



St George's Anglican Church, Malvern

FOURTH SUNDAY OF EASTER



May 8, 2022

10:00 a.m.

GATHERING IN GOD'S NAME

Setting: *Christ Church Mass Philip Matthias (b. 1954)*

Opening Hymn

1. Come ye faithful, raise the strain
Of triumphant gladness;
God hath brought his Israel
Into joy from sadness;
Loosed from Pharaoh's bitter yoke
Jacob's sons and daughters;
Led them with unmoistened foot
Through the Red Sea waters.
2. 'Tis the spring of souls today;
Christ hath burst his prison,
And from three days' sleep in death
As a sun hath risen;
All the winter of our sins,
Long and dark, is flying
From his light, to whom we give
Laud and praise undying.
3. Now the queen of seasons, bright
With the day of splendour,
With the royal feast of feasts,
Comes its joy to render;
Comes to glad Jerusalem,
Who with true affection
Welcomes in unwearied strains
Jesu's Resurrection.
4. Neither might the gate of death,
Nor the tomb's dark portal,
Nor the watchers, nor the seal,
Hold thee as a mortal;
But today amidst thine own
Thou dost stand bestowing
That thy peace which evermore
Passeth human knowing.

Words: Greek, St John of Damascus (c. 750),
tr. J. M. Neale (1816–66)

Music: *Ave Virgo Virginum*, trad. (c. 1584)

Blessed be God, Father, Son and Holy Spirit.
Blessed be God's Kingdom, now and for ever.

The Lord be with you
And also with you.

Christ is risen. Alleluia!
He is risen indeed. Alleluia!

The President offers words of welcome

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,
baptizing 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 baptized 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.

The Priest pronounces Absolution, to which all respond

Amen.

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:

Gracious God,
you sent Jesus, the good shepherd, to gather us together:
may we not wander from his flock, but follow wherever he leads,
listening for his voice and staying near him,
until we are safely in your fold, to live with you for ever;
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:

Now in Joppa there was a disciple whose name was Tabitha,
which in Greek is Dorcas.
She was devoted to good works and acts of charity.
At that time she became ill and died.
When they had washed her, they laid her in a room upstairs.
Since Lydda was near Joppa, the disciples, who heard that Peter was
there, sent two men to him with the request,
'Please come to us without delay.'
So Peter got up and went with them;
and when he arrived, they took him to the room upstairs.
All the widows stood beside him, weeping and showing tunics and
other clothing that Dorcas had made while she was with them.
Peter put all of them outside, and then he knelt down and prayed.
He turned to the body and said, 'Tabitha, get up.'
Then she opened her eyes, and seeing Peter, she sat up.
He gave her his hand and helped her up.
Then calling the saints and widows, he showed her to be alive.
This became known throughout Joppa,
and many believed in the Lord.
Meanwhile he stayed in Joppa for some time with a certain Simon,
a tanner.

Acts 9: 36–43

Hear the word of the Lord.

Thanks be to God.

Psalm 23

Response 1 Eb Ab Bb Eb Fm Bb7 Eb

My shep - herd is the Lord, no - thing in-deed shall I want.

The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose.
Near restful waters he leads me,
to revive my drooping spirit. **R**

He guides me along the right path;
he is true to his name.
If I should walk in the valley of darkness,
no evil would I fear.
You are there with your crook and your staff;
with these you give me comfort. **R**

You have prepared a banquet for me
in the sight of my foes;
my head you have anointed with oil,
my cup is overflowing. **R**

Surely goodness and kindness shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for ever and ever. **R**

To the Father and Son give glory,
give glory to the Spirit:
to God who is, who was, and who will be
for ever and ever. **R**

SECOND READING:

A reading from the Revelation to John:

After this I, John, looked,
and there was a great multitude that no one could count,
from every nation, from all tribes and peoples and languages,
standing before the throne and before the Lamb, robed in white,
with palm branches in their hands.

They cried out in a loud voice, saying,

‘Salvation belongs to our God who is seated on the throne,
and to the Lamb!’

And all the angels stood around the throne and around the elders
and the four living creatures, and they fell on their faces
before the throne and worshipped God, singing,

‘Amen! Blessing and glory and wisdom
and thanksgiving and honour
and power and might
be to our God for ever and ever! Amen.’

Then one of the elders addressed me, saying,

‘Who are these, robed in white, and where have they come from?’
I said to him, ‘Sir, you are the one that knows.’

Then he said to me,

‘These are they who have come out of the great ordeal;
they have washed their robes and made them white
in the blood of the Lamb.

