



St George's Anglican Church, Malvern

FIFTH SUNDAY OF EASTER

May 2, 2021



8:00 a.m.

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.

GATHERING IN GOD'S NAME

The people stand as a bell is rung

Opening Hymn

1. A brighter dawn is breaking,
And earth with praise is waking;
For thou, O King most highest,
The power of death defiest;
2. And thou hast come victorious,
With risen Body glorious,
Who now for ever livest,
And life abundant givest.
3. O free the world from blindness,
And fill the world with kindness,
Give sinners resurrection,
Bring striving to perfection;
4. In sickness give us healing,
In doubt thy clear revealing,
That praise to thee be given
In earth as in thy heaven.

Words: Percy Dearmer (1867–1936)
Music: 'Nun Lasst Uns Gott', melody in
Selnecker's *Christliche Psalmen*, Leipzig, 1587

President: Blessed be God, Father, Son and Holy Spirit.

All: **Blessed be God's kingdom, now and for ever.**

The Lord be with you.

And also with you.

Christ is risen. Alleluia, alleluia!

He is risen indeed. Alleluia, alleluia!

The President welcomes the congregation in suitable words, followed by 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 say together:

**Lord, have mercy.
Christ have mercy.
Lord have mercy.**

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

Let us pray.

The people pray silently, and then the President 'collects' the silent prayer:

O God,
form the minds of your faithful people
that we may love what you command
and desire what you promise,
so that, amid the many changes of this world,
our hearts may there be fixed where true joys are to be found:
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.
Amen.

THE MINISTRY OF THE WORD

First reading

A reading from the Acts of the Apostles:

Then an angel of the Lord said to Philip,
'Get up and go towards the south to the road that goes down
from Jerusalem to Gaza.' (This is a wilderness road.)
So he got up and went.
Now there was an Ethiopian eunuch, a court official of the Candace,
queen of the Ethiopians, in charge of her entire treasury.
He had come to Jerusalem to worship and was returning home;
seated in his chariot, he was reading the prophet Isaiah.
Then the Spirit said to Philip, 'Go over to this chariot and join it.'
So Philip ran up to it and heard him reading the prophet Isaiah.
He asked, 'Do you understand what you are reading?'
He replied, 'How can I, unless someone guides me?'
And he invited Philip to get in and sit beside him.

Now the passage of the scripture that he was reading was this:

‘Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth.’

The eunuch asked Philip, ‘About whom, may I ask you,
does the prophet say this, about himself or about someone else?’

Then Philip began to speak, and starting with this scripture,
he proclaimed to him the good news about Jesus.

As they were going along the road, they came to some water;
and the eunuch said, ‘Look, here is water!

What is to prevent me from being baptized?’

He commanded the chariot to stop, and both of them,

Philip and the eunuch, went down into the water,

and Philip baptized him. When they came up out of the water,
the Spirit of the Lord snatched Philip away;

the eunuch saw him no more, and went on his way rejoicing.

But Philip found himself at Azotus, and as he was passing through
the region, he proclaimed the good news to all the towns until he came
to Caesarea.

Acts 8: 26–40

For the word of the Lord.

Thanks be to God.

Psalm 22: 26–32

Response: I will praise you, Lord, in the great congregation.

26. From you springs my praise in the great congregation:
I will pay my vows in the sight of all that fear you;
27. The meek shall eat of the sacrifice and be satisfied:
and those who seek the Lord shall praise him –
may their hearts rejoice for ever! **R.**
28. Let all the ends of the earth remember and turn to the Lord:
and let all the families of the nations worship before him.
29. For the kingdom is the Lord's:
and he shall be ruler over the nations. **R.**
30. How can those who sleep in the earth do him homage:
or those that descend to the dust bow down before him?
31. But he has saved my life for himself:
and my posterity shall serve him.
32. This shall be told of my Lord to a future generation:
and his righteousness declared to a people yet unborn,
that he has done it. **R.**

Second reading

A reading from the first letter of John:

Beloved, let us love one another, because love is from God;
everyone who loves is born of God and knows God.
Whoever does not love does not know God, for God is love.
God's love was revealed among us in this way:
God sent his only Son into the world so that we might live through him.
In this is love, not that we loved God but that he loved us
and sent his Son to be the atoning sacrifice for our sins.
Beloved, since God loved us so much,
we also ought to love one another.
No one has ever seen God; if we love one another, God lives in us,
and his love is perfected in us.
By this we know that we abide in him and he in us,
because he has given us of his Spirit.
And we have seen and do testify that the Father has sent his Son
as the Saviour of the world.
God abides in those who confess that Jesus is the Son of God,
and they abide in God.
So we have known and believe the love that God has for us.
God is love, and those who abide in love abide in God,
and God abides in them. Love has been perfected among us in this:
that we may have boldness on the day of judgement, because as he is,
so are we in this world.
There is no fear in love, but perfect love casts out fear;
for fear has to do with punishment,
and whoever fears has not reached perfection in love.
We love because he first loved us.
Those who say, 'I love God', and hate their brothers or sisters, are liars;
for those who do not love a brother or sister whom they have seen,
cannot love God whom they have not seen.
The commandment we have from him is this:
those who love God must love their brothers and sisters also.

