to the Glory of God and in Loving Memory of Pat Crossman, Owen Branscombe

*"Let us remember before God the faithful departed."
Patricia Douthwright, Ivan Collette*

This Week in the Parish

The Daily Offices of **Morning and Evening Prayer** will be prayed in the Chapel at **8:30 A.M. and 5:00 P.M. Monday – Saturday**, respectively. In addition:

Monday	Scouts	7:00 pm
Tuesday	Bible Study (<i>Rectory</i>)	10:00 am
	Bible Study (<i>Camden</i>)	1:30 pm
	Beavers	6:30 pm
Wednesday	Men's Bible Study (<i>Ladies Parlour</i>)	7:00 pm
	ReConnect Drop In	1:00 pm
Thursday	Holy Communion (<i>Chapel</i>)	6:00 pm
	Cubs	6:30 pm
Friday	Holy Communion (<i>Chapel</i>)	10:00 am
Saturday	Stations of the Cross	7:00 pm
	Alpha Training	9:30 am

Vestry Duty – Rozbeh Ziaee Greeters – Marion Bembridge and Bev Boutilier

"For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. 1 John 3. 11-14

Welcome to **Madeleine Albert**, our guest soloist, who is a student at UdeM.

Easter Memorials – If you would like to place an Easter Memorial in the bulletin, could you please call the Church Office no later than Monday, April 10th. Please mark your donation clearly whether it is for the Memorial Fund, Community Meals, or for Flowers. Thank you!

On **Wednesdays** in the **Lenten Season**, after Evening Prayer, crackers, cheese tea and coffee will be served at 5:30 pm; and then, at **6:00pm** a celebration of **Holy Eucharist** in the Chapel.

Please note that the one half hour devotion, **Stations of the Cross**, is prayed each **Friday at 7pm**, through Lent. We begin in the Chapel. Please join us if you can.

Maundy Thursday Watch – Help please!

It is our custom to keep vigil in the Chapel from 9:00 p.m. on Maundy Thursday until 7:00 a.m. on Good Friday, remembering how Jesus asked His disciples, “*Could you not watch with Me one hour?*” If you can help, please sign the sheet in the vestibule to indicate the time you can keep watch.

Our Daily Bread (large print) for April/May/June in the Church entry.

Training for all volunteers for the upcoming **ALPHA program** is scheduled for **Saturday, April 1st** from 9:30am to 12:30pm. A light lunch will complete the session. Hope to see you then!

The **Vestry** is planning to meet on **April 8th** in Shediac Cape for a “**Visioning Day**” directed by Ken Neilson, the Parish Development Officer. Please pray for this day. Thanks!

1st Moncton-St. George's Scouts in partnership with **The Basement Players Inc** present the comedy "The Trouble with Being Tucker Dowl" on **Saturday April, 8th, at 7:30 pm** in the Church Hall. Tickets are **\$10.00 for adults, \$5.00 for children** 12 and under. All proceeds will be donated to the Kidney Foundation of Canada Atlantic Region. A free will offering will be accepted at the Scouts dessert table during the intermission, in support of their Canadian Jamboree Trip. For tickets call 386-1269 or 380-4241.

St. George's has a **new custodian**. His name is **Earl Arsenault**. Please introduce yourself when you get an opportunity!

St. George's Anglican Church

Church Office: 855-5209 Fax: 388-4866

Email – office@stgeorgesmoncton.ca

Website: www.stgeorgesmoncton.ca

The Reverend Chris VanBuskirk - 389-3516

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The Lord's feeding of the five thousand.
Gospel for today.

Parish Prayer Chain: To pass a message on to the Parish Prayer Chain, from Monday to Friday, 9 a.m. to 1 p.m. please call Esther @ 855-5209; after Office Hours, please call Cathie @ 384-6327.

