



St George's Anglican Church | Malvern

Welcome to St George's

3rd Sunday after Epiphany

24 January 2021

Australian Outback



Acknowledgement - Photo from: <https://www.dreamstime.com>

REGISTRATION FOR THE INDUCTION SERVICE AND EUCHARIST SERVICE FOR FR GREGORY SEACH

Please be advised that registration for the Induction Service for the new Vicar on 3 February at 7.30pm is necessary. There are spaces for 70 people at this service.

Please register at: www.trybooking.com/BNTMB

There are more spaces available for the first Eucharist Service for Fr Gregory on Sunday, 7 February at 9.30am. It is possible for up to 120 to attend on the Sunday if all the protocols are followed. Parishioners are also required to register for this service.

Please register at www.trybooking.com/BNTNG

Note: Anyone who does not have internet access should contact Brian Corless on 0408 504 375.

Refreshments will be served after both services.

LIVE STREAMING OF THE INDUCTION SERVICE FOR FR GREGORY SEACH

Please click on the link below to view the INDUCTION OF DR GREGORY SEACH which is scheduled to commence at 7:30 PM on 03/02/2021

<https://livestream.com/accounts/9402209/events/9490709>

ON CLICKING THE LINK A PICTURE WILL APPEAR WITH THE NAME OF THE EVENT. PLEASE DO NOT CLICK ON ANY OTHER SCREEN ITEMS AS THE BROADCAST WILL START AUTOMATICALLY usually a few minutes before the scheduled start time provided. **NO VIDEO FEED WILL BE AVAILABLE UNTIL START OF STREAMING.**

NOTE:

Streaming is subject to internet connectivity and depends on available coverage particularly at this time due to heavy internet loads relating to the COVID_19 virus. Some areas may not support a suitable internet connection. While every effort will be made to provide a high quality broadcast we cannot be responsible for failure of any of the external services used in the provision of video streaming.

The streaming link can be watched again following the conclusion of the event and will remain available for a minimum of 30 days. To watch again click on the same link and then select the "Watch Again" feature. Note that this feature will normally be available within 3 hours of the finish of the live broadcast.

New Year Reflections

Here is a New Year's Reflection from Rev Dr Elizabeth Smith.

The calendars change at midnight and we guess
that the coming year will be difficult
in its own, unforeseeable ways.
that kindness will be needed.
that sacrifices will be made for the sake of love;
that we will find we are both stronger and more vulnerable than we knew.
And we trust that next year, as every year,
the Holy One will abide with us
to guide and guard,
to challenge and bless
with courage and hope.

Elizabeth had written and published many hymns that are sung all around the world, is liturgical scholar, and the senior mission priest in the Diocese of Perth.

Today 24 January	9.30am 5:00pm	Eucharist with Hymns Under the Gum trees – Fr Ray Cleary Eucharist with Meditation – Rev'd Brenda Williams
Tuesday 26 January	9:15am	Morning Prayer (Zoom)
Thursday 28 January	9.00am 10.15am	Morning Prayer Eucharist
Friday 29 January	9.00am	Morning prayer
Next Sunday 31 January	8.00am 10.00am 5:00pm	Eucharist – Rev'd Brenda Williams Eucharist with Hymns – Rev'd Brenda Williams Eucharist with Meditation – Rev'd Brenda Williams

ZOOM SERVICES AT ST GEORGE'S, MALVERN

Tuesday, 26 January 2021

9.15am Morning Prayer: ID: 852 9094 7237, Password: 080149 or you can connect by putting into your search browser the following, [https://us02web.zoom.us/j/852 9094 7237](https://us02web.zoom.us/j/852%209094%207237)

Ethics: The Challenge and Joy of Christ-like Hospitality

I found this a helpful article during the Christmas holiday season.



By E.S. Kempson

Hospitality is not what it used to be. Because of COVID the hospitality industry has suffered, meeting friends or family is discouraged or forbidden, and even corporate prayer and worship have been curtailed. It's difficult to find anyone who doesn't long for the joy of hospitality. This longing – for a good time in the company of familiar people whom you enjoy, sharing together in food, drink, or entertainment – is a natural and healthy human desire. But the hospitality to which Christians are called is something more.

