

WELCOME TO THE ANGLICAN PARISH OF  
**ST GEORGE**  
EAST IVANHOE, MELBOURNE



**SUNDAY OF THE PASSION**

*Palm Sunday*

**SUNDAY 2 APRIL 2023**

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## WELCOME

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St George's is a community committed to making and sustaining connections: with God, with one another, with the local and wider community, and with the environment. We value liturgical worship, encouraging fellowship and community service. We believe in God - the beauty of transcendent holiness, present in our connectedness; and in caring passionately for all in need. All are welcome in this sacred space.

### **Palm Sunday**

In early times there were two liturgical celebrations on this Day: the Eucharist of the Day which commemorated the Passion of our Lord and, later in the day, a procession of all the people carrying palms in procession to the Great Church in Jerusalem for Vespers. As the years passed, these two different commemorations merged into one, and in some places the re-enactment of the 'Triumphal Entry into Jerusalem' took over in importance. Some communities have made this the main theme of the Day's liturgy and omitted the Passion reading altogether. It should be remembered, however, that it is not the entry into Jerusalem, but rather the Passion Reading that sets the major theme for the whole week (as is recognised in the Book of Common Prayer).

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## SERVICES ON PALM SUNDAY

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### **7.30am Morning Prayer**

Celebrant: Rev'd Kristen Dillon

### **8am Blessings of Palms & Holy Communion**

Celebrant: Rev'd Kristen Dillon

Preacher: Rev'd Daniel Nyieth

### **10am Blessing of Palms & Choral Eucharist**

*Live-streamed on YouTube & available later on Facebook*

Celebrant: Rev'd Kristen Dillon

Preacher: Rev'd Daniel Nyieth

Organist: Roger Brown

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## THIS WEEK

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<b>Monday 3 April</b> <i>Monday in Holy Week</i>	9am 10.00am 7pm	Morning Prayer Ministry Team Weekly Sync. & Co-ord Conference Holy Communion
<b>Tuesday 4 April</b> <i>Tuesday in Holy Week</i>	9am 11am 7pm	Morning Prayer Chrism Mass and Renewal of Ministerial Vows at St Paul's Cathedral Holy Communion
<b>Wednesday 5 April</b> <i>Wednesday in Holy Week</i>	9am 10am 7pm	Morning Prayer Holy Communion with Prayers for peace in Ukraine Holy Communion
<b>Thursday 6 April</b> <i>Maundy Thursday</i>	9am 8pm	Morning Prayer Eucharist of the Last Supper and Foot Washing
<b>Friday 7 April</b> <i>Good Friday</i>	8am 9am 10am 4pm	Morning Prayer Stations of the Cross Good Friday Liturgy with Holy Communion from the Reserved Sacrament Ministry Team Weekly Review & Debrief
<b>Saturday 8 April</b> <i>Saturday in Holy Week</i>		
<b>Sunday 9 April</b> <i>Easter Day</i>		Acts 10.34-43 Psalm 118.1-2, 14-24 Colossians 3.1-4 Matthew 28.1-10

## INTROIT

*Hosanna filio David*

Tomas Luis de Victoria (1548-1611)

*Hosanna filio David:*

Hosanna to the son of David:

*benedictus qui venit in nomine Domini*

Blessed is he who comes in the name of the Lord.

*Hosanna in excelsis.*

Hosanna in the highest.

## BLESSING & DISTRIBUTION OF PALMS

In the name of the Father, and of the Son, and of the Holy Spirit.

*All* **Amen.**

The Lord be with you.

*All* **And also with you.**

*The celebrant reads the introduction to Holy Week, and blesses the palms. The people come forward to receive their palm crosses. Following this, the Gospel of the Lord's Triumphal Entry is read.*

This morning begins the Great Week of the Christian Year. During Lent we have been preparing by works of love and self-sacrifice for the celebration of the Lord's death and resurrection. With Christians throughout the world, we come together this week to call to mind, and to express in word and action, the centre of the Easter mystery: our Lord's Passover from death to life. Christ entered in triumph into the Holy City to complete his work as Messiah: to suffer, to die and to rise to new life. Today we commit ourselves to walk the way of the cross, so that, sharing his sufferings, we may be united with him in his risen life.

Let us pray.

Sovereign God, we thank you for these branches and crosses of palm. By your blessing may they be for us signs of the victory of your Son. May we who carry them in his name ever hail him as our Messiah, and follow him in the way that leads to eternal life; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*All* **Amen.**

# THE GOSPEL OF THE LORD'S TRIUMPHAL ENTRY

MARK II.1-11

The Lord be with you.

*All* **And also with you.**

The gospel of our Lord Jesus Christ according to Mark.

