



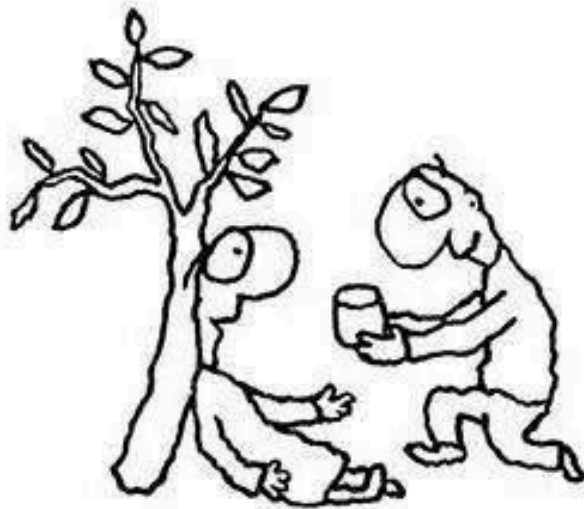
St George's Anglican Church, Malvern

SEVENTH SUNDAY AFTER EPIPHANY

Love one another and you will be happy.

It's as simple and difficult as that.

There is no other way.



February 20, 2022

10:00 a.m.

Setting: *Missa Gratia* Calvin Bowman (b.1972)

GATHERING IN GOD'S NAME

Opening Hymn

1. Angel voices ever singing
Round Thy throne of light,
Angel harps, forever ringing,
Rest not day nor night;
Thousands only live to bless thee
And confess thee
Lord of might.
2. In thy house, great God, we offer
Of Thine own to Thee;
And for thine acceptance proffer,
All unworthily,
Hearts and minds and hands and voices
In our choicest
Psalmody.
3. Honour, glory, might, and merit
Thine shall ever be,
Father, Son, and Holy Spirit,
Blessed Trinity:
Of the best which thou hast given
Earth and heaven
Render Thee.

Words: Francis Pott (1832–1909)

Music: Angel Voices Edwin George Monk (1819–1900)

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

And also with you.

There is one Body and one Spirit;
there is one hope in God's call to us.
One Lord, one Faith, one Baptism,
one God and Father of all.

Baptism is the gift of our Lord Jesus Christ.

When he had risen from the dead,
he commanded his followers to go and make disciples of all nations,
baptising them in the name of the Father, and of the Son and of the
Holy Spirit.

We have come together today to obey that command.

Baptism with water signifies the cleansing from sin that Jesus' death
makes possible, and the new life that God gives us through the Holy
Spirit.

In baptism, the promises of God are visibly signed and sealed for us.
We are joined to Christ, and made members of his body, the Church
universal.

Children are baptised in response to God's all-embracing love.

Parents and godparents who have responded to that love
come now to bring their children for baptism.

Before this congregation they must express their own trust
and commitment to the promises of God,
and their intention to bring up their children in the faith and practice
of the Church. In due time these children should make their
own response to God, and be prepared for confirmation.

Let us affirm our trust in God's mercy,
and confess that we need forgiveness.

A pause for reflection

Lord God, you created this world, and made us in your own image.
Forgive us when we turn away from you.

Lord, have mercy.

Lord, have mercy.

Lord God, through your Son you overcame evil and death. Rescue us
from slavery to sin.

Christ, have mercy.

Christ, have mercy.

Lord God, by your Spirit, you restore us to fellowship
with you and with one another. Breathe your love and freedom into our
lives.

Lord, have mercy.

Lord, have mercy.

We sing together

**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:

God of compassion,
keep before us the love you have revealed in your Son,
who prayed even for his enemies.
In our words and deeds
help us to be like him, through whom we pray,
Jesus Christ our Lord and Saviour. **Amen.**

THE MINISTRY OF THE WORD

FIRST READING:

A reading from the book Genesis:

Joseph said to his brothers, 'I am Joseph. Is my father still alive?'
But his brothers could not answer him,
so dismayed were they at his presence.
Then Joseph said to his brothers, 'Come closer to me.'
And they came closer.
He said, 'I am your brother Joseph, whom you sold into Egypt.
And now do not be distressed, or angry with yourselves,
because you sold me here;
for God sent me before you to preserve life.
For the famine has been in the land these two years;
and there are five more years in which there will be neither
ploughing nor harvest.
God sent me before you to preserve for you a remnant on earth,
and to keep alive for you many survivors.
So it was not you who sent me here, but God;
he has made me a father to Pharaoh,
and lord of all his house and ruler over all the land of Egypt.
Hurry and go up to my father and say to him,
"Thus says your son Joseph, God has made me lord of all Egypt;
come down to me, do not delay.
You shall settle in the land of Goshen, and you shall be near me,
you and your children and your children's children,
as well as your flocks, your herds, and all that you have.
I will provide for you there—
since there are five more years of famine to come—
so that you and your household, and all that you have,
will not come to poverty."
And he kissed all his brothers and wept upon them;
and after that his brothers talked with him.

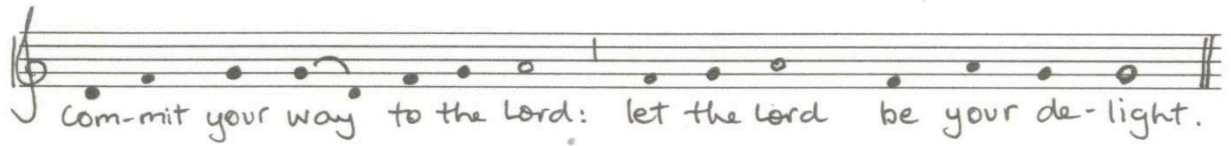
Genesis 45:3–11, 15

Hear the word of the Lord.

Thanks be to God.

Psalm 37

Response:



1. Do not vie with wicked-doers:
But trust in the Lord, and do good.
Let the Lord be your delight:
And He will grant you your heart's desire.
2. For wickedness will be cut down:
While goodness will shine as clear as light.
The Lord will help those who do good:
When they come to Him for refuge.

SECOND READING:

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

But someone will ask,

‘How are the dead raised? With what kind of body do they come?’

Fool! What you sow does not come to life unless it dies.

And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain.

But God gives it a body as he has chosen,

and to each kind of seed its own body.

Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish.

There are both heavenly bodies and earthly bodies,

but the glory of the heavenly is one thing,

and that of the earthly is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory.

So it is with the resurrection of the dead.

What is sown is perishable, what is raised is imperishable.

It is sown in dishonour, it is raised in glory.

It is sown in weakness, it is raised in power.

It is sown a physical body, it is raised a spiritual body.

If there is a physical body, there is also a spiritual body.

Thus it is written, ‘The first man, Adam, became a living being’; the last Adam became a life-giving spirit.

But it is not the spiritual that is first, but the physical, and then the spiritual.

The first man was from the earth, a man of dust;

the second man is from heaven.

As was the man of dust, so are those who are of the dust;

and as is the man of heaven, so are those who are of heaven.

Just as we have borne the image of the man of dust,

we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this:

flesh and blood cannot inherit the kingdom of God,

nor does the perishable inherit the imperishable.

1 Corinthians 15:35–50

Hear the word of the Lord.

Thanks be to God.

Gradual Hymn

1. King of glory, King of peace,
I will love Thee;
And that love may never cease,
I will move Thee.
Thou hast granted my request,
Thou hast heard me;
Thou didst note my working breast,
Thou hast spared me.
2. Wherefore with my utmost art
I will sing Thee,
And the cream of all my heart
I will bring Thee.
Though my sins against me cried,
Thou didst clear me;
and alone, when they replied,
Thou didst hear me.
3. Seven whole days, not one in seven,
I will praise thee;
In my heart, though not in heaven,
I can raise thee.
Small it is, in this poor sort
To enrol thee:
E'en eternity's too short
To extol Thee.

Words: George Herbert (1593–1632)

Music: Gwalchmai John David Jones (1827–1870)

GOSPEL

Alleluia, alleluia!

I give you a new commandment: love one another as I have loved you.

Alleluia!

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.

Jesus continued teaching the disciples and the crowds and said:

“I say to you that listen, Love your enemies,
do good to those who hate you, bless those who curse you,
pray for those who abuse you.

If anyone strikes you on the cheek, offer the other also;
and from anyone who takes away your coat
do not withhold even your shirt.

Give to everyone who begs from you;
and if anyone takes away your goods, do not ask for them again.