Nostalgic COVID-tide longing runs the risk of forgetting hospitality's shadow side. For instance, when the hospitality industry calls people 'guests' instead of 'customers,' this obscures the common practice of only treating people who can pay as worthy of a welcome. The mutual appreciation of social circles, families, and some institutions often slides into denigrating those outside the group; when exclusivity itself is valued, others *must* be left out and put down. Hosts, from governments to next-door neighbors, can use 'hospitality' as a means to display their own power or prestige, at worst turning welcome into intimidation or belittlement. The characteristics of Christ-like hospitality work against these challenges.

When one looks at the table-fellowship of Jesus' earthly ministry, at least three traits stand out. First, as an array of biblical passages indicate, Christ-like hospitality involves not only those who are dear to us, but also the stranger (Luke 14:12-14; Matt. 25:34-40; Tit. 1:8; 1 Pet. 4:9; Rom. 12:13). Even the Greek word often translated as hospitality (*philoxenia*) breaks down linguistically into "love of stranger."

This idea is deeply rooted in the Old Testament. As the late Chief Rabbi Jonathan Sacks pointed out, the Hebrew Bible commands “you shall love your neighbor as yourself” once, but thirty-six times it says to love the stranger. The idea of hospitality for the stranger includes embracing the marginalized, welcoming the oppressed, and receiving foreigners — ideas many Christians are comfortable with but find more challenging in practice. Furthermore, the stranger, for Jesus, includes the estranged and sinners, not just the wrongfully marginalized but those who have truly done wrong. Everyone, exactly the people you would not want to spend Thanksgiving dinner with, is welcome.

Second, Jesus is not always the host. Yes, he calls people to eat with him, he feeds them by the thousands. And yet, Jesus also accepts invitations to be a guest at other people’s tables. He washes his disciples’ feet, which a host would never do. He teaches his followers to see him in the guest, the one who is in need. When Christ is both host and guest, it shows that hospitality is not a one-way gift from the host-who-has to the guest-who-doesn’t. There is a mutuality in the encounter, both needing and having something to offer the other, and there is no permanent distinction between guests and hosts.

Third, these gatherings are not (as it is all too easy for hospitality to be) simply a rectification or reinforcement of the status quo. Normal meals are part of an ongoing cycle: fill the hungry with good food and camaraderie so they can go back out and later return to be filled again. But in Christ’s encounters, the status quo has been radically changed. Those who were strangers or estranged from each other are reconciled when they break bread together with Jesus. By partaking, the sinners are turning over a new leaf, as one does in baptism, taking part in a new life. As Jesus says, he came to *heal* the sick; the sick are welcome and then they are transformed. The late theologian Wolfhart Pannenberg is right to point out that Christ’s meals are not just community gatherings: in them the kingdom of heaven comes near and breaks in upon those present. The bread of life ensures you will never go hungry. The opposite of being left wanting is being filled without the possibility of going hungry again.

If one compressed the heart of Christ-like hospitality into an invitation, it would say: *come as you are, receive and give life, and be transformed*. And what an incredible joy this is! Greater than going out to a restaurant with friends or being treated to a king’s feast. The Christ-like hospitality Christians are called to offer should have the same character: inviting people, especially the stranger, as they are, acting to receive and give life, and looking for transformation to occur. There are, of course, challenges. Even Jesus faced them. We may lack the means or health to host the way we would like to. The stranger may be so different that we are not sure how to be genuinely hospitable. The sinner may be so atrocious that we do not know how to engage without becoming complicit. Invitations may go unanswered. When these challenges arise, one can easily be at a loss. When I lived in a Christian community dedicated to offering hospitality, I often found, when at a loss, that the answer was to return to God in Christ. (The story of this community is told in *A Kind of Upside-Downness: Learning Disabilities and Transformational Community*, ed. David Ford.) This was because Jesus is not only a model for giving and receiving hospitality; he is also the source of the Christ-like love that animates a true welcome. One must spend time as God’s guest and receive divine hospitality in order to offer Christ-like hospitality. When we, as Christians, find ourselves loved as we are, and received into the household of God, and transformed by this encounter, it instills a love in us that enables us to show Christ-like love to others. This, I have little doubt, is what Jesus wished to convey to Martha when Mary sat at his feet while Martha was consumed with the responsibilities of hospitality. Jesus was calling Martha, and so giving her the necessary justification, to leave her hostess-tasks and to be *his* guest, receiving his infinite wisdom, forgiveness, and love.