For this reason they are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on the throne will shelter them.

They will hunger no more, and thirst no more;
the sun will not strike them,
nor any scorching heat;

for the Lamb at the centre of the throne will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes.’

Revelation 7: 9–17

Hear the word of the Lord.

Thanks be to God.

Gradual Hymn

1. Now is eternal life,
 If risen with Christ we stand,
In him to life reborn,
 And holden in his hand;
No more we fear death's ancient dread,
In Christ arisen from the dead.
2. For God, the living God,
 Stooped down to our estate;
By death destroying death,
 Christ opened wide life's gate:
He lives, who died; he reigns on high;
Who lives in him shall never die.
3. Unfathomed love divine,
 Reign thou within my heart;
From thee nor depth nor height,
 Nor life nor death can part;
Our life is hid with God in thee,
Now and through all eternity.

Words: G. W. Briggs (1875–1959)

Music: Christchurch Charles Steggall (1826–1905)

GOSPEL

Alleluia, alleluia!

'I am the good shepherd,' says the Lord:

'I know my sheep and my sheep know me.'

Alleluia!

The Lord be with you.

And also with you.

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

Glory to you, Lord Jesus Christ.

At that time the festival of the Dedication took place in Jerusalem.

It was winter, and Jesus was walking in the temple,

in the portico of Solomon.

So the Jews gathered around him and said to him,

'How long will you keep us in suspense?

If you are the Messiah, tell us plainly.'

Jesus answered, 'I have told you, and you do not believe.

The works that I do in my Father's name testify to me;

but you do not believe, because you do not belong to my sheep.

My sheep hear my voice. I know them, and they follow me.

I give them eternal life, and they will never perish.

No one will snatch them out of my hand.

What my Father has given me is greater than all else,

and no one can snatch it out of the Father's hand.

The Father and I are one.'

John 10: 22–30

For the gospel of the Lord.

Praise to you, Lord Jesus Christ.

The Sermon

After the sermon, silence is kept.



A mosaic of Jesus the Good Shepherd from Ravenna (c. 5th century, C.E.)

THE PRESENTATION

The priest invites the candidates and their sponsors to stand in view of the congregation.

We welcome Rory and Taylor who come to be baptized.
I invite their sponsors to present them now.

The sponsors answer

**We present Rory Michael Alexander to be baptized.
We present Taylor Selena Dorman to be baptized.**

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

Will you accept the responsibilities placed upon you in bringing
Taylor/Rory for baptism?

I will.

Are you willing to answer on behalf of Taylor/Rory?

I am.

By your own prayers and example, by your friendship and love, will you
encourage Taylor/Rory 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 Taylor and Rory may be so buried with Christ in baptism that the new nature may be raised up in them. May the fruit of your Spirit grow and flourish in them. **Amen.**

Give to their sponsors and their families the desire to share with them what you have revealed in your holy gospel. **Amen.**

May they know Christ's forgiving love and continue in the fellowship and service of his Church. May they 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, Rory and Taylor, their parents and sponsors move to the font.

1. Jesus, good above all other,
Gentle child of gentle Mother,
In a stable born our Brother,
Give us grace to persevere.
2. Jesus, for thy people dying
Risen Master, death defying,
Lord in heaven, thy grace supplying,
Keep us to thy presence near.
3. Lord, in all our doings guide us;
Pride and hate shall ne'er divide us;
We'll go on with thee beside us.
And with joy we'll persevere.

Words: Percy Dearmer (1877–1936)
Music: *Quem Pastores* German, 14th century carol

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 Taylor and Rory 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 Rory and Taylor:

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.**

Taylor/Rory, I baptize you in the name of the Father,
and of the Son,
and of the Holy Spirit.
Amen.

Taylor/Rory, 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 Risen Lord be always with you. Alleluia! Alleluia!
And also with you. Alleluia! Alleluia!

Members of the congregation greet one another in an appropriate way, and especially greet and welcome the world's newest Christians – Rory and Taylor.

THE LITURGY OF THE SACRAMENT

During the following hymn, the newly baptized and their sponsors return to the front of the Church, 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:

Rejoice in the Lord always,
and again I say rejoice.
Let your moderation be known unto all men.
The Lord is at hand.
Be careful for nothing;
but in every thing by prayer and supplication
with thanksgiving, let your requests be made known unto God.

And the peace of God,
which passeth all understanding,
shall keep your hearts and minds through Jesus Christ our Lord.

Words: Philippians 4:4-7
Music: Henry Purcell (1659-1695)

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.