Do to others as you would have them do to you.

‘If you love those who love you, what credit is that to you?

For even sinners love those who love them.

If you do good to those who do good to you,
what credit is that to you? For even sinners do the same.

If you lend to those from whom you hope to receive,
what credit is that to you?

Even sinners lend to sinners, to receive as much again.

But love your enemies, do good, and lend,
expecting nothing in return.

Your reward will be great, and you will be children of the Most High; for he
is kind to the ungrateful and the wicked.

‘Be merciful, just as your Father is merciful.

‘Do not judge, and you will not be judged;
do not condemn, and you will not be condemned.

Forgive, and you will be forgiven; give, and it will be given to you.

A good measure, pressed down, shaken together, running over,
will be put into your lap;

for the measure you give will be the measure you get back.’

Luke 6:27–38

For the gospel of the Lord. **Praise to you, Lord Jesus Christ.**

The Sermon

After the sermon, silence is kept.

THE PRESENTATION

The priest invites the candidate and his sponsors to stand in view of the congregation.

We welcome Levi who comes to be baptised.
I invite his sponsors to present him now.

The sponsors answer

We present Levi Nicolas David to be baptised.

The priest says to the sponsors of those unable to answer for themselves

Will you accept the responsibilities placed upon you in bringing Levi for baptism?

I will.

Are you willing to answer on behalf of Levi?

I am.

By your own prayers and example, by your friendship and love, will you encourage Levi in the life and faith of the Christian community?

I will, with God's help.

THE DECISION

Before God and this congregation, you must affirm that you turn to Christ and reject all that is evil:

Do you turn to Christ?

I turn to Christ.

Do you repent of your sins?

I repent of my sins.

Do you reject selfish living, and all that is false and unjust?

I reject them all.

Do you renounce Satan and all evil?

I renounce all that is evil.

Almighty God deliver you from the powers of darkness, and lead you in the light of Christ to his everlasting kingdom. **Amen.**

Will you each, by God's grace, strive to live as a disciple of Christ, loving God with your whole heart, and your neighbour as yourself, until your life's end?

I will, with God's help.

You have heard *these our brothers and sisters* respond to Christ.

Will you support *them* in this calling?

We will.

Let us pray.

Grant, merciful God, that Levi may be so buried with Christ in baptism that the new nature may be raised up in him.

May the fruit of your Spirit grow and flourish in him. **Amen.**

Give to his sponsors and his family the desire to share with him what you have revealed in your holy gospel. **Amen.**

May he know Christ's forgiving love and continue in the fellowship and service of his Church. May he proclaim, by word and example, the good news of God in Christ. **Amen.**

We thank you for the ministry we have in your world and to each other in the household of faith. Hasten that day when the whole creation shall be made perfect in Christ. **Amen.**

During the following hymn, Levi, his parents and godparents process to the font.

1. Lord Jesus, once a child,
Saviour of young and old,
Receive this little child of ours
into your flock and fold.
2. You drank the cup of life,
Its bitterness and bliss,
And loved us to the uttermost
For such a child as this.
3. So help us, Lord, to trust,
Through this baptismal rite,
Not in our own imperfect love,
But in your saving might.

Words: Frederick Pratt Green (1903–2000)

Music: Franconia William Henry Havergal (1793–1870)
from a chorale by Johann Balthasar König (1691–1758)

THE BAPTISM

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

We give you thanks that at the beginning of creation your Holy Spirit moved upon the waters to bring forth light and life. With water you cleanse and replenish the earth; you nourish and sustain all living things.

Thanks be to God.

We give you thanks that through the waters of the Red Sea you led your people out of slavery into freedom, and brought them through the river Jordan to new life in the land of promise.

Thanks be to God.

We give you thanks for your Son Jesus Christ: for his baptism by John, for his anointing with the Holy Spirit.

Thanks be to God.

We give you thanks that through the deep waters of death Jesus delivered us from our sins and was raised to new life in triumph.

Thanks be to God.

We give you thanks for the grace of the Holy Spirit who forms us in the likeness of Christ and leads us to proclaim your kingdom.

Thanks be to God.

And now we give you thanks that you have called Levi to new birth in your Church through the waters of baptism.