Dr. E.S. Kempson is lecturer and tutor in theology at St. Mellitus College, London and a member of the executive committee of the Society for the Study of Theology.



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2021 Sharwood Lecture in Church Law



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Melbourne Tuesday 16 March 2021 | Sydney Wednesday 17 March 2021

The fourth Sharwood Lecture in Church Law will be delivered in Melbourne and Sydney by the Honourable Justice Debra Mullins AO

Will the ties that bind break under the strain? The future for the constitution of the Anglican Church of Australia.

This topic is relevant in light of the current issues facing the Anglican church after the Commonwealth legislative reforms permitting same-sex marriage and the recent Appellate Tribunal decisions in regard to the blessing of marriages, including same-sex marriages, and clergy discipline. The lecture will not be limited to these issues, but they will be used to highlight the broader issues with the current constitution and explore what the future could be for the constitution and the Anglican Church of Australia.

The fourth Robin Sharwood Lecture will be delivered by the Honourable Justice Debra Mullins AO. Justice Mullins is a judge of the Court of Appeal of the Supreme Court of Queensland. Since 2014 she has been the Chancellor of the Diocese of Brisbane, having previously served as Deputy Chancellor since 2004.

Justice Mullins is the Chair of the Church Law Commission of the General Synod of the Anglican Church of Australia.

Date: Tuesday 16 March 2021

Time: 7.30pm, followed by light refreshments

Location: The Craig Auditorium, Gateway Building, Trinity College, 100 Royal Parade, Parkville VIC 3052

Cost: Free admission, but bookings are essential

RSVP: By COB Friday 12 March 2021 [Click here to RSVP](#)

Enquiries: Matilda Sholly | events@trinity.unimelb.edu.au | 03 9348 7527

FROM THE LOCUM VICAR

Today is my final Sunday with you here at St George's. Together we have travelled through the year in ways totally unexpected and now the parish is at the beginning of a new era with Fr. Gregory Seach to be inducted as Vicar and Parish priest on 3 February at 7.30pm. Details are to be found elsewhere in this bulletin and on the parish website.

Leadership at any time is both a privilege and a challenge. During my time as your locum with the diocesan expectations and protocols, I have tried to exercise the first and face the second with vision, courage and patience, encouraging thinking about the future while holding onto the past, with the intent of hoping to make the parish ready willing and able to embrace the future.

On this final Sunday, I want to express my thanks to many people including the quiet supporters and workers behind the scenes who give much of their time to sustain the life of the parish and without naming anyone. I have enjoyed many chats, deep and meaningful conversations, differences of opinion, challenges, moments of joy and of sadness. There have been many words spoken about 2020 and I am sure you do not need to hear them from me again. I am sure the parish is on the edge of an exciting future under the care of Fr. Gregory and Brenda.

This week we observe Australia Day. For many in our community, it is a time of hurt and sorrow, a day of mixed emotions and controversy. There are others in our community who call it Invasion day, when as they see it, Europeans claimed Australia for England. Still others celebrate it with pride noting the country's achievements and freedoms. Any future Australia however must acknowledge past abuses and the exploitation of indigenous Australians who lived on this island continent for 60000 years prior to European settlement. A simple change of words in our national anthem will not suffice.

As Christian's we are called to embrace diversity, difference and to share the bounty of God's generosity and hospitality with the whole of creation. The article I have shared with you this week on hospitality speaks of it in more detail. The beginning of a new year is more than simply speaking words but also action in many different ways. It is to act in the words of the Prophet Micah, "and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God. "

May this be your motto for the days ahead.

Blessings

Ray

CHURCH OFFICE HOURS

The Church office is now open during the following times:

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

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

****The bell rings as we gather together. Text printed in bold is said by all.***

WELCOME

The Lord be with you.

And also, with you.

Sentence: Today we stand in footsteps millennia old. May we acknowledge the traditional owners whose culture and customs have nurtured and continue to nurture this land since men and women woke from the great dream.

