



St George's Anglican Church | Malvern

Welcome to St George's

Second Sunday in Lent

28 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.**

Head of the Corner, right hand of the Father,
Way of salvation, gate of life eternal,
Wash thou away the stain of our offences.

**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 'Kyrie eleison', following the cantor

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

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

Holy God, holy and mighty, holy and immortal, have mercy on us.

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

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him,

‘I am God Almighty; walk before me, and be blameless.

And I will make my covenant between me and you, and will make you exceedingly numerous.’

Then Abram fell on his face; and God said to him,

‘As for me, this is my covenant with you:

You shall be the ancestor of a multitude of nations.

No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations.

I will make you exceedingly fruitful;

and I will make nations of you, and kings shall come from you.

I will establish my covenant between me and you,

and your offspring after you throughout their generations, for an everlasting covenant,

to be God to you and to your offspring after you....

God said to Abraham,

‘As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name.

I will bless her, and moreover I will give you a son by her.

I will bless her, and she shall give rise to nations;

kings of peoples shall come from her.’

Genesis 17: 1–7, 15–16

Reader For the Word of the Lord

All Thanks be to God

Psalm 22.23-29

I will tell of your / name . to my / companions:
in the midst of the congre/gation / will I / praise you.

O praise the Lord all / you that / fear him:
hold him in honour O seed of Jacob *
and let the seed of / Israel / stand in / awe of him.

For he has not despised nor abhorred the poor man / in his / misery:
nor did he hide his face from him * but / heard him / when he / cried.

From you springs my praise in the / great . congre/gation:
I will pay my vows in the / sight of / all that / fear you;

The meek shall eat of the sacrifice / and be / satisfied:
and those who seek the Lord shall praise him * may their / hearts re/joyce
for / ever!

Let all the ends of the earth remember and / turn . to the / Lord:
and let all the families of the / nations / worship . be/fore him.

For the kingdom / is the / Lord's:
and he shall be / ruler / over . the / nations.

Chant: W. Crotch

Second Reading

A reading from the letter of Paul to the Church in Rome

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith.

If it is the adherents of the law who are to be the heirs, faith is null and the promise is void.

For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, ‘I have made you the father of many nations’)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

Hoping against hope, he believed that he would become ‘the father of many nations’, according to what was said, ‘So numerous shall your descendants be.’ He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised.

Romans 4: 13–25

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

Gospel Acclamation

The cantor sings the refrain which we repeat

Praise to you O Christ, kind of eternal glory

Praise to you O Christ, king of eternal glory

If any would be my disciples, let them take up their cross and follow me.

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**

Then Jesus began to teach the disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.

He said all this quite openly.

And Peter took him aside and began to rebuke him.

But turning and looking at his disciples, he rebuked Peter and said,

‘Get behind me, Satan!

For you are setting your mind not on divine things but on human things.’

He called the crowd with his disciples, and said to them,

‘If any want to become my followers,

let them deny themselves and take up their cross and follow me.

For those who want to save their life will lose it,

and those who lose their life for my sake, and for the sake of the gospel,

will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life?

Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.’

Mark 8: 31–38

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
Draw near and take the body of our Lord

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

Draw near and take the body of our Lord,
and drink his holy blood for you outpoured
saved by that body and that precious blood,
our souls refreshed we offer thanks to God.

Salvation's giver, Christ the only Son,
who by his cross and blood the victory won,
off'ring himself for greatest and for least,
himself the victim, and himself the priest.

Let us approach with faithful hearts sincere,
and take the promise of salvation here.
Christ, who his saints in this world rules and shields,
to all believers life eternal yields.

With heav'nly bread he makes the hungry whole,
gives living waters to each thirsty soul.
Christ Jesus, first and last, to whom shall bow
all nations at the last, is with us now.

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 continues with 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:

Holy, Holy, Holy Lord
Holy, Holy, Holy Lord
God of power and might
heaven and earth are full of your glory.
Hosanna! Hosanna in the highest!
Blessed is he who comes in the name of the Lord.
Hosanna! Hosanna in the highest!

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

Save us
Save us Saviour of the world.
For by your death and resurrection you have set us free!

The prayer concludes with a triumphant song of praise:

God our Father
Blessing and honour and glory and power
are yours for ever and ever. Amen.

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:

Lamb of God, you take away the sin of the world
Have mercy on us.

Lamb of God, you take away the sin of the world
Have mercy on us.

Lamb of God, you take away the sin of the world
Grant us your peace.

Communion Anthem: *View Me, Lord* Lloyd

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

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

'Take up your cross,' the Saviour said

'Take up your cross,' the Saviour said,
'if you would my disciple be;
take up your cross with willing heart
and humbly follow after me.'

Take up your cross; let not its weight
Fill your weak spirit with alarm;
his strength shall bear your spirit up
and brace your heart and nerve your arm.

Take up your cross, then, in his strength
and calmly every danger brave;
it guides you to a better home
and leads to victory o'er the grave.

Take up your cross and follow Christ,
nor think till death to lay it down;
for only those who bear the cross
may hope to wear the glorious crown.

