



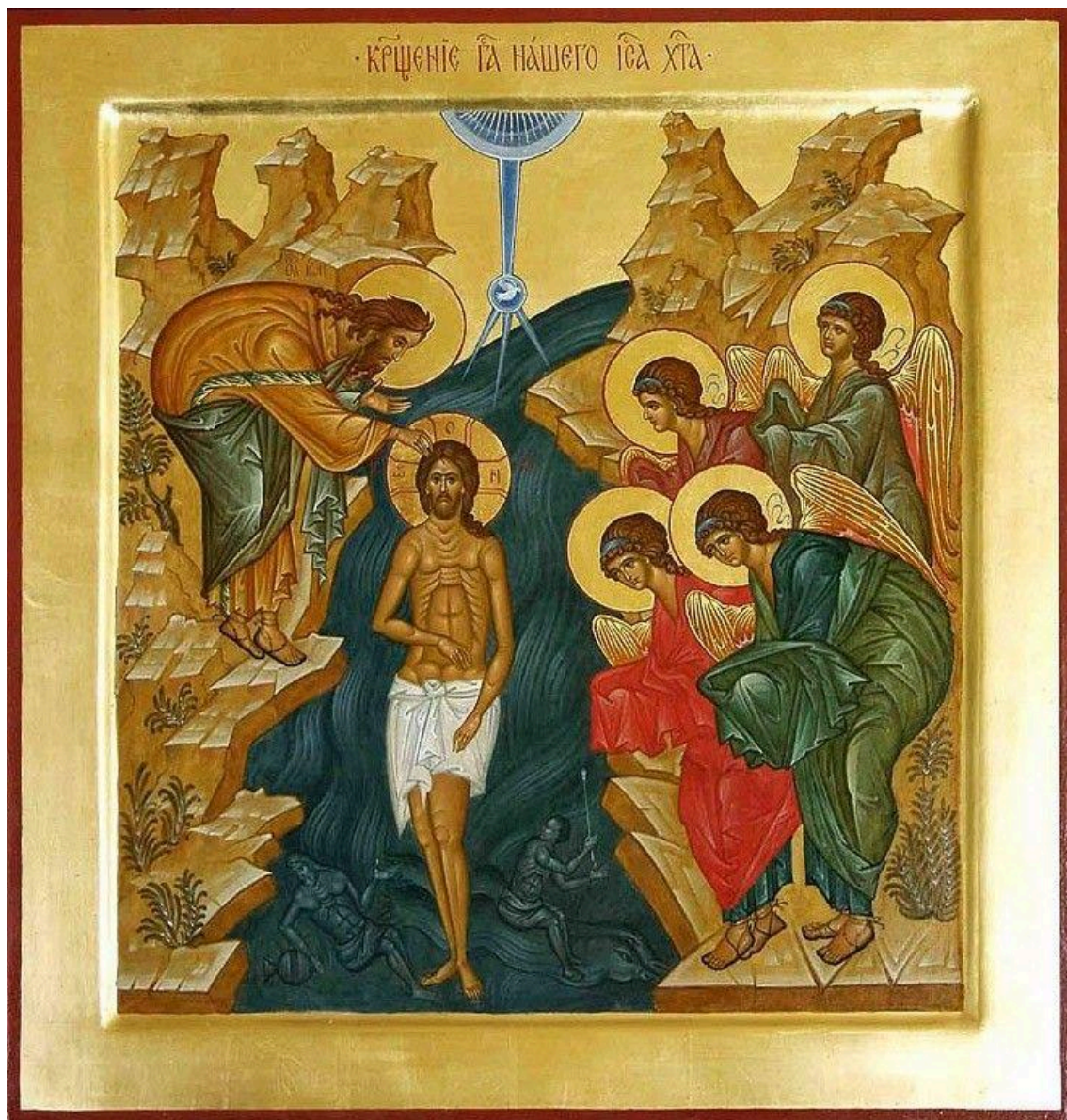
St George's Anglican Church | Malvern

Welcome to St George's

First Sunday in Lent

21 February 2021

Please note that it is currently mandatory to wear a mask inside all church buildings.



10:00 am

PRELUDE

Setting: *A Lenten Setting* Nixon

GATHERING IN GOD'S NAME

During Lent, we sing the ancient 'Lent Prose' as an Introit.

The choir sings the refrain, which we repeat, and the choir sings a verse before we repeat the refrain.