We honour the presence of these ancestors who reside in the imagination of this land and whose irrepressible spirituality flows through all creation. {Jonathan Hill}

HYMN

“Song for Australia”

- 1 We gather here to celebrate,
with gratitude and song,
that though we come from far and wide,
to this land we belong.
We love this vast and sun-kissed land,
whose blessings we recall;
with dreamtime people let us build
a vibrant space for all.

- 2 With varied gifts, diverse in faith
and language, culture, creed,
we meet as one to play our part,
to speak in word and deed.
Today we dream of unity;
with wisdom’s guiding hand,
we join with those who strive to shape
a just and generous land.

- 3 As opal fire and starry sky
infuse our shores with light,
we share in freedom’s costly gifts
with daring and delight.
Today, with hope and grateful hearts,
we make our vows anew;
for here in one community,
we are Australians true.

Refrain after verse 3

*The wattle in its green and gold
brings beauty to life’s way;
let us bring joy, and sing as one
to celebrate this day.*

{Words by Helen Wiltshire}@Pilgrim publishing.

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.**

‘Hear, O Israel, the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ Jesus said: ‘ This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself.’

Silence may be kept.

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

Let us pray.

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 says

Almighty God have mercy on you, forgive you your sins, and keep you in life eternal. **Amen.**

The Collect

O God, you created all people in your image.

We thank you for the astonishing variety
of races and cultures in this country.

Enrich our lives by ever-widening circles of friendship,
and show us your presence

in those who differ most from us,

until our knowledge of your love is made perfect

in our love for all your children;

through your Son, Jesus Christ our Lord. Amen.

THE MINISTRY OF THE WORD

First Reading

'With what shall I come before the Lord,
and bow myself before God on high?
Shall I come before him with burnt-offerings,
with calves a year old?
Will the Lord be pleased with thousands of rams,
with tens of thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?'
He has told you, O mortal, what is good;
and what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

The voice of the Lord cries to the city
(it is sound wisdom to fear your name):
Hear, O tribe and assembly of the city!

Micah 6.6-9

Reader For the Word of the Lord
ALL **Thanks be to God**

Psalm 73 (74)

Antiphon: Remember your people, Lord, whom you chose long ago

Why, O God, have you cast us off forever?
Why blaze with anger at the sheep of your pasture? Remember the people you chose long ago,
The tribe you redeemed to be your own possession, The mountain of Sion where you made your
dwelling.

Refrain

Turn your steps to those places that are utterly ruined! The enemy has laid waste the whole of the
sanctuary Your foes have made uproar of your house of prayer: They have set up their emblems,
their foreign emblems High above the entrance to the sanctuary.

Refrain

Their axes have battered the wood of its doors
They have struck together with hatchet and pickaxe.
O God, they have set your sanctuary on fire:
They have raised and profaned the place where you dwell.

Refrain

They have said in their hearts: "Let us utterly crush them: Let us burn every shrine of God in the
land".

There is no sign from God, nor have we a prophet,
We have no one to tell us how long it will last.

Refrain

How long, O God, is the enemy to scoff?
Is the foe to insult your Name forever? Why, O Lord, do you hold back your hand? Why do you keep
your right hand hidden?

Refrain

Yet God is our king from time past, The giver of help through all the land
Glory to you, Source of all being, Eternal Word and Holy Spirit.
As it was in the beginning,
Is now, and ever shall be,
World without end. Amen.

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Gospel Acclamation

ALL Alleluia, Alleluia, **Alleluia, Alleluia**
The Kingdom of God is near: believe the Good news.
Alleluia, Alleluia, **Alleluia, Alleluia**

Reader The Lord be with you
ALL **And also with you**

Reader Hear the Good News of our Lord Jesus Christ according to Mark 1.14-20
ALL **Glory to you Lord Jesus Christ**

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake—for they were fishermen. And Jesus said to them, 'Follow me and I will make you fish for people.' And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

Mark 1.14-20

Reader For the Gospel of the Lord
ALL **Praise to you Lord Jesus Christ**

THE HOMILY

Silence is kept

AFFIRMATION OF FAITH

A Creed for Australia

We believe that this ancient land
with its unique creatures
is a precious gift from a loving God
whose mercy is over all creation.