Wardens:	Stan Balch	854-4054
	Sheila Searle	856-9419
Associate Priest	Rev. Dr. Dan Goodwin	danielcorey.goodwin@gmail.com
Deacon	Rev. Norm Dupuis	386-1324

The Rector's Corner

According to the Oxford Dictionary of the Christian Church, (ODCC) the Litany originated in the 4th century in Antioch, Syria, the third city of the Roman Empire. A Christian community had existed there from very early days, for, it was in Antioch that the followers of Christ were first called Christians (Acts 11.26). The first bishop of the city was St. Peter, and, after him, St. Ignatius. By the 4th century, Antioch ranked third in importance in Christendom, after the cities of Rome and Alexandria. With all of that said, it is easy to understand how the Litany originated in Antioch.

Although the early Church began to use the Litany in its worship, it took a while before Christians prayed it publicly. However, as the frequency of persecutions diminished, public Christian devotions became common. In fact, by the fifth century the Church frequently held outdoor processions, especially choosing their occasions to coincide with days the pagans had held sacred. These processions were called litanies, and in them pictures and other religious emblems were carried.

For example, on 25 April, Roman pagan religions had celebrated the festival of Robigalia; and, the principal feature of it was a procession. In an effort to transform that day and the culture surrounding it, the Church planned a procession with the Litany. Imagine this: men, women and children and the clergy gathering for the occasion, nervous but resolute in their desire to glorify God the Holy Trinity. Then, after a few instructions and some prayers they set out. Here is a description of the route they chose: “(Walking) from the church of San Lorenzo in Lucina, (they) held a station at San Valentino fuori le mura, and then at the Milvian Bridge. From there, instead of proceeding on the Claudian Way, as the pagans had done, the procession turned to the left towards the Vatican Hill, stopped at a cross, of which the site is not given, and again in the atrium of St. Peter's, and finally in the basilica itself, where the station was held”.

The practice of praying the Litany became more common, and, in Rome, the Pope and people began to go in procession each day, especially in Lent, to a different church, to celebrate the Holy Mysteries of Christ's Body and Blood. Gradually, more litanies were written – some specifically for worship, and others in response to crises. For example, in the year 477 A.D. St. Mamertus, Bishop of Vienne, introduced the praying of the Litany on the days just before Ascension Day, because of the earthquakes and other calamities which were prevalent at that time. Then, in 590, when an epidemic caused by an overflow of the Tiber River was ravaging Rome, Gregory the Great commanded a litany which is called "Septiformis". According to the ODCC, “On the

preceding day he exhorted the people to fervent prayer, and arranged the order to be observed in the procession.”

In England, Bishop Mamertus' practice of praying the Litany in procession immediately before Ascension Day was known in the earliest periods. But that was not all! Praying and singing the Litany became popular as a way of entering into the Holy Eucharist, and many varieties were soon written, especially in the Middle Ages. Litanies appeared in honour of God the Father, of God the Son, of God the Holy Ghost, of the Precious Blood, of the Blessed Virgin, and of the Saints.

In England, the Litany's use in church processions was ordered by Henry VIII when England was at war with Scotland and France. It was printed as an appendix to the Eucharist in the 1549 BCP. When including the Litany for the Book of Common Prayer, Archbishop Thomas Cranmer drew on a variety of sources -- chiefly two medieval litanies from the Sarum rite, but also the German Litany of Martin Luther.

Luther hailed the Litany as one of the greatest Christian prayers ever. When faced with the Turkish armies at the gates of Vienna in 1528/29, Luther exhorted pastors to call their Christian people to repentance and prayer. He recommended the use of the Litany during the Sunday Mass or Vespers. In 1529, he, after modifying the traditional Litany of the Saints began using the Litany at Wittenberg in Latin and German.