1 John 4:7–21

For the word of the Lord.

Thanks be to God.

Gospel Acclamation

Alleluia, alleluia!

Abide in me and let me abide in you, says the Lord:
My branches bear much fruit.

Alleluia!

Deacon: The Lord be with you.

All: **And also with you.**

Deacon: Hear the gospel of our Lord Jesus Christ according to John.

All: **Glory to you Lord Jesus Christ.**

Jesus continued speaking to the disciples and said,
'I am the true vine, and my Father is the vine-grower.
He removes every branch in me that bears no fruit.
Every branch that bears fruit he prunes to make it bear more fruit.
You have already been cleansed
by the word that I have spoken to you.
Abide in me as I abide in you.
Just as the branch cannot bear fruit by itself unless it abides in the vine,
neither can you unless you abide in me.
I am the vine, you are the branches.
Those who abide in me and I in them bear much fruit,
because apart from me you can do nothing.
Whoever does not abide in me is thrown away like a branch
and withers; such branches are gathered, thrown into the fire,
and burned. If you abide in me, and my words abide in you,
ask for whatever you wish, and it will be done for you.
My Father is glorified by this, that you bear much fruit
and become my disciples.

John 15: 1–8

For the gospel of the Lord.

Praise to you, Lord Jesus Christ.

The Sermon

Silence is kept

The Nicene Creed

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

Deacon: 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 Episcopal Church in Jerusalem & The Middle East; The Diocese of Ballarat; The University of Divinity and Trinity College Theological School; Parish of Pascoe Vale/Oak Park; Church of the New Guinea Martyrs, Croydon South; St Augustine’s Moreland; Tintern Grammar School; Christ Church Melton.

For all in need

May all who are in trouble, in need or sickness find peace and refreshment in you. We pray for Jenny, Sam, Milroy, Coral, David, Tony, Paul, Christine, Lei and her family, Keith, Peter, Leon, Erica, Josh, Eric, Tim, Wendy, Vincent and others we mention before God in the silence of our hearts.

For the Faithful Departed

We pray for those who have died recently – Patrick Conlon, Sandy Richards and Richard Schmeiszl; and for those whose anniversary of death occurs this week: Reginald Weller, Cyril Sadlier, John Rudolph Whitbourne, James Harold Elliott, Thomas Whitbourne, Evelyn Cartledge, Stuart Budds, Reginald Edward Gregory, Emily Joan Williams.

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.**

CONFESSION AND ABSOLUTION

Deacon: Christ our Passover Lamb has been offered for us,
therefore we come to celebrate the festival.

Silence is kept.

Let us confess our sins in penitence and faith,
with a sincere and a true heart.

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 lie;
through Jesus Christ our Lord.
Amen.

The President pronounces Absolution, and the people respond

Amen.

THE GREETING OF PEACE

Jesus stood among the disciples and said,
'My peace I give to you; my peace I leave with you.' Alleluia!

Then were the disciples glad when they saw the Lord.
Alleluia!

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

*Members of the congregation greet one another in an appropriate way.
[Throughout the Easter season, it is customary to use the greeting:
'Christ is Risen. Alleluia!', to which the response is 'He is risen indeed.
Alleluia!']*

THE LITURGY OF THE SACRAMENT

*During the following hymn, the people's gifts are now brought forward,
and the altar prepared.*

Offertory Hymn

1. Alleluya, sing to Jesus,
His the sceptre, his the throne;
Alleluya, his the triumph,
His the victory alone:
Hark the songs of peaceful Sion
Thunder like a mighty flood;
Jesus out of every nation,
Hath redeemed us by his blood.
2. Alleluya, not as orphans
Are we left in sorrow now;
Alleluya, he is near us,
Faith believes nor questions how;
Though the cloud from sight received him
When the forty days were o'er,
Shall our hearts forget his promise,
'I am with you evermore'?
3. Alleluya, Bread of Angels,
Thou on earth our food, our stay;
Alleluya, here the sinful
Flee to thee from day to day;
Intercessor, Friend of sinners,
Earth's Redeemer, plead for me,
Where the songs of all the sinless
Sweep across the crystal sea.

4. Alleluya, King eternal,
Thee the Lord of lords we own;
Alleluya, born of Mary,
Earth thy footstool, heaven thy throne:
Thou within the veil hast entered,
Robed in flesh, our great High Priest;
Thou on earth both Priest and Victim
In the Eucharistic Feast.