We believe in God's care for the people who treasured it
through un-numbered generations;
the One who grieves in their suffering
and rejoices in every noble aspiration.

We believe in God's compassion
for the patchwork of refugees
who for two hundred years have come to this continent
looking for a place to call their home.

We believe in God's steadfast love
for this nation and all its children;
that he is creating a new people from many races,
colours and gifts, to fulfil a high destiny.

We believe that the best way forward
is the way revealed by Christ of faith, hope and love,
where no needy person is neglected
and no bidding of the Spirit ignored.

(Source: Bruce D. Prewer)

THE PRAYERS/INTERCESSIONS

Prayers are offered for the world and for the church. Please join in the response, led by the Intercessor.

Let us pray to the Father through the risen Christ who is close to us now and always.

Silence is kept

Leader: As we gather on Australia Day, we come before a God who forgives,
as we pray:

Response: O God, hear us; hear our prayer (said after each number.)

1. For peace and reconciliation among all the nations of the world.
2. For true justice for the rights of all peoples, especially the indigenous peoples of our nation.
3. For a sense of deep listening and reverence for the beautiful land that has been given to us.
4. For a deepening of appreciation for all cultures, and especially for the different tribes of our indigenous people.
5. For a greater sense of community, and a bonding of all the tribes of the Indigenous peoples of this land.
6. For recognition of land rights of indigenous peoples by all political parties.
7. For an all-embracing attitude to the oppressed peoples who come to Australia from war torn and impoverished nations
8. For the needs of this time.....(Sharing)

For the Anglican Church

We give thanks for Fr Gregory Seach as he prepares to come among us.

We pray for The Church of Bangladesh; The Diocese of Adelaide (Abp Geoff Smith, Asst Bps Denise Ferguson, Timothy Harris, Christopher McLeod; Clergy & People); Aged Care Ministry; City on a Hill Melbourne (Guy Mason, Andrew Grills, Matt Keller, Stephanie Judd, Andrew Pearce, Luke Nelson); St George's Anglican Church Red Hill – Pastoral Service (Bishop Paul Barker).

Lord in your mercy, **hear our prayer.**

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, Ann, Leon, Erica, Josh, Eric, and members of the Parish in hospital facing surgery or recovering from an illness. Lord in your mercy, **hear our prayer.**

For the Faithful Departed

We pray for Doris Campbell, James (Jim) Ronald Austin, Mona Kingsmill, Lloyd Slattery, John McDonald, Esther Hazel Atkinson, Edward Newton, George Elliot, James Cable, Isabel Ann Osborn, Winifred Wilkinson, Alan Baxter, Charlotte Bayley, Ethel Manning, Caroline Leonard, Peter Jackson *whose anniversary of death we remember this week.*

CONCLUDING PRAYER

Leader: O God, you gave us the dreaming. May we grow in appreciation and reverence for your gift of this great land under the Southern Cross. May we value our fauna and flora, and above all, learn to value each other. May we experience forgiveness from each other and reach out in friendship and peace. May we learn to forgive ourselves for the prejudices of the past, and work towards a nation of welcome for all.

We ask this in Jesus' Name.

All: **Amen**

THE GREETING OF PEACE

We greet one another with a sign of peace. The table is laid and our offerings received.

We are the body of Christ

His spirit is with us

The peace of the Lord be always with you.

And also, with you.

OFFERTORY HYMN 672

Lord of earth and all creation,
let your love possess our land:
wealth, and freedom, far horizons,
mountain, forest, shining sand:
may we share, in faith and friendship,
gifts unmeasured from your hand.

People of the ancient Dreamtime,
they who found this county first,
ask with those, the later comers,
will our dream be blessed or cursed?
Grant us, Lord, new birth, new living,
hope for which our children thirst.

Lord, life-giving healing Spirit,
on our hurts your mercy shower;
lead us by your inward dwelling,
guiding, guarding, every hour.
Bless and keep our land Australia:
in your will her peace and power.

THE GREAT THANKSGIVING

PRAYER OVER THE GIFTS

Generous God of Holy Dreaming.
Through your goodness we have these gifts of bread and wine to share.
Accept and use our offerings for your benefit
and for the fulfilment of your purposes.
Wonderful be God for ever. **Amen**

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.

God, you are with us.

We are never alone.