All stand.

I. The Day of Resurrection!
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God!
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory.

2. Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection-light;
And listening to his accents,
May hear so calm and plain
His own 'All hail,' and hearing,
May raise the victor strain.
3. Now let the heavens be joyful,
And earth her song begin,
The round world keep high triumph,
And all that is therein;
Let all things seen and unseen
Their notes of gladness blend,
For Christ the Lord hath risen,
Our joy that hath no end.

Words: Greek, St John of Damaascus (c. 750)
tr. J. M. Neale (1816–66)
Music: Ellacombe, Mainz Gesangbuch (1833)

The priest 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!

Postlude: *Resurrexit!* Andrew Gant (b. 1963)

READINGS FOR NEXT WEEK: 5TH SUNDAY OF EASTER

Acts 11:1–18
Revelation 21:1–16

Psalm 148
John 13:31–35

REFLECTION ON THE LECTIONS

This morning's psalm, number twenty-three, is one of the most popular and certainly the most widely known. Many people in earlier generations (I'm one of them) were asked to learn the psalm by heart. Its opening line conveys one of the most popular images of God in the Hebrew understanding of God: as a shepherd of God's people. It remains a comforting image: though we walk through the valley of the shadow of death, this shepherd remains with us – guiding and protecting us.

There are good reasons why this image was so popular. Given that the people of Israel looked to David as their ideal king, and that their understanding of him saw David began life as a shepherd, if the shepherd king spoke of God (in the psalms attributed to him) as a 'shepherd', then it made sense to keep to this image. With this background, it wasn't hard to see why so many of the prophetic writings also chose to speak of the Lord as a shepherd protecting and caring for his people (as in Isaiah 40, for example, which we say every Thursday morning in Morning Prayer) and called rulers to be good and caring shepherds, following the example of the Lord. Equally, the prophets (Jeremiah is a key instance here) could be caustic in their criticism of leaders who were *not* good shepherds of the people, and the prophetic message was that God would raise up *new* leaders who would be shepherds after God's own heart and model.

This imagery was, therefore, very much alive when Jesus lived and undertook his ministry as the embodiment of God's coming reign. As well as using the image of a shepherd who would leave most of his flock while he went searching for a single lost sheep, John's Jesus will refer to himself as 'the good shepherd... who lays down his life for his sheep.' (John 10:11). Extending this, Jesus also speaks about the sheep – that they know him and know his voice. Thus, a contrast becomes established – those who *think* they are the chosen flock of God, who want to identify the Lord as their shepherd, and yet who reveal, throughout John's gospel, that they don't know, or won't hear, the voice of the Good Shepherd.

Jesus invites all to 'listen to his voice', and to make a choice. But all too often, those who think they are part of the 'flock', who think they know the Shepherd (and this applies far beyond those mentioned in the pages of Scripture), have a clear understanding of who this Shepherd is and how he will care for his tiny little flock. That is, perhaps, why earlier in chapter 10 of John Jesus makes clear, "I have *other* sheep that do not belong to *this* fold. I must bring them in also and they will hear my voice." (10:16). All who think they are the chosen flock need to hear these words from the Shepherd also.

In Revelation, we see the image of the Shepherd being renewed completely: now, the Shepherd is a Lamb, and a Lamb that has been slain. Clearly, we are in an entirely new world where the imagery we're comfortable with his being shaken up. Again, however, one emphasis is that those who are brought to worship the Lamb are from 'every nation, tribe, people and language'. And so, we who are the flock of the Lamb are to welcome all who come to be part of the flock – as, this morning, we will welcome Rory and Taylor and their families, as they come for baptism. In Revelation, too, we hear the origins of the tradition of a white baptismal robe: it comes because the newly baptized have 'washed their robes white in the blood of the Lamb'.

All the baptized, then, are called to follow the example of this slain Lamb, and to welcome those who are part of his flock – even if we don't recognize them. We do this, as Tabitha did – through works of charity and care. And when, last week, we heard Jesus give his ministry of caring for the sheep to Peter – that is, to the Church as a whole – it shows to what we are called. We, too, are to be 'good shepherds', following the Great Good Shepherd, the Lamb slain but now alive forever.