Pour out your Holy Spirit in blessing and sanctify this water so that those who are baptised in it may be made one with Christ in his death and resurrection. May they die to sin, rise to newness of life, and continue for ever in Jesus Christ our Lord, through whom we give you praise and honour in the unity of the Spirit, now and for ever. **Amen.**

The minister now says to the sponsors of Levi:

I now ask you to affirm as yours the faith of the Church.
Do you believe in God the Father?

**I believe in God, the Father almighty,
creator of heaven and earth.**

Do you believe in God the Son?

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose from the dead;
he ascended into heaven,
and is seated at the right hand of the Father;
from there he will come to judge
the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

The minister says to the congregation:

This is the faith of the Church.

The Congregation responds:

**This is our faith:
We believe in one God:
Father, Son and Holy Spirit.**

Levi, I baptise you in the name of the Father,
and of the Son,
and of the Holy Spirit.
Amen.

Levi, I sign you with the sign of the cross to show that you are marked
as Christ's own for ever.

Live as a disciple of Christ:
fight the good fight,
finish the race,
keep the faith.

The congregation responds, saying

**Confess Christ crucified,
proclaim his resurrection,
look for his coming in glory.**

God has brought you out of darkness
into his marvellous light.

The congregation joins the minister saying

**Shine as a light in the world
to the glory of God the Father.**

God has called you into his Church.

The congregation joins the minister in saying

**We therefore receive and welcome you
as a member with us of the body of Christ,
as a child of the one heavenly Father,
and as an inheritor of the kingdom of God.**

THE GREETING OF PEACE

In baptism, God has made us one in Christ.
His Spirit is with us.

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

Members of the congregation greet one another in an appropriate way.

THE LITURGY OF THE SACRAMENT

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

Offertory Hymn

1. Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come.
2. Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
3. Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
4. Just as I am (thy love unknown
Has broken every barrier down,
Now to be thine, yea thine alone,
5. Just as I am, of that free love
The breadth, length, depth and height to prove,
Here for a season then above,
O Lamb of God, I come.

Words: Charlotte Elliott (1789–1871)

Music: Saffron Walden Arthur Henry Brown (1830–1926)

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 the prayer, 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:

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.

We sing:

**Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, Redeemer 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.

During Communion, the choir sings the following anthem:

Deep peace of the running wave to you
Deep peace of the floating air to you
Deep peace of the quiet earth to you
Deep peace of the shining stars to you
Deep peace of the gentle night to you
Moon and stars pour their healing light on you
Deep peace to you.

Words and Music: Bill Douglas (1944–)

After Communion, silence is kept.

THE SENDING OUT OF GOD'S PEOPLE

All stand.

The President offers a prayer, concluding 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.**

Please sit for notices.

Hymn

1. THINE for ever! God of love,
Hear us from thy throne above;
Thine for ever may we be
Here and in eternity.
2. Thine for ever! O, how blest
They who find in thee their rest!
Saviour, Guardian, heavenly Friend,
O defend us to the end.
3. Thine for ever! Lord of life,
Shield us through our earthly strife;
Thou the Life, the Truth, the Way,
Guide us to the realms of day.

Words: Mary Maude (1819–1913)

Music: Brinkwells, Archbishop William Maclagan (1826–1910)

Please sit.

There follows a liturgical farewell to Brenda, at the end of which the choir sings

The Lord bless you and keep you.
The Lord make His face to shine upon you,
To shine upon you and be gracious, and be gracious unto you.
The Lord lift up the light of His countenance upon you,
And give you peace, Amen.

Words: John Rutter, adapted from Numbers 6:24–26
Music: John Rutter (1945–)

Please stand.

The priest pronounces a blessing to which all respond:
Amen.

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

Postlude: *Processional* by William Mathias (1934-1992)

READINGS FOR NEXT WEEK: LAST SUNDAY AFTER EPIPHANY

Exodus 34:29–35
2 Corinthians 3:12–4.2

Psalm 99
Luke 9:28–43

REFLECTION ON THE LECTIONS

Journeying on in Faith ...The Golden v Platinum Rule.

To understand the part of Joseph's story we read this week, we are wise to consider his whole story told in Genesis chapters 37 and 39-50. Reading these chapters makes it clear that Joseph was someone "to be reckoned with," someone not to take lightly.