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

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, 'Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, "Why are you doing this?" just say this, "The Lord needs it and will send it back here immediately."' They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, 'What are you doing, untying the colt?' They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!' Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

This is the gospel of the Lord,

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

*Following the Gospel of the Lord's Triumphal Entry, the procession is formed.*

## THE PROCESSION OF PALMS

*The procession which now follows re-enacts the gospel which has just been proclaimed. The solemn entry into the church represents the entry into the Holy City of Jerusalem. The people hold their palms during the procession.*

Let us praise Jesus our Messiah, as did the crowds who welcomed him

to Jerusalem.

Let us proceed in peace.

*All* **In the name of Christ. Amen.**

## PROCESSIONAL HYMN

AUSTRALIAN HYMN BOOK 250

*Refrain: All glory, praise and honour  
to thee, redeemer, king,  
to whom the lips of children  
made sweet hosannas ring.*

1. Thou art the King of Israel,  
thou David's royal Son,  
who in the Lord's Name comest,  
the King and blessed one.
2. The company of angels  
are praising thee on high;  
and we with all creation  
in chorus make reply.
3. The people of the Hebrews  
with palms before thee went;  
our praise and prayer and anthems  
before thee we present.
4. To thee before thy Passion  
they sang their hymns of praise;  
to thee, now high exalted,  
our melody we raise.
5. Thou didst accept their praises;  
accept the prayers we bring,  
who in all good delightest,  
thou good and gracious King.

*Theodulph of Orleans, d. 821  
Trans. John Mason Neale, 1818-1866  
Tune: St. Theodulph*

## SENTENCE

At the name of Jesus, every knee shall bend, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

PHIL 2.10-11

## THE PENITENTIAL RITE

As we prepare to celebrate the mystery of Christ's love, let us acknowledge our failures, confessing our sins in penitence and faith.

Lord, we have sinned against you in thought, word, and deed, and in what we have failed to do.

Lord, have mercy.

*All* **Lord, have mercy.**

We have not loved you with our whole heart;  
we have not loved our neighbours as ourselves.

Christ, have mercy.

*All* **Christ, have mercy.**

Strengthen us, by your Spirit, to love and obey you in newness of life.

Lord, have mercy.

*All* **Lord, have mercy.**

*The priest pronounces the absolution.*

May Almighty God have mercy on you;  
pardon and deliver you from all your sins;  
confirm and strengthen you in all goodness;  
and bring you to everlasting life;  
through Christ our Lord.

*All* **Amen.**



## COLLECT

God of all,  
you gave your only-begotten Son  
to take the form of a servant,  
and to be obedient even to death on a cross:  
give us the same mind that was in Christ Jesus  
that, sharing in his humility,  
we may come to be with him in his glory,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever.

*All* **Amen.**

*All sit.*

## FIRST READING

ISAIAH 50.4-9A

*A reading from the Book of the Prophet Isaiah*

The servant of the Lord said: The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens – wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

The word of the Lord,

*All* **Thanks be to God.**

*At 8am Holy Communion, the verses of the psalm are alternately by a single reader and the congregation. At 10am Choral Eucharist, the psalm is sung by the choir.*

## PSALM 31.9-18



9. Have mercy upon me, O Lord, for I am in trouble:  
my eye wastes away for grief, my throat also and my inward parts.
- 10. For my life wears out in sorrow, and my years with sighing:  
my strength fails me in my affliction, and my bones are consumed.**
11. I am become the scorn of all my enemies:  
and my neighbours wag their heads in derision.
- 12. I am a thing of horror to my friends:  
and those that see me in the street shrink from me.**
13. I am forgotten like one dead and out of mind:  
I have become like a broken vessel.
- 14. For I hear the whispering of many:  
and fear is on every side;**
15. While they plot together against me:  
and scheme to take away my life.
- 16. But in you, Lord, have I put my trust:  
I have said 'You are my God.'**
17. All my days are in your hand:  
O deliver me from the power of my enemies and from my persecutors.
- 18. Make your face to shine upon your servant:  
and save me for your mercy's sake.**

## SECOND READING

PHILIPPIANS 2.5-11

*A reading from the Letter of Paul to the Philippians*

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in

human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The word of the Lord,

*All* **Thanks be to God.**

## HYMN

AUSTRALIAN HYMN BOOK 122

1. Lord Jesus, think on me,  
and purge away my sin;  
from earthbound passions set me free,  
and make me pure within.
2. Lord Jesus, think on me  
by care and woe oppressed;  
let me your loving servant be,  
and taste your promised rest.
3. Lord Jesus, think on me,  
amid the bitter strife;  
through all my pain and misery  
become my health and life.
4. Lord Jesus, think on me,  
nor let me go astray;  
through darkness and perplexity  
point to the heavenly way.
5. Lord Jesus, think on me,  
that when the trial is past,  
I may your radiant glory see,  
and share your joy at last.