Words: W. Chatterton Dix (1837–98)

Music: 'Hyfrydol', melody by Richard Huw Pritchard (1811–87)

The President offers prayers over the gifts, to which the people respond:

Blessed be God for ever.

The President then begins the Great Thanksgiving Prayer

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 appropriate to the season, concluding 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:

**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.**

The President continues the prayer until the deacon says:

Let us proclaim the mystery of faith:

Christ has died,

Christ is risen.

Christ will come again.

The President continues the prayer, which concludes:

...we worship you, Father, in songs of never-ending praise:

**Blessing and honour and glory and power
are yours for ever and ever. Amen.**

A brief 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 for ever. Amen.**

THE BREAKING OF THE BREAD AND THE COMMUNION

As the President breaks the bread, the following is said:

**Alleluia! Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia!**

We say together:

**Lamb of God, who takes away the sin of the world,
have mercy on us.**

**Lamb of God, who takes away the sin of the world,
have mercy on us.**

**Lamb of God, who takes away the sin of the world,
grant us your peace.**

The gifts of God for the people of God.

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.

Communion is distributed.

After Communion, silence is kept.

All stand

THE SENDING OUT OF GOD'S PEOPLE

President: Most glorious Lord of life,
we thank you that you nourish us in these Easter mysteries.
Fill us with the Spirit of love and unite us in faith,
that we may witness to the resurrection
and show your glories to all the world.

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.**

THE BLESSING

The President pronounces a blessing, to which all respond

Amen.

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

Recessional Hymn

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 heav'ns 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.

*Words: Timothy Rees (1874–1939) alt.
Music: Blaenwern, William Rowlands (1860–1937)*

THE WEEK AHEAD

Monday 3 May <i>Ss Philip and James, Apostles and Martyrs</i>	9:00 am 9:30 am 5:00 pm	Morning Prayer Holy Eucharist Evening Prayer
Tuesday 4 May	9:00 am 2:00 pm 5:00pm	Morning Prayer Requiem Eucharist <i>for Sandy Richards</i> Evening Prayer
Wednesday 5 May	9:00am 5:00pm	Morning Prayer Evening Prayer
Thursday 6 May	9:00am 10:15am 5:00pm	Morning Prayer Holy Eucharist Evening Prayer
Friday 7 May	9:00am 5:00pm	Morning Prayer Evening Prayer
Saturday 8 May <i>Julian of Norwich</i>	9:00am 5:00pm	Morning Prayer Evening Prayer
Next Sunday Sixth of Easter 9 May	8:00am 10:00am 5:00pm	Holy Eucharist Holy Eucharist with Hymns Eucharist with Meditation

Sixth Sunday of Easter READINGS:	9 May 2021
Acts 10: 44–48 Psalm 98	I John 5:1–12 John 15: 9–17

Morning and Evening Prayer are held in St Martin's Chapel.

Please join us, if you are able, to hear the unfolding of salvation history.

FROM THE VICAR

Last Sunday we celebrated our Patronal Festival and, while we focussed on St George, and how his life and death (or, at least, what we know of it!) relates to the national remembrance of ANZAC Day, a Patronal Festival also gives us a chance to reflect on what kind of community we are called to be. We considered that briefly as well.

Today's readings provide us with further possibilities to reflect on the kind of community we are called to be. As importantly, they also show *why* and *how* we are to be as we aim to be. The why and the how have one answer: because that is how God is. In the beautiful and famous reading from the first letter of John, we hear that God is love. God doesn't *choose* to love us and all of God's creation as a sort of benign act of kindly will. God *is* love, the epistle affirms; God 'simply' loves because God's essence is love. St Thomas Aquinas summarized this well when he wrote that God is what God does – there is no sense that God *is* and then decides, at some later point, that God *will* love.

That's why, in the gospel that comes from the same community that produces the letter, we hear Jesus telling his disciples that we have become, through him, grafted into that same 'stock': he is the vine, we are the branches, and the God he calls Father is the one who tends and nourishes the vine. That is a poetic way of saying that, if we are part of this community that has Jesus as its centre and focus, then we can't avoid also being caught up in the same offering of love that defines, and *is*, the God we worship.

And that has implications for our behaviour with one another and others. The earliest Christians, as Luke presents them to us in *Acts*, are continually sharing the love that they recognise God as being, with each other and those around them. So, Philip, led by the Spirit, cannot help but enter into conversation with the rich stranger he encounters on the road – the Ethiopian eunuch, notwithstanding the splendour of his chariot. Philip knows that understanding Jesus more fully can only occur when understanding is sought within a community – a community that, in the story we read, is comprised of the prophet Isaiah, Philip and the eunuch, but which clearly can expand the whole world.