Hear us, O Lord, have mercy upon us:
for we have sinned against thee.

**Hear us, O Lord, have mercy upon us;
for we have sinned against thee.**

To thee, Redeemer, King of highest heaven:
lift we our eyes in grief and deep abasement:
Listen, O Saviour, to our supplications.

**Hear us, O Lord, have mercy upon us;
for we have sinned against thee.**

Bless the Lord, who forgives all our sins.
whose mercy endures forever.

The Lord be with you.
And also with you.

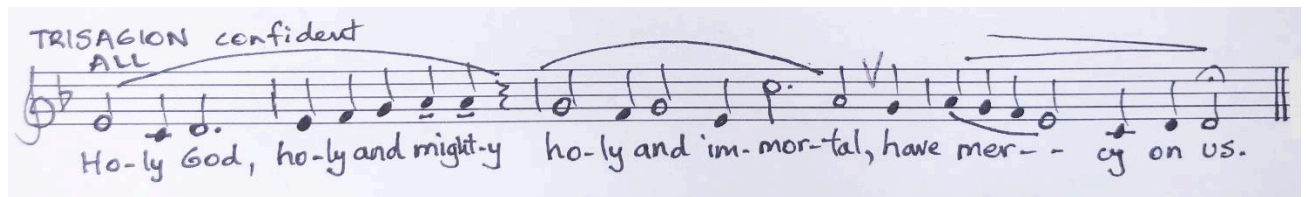
The President welcomes the congregation in suitable words

Let us pray.
**Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name,
through Christ our Lord. Amen.**

We sing together



During Lent, the ancient Hymn of Praise, Gloria in excelsis, is omitted. Instead, we use another ancient refrain, the Trisagion:



The President says

Let us pray.

The community may pray silently, before the President “collects” the communal prayer in the prayer of the Church for the day and for the season.

THE MINISTRY OF THE WORD

First Reading

A reading from the book Genesis

Then God said to Noah and to his sons with him,
'As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.'

God said, 'This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember

the everlasting covenant between God and every living creature of all flesh that is on the earth.’

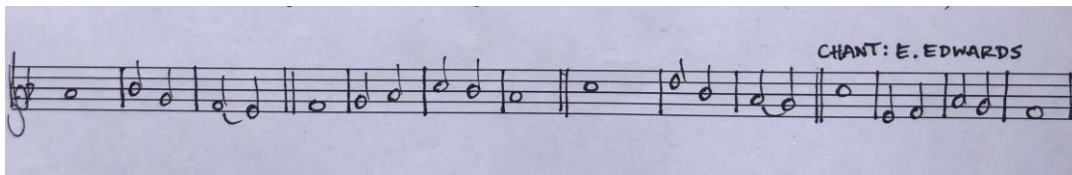
God said to Noah, ‘This is the sign of the covenant that I have established between me and all flesh that is on the earth.’

Genesis 9: 8–17

Reader For the Word of the Lord

All Thanks be to God

Psalm 25: 1–10



1. In you, O lord my God, have I / put my / hope:
in you have I trusted let me not be ashamed *
nor let my / ene.mies / triumph / over me.
2. Let none who wait for you be / put to / shame:
but let those that break faith be con/founded . and / gain / nothing.
3. Show me your / ways O / Lord:
and / teach me / your / paths.
4. Lead me in the ways of your / truth and / teach me:
for you are the / God of / my sal/vation.
5. In you have I hoped / all the . day / long:
be/cause of . your / goodness . O / Lord.
6. Call to mind your compassion and your / loving-/kindness:
for / they are / from of / old.
7. Remember not the sins of my youth nor / my trans/gressions:
but according / to your / mercy / think on me.
8. Good and upright / is the / Lord:
therefore will he direct / sinners / in the / way.
- *9. The meek he will guide in the /path of / justice:
and / teach the / humble . his / ways.

Second Reading

A reading from the first letter of Peter

Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind.

Do not repay evil for evil or abuse for abuse;
but, on the contrary, repay with a blessing.

It is for this that you were called—that you might inherit a blessing. For
“Those who desire life

and desire to see good days,
let them keep their tongues from evil
and their lips from speaking deceit;
let them turn away from evil and do good;
let them seek peace and pursue it.

For the eyes of the Lord are on the righteous,
and his ears are open to their prayer.

But the face of the Lord is against those who do evil.’

Now who will harm you if you are eager to do what is good?
But even if you do suffer for doing what is right, you are blessed.