BLESSING AND DISMISSAL

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

POSTLUDE

Selected partita from *Was Gott tut, ist wohlgetan* Pachelbel

BIBLE READINGS: 3rd Sunday in Lent	7 March 2021
Exodus 20: 1–17	1 Corinthians 1: 18–25
Psalms 19	John 2: 13–22

FROM THE VICAR

In today's reading from Genesis, God promises Abraham that he will be the 'ancestor of a multitude of nations'. Whatever the numerical or geo-political reality of that promise concerning 'nations', Jews, Christians and Moslems all look to Abraham with respect and reverence, and acknowledge him as their 'father' in the faith. (Though as the Genesis passage also makes clear, in something that has been shamefully overlooked, Sarah is equally the ancestor in faith of Jews and Christians, as Hagar is for Moslems.) Abraham certainly became and remains a foundational figure in a number of world-wide faiths. Yet, the extraordinary thing about the promise made to Abraham and Sarah is that this all happened when (as Paul bluntly puts it) Abraham was 'as good as dead', and Sarah was too old to bear children. At a time when Abraham may well have believed his best days were well and truly past, when the time for anything new was over, God tells him he will be the father of a new and extensive multitude, the beginning of a new family. And not just any family, but one that God calls into being; one that will be the source of a new relationship between God and the whole of creation. God redefines for Abraham what is possible.

Each of the readings we hear today forces us to take another look at what we think is possible, or 'successful'. Jesus starkly tells Peter that what Peter thinks is the way of being Messiah is not how God sees it, nor what God has planned. And St Paul recognises that wherever we encounter old age, failure, death and everything else that seems, in 'human terms', beyond all hope, it is precisely there that *God* will be at work – bringing hope to those who have no hope, bringing into existence things that are nothing, bringing life where there seems only barrenness and death. It gives us all reason to think again: in those times when we think there is no 'hope', our faith requires us to 'hope against hope', trusting – indeed, knowing – that it is precisely *then* that God will act. Let us use this Lenten season to discover, again, the joy that can come when we 'hope against hope', and see with the eyes of faith how God brings life from death and good things from what appears to be nothing.

NOTICES

LENT STUDY GROUPS...

Continue this week. For those wishing to join a group, and/or still requiring a book, please see Brenda after one of today's liturgies.

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

The groups meet as follows:

Wednesdays at 7:00pm in Ormond*

Thursdays at 10:45am, in the church, immediately after the 10:15am service.

Sundays at 3:30pm, in the church, prior to evening service, starting this afternoon.

* As this group is in a private house, the number *currently* is limited to **four**, together with the person hosting the group.

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 remind 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.

MORNING TEA AT ST GEORGE'S

Morning Tea at St. George's will recommence on 7 March after the 10.00am service. Arrangements are in progress. Volunteers will hear from Sandra regarding the roster.

KNITTING GROUP

The Knitting Group is back! The first session will be held on Tuesday, 9 March – 10.30am-12.00pm in the North Room. All new knitters are welcome.

BOOK GROUP

The Book Group will be meeting on Monday, 15 March – 2.00-3.30pm in the North Room.

PALM CROSS MAKING

Ewan and Sandra Morgan will be conducting a Palm Cross Making session on 26 March 2021 – 2.00-4.00pm in St George's Hall.

COLLECTION FOR ST MARK'S, FITZROY

Non perishable items are being collected for St Mark's, Fitzroy. Please bring your donations on Sunday, 7 March 2021.

Ewan and Sandra Morgan

CHOIR NEWS:

CHORAL SCHOLARSHIPS AND MACO DONATIONS

As was mentioned last week, we are hoping to provide modest scholarships for one singer per part, so that younger singers can be brought to experience the joys and wonders of the Anglican musical tradition here at St George's. Donations to fund such scholarships are best made through the Melbourne Anglican Cultural Organisation, as this enables the donations to be tax-deductable. Donations can be made via the link below:

<https://www.melbourneanglican.org.au/maf-donation-page>

Please note the following:

Under 'Select the Fund you wish to donate to', select MACO

Under 'Melbourne Anglican Cultural Organisation Inc (MACO)', select St George's Malvern - Music Fund



TRINITY COLLEGE
THEOLOGICAL SCHOOL



UNIVERSITY
OF DIVINITY



**2021
Sharwood Lecture
in Church Law**

TRINITY COLLEGE THEOLOGICAL SCHOOL UNIVERSITY OF DIVINITY

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

ZOOM SERVICES

Tuesday, 2 March 2021

9.15am Morning Prayer: ID: 875 9640 9464, Password: SGM3144 or you can connect by putting into your search browser the following, [https://us02web.zoom.us/j/875 9640 9464](https://us02web.zoom.us/j/875%209640%209464)

PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144



VICAR

The Reverend Dr Gregory Seach

Day off: Monday
Phone: 0408 505 646
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ASSISTANT CURATE

The Reverend Brenda Williams

Works: Saturday – Tuesday and Thursday
Phone: 0481 162 667
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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 Covid 19 including signing in and sanitizing your hands.