From the outset, Joseph dreams big. So big, his dreams put him at odds with his eleven brothers, and with his father, Jacob. Visions that his entire family would bow down to him prove too much for the jealous brothers, even for the father whose favourite he was.

Fast forward, and Joseph's dream becomes reality. At the time of this passage, Joseph is now second only to the Pharaoh himself. The path to this unexpected blessing was not an easy one. He faced false accusations and was put in prison. But after interpreting the dreams of a baker and a cupbearer, he was moved from prison to the palace. His wisdom interpreting Pharaoh's dreams, and his gift for administration, made Egypt the "breadbasket of the world" during a seven-year famine.

Each generation of Israel's founding family, Abraham (Sarah and Hagar), Isaac (Rebekah), Jacob (Leah, Rachel, Bilhah, and Zilpah), found a way to resolve the dysfunction that tore them apart. And in this passage, we read of Joseph reconciling with his brothers, despite their malevolent attempt to kill him and their corrupt deal to sell him off to the Ishmaelites.

In Joseph's story reconciliation is front and centre, a major part of the drama.

The need for reconciliation is as necessary in today's world as it was in Joseph's day. In a world filled with so much pain and division, may we never cease to seek, and do the work, to do our part, until reconciliation is a very present reality for one and all.

The words of Jesus as recorded in Luke's Gospel as he continues teaching on the 'Level Place' are quite familiar to us. Indeed, in hospital ministry I have heard many people, both of faith and no faith, indicate that this verse, verse 31 of chapter 6,

"Do to others as you would have them do to you",

to be the code by which they live their lives. This phrase is common to many faiths around the world.

So how might we as Christians take this instruction from Jesus a step further? If we look at the earlier verses Jesus also teaches, "Listen ... Love your enemies ... Do good to those who hate you ... Bless those who curse you ... Pray for those who abuse you ... Be merciful, just as your Father is merciful ... Do not judge ... Do not condemn ..."

Every single person is unique [even identical twins], and we are all our own person. We have each had different life experiences, backgrounds, abilities, disabilities, likes and dislikes. We are all individual, special and diverse ... but we are all also made in the image of God and loved and respected by God. As no two people are actually the same, it stands to reason that no two people really want to be treated the same!

I would like to suggest that the 'Platinum Rule',

***“Treat others the way they wish to be treated,
and uphold the same respect for your own feelings”***

might be a way of more deeply expressing the qualities of Love that Jesus was espousing ... a way of showing a deeper respect, thoughtfulness, empathy and the compassion that puts others specific needs and ways they would prefer to be treated ahead of our own ideas or others needs.

Although this might sound like 'common sense' I suspect it is not as common as you might think! This Rule implies that we need to recognize that our support of, or care for, another is not so much about what we want to give, but is more about what the other would prefer to receive.

As we 'Journey on in Faith' from this point in time, we are each at different stages of the journey. Some, like Levi, newly born into the Church of God today, are just starting their journey. In recent weeks, we have celebrated those who, for more than 150 years, have worshiped and journeyed in faith ahead of us in this place and community. Today, we all face change once again, but we have a God who is faithful and calls us on, despite the changes, to, moment by moment, seek to listen and discern, by faith, God's wisdom and direction as we serve God, caring with love and deep respect for ourselves, each other and those in the places we find ourselves.

May the Lord bless you and be with you in this mission,
Brenda

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, 21 February	Psalms 121; 122; 123 Jeremiah 44:1–14 2 Timothy 1:1–14	Psalm 119:129–152 Genesis 31:1–21 Luke 7:24–35
Tuesday, 22 February	Psalm 118:1–18 Jeremiah 44:15–30 2 Timothy 1:15–2:14	Psalms 118:19–29; 120 Genesis 31:22–42 Luke 7:36–50
Wednesday, 23 February <i>Polycarp, bishop of Smyrna, Martyr</i>	Psalms 124; 125; 126 Jeremiah 45:1–46:2 2 Timothy 2:15–26	Psalms 127; 128; 129 Genesis 31:43–32:12 Luke 8:1–8
Reflections on the Lections	Via Zoom: see details below	
Thursday, 24 February <i>Matthias, Apostle & Martyr</i>	Psalm 80 Isaiah 66:1–4 Matthew 7:15–27	Psalm 33 1 Samuel 1:21–28 1 Corinthians 4:1–13
Holy Eucharist at 10:15 a.m.	Acts 1:14–17, 20–26; Ps. 113;	Philippians 3:13–21; John 15:9–17
Friday, 25 February	Psalm 135 Jeremiah 46:27–47:4 2 Timothy 3:10–17	Psalm 136 Genesis 33 Luke 8:19–25
Saturday, 26 February	Psalms 137; 138 Jeremiah 48:1–13 2 Timothy 4	Psalm 139 Genesis 34 Luke 8:26–39
Next Sunday, 27 February Eighth after Epiphany	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=TFBBSGYxb2lhcUI3RWRldmIXWDQ4Zz09>