Do not fear what they fear, and do not be intimidated,
but in your hearts sanctify Christ as Lord.

Always be ready to make your defence
to anyone who demands from you an account of the hope that is in you;
yet do it with gentleness and reverence.

Keep your conscience clear, so that, when you are maligned,
those who abuse you for your good conduct in Christ may be put to shame.
For it is better to suffer for doing good, if suffering should be God’s will,
than to suffer for doing evil.

For Christ also suffered for sins once for all,
the righteous for the unrighteous, in order to bring you to God.

He was put to death in the flesh, but made alive in the spirit,
in which also he went and made a proclamation to the spirits in prison,
who in former times did not obey,
when God waited patiently in the days of Noah,
during the building of the ark, in which a few, that is, eight people,
were saved through water.

And baptism, which this prefigured, now saves you—
not as a removal of dirt from the body,
but as an appeal to God for a good conscience,
through the resurrection of Jesus Christ,
who has gone into heaven and is at the right hand of God, with angels,
authorities, and powers made subject to him.

1 Peter 3: 18–22

Reader For the Word of the Lord
All Thanks be to God

Gospel Acclamation

The cantor sings the refrain which we repeat



No one lives on bread alone,
but on every word that comes from the mouth of God.

The refrain is repeated by all

Deacon The Lord be with you

All And also with you

Deacon Hear the Gospel of our Lord Jesus Christ according to Mark

All Glory to you Lord Jesus Christ

In those days Jesus came from Nazareth of Galilee
and was baptized by John in the Jordan.

And just as he was coming up out of the water,

he saw the heavens torn apart and the Spirit descending like a dove on him.

And a voice came from heaven,

‘You are my Son, the Beloved; with you I am well pleased.’

And the Spirit immediately drove him out into the wilderness.

He was in the wilderness for forty days, tempted by Satan;

and he was with the wild beasts; and the angels waited on him.

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.’

Mark 1: 9–15

Deacon For the Gospel of the Lord,

All Praise to you Lord Jesus Christ

HOMILY

Silence is kept

The Nicene Creed

Let us together affirm the faith of the Church:

All stand

We believe in one God,
the Father, the almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge
the living and the dead
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father [and the Son],
who with the Father and the Son
is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy Catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Let us pray for the world and for the Church.

Prayers are offered for the world, the Church, for our local community, those sick or “in any other adversity”, and we remember the faithful departed.

When the Intercessor has finished offering the Prayers of the People, the President collects the intercessions of all:

President: Almighty God, you have promised to hear our prayers.

**Grant that what we have asked in faith
we may by your grace receive,
through Jesus Christ our Lord. Amen.**

Let us pray:

**We do not presume
to come to your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ,
and to drink his blood,
that we may evermore dwell in him
and he in us. Amen.**

CONFESSION AND ABSOLUTION

Deacon: Compassion and forgiveness belong to the Lord our God,
though we have rebelled and wandered far off.

Silence is kept

Let us the ask for mercy, confessing our sins in penitence and faith.

**Merciful God,
our maker and our judge,
we have sinned against you in thought, word and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord.**

The President pronounces absolution, and the people respond

Amen.

THE GREETING OF PEACE

All stand.

The Greeting of Peace is introduced with these or other suitable words.

Christ has reconciled us to God in one body by the cross.

We meet in his name and share his peace.

The President says:

The peace of the Lord be always with you.

And also with you.

We greet one another with a sign of peace.

OFFERTORY HYMN

During the singing of this hymn, the table is laid and our offerings received

“Lord Jesus, joy of loving hearts”

Lord Jesus, joy of loving hearts,
true fount of life, our lives sustain,
from any bliss that earth imparts
we turn unfilled to you again.

Your truth unchanged has ever stood,
you save all those who on you call,
to those yet seeking you are good,
to those who find you, all in all.

We taste you, Lord, the living bread,
and long to feast upon you still,
we drink of you, the fountainhead,
and thirst our souls from you to fill.

For you our restless spirits yearn,
whatever comes, until the last,
glad when your presence we discern,
blest when our faith can hold you fast.

For ever, Jesus, with us stay,
make all our moments calm and bright,
chase the dark night of sin away,
shed on this world your holy light.

When the gifts have been received, the President offers prayers of thanksgiving to God.