Our lives are open.

We know you are here.

And recognise you in all creation
and in each other

For this we are thankful.

God of Holy Dreaming,
Thank you for country, this country we share,
For the joy of being here today
and the possibilities of sharing in its wonders
with each other and our kin of all species;

For this

We thank you.

We recognise your patience
Remaining ready to welcome us back
after we missed the opportunity
to embrace each other;
We welcome your gift of Jesus,
your child, our elder, our Lord
Who lived for you so we too may live as one.

For this

We thank you.

Knowing blood does not cleanse us,
for there has been too much blood spilt on this land
We recognise his obedience to your tradition and language,
Which lead him to be unjustly crucified,
Opens the way for us to remain faithful to
Your way, the ways of our ancestors, your prophets and
Calls us to reconciliation in this land.

For this

We thank you.

We dance each day
In celebration of his return from the world of the dead
to you and to us ;
celebrating in the new growth of hope and possibility in people of all ages,
cultures and origins
in those who were here first and those who came later,
in the grass and trees,
the eagle and the trout cod
goanna eggs and kangaroo pouches.
And so, with people of every nation, tribe and language, and with the whole Church throughout the
ages, we bring ourselves: all that we are, and all that we are not, joyfully giving thanks and singing:

**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.
Christ has died.
Christ is risen.
Christ will come again.**

Glory to the God of Holy Dreaming, we honor you in whom our lives are founded, and in whom our
future together lies. We remember and honor our ancestors from all nations searching that
perceived your presence in life, and your meaning for all of life.

Above all we honor Jesus, our Christ, Elder and Lord, whose life and death and resurrection shows us
your complete nature and the possibilities for us.

We remember that, on the night before his death, Jesus, as he'd always done, gathered his mob for
a common meal. He took bread, gave thanks to you, broke the bread and gave some to each one,
saying: "Take, eat: This is my body, my country, given for you and for all creation, take, eat and be
restored."

After supper he took a cup of wine, and, when he had given thanks, he gave it to them and said:
"Drink this, all of you: This is my life given for you and for all creation, drink joyfully and be
renewed."

In light of this, we proclaim the mystery of our faith:

**Christ has died.
Christ is risen.
Christ's spirit renews our lives.**

God of Holy Dreaming; may our hearts and minds be alive to what is sacred in these symbols of
bread and wine. May they open us to your guidance and to your love for us, for all humankind, and
for all life on this earth. This is our hope and shared desire, the expression of our love and trust in
each other and in Jesus, our Christ, our elder and Lord.

And now, in the spirit of Christ's teaching, we pray:

***God of Holy Dreaming, honoured be your name.
Let your Way be known, your will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our self-centredness,***

*as we forgive those that act against us.
Save us in the time of trial,
and deliver us from evil.
For the Way, the power, and the glory
are yours forever and ever. Amen.*

Christ has died and lives for all. (Breaks the bread)
These are God's gifts; take Jesus our Christ, Elder and Lord, into your hearts.
This bread: the body of Christ. This wine: the life of Christ.
Here is the place heaven and earth meet; here is the "everywhere, when" of our dreaming.

COMMUNION OF THE PEOPLE

POST COMMUNION THANKSGIVING

God of Holy Dreaming, we thank you for this simple community meal where share together on this day of mixed emotions; a meal that brings the spirit and reality of Christ into our hearts and brings us closer to you and closer to each other.
May our lives be lit up by your love, and may your love light up others through us.
Amen.

THE SENDING OUT OF GOD'S PEOPLE

HYMN 687

God gives us a future, daring us to go
into dreams and dangers on a path unknown.
We will face tomorrow in the Spirit's power,
we will let God change us,
for new life starts now.

We must leave behind us sins of yesterday,
for God's new beginning is a better way.
Fear and doubt and habit must not hold us back:
God gives hope, and insight,
and the strength we lack.

Holy Spirit, teach us how to read the signs,
how to meet the challenge of our troubled times.
Love us into action, stir us into prayer,
till we choose God's life,
and find our future there.

THE BLESSING

Life is short, and we do not have too much time to gladden the hearts of those who travel the way with us. So be swift to love and make haste to be kind, and the blessing of the one who made us and loves us and goes before us be upon you and all those whom you love, this day and always.....
in the name of the God of Holy Dreaming, and of Jesus Christ our elder and of the Creator Spirit.
Amen.