Evening Prayer

5:00 p.m., Monday – Saturday

Meeting ID: 709 867 2691; Passcode: 630283

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

Reflections on the Lections

7:30 p.m., Wednesday, 23 February

Meeting ID: 926 3986 2120; Passcode: 551393

<https://zoom.us/j/92639862120?pwd=dkpiSXdmMa0VvZnVUYm5hUWFzWGcydz09>

NOTICES

Lenten Study Groups will be offered again this year, on Wednesday evening, via Zoom, or on Thursday morning, following the Eucharist. The book for study is the Archbishop of Canterbury's Lent Book for 2019, *Say it to God*, by Luigi Gioia, a Benedictine monk and academic. The studies will aim to 'freshen the practice of prayer'. Books are available from Gregory today and next Sunday, or from Nisha during the week. Each one costs \$21.

Anglican Identity in a Global Context

Trinity College Theological School is offering a seminar which looks at what might be entailed in being and living as a genuinely broad church, which is much more varied than its historical roots in the Church of England. It will ask which doctrines and practices are negotiable (or not), and how a variety of interpretive approaches to Scripture, tradition and reason might be held in tension.

Led by the Revd Dr Fergus King, Trinity College Theological School, Professor Charlotte Methuen, University of Glasgow (joining remotely), and the Most Revd Maimbo Mndolwa, Primate of the Anglican Church of Tanzania (joining remotely).

When: **Next** Saturday 26 February 2022, 9.30am–3.30pm
Trinity College, Parkville
\$50 | \$35 concession (pensioners and theological students)

For more information and to register go to www.trybooking.com/BVMVD or email: theologyevents@trinity.edu.au or call 03 9348 7127.

Continuing our fellowship

Please note that each Sunday after our 8:00 a.m. eucharist, people continue time together at Caffe La Via, just down Glenferrie Road. After 10:00 a.m., we continue to meet in the Parish Hall.

Message from Elover Bittanga

Many of you will recall the 6 weeks in 2017 that Elover spent with us as a theological student. Her training has spanned about 10-11 years and from my understanding working as a volunteer in the Philippines for nearly 2 decades, this is about average before becoming an ordained priest. They live-in for theological training, minimum 4 years, effectively 7 days per week early morning until late in the night. This includes spending time on the streets living and ministering to the poor. Once graduated, they are sent into the mission field and then becoming a Deacon, given a parish and remote stations to perform their clerical duties. The town, Balbalasang is where she was brought up and is the location of the secondary school in the far North I have been connected to for many years.

Simon Dickie

I am sending you this message to update you the tentative schedule of my upcoming Ordination to the Priesthood. God willing we would be having our ordination in May in Balbalasang. The date is not yet specific because we still have to do some tests, that is the Psychiatric and Medical exam. May I then ask for your prayers in this matter. Thank you and God Bless and may you have good health always.

Deacon Elover

PARISH DIRECTORY

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VICAR

The Reverend Dr Gregory Seach

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ASSISTANT CURATE

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Works: Saturday – Tuesday

HONORARY ASSOCIATE PRIEST

The Reverend Matthew Dowsey

ORGANIST & DIRECTOR OF MUSIC

Elizabeth-Anne Nixon

Email: music@stgeorgesmalvern.org

CHURCH OFFICE

Nisha O'Brien

Monday-Friday 9:30 a.m. – 12:30 p.m.

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

Jenny Weller-Newton 9570 7731
Judy Mallinson 0414 752 957
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.