THE GREAT THANKSGIVING

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 offers a prayer recalling God's saving acts, culminating 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:

SANCTUS confident All
Ho - ly, Ho - ly, Ho - ly Lord, Ho - ly, Ho - ly, Ho - ly Lord, God of pow'r and might!
Hea - ven and Earth are full of your glo - ry. Ho - san - na! Ho - san - na in the high - est!
Bless - ed is he who comes in the name of the Lord. Ho - san - na! Ho - san - na in the high - est!

The prayer continues recalling the Supper our Lord shared with his disciples, until:

ACCLAMATION flowing Cantor ALL rit molto
Save us Save us Saviour of the World. For by your death and re - sur - rection you have set us free!

The prayer concludes with a triumphant song of praise:

ACCLAMATION with energy Cantor ALL
God our Fa - ther Blessing and hon - our and glo - ry and pow'r are yours for e - ver and e - ver, A - men.

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 forever. Amen.**

THE BREAKING OF THE BREAD AND THE COMMUNION

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.

Agnus Dei is sung:

AGNUS DEI very gently
Cantata
Lamb of God, you take a-way the sin of the world have mer- cy on us.

ALL
mp
Lamb of God, you take a-way the sin of the world have mer- cy on us.

p
pp
Lamb of God, you take a-way the sin of the world Grant us your peace.

The President invites people to the Lord's Table in suitable words.

Communion Anthem: *Call to remembrance* Farrant

After all have received the sacrament, silence is kept.

THE SENDING OUT OF GOD'S PEOPLE

The President offers a prayer, ending with

Father,
we offer ourselves to you
as a living sacrifice.
Send us out in the power of your Spirit
to live and work to your praise and glory.

HYMN

“Forty days and forty nights”

Forty days and forty nights
you were fasting in the wild,
forty days and forty nights
tempted, and yet undefiled:

Let us your endurance share
and from earthly greed abstain,
with you watching unto prayer,
with you strong to suffer pain

And if Satan on us press
flesh or spirit to assail,
Victor in the wilderness,
grant we may not faint or fail.

Keep, O keep us, Saviour dear,
ever constant by your side,
that with you we may appear
at the eternal Eastertide.

BLESSING AND DISMISSAL

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

POSTLUDE

Selected partita from *Ach, was soll ich Sünder machen* J.S. Bach BWV 770

FROM THE CURATE

Since our last meeting together, we have again encountered a period of strict lockdown ... again been unable to meet in person, again 'met' via Zoom and maybe experienced some of that stress, fear and isolation that was so familiar to many last year.

These times remind us, once again, that life as a complete journey is in fact uncertain ... nothing can be taken for granted ... except our eventual death. On Ash Wednesday we were reminded, as we are each year, of these stark realities, '... remember that you are dust and to dust you shall return ...'

At the Zoom service we were asked to consider again what it means to remember our createdness in the image of God, and that there are some things that only God can satisfy. God's will is to re-create us to be like Jesus.

The season of Lent is a gift. It offers us the time and space to stand back and look at the bigger picture of not just our own lives, but the big picture of the human condition from the perspective of divine love. We survey the whole story of salvation from the dawn of creation to the climax of Jesus' mission among us. It is the only time in the Church year when we engage in such a sustained exploration of our individual action as human beings.

Our principal guides this year are the great story-tellers of the Old Testament, the provocative preacher Paul, and above all Jesus himself, via the evangelists Mark and John. This week starts back with God's saving work in human history, with God's covenant with Noah after the flood, pledging that there would never again be such a flood to destroy the earth; Peter's linking of the flood and the waters of baptism; through the early mission of the Jesus, his death and resurrection and to our life in the risen Lord through baptism - the time we were first signed with the 'cross' [as usually repeated on each Ash Wednesday with the Imposition of Ashes].

Mark's gospel appears to offer us no more than the bare bones, but each phrase in these first few verses is full of meaning. Consider "Spirit", "drove", "wilderness" and "forty days" ... just for a start!. In Mark's brevity, we can hear the direct connection between Jesus' testing in the wilderness and the inauguration of his mission.

This Lent, we are offered the opportunity to 'turn around' again in repentance and renewal as we believe the Good News; the reign of God is at hand.

NOTICES

LENT IS UPON US: LENT STUDY GROUPS

As you know, there will again be a series of Lent Study Groups this year, and some have already signed up. We are using Rowan Williams' remarkable book *Christ on Trial*, in which each week we examine one of the gospel's 'Passion narratives'. The book therefore provides helpful insights into the Scriptural riches of the accounts of our Lord's trial and passion, while also exploring (as the subtitle of the book makes clear) 'how the gospel unsettles our judgement.

