



**ST GEORGE'S ANGLICAN CHURCH, MALVERN**

# **Patronal Festival**



**Holy Eucharist in Thanksgiving  
for the life and witness of  
George of Lydda, Martyr**

Our icon for today commemorates the feast of St. George which is typically celebrated on April 23rd. Owing to the fact that no feast (not even of a Patron) can displace the Octave of Easter, this year, we remember our patron this evening, 29<sup>th</sup> April 2025. St George is recognised as the deliverer of prisoners and protector of the poor, and the patron of agriculture including herds, flocks, and shepherds, whom he reportedly helped during his lifetime (Ouspensky & Lossky 1982) and even after his death.

Many Christians view St George in the 'George and the Dragon' icon as a symbol of good defeating evil, or Christianity triumphing over Paganism. Prior to this there was the belief that posed a literal interpretation in which the real hero, George, killed a real dragon and saved a real princess (Ouspensky & Lossky 1982). The legend of St George is of considerable antiquity. By the fourth century, a tomb and sanctuary dedicated to him had been documented at Lydda in Palestine (Getty 2004).

The icon on the front cover does not include the splendid white horse that is shown in many other icons of St George (see p. 14 for that). Here we see the iconographer has depicted a knight with dark curly hair and brown deep-set eyes looking to his right. His resolve is clear, but the painted shield seen in other St George icons is not shown. Dressed as an ancient knight, the icon shows George standing tall and strong as an idealized image of victory and triumph over evil. The image of George that fills almost the entire icon dominates, his face surrounded by the outline of a halo, where the iconographer, possibly from the mid-fourteenth century, carefully depicts St George not as a martyr but that of a young prince and Christian knight, a symbol of grace and beauty triumphing over evil. He is depicted wearing heavily engraved armour and holding a lance in his right hand, symbolizing the implement used by him to slay the dragon. St George wears a purple cape across his back that is tied in a large knot that comes to rest on his left shoulder. This adds to the overall effect and drama of the icon. St George personifies victory, as described in Revelation 5:2, 'went forth conquering and to conquer'.

Ultimately, St George triumphed over his persecutors, and witnessing his endurance led many to convert to Christianity (Ouspensky & Lossky 1982). Therefore, by conquering the 'dragon' and freeing people from it he, by this very fact, liberated them from paganism. He certainly deserves the crown of martyrdom and victory. How blessed we are to have St George as the patron of our parish.

(Dr Alison Asquith)

#### References:

*Icons and Saints of the Eastern Orthodox Church* (2006), J. Paul Getty Museum, Los Angeles

*Harper Collins Study Bible* (2006 revised edition) Harper Collins, San Francisco

L. Ouspensky and V. Lossky (1982) *The Meaning of Icons*, St Vladimir's Seminary Press, New York

## GATHERING IN GOD'S NAME

*Setting of the Eucharist:*

*Christ Church Mass, Philip Matthias (1954 –)*

*All stand.*

**Deacon:** Let us proceed in peace. Alleluia, Alleluia.

**All:** In the name of Christ. Alleluia, Alleluia.

### ENTRANCE HYMN

1. Christ is made the sure foundation,  
And the precious corner-stone,  
Who, the two walls underlying,  
Bound in each, binds both in one,  
Holy Sion's help for ever,  
And her confidence alone.
2. All that dedicated city,  
Dearly loved by God on high,  
In exultant jubilation  
Pours perpetual melody,  
God the One, in Threefold glory,  
Singing everlastingly.

*The Procession having reached the step, the Celebrant prays the following Collect, before the Icon of St George:*

The Lord be with you.  
**And also with you.**

Let us pray:

Graciously hear us O Lord, holy Father,  
Almighty, everlasting God;  
and may it please you to send your holy angel from heaven  
to keep, cheer, guard and defend all  
who are gathered together in this holy place,  
dedicated to your Great Martyr, George,  
through Jesus Christ our Lord. **Amen.**

*The hymn and Procession recommence:*

3. To this temple, where we call thee,  
Come, O Lord of hosts, today;  
With thy wonted loving kindness,  
Hear thy people as they pray;  
And thy fullest benediction  
Shed within its walls for ay.
4. Laud and honour to the Father,  
Laud and honour to the Son,  
Laud and honour to the Spirit,  
Ever Three and ever One,  
Consubstantial, co-eternal,  
While unending ages run. Amen.

Words: Latin, c. 7<sup>th</sup> century tr. J. M. Neale (1818–66)

Music: 'Westminster Abbey', by Henry Purcell (1659–95)

**Celebrant:** Blessed be God, Father, Son and Holy Spirit.

**All:** **Blessed be God's kingdom, now and for ever.**

The Lord be with you.

**And also with you.**

Christ is risen. Alleluia, alleluia!