*Synesius of Cyrene c. 375-430*  
*tr. Alan William Chatfield 1808-96 alt.*  
*Tune: Southwell*

# THE GOSPEL OF THE LORD'S TRIUMPHAL ENTRY

MATTHEW 26.14-27.66

*The Gospel of our Lord Jesus Christ according to Luke.*

Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said, 'What will you give me if I betray him to you?' They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, 'Where do you want us to make the preparations for you to eat the Passover?' He said, 'Go into the city to a certain man, and say to him, "The Teacher says, My time is near; I will keep the Passover at your house with my disciples."' So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, 'Truly I tell you, one of you will betray me.' And they became greatly distressed and began to say to him one after another, 'Surely not I, Lord?' He answered, 'The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.' Judas, who betrayed him, said, 'Surely not I, Rabbi?' He replied, 'You have said so.'

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, 'Take, eat; this is my body.' Then he took a cup, and after giving thanks he gave it to them, saying, 'Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.'

When they had sung the hymn, they went out to the Mount of Olives.

Then Jesus said to them, 'You will all become deserters because of me this night; for it is written,

"I will strike the shepherd,

and the sheep of the flock will be scattered.”

But after I am raised up, I will go ahead of you to Galilee.’ Peter said to him, ‘Though all become deserters because of you, I will never desert you.’ Jesus said to him, ‘Truly I tell you, this very night, before the cock crows, you will deny me three times.’ Peter said to him, ‘Even though I must die with you, I will not deny you.’ And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, ‘Sit here while I go over there and pray.’ He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, ‘I am deeply grieved, even to death; remain here, and stay awake with me.’ And going a little farther, he threw himself on the ground and prayed, ‘My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.’ Then he came to the disciples and found them sleeping; and he said to Peter, ‘So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.’ Again he went away for the second time and prayed, ‘My Father, if this cannot pass unless I drink it, your will be done.’ Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, ‘Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.’

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, ‘The one I will kiss is the man; arrest him.’ At once he came up to Jesus and said, ‘Greetings, Rabbi!’ and kissed him. Jesus said to him, ‘Friend, do what you are here to do.’ Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, ‘Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that

I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?’ At that hour Jesus said to the crowds, ‘Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.’ Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, ‘This fellow said, “I am able to destroy the temple of God and to build it in three days.”’ The high priest stood up and said, ‘Have you no answer? What is it that they testify against you?’ But Jesus was silent. Then the high priest said to him, ‘I put you under oath before the living God, tell us if you are the Messiah, the Son of God.’ Jesus said to him, ‘You have said so. But I tell you,

From now on you will see the Son of Man  
seated at the right hand of Power  
and coming on the clouds of heaven.’

Then the high priest tore his clothes and said, ‘He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?’ They answered, ‘He deserves death.’ Then they spat in his face and struck him; and some slapped him, saying, ‘Prophecy to us, you Messiah! Who is it that struck you?’

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, ‘You also were with Jesus the Galilean.’ But he denied it before all of them, saying, ‘I do not know what you are talking about.’ When he went out to the porch, another servant-girl saw him, and she said to the bystanders, ‘This man was with Jesus of Nazareth.’ Again he denied it with an oath, ‘I

do not know the man.’ After a little while the bystanders came up and said to Peter, ‘Certainly you are also one of them, for your accent betrays you.’ Then he began to curse, and he swore an oath, ‘I do not know the man!’ At that moment the cock crowed. Then Peter remembered what Jesus had said: ‘Before the cock crows, you will deny me three times.’ And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, ‘I have sinned by betraying innocent blood.’ But they said, ‘What is that to us? See to it yourself.’ Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, ‘It is not lawful to put them into the treasury, since they are blood money.’ After conferring together, they used them to buy the potter’s field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, ‘And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter’s field, as the Lord commanded me.’

Now Jesus stood before the governor; and the governor asked him, ‘Are you the King of the Jews?’ Jesus said, ‘You say so.’ But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, ‘Do you not hear how many accusations they make against you?’ But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, ‘Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?’ For he realized that it was out of jealousy that they had

handed him over. While he was sitting on the judgement seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!'

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' Then the people as a whole answered, 'His blood be on us and on our children!' So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, 'Hail, King of the Jews!' They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.'

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'You



who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.’ In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, ‘He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, “I am God’s Son.”’ The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice, ‘Eli, Eli, lema sabachthani?’ that is, ‘My God, my God, why have you forsaken me?’ When some of the bystanders heard it, they said, ‘This man is calling for Elijah.’ At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, ‘Wait, let us see whether Elijah will come to save him.’ Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, ‘Truly this man was God’s Son!’