A closing question: Why, in the fourth deprecation (at the top of page 31), do we ask God to deliver us from *sudden death*? Wouldn't it be a good thing to die quickly? This is an excellent question and J.H. Blunt offered these explanations in his Annotated Book of Common Prayer (1876): “In the Sarum Rite (Salisbury, England) the phrase is “*sudden and unforeseen death*”. In the York Rite (of England) the phrase is “*sudden eternal death*”. In 1604, Archbishop Hutton of York suggested that a spiritual condition is implied – that ‘*sudden*’ might mean “*giving no time for repentance*”.

“From lightning and tempest; from earthquake, fire and flood; from plague, pestilence and famine; from battle and murder and from sudden death... Good Lord deliver us.”

At St. George's the Litany is prayed in the Chapel on Wednesday and Friday mornings (as prescribed in the rubrics/italics on page 30). We also pray it on the fourth Sunday of the month at the 10 AM Eucharist.

Just announced this week - Safe Church training session is Saturday April 1st, from 10am-1pm at St. John the Baptist in Riverview. Please **register online** so that they have an idea of how many people to expect at a given session to ensure that we have sufficient hand-outs available. As well, we encourage some preparatory reading in advance - all the Safe Church materials are available on our web-site under the "Safe Church" tab.

The third Lenten handout is available at the back of the Church. It is an excerpt from Archbishop Thomas Cranmer's Preface to the Bible (1538). Enjoy!

Bishop David Edwards is scheduled to administer the Laying on of Hands with Prayer (Confirmation) at **St. Philip's Church, on Lynch Street, on the First Sunday After Easter, 23 April at 4 PM.** A number of candidates are preparing for this from St. George's. Please pray for them and for all who will commit themselves to God and receive His gracious gifts on that day.

WINDHAM CHAMBER SINGERS CONCERT, a touring Choir of high school age students, on **April 21**, 7:30 p.m. at St. John's United Church. Tickets: \$15.00 (age 12 and under free); tickets available at the Church Office (weekdays, 9am-1pm) and various members of the congregation.

The **following prayer** has been adapted from the BCP, page 44. Would you **please consider adding it to your daily prayers** as we seek the Lord's will and direction for the Vestry Visioning Day on April 8th and the ALPHA training this coming Saturday. **Thank you!**

O GOD, our heavenly Father, we humbly pray thee to bless abundantly the efforts that are now being made to turn thy people in this parish to sincere repentance and a more lively faith. Prepare all hearts to receive the seed of thy Word. Grant that it may take deep root, and bring forth fruit, to thy glory; through Jesus Christ our Lord. Amen.

Mothering Sunday, the Willing Workers and Simnel Cake!

Today is the 4th Sunday in Lent. It is called Mothering Sunday and it is customary to give the ladies in the Congregation a flower. The name 'Mothering Sunday' comes from this morning's Epistle: "*Jerusalem which is above is free; which is the mother of us all*". (*Galatians 4.26*) So, today we remember our mothers, grandmothers and Godmothers, but we also remember our spiritual mother, the Church, the Bride of Christ. Let us pray for the Church this week.

For us at St. George's, this Mothering Sunday is extra special since we are joined by members of the Willing Workers as they come at 10 AM to make their corporate Communion. You may be interested to know that, by God's grace, the Willing Workers have served the Congregation of St. George's and the surrounding community continuously for no less than 137 years! The first reference to any definite Ladies' Organization on the Parish minute books appears in 1879. However, it was also recorded that "The ladies of the Parish were at all times active and faithful workers, laboring, both to raise funds and 'to beautiful the place of His sanctuary.'"

At the coffee hour today, you are invited to try a piece of Simnel Cake. It is a light fruit cake with two layers of almond paste, one in the middle and one on top. The meaning of the word "simnel" is unclear: however, it is understood to mean the finest white bread or flour. Simnel cake became a Mothering Sunday tradition, when young girls in service would make one to be taken home to their mothers on their day off. On top of the cake are eleven, little balls. These decorate the cake, but they remind us of the Lord Jesus and His apostles, minus Judas, as we move into the last part of Lent.