**He is risen indeed. Alleluia, alleluia!**

*The Celebrant welcomes the congregation in suitable words, followed by a sentence of Scripture.*

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:*

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

**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 Celebrant 'collects' the silent prayer:*

**God of hosts, who so kindled the flame of love  
in the heart of your servant George  
that he bore witness to the risen Lord  
by his life and death:  
give us the same faith and power of love  
that we who rejoice in his triumphs  
may come to share with him the fullness of the resurrection;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. Amen.**

# THE MINISTRY OF THE WORD

## FIRST READING

*Revelation 12: 7–12*

A reading from the Revelation to John:

War broke out in heaven;

Michael and his angels fought against the dragon.

The dragon and his angels fought back, but they were defeated,  
and there was no longer any place for them in heaven.

The great dragon was thrown down, that ancient serpent,  
who is called the Devil and Satan, the deceiver of the whole world —  
he was thrown down to the earth,  
and his angels were thrown down with him.

Then I heard a loud voice in heaven, proclaiming,

‘Now have come the salvation and the power  
and the kingdom of our God  
and the authority of his Messiah,

for the accuser of our comrades has been thrown down,  
who accuses them day and night before our God.

But they have conquered him by the blood of the Lamb  
and by the word of their testimony,

for they did not cling to life even in the face of death.

Rejoice then, you heavens and those who dwell in them!

But woe to the earth and the sea, for the devil has come down to you  
with great wrath, because he knows that his time is short!’

Hear the word of the Lord.

**Thanks be to God.**

## PSALM 126

**Response: Those who sowed with tears  
will reap with songs of joy.**

1. When the LORD restored the fortunes of Zion,  
then were we like those who dream.
2. Then was our mouth filled with laughter,  
and our tongue with shouts of joy.
3. Then they said among the nations,  
‘The LORD has done great things for them!’

**R.**

4. The LORD has done great things for us, and we are glad indeed! **R.**  
5. Restore our fortunes, O LORD, like the water courses of the Negev.  
6. Those who sowed with tears will reap with songs of joy. **R.**  
7. Those who go out weeping, carrying the seed,  
will come again with joy, shouldering their sheaves. **R.**

## SECOND READING

*2 Timothy 2:3–13*

A reading from the second letter to Timothy:

Share in suffering like a good soldier of Christ Jesus.  
No one serving in the army gets entangled in everyday affairs;  
the soldier's aim is to please the enlisting officer.  
And in the case of an athlete,  
no one is crowned without competing according to the rules.  
It is the farmer who does the work  
who ought to have the first share of the crops.  
Think over what I say, for the Lord will give you understanding in all things.  
Remember Jesus Christ, raised from the dead, a descendant of David —  
that is my gospel, for which I suffer hardship,  
even to the point of being chained like a criminal.  
But the word of God is not chained.  
Therefore I endure everything for the sake of the elect,  
so that they may also obtain the salvation that is in Christ Jesus,  
with eternal glory. The saying is sure:  
If we have died with him, we will also live with him;  
if we endure, we will also reign with him;  
if we deny him, he will also deny us;  
if we are faithless, he remains faithful—  
for he cannot deny himself.

For the word of the Lord.  
**Thanks be to God.**



## Gradual Hymn

1. Martyr of God, whose strength was steeled  
To follow close God's only Son,  
Well didst thou brave thy battlefield  
And well thy heavenly bliss was won!
2. Now join thy prayers with ours, who pray  
That God may pardon us and bless;  
For prayer keeps evil's plague away,  
And draws from life its weariness.

*Words: Latin, 10<sup>th</sup> century, tr. Percy Dearmer (1867–1936)*  
*Music: Song 34 ('Angels' Song') by Orlando Gibbons, (1583–1625)*

## Gospel Acclamation

*John 15: 18–21*

### Alleluia, alleluia!

If you are insulted for the name of Christ, blessed are you,  
for the Spirit of God rests upon you.

*c.f. 1 Peter 4:14*

### Alleluia, alleluia!

*Deacon:* The Lord be with you.

**All:** And also with you.

*Deacon:* Hear the gospel of our Lord Jesus Christ according to John.

**All:** **Glory to you Lord Jesus Christ.**

Jesus said to his disciples:

'If the world hates you, be aware that it hated me before it hated you.

If you belonged to the world, the world would love you as its own.

Because you do not belong to the world,

but I have chosen you out of the world — therefore the world hates you.

Remember the word that I said to you,

"Servants are not greater than their master."

If they persecuted me, they will persecute you;

if they kept my word, they will keep yours also.

But they will do all these things to you on account of my name,

because they do not know him who sent me.'

For the gospel of the Lord.

**Praise to you, Lord Jesus Christ.**



*The Sermon.*

*After the sermon, silence is kept.*

## **THE PRAYERS OF THE PEOPLE**

*Deacon:* Let us pray for the world and for the Church.