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, 9 May	Psalm 22: 1–22 Numbers 3:5–13, 40–51 I Corinthians 3:18–4:5	Psalms 22:23–32; 23 Exodus 24 John 11:1–16
Tuesday, 10 May	Psalm 25 Numbers 6:1–8, 22–7:5 I Corinthians 4:6–21	Psalm 27 Exodus 25:1–22 John 11:17–37
Wednesday, 11 May	Psalms 28; 29 Numbers 9:15–10:10 I Corinthians 5	Psalms 30; 32 Exodus 25:31–40; 27:20–21 John 11:38–44
Reflections on the Lections	Via Zoom: see details below	
Thursday, 12 May	Psalm 33 Numbers 10:35–11:15 I Corinthians 6:1–11	Psalm 31 Exodus 28:1–6; 29:1–9 John 11:45–54
Holy Eucharist at 10:15 a.m. Mecwacare Eucharist at 3:00 p.m.	Acts 13:13–25; Ps. 89:19–25;	John 13:16–20
Friday, 13 May	Psalm 35:1–17 Numbers 11:16–33 I Corinthians 6:12–20	Psalms 35:18–29; 36 Exodus 29:38–30:10 John 11:55–12:8
Saturday, 14 May	Psalm 34 Numbers 12 I Corinthians 7:1–11	Psalm 31 Exodus 31 John 12:9–19
Next Sunday, 15 May Fifth of Easter	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=TFBBSGYxb2lhcUI3RWRIdmIXWDQ4Zz09>

9:00 a.m., Monday – Saturday

Evening Prayer

Meeting ID: 709 867 2691; Passcode: 630283

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWRIdmIXWDQ4Zz09>

5:00 p.m., Monday – Saturday

Reflections on the Lections

Meeting ID: 926 3986 2120; Passcode: 551393

<https://zoom.us/j/92639862120?pwd=dkpiSXdMa0VvZnVUYm5hUWFzWGcycz09>

7:30 p.m., Wednesday, 11 May

NOTICES

Welcome

We are very pleased to welcome the families, sponsors and friends of Rory Michael Alexander and Taylor Selena Dorman who are to be baptized this morning.

We also extend an extra welcome on this Mothers' Day to all mothers, and give thanks for their care and devotion.

And, as ever, we welcome all those who have ever had a mother, and give thanks for those who have offered care and nurture to us.

Gaia by Luke Jerram

An opportunity to enjoy the first public night viewing of Gaia in St Paul's Cathedral on: Friday, 13 May 2022 – 6:00–9:00 p.m.

This globally acclaimed work was created from images from NASA of the Earth's surface and is suspended in the Cathedral, giving an opportunity to view Earth as it might be seen from space in 3 dimensions.

An evening tour, guided by our own Leigh Mackay, OAM will start at 6:30 p.m. You're welcome to bring friends or a group along with you. There is no charge and the tour will last about 30 minutes.

Please RSVP to Charles Tegner (0418 530658 / ctegn@bigpond.net.au) by Wednesday, 11 May.

The Fifth Robin Sharwood Lecture in Church Law

Law of the State and Religious Institutions. Cause for Concern or Reform?

A review of the impact of the law of the State on religious institutions. The lecture will examine the increasing intrusion of Commonwealth and State laws and the common law on religious institutions, and consider whether this should be cause for concern or an opportunity for reform.

The Lecture will be delivered by Mr Michael Shand AM QC. Mr Shand has served as Chancellor to the Anglican Primate of Australia and Chancellor of the Anglican dioceses of Melbourne and Ballarat.

Wednesday, 18 May 2022 – 7:30 p.m.

Craig Auditorium, Gateway Building, Trinity College, Royal Parade, Parkville

Light refreshments will be served following the Lecture. Attendance is free of charge but you are asked to register by Friday, 14 May at:

<https://www.trybooking.com/BXJCF> Enquiries to Briony O'Halloran: 03 9348 7536 / events@trinity.unimelb.edu.au

Readers, Servers and Eucharistic Assistants

At Easter, we learnt yet more of the many roles the late Brian Corless OAM (see this month's TMA) fulfilled in the parish. This is another invitation for more volunteers to join in the ministry of reading and/or serving at the liturgies, and also the flower arrangers.

There will be a 'refresher course' for those already reading and serving, together with new volunteers, on **Sunday May 29 following the 10:00 a.m. eucharist.**

It is essential for those who undertake this ministry to be fully aware of what is needed.

Please RSVP to Nisha (office@stgeorgesmalvern.org) in the coming weeks.

Thank you note from St Alban's – please see church noticeboard.

PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144



VICAR

The Reverend Dr Gregory Seach

Phone: 9822 4662 (h); 0408 505 646 (m)

Email: vicar@stgeorgesmalvern.org

Day off: Friday

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

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.*



An ancient baptismal font from Tunisia (c. 5th century)