Books have arrived, and are available from the office, or from Brenda after one of today's liturgies.

Cost of each book is \$35.00. Please bring exact cash when you collect your book.

We still plan to offer four different days / times / locations for the Groups. They will each meet once a week for 1 hour.

The options are:

Tuesdays at 7:00pm in Ormond, starting on 23 February

Wednesdays at 3:00pm at 'Menzies', starting on 24 February

Thursdays at 10:45am, in the church, immediately after the 10:15am service, starting on 25 February

Sundays at 3:30pm, in the church, prior to evening service, starting on 21 February.

PLEASE LET BRENDA KNOW BY EMAIL, OR AFTER A SERVICE TODAY, OF YOUR INTENTION TO ATTEND A GROUP with your preference of day / time, plus an acceptable alternative if possible. It is hoped that the groups will be finalised by Friday 19 February.

'COVID19 NORMAL' REGULATIONS

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

Please observe all the current guidelines:

- **If you feel unwell, you must not attend church.**
- **It is mandatory to wear a mask, covering your mouth and nose, at all times indoors, including in church. Only the person leading or speaking in a service can be unmasked, unless you have a medical exemption.**
- **Sanitising of hands is mandatory as you enter AND as you leave the church.**

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

ST GEORGE'S SOUND SYSTEM

It is a matter of some urgency that our sound system needs attention. It is to be reviewed and assessed, when restrictions permit, by McLean Sound who installed the system. Ron Tayles, who has looked after it for many years, is still willing to be involved, but cannot do this on his own.

If anyone has the knowledge and is willing to be in charge of the system, or knows of a person who would be, please get in touch with the Vicar or Judy Mallinson.



TRINITY COLLEGE
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**2021
Sharwood Lecture
in Church Law**

TRINITY COLLEGE
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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

The Week Ahead

Today 21 February	8:00am 10:00am 5:00pm	Holy Eucharist – The Assistant Curate Holy Eucharist – The Assistant Curate Eucharist with Meditation – The Vicar
Monday 22 February	9:00am 5:00pm	Morning Prayer Evening Prayer
Tuesday 23 February	9:00am 9:15am 5:00pm 7.00 pm	Morning Prayer Morning Prayer (Zoom) Evening Prayer Lent Study Group
St Matthias, (Apostle & Martyr) Wednesday 24 February	9:00am 3:00pm 5:00pm	Morning Prayer, followed by Eucharist Lent Study Group Evening Prayer
Thursday 25 February	9:00am 10:15am 5:00pm	Morning Prayer Eucharist, followed by Lent Study Group Evening Prayer
Friday 26 February	9:00am 5:00pm	Morning Prayer Evening Prayer
Next Sunday 2nd Sunday in Lent 28 February	8:00am 10:00am 3:30pm 5:00pm	Eucharist – The Vicar Eucharist with Hymns – The Vicar Lent Study Group Eucharist with Meditation – The Assistant Curate

BIBLE READINGS next Sunday, 2nd Sunday in Lent	28 February 2021
Genesis 17: 1–7; 15–16	Romans 4: 13–25
Psalms 22: 24–32	Mark 8: 31–38

ZOOM SERVICE

Tuesday, 23 February 2021

9.15am Morning Prayer: ID: 881 0883 1054, Password: SGM3144 or you can connect by putting into your search browser the following, [https://us02web.zoom.us/j/881 0883 1054](https://us02web.zoom.us/j/88108831054)

PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144



VICAR

The Reverend Dr Gregory Seach

Day off: Monday
Phone: 9822 4662
Email: vicar@stgeorgesmalvern.org

ASSISTANT CURATE

The Reverend Brenda Williams

Works: Sat - Tues and Thurs
Phone: 0481 162 667
Email: curate@stgeorgesmalvern.org

HONORARY ASSOCIATE PRIEST

The Reverend Bill Michie

ORGANIST & DIRECTOR OF MUSIC

Elizabeth-Anne Nixon
Email: music@stgeorgesmalvern.org

CHURCH OFFICE

Nisha O'Brien
Monday-Friday 9:30am-12:30pm
Phone: 9822 3030
Email: office@stgeorgesmalvern.org

WARDENS

Jenny Weller-Newton 9570 7731
Judy Mallinson 0414 752 957
Ravi Renjen 0412 399 897

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 Covid19 including signing in and sanitizing your hands.