### **For the Anglican Church**

We pray for the Church throughout the world, remembering today all churches and institutions who share with us the patronage of George, and especially the Cathedral Churches of St George in Perth and Jerusalem, and the Chapel of St George within Windsor Castle; The Ecumenical Patriarchate (under the Patronage of St George); Anglicare Australia; Archdeaconry of Melbourne; St David's, Morabbin.

### **For all in need**

May all who are in trouble, in need or sickness find peace and refreshment in you.  
We pray for: Ann; Coral; George; Helen; John; Kaye; Neil; Roma; Sam; Tim; and those we name before you now in the silence of our hearts.

### **For the Faithful Departed**

We pray for former vicars of this parish: Henry Liddiard; Thomas Cole; Charles Godby; Charles Dalton; Josiah Tyssen; Francis Townsend; +Robert Dann; Stanley Moss; George Lucas; Alan Baxter; and other faithful servants of God whose anniversaries of death occur at this time: George Granger; Alan Gregory.

## **CONFESSION AND ABSOLUTION**

*Deacon:* We are surrounded by a great cloud of witnesses.

*Silence is kept.*

Let us then confess our sins in penitence and faith,  
with a sincere and a true heart, confident in God's forgiveness.

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. Amen.**

*The Celebrant pronounces Absolution, and the people respond* **Amen.**

## THE GREETING OF PEACE

*The Celebrant says:*

Jesus stood among the disciples and said,

‘My peace I give to you; my peace I leave with you.’ Alleluia!

**Then were the disciples glad when they saw the Lord. Alleluia!**

The peace of the Lord, crucified and risen, be always with you. Alleluia!

**And also with you. Alleluia!**

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

*[Throughout the Easter season, it is customary to use the greeting:*

*‘Christ is Risen. Alleluia!’, to which the response is ‘He is risen indeed. Alleluia!’]*

## THE LITURGY OF THE SACRAMENT

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

### Hymn

1. In our day of thanksgiving one psalm let us offer  
For the saints who before us have found their reward;  
When the shadow of death fell upon them, we sorrowed,  
But now we rejoice that they rest in the Lord.
2. In the morning of life, and at noon, and at even,  
He called them away from our worship below;  
But not till his love, at the font and the altar,  
Had girt them with grace for the way they should go.
3. These stones that have echoed their praises are holy,  
And dear is the ground where their feet have once trod;  
Yet here they confessed they were strangers and pilgrims,  
And still they were seeking the city of God.
4. Sing praise then, for all who here sought and here found him,  
Whose journey is ended, whose perils are past:  
They believed in the Light; and its glory is round them,  
Where the clouds of earth’s sorrows are lifted at last.

Words: William Draper (1855–1933)

Music: St Catherine’s Court, Richard Strutt (1848–1927)

*The Celebrant offers prayers over the gifts, to which the people respond:*

**Blessed be God for ever.**

*The Celebrant 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 Celebrant continues with a 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 Celebrant continues the prayer until:*

Let us proclaim the mystery of faith:

**Christ has died,**

**Christ is risen.**

**Christ will come again.**

*The Celebrant 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 Celebrant breaks the bread, the following is said:*

Alleluia! Christ our Passover is sacrificed for us;  
**Therefore let us keep the feast. Alleluia!**

*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.**

God's holy gifts for God's holy people.

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.*

*After Communion, silence is kept.*

*All stand*

## THE SENDING OUT OF GOD'S PEOPLE

*The Celebrant offers a prayer, to which all respond:*

Most loving God,  
**you send us into the world you love.**  
**Give us grace to go thankfully and with courage**  
**in the power of your Spirit.**

## THE BLESSING

*The Celebrant 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!**

## Recessional Hymn

1. Christ is our corner-stone,  
    On him alone we build;  
With his true saints alone  
    The courts of heaven are filled:  
    On his great love  
        Our hopes we place  
        Of present grace  
    And joys above.
2. Oh! then with hymns of praise  
    These hallowed courts shall ring;  
Our voices we will raise,  
    The Three in One to sing;  
    And thus proclaim  
        In joyful song,  
        Both loud and long,  
    That glorious Name.

3. Here may we gain from heaven  
The grace which we implore;  
And may that grace, once given,  
Be with us evermore,  
Until that day  
When all the blest  
To endless rest  
Are called away.

Words: Latin, c. 7<sup>th</sup> century, tr. John Chandler (1806–76)

Music: Harewood, S. S. Wesley (1810–76)

***A Happy St George's Day to all.***

*Given our booking at Giorgio's commences immediately,  
please proceed directly there.*

*Greetings and salutations can be exchanged once we are in place.*

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*We acknowledge the Wurundjeri Woi Wurrung and Bunurong peoples  
of the East Kulin nations  
as the continuing Custodians of the land upon which we meet:  
land that was taken, not ceded.*

*We pay our respects to their Elders past and present,  
acknowledge their continuing spiritual and living connection to Country,  
and affirm our commitment to walk together the path of reconciliation.*