DISMISSAL

Go, walk gently on country to love and serve our God.

In the name of Christ. Amen

HYMN

National Anthem for Australia

Australians all let us rejoice,
For we are one and free;
We've golden soil and wealth for toil;
Our home is girt by sea;
Our land abounds in nature's gifts
Of beauty rich and rare;
In history's page, let every stage
Advance Australia Fair.
In joyful strains then let us sing,
Advance Australia Fair.

Beneath our radiant Southern Cross
We'll toil with hearts and hands;
To make this Commonwealth of ours
Renowned of all the lands;
For those who've come across the seas
We've boundless plains to share;
With courage let us all combine
To Advance Australia Fair.
In joyful strains then let us sing,
Advance Australia Fair.

POSTLUDE

BIBLE READINGS: 4th Sunday after Epiphany	31 January 2021
Deuteronomy 18:15-20 Psalm 111	1 Corinthians 8:1-13 Mark 1:21-28

NOTICES

MEMORIAL GARDEN

The Parish Memorial garden is in regular use by many in our community. It is place of rest, solace and prayer for departed loved ones. It is also a space for reflection and contemplation. If you are using the gardens during the pandemic, please maintain social distancing and wear a mask.

PEW BULLETIN

With Coved restrictions being eased, St George's is now able to accommodate up to 100 people in Church on any day. You will need to register on arrival via the QR system using your mobile phone or sign in at the door. Preferable by mobile phone.

Copies of the pew bulletin will be available in hard copy at each service.

ONGOING COVID REQUIREMENTS

As we continue to follow both State Government and Diocese regulations regarding easing of Covid 19 restrictions, we are unable to enjoy refreshments yet, have sides persons, full choir or a full complement in each sanctuary party.

We will observe minimal singing in Church for the present.

Covid Safe Officers [CSOs] continue to be required at all services to maintain our compliance. If you, or any one you know, would like to train as a CSO, particularly for Sunday 8.00am or 5.00pm services, please let me or Brenda know.

The following restrictions are still being enforced, whilst in the church or on the property:

- Face masks in encouraged in Church. It is recommended there is no loud singing and masks be worn during singing.
- Sanitize your hands-on arrival and immediately prior to leaving the property
- Sign-in in the place you are using: Vestry, Office, or at the Parish Centre entrance for those on site generally eg in the garden, or in the South Transept if using the church.
- When on the property, but not attending a service, sign-in using the red headed sheet
- Please note the requirement to clean all areas and items you have personally touched or used whilst on site. Disinfectant wipes, of the stipulated grade, are provided for your use
- Those using the Vestry ... please be mindful that the space only allows a maximum of two people at any one time.

MANY HANDS MAKE LIGHT WORK

Many in the parish have asked about the recommencement of Morning tea following the 10am service. The matter was discussed by the Parish Council on Thursday and concluded that yes Morning tea is a great idea and should be resumed but how is the issue. We need many volunteers and at this stage have few and therefore with the Covit restrictions cannot resume until we have many more volunteers. A new coordinator needs to be found and a team of volunteers. The volunteers are in volved in setting up, serving and cleaning up afterwards. Please speak with one of the wardens is you are willing to volunteer. As soon as we have some ideas of numbers of volunteers a meeting will be called to discuss.

PARISH WORKING BEE – Saturday, 30 January at 9.30am

Please come and help prepare the Church for the induction on 3 February. Again, many hands make light work.

PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144

**LOCUM VICAR**

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Email:

ray@theclearys.com.au

VICAR (FROM 3 FEBRUARY 2021)

Fr. Gregory Seach

ASSISTANT CURATE

The Rev'd Brenda Williams, Priest

Works: Sat - Tues and Thurs

Phone:

0481 162 667

Email:

curate@stgeorgesmalvern.org

HONORARY ASSOCIATE PRIEST

The Rev'd Bill Michie

ORGANIST & DIRECTOR OF MUSIC

Elizabeth-Anne Nixon

Email:

music@stgeorgesmalvern.org

CHURCH OFFICE

Nisha O'Brien

Monday-Friday

9:30am-12:30pm

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