As we grow together here in Malvern, we remain committed to being branches of a vine, the roots and sap of which are the love of God. We have no choice but to share that love with whomever we encounter, and invite them to share the mystery of that love with us.

NOTICES

Covid 19 Normal Regulations

The restrictions and rules for services often change in these times of Covid19 pandemic.

Please observe all the current guidelines:

- **If you feel unwell, you must not attend church.**
- Whilst it is not mandatory to wear a mask on the church site, or in the buildings, the Diocese strongly recommends that **masks be worn while singing.**
- **Sanitising of hands is mandatory as you enter AND leave the church.**
- The density quotient of **2** sq m per person can only be used if **everyone registers electronically** prior to the start of the service. This allows **102** to attend the service, making a total of **120** including choir, clergy, servers etc. The 2 sq m spatial distancing rule means ensuring a minimum of an elbow's distance at all times.
- When people do not register electronically, prior to the start of a service, we are required to use the density quotient of **4** sq m per person. This allows only **51** people to attend and they must sit in alternate pews, maintaining a distance of 1.5m.
- You are reminded that shaking hands, hugging, kissing or any other kind of physical contact is not permitted **at any time**, with anyone not in your immediate family/household.
- There will be no passing of the collection bowl. The collection bowls are placed at the door for your offering as you arrive.
- Communion remains in one kind only, that is, no sharing of a common cup, for the foreseeable future.
- All Pew Sheets are single use only. Please do not leave them in the church or on site after the service, but take them home for re-use or disposal.
- Please note that whilst we have multiple services and the premises are again being hired out, the church, parish centre and offices are cleaned and sanitised following WorkSafe pandemic guidelines, so you can be assured of the cleanliness of the buildings and furnishings.

Pastoral Care Group

We are seeking to convene a group of parishioners willing, with the clergy, to visit parishioners no longer able to attend church regularly. These visits are specifically to provide Pastoral Care and to take the sacrament. If you feel called to such a ministry, and can commit to a monthly Group Meeting (as well as the monthly visits), please send your expressions of interest to Brenda by email:

curate@stgeorgesmalvern.org. It is anticipated the monthly meeting of Carers will be on Mondays in the late morning / early afternoon.

Parishioners no longer able to attend church regularly

There are approximately 18 parishioners no longer able to attend church regularly. As we seek to establish regular monthly visiting of these parishioners, please email the names (and contact details) of any other parishioners also unable to attend to Brenda, in order that a comprehensive list is drawn up. Brenda would rather receive the same person's name from many people, than risk not knowing of someone who may be left out. Brenda: curate@stgeorgesmalvern.org

Access to the church

Please note that the church is now open from 9:00am to 5:30pm each day. You are encouraged to join the small group that gathers daily for Morning and Evening Prayer (at 9 and 5), but the church will remain open for personal prayer, reflection, or just some stillness between those services. If you come or just 'pop in', please 'sign in'.

Book Group

The Book Group will meet on 10 May at 2.00pm in the North Room. The book for discussion is *Pandora's Jar*.

Notices and information for the pewsheets

Please be advised that all notices and information for the pewsheets must reach Nisha by 9.00am on Thursday each week.

Trinity College Theological School - 2021 Continuing Education Program

1. Taking Care of Business: reclaiming community among local businesses

Saturday 22 May | 10.00am – 3.40pm

Trinity College, 100 Royal Parade Parkville

Led by the Reverend Dr Richard Wilson, currently working on an initiative to create a public conversation between business and the church on common community concerns.

\$50 | \$35 concession

To book: www.trybooking.com/BPVFN

2. Proclaiming the Year of the Lord's Favour: Studies on Readings for Year C

Saturday 6 November | 10.00am – 3.30pm

Trinity College, 100 Royal Parade Parkville

A day for clergy and lay people to be enriched by the readings from Luke and elsewhere in the Bible for the forthcoming Church Year C. Led by the Reverend Canon Dr Bob Derrenbacker, Dean, and Dr Rachelle Gilmour, Senior Lecturer, at the Trinity College Theological School.

\$50 | \$35 concession

To book: www.trybooking.com/BPVXW

PARISH DIRECTORY

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VICAR

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Works: Saturday – Tuesday and Thursday

HONORARY ASSOCIATE PRIESTS

The Reverend Father Matthew Dowsey

The Reverend Bill Michie

ORGANIST & DIRECTOR OF MUSIC

Elizabeth-Anne Nixon

Email: music@stgeorgesmalvern.org

CHURCH OFFICE

Nisha O'Brien

Monday-Friday 9:30am-12:30pm

Phone: 9822 3030

Email: office@stgeorgesmalvern.org

If visiting the office, please observe all protocols relating to Covid 19, including signing in and sanitizing your hands.

WARDENS

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