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, ‘Sir, we remember what that impostor said while he was still alive, “After three days I will rise again.” Therefore command that the tomb be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, “He has been raised from the dead”, and the last deception would be worse than the first.’ Pilate said to them, ‘You have a guard of soldiers; go, make it as secure as you can.’ So they went with the guard and made the tomb secure by sealing the stone.

*The reading of the Passion is followed by a period of silence.*

## SERMON

*The sermon is preached by Reverend Daniel Nyieth.*

*The Creed is said together by the people.*

## THE NICENE CREED

Let us together affirm the faith of the Church:

*All stand.*

*All*    **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.

*After each petition:*

Lord, in your mercy.

*All* **Hear our prayer.**

*After the final petition:*

Almighty God, you have promised to hear our prayers.

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

*The priest says a sentence of scripture:*

May I never boast of anything except the cross of our Lord Jesus Christ,  
by which the world has been crucified to me, and I to the world

GALATIANS 6.14

## THE PRAYER OF HUMBLE ACCESS

*All* **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 our dear Son Jesus Christ,  
and to drink his blood,  
that we may evermore dwell in him,  
and he in us. Amen.

*All stand.*

## THE PEACE

We are the body of Christ

*All* **His spirit is with us.**

The peace of the Lord be always with you.

*All* **And also with you.**

*Please offer each other a greeting of peace.*

## OFFERTORY HYMN

AUSTRALIAN HYMN BOOK 257

1. My song is love unknown,  
my Saviour's love to me,  
love to the loveless shown,  
that they might lovely be.  
O who am I,  
that for my sake  
my Lord should take  
frail flesh, and die?
2. He came from his blest throne,  
salvation to bestow;  
but men made strange, and none  
the longed-for Christ would know.  
But O my friend!  
my friend indeed,  
who at my need  
his life did spend!
3. Sometimes they strew his way,  
and his sweet praises sing,  
resounding all the day  
hosannas to their King.  
Then 'Crucify!'  
is all their breath,  
and for his death  
they thirst and cry.
4. Why, what hath my Lord done?  
What makes this rage and spite?  
He made the lame to run,  
he gave the blind their sight.  
Sweet injuries!  
yet they at these  
themselves displease,  
and 'gainst him rise.

*Hymn continues over the page.*

5. They rise, and needs will have  
my dear Lord made away;  
a murderer they save,  
the Prince of Life they slay.  
Yet cheerful he  
to suffering goes,  
that he his foes  
from thence might free.
6. In life, no house, no home  
my Lord on earth might have;  
in death, no friendly tomb  
but what a stranger gave.  
What may I say?  
Heaven was his home;  
but mine the tomb  
wherein he lay.
7. Here might I stay and sing,  
no story so divine;  
never was love, dear King,  
never was grief like thine.  
This is my friend,  
in whose sweet praise  
I all my days  
could gladly spend.

*Samuel Crossman, 1624-84*  
*Tune: Love Unknown*

*The priest says:*

Blessed are you, Lord, God of all creation.  
Through your goodness we have these gifts to share.  
Accept and use our offerings for your glory  
And for the service of your kingdom.

*All* **Blessed be God for ever.**

## SURSUM CORDA

Priest

The Lord be with you

3 Congregation

And Al - so with you

5 Priest

Lift up your hearts

7 Congregation

We lift them to the Lord

9 Priest

Let us give thanks to the Lord our God

12 Congregation

It is right to give our thanks and praise

*The priest prays the preface, 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:

*All* **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 priest prays the Prayer of Consecration.*

*Following the words of institution, he says:*

Let us proclaim the mystery of faith:

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

*The priest continues the prayer until:*

...we worship you, Father Almighty, in songs of never-ending praise:

*All* **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:

*All* **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 COMMUNION

*All* **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.**

Jesus is the Lamb of God who takes away the sins of the world.  
Happy are those who are called to his supper.

*All* **Lord, I am not worthy to receive you, but only say the word and I shall be healed.**

*Holy Communion is distributed at the communion rail. Please come forward, to receive communion or a blessing. All baptised Christians are welcome to receive communion in this church.*

## COMMUNION MOTET

*Praise to thee Lord Jesus*

Heinrich Schutz (1585-1672)

## POST COMMUNION HYMN

AUSTRALIAN HYMN BOOK 264

1. Ride on, ride on in majesty;  
hark, all the tribes hosanna cry!  
O Saviour meek, pursue your road  
with palms and scattered garments strowed.
2. Ride on, ride on in majesty,  
in lowly pomp ride on to die;  
O Christ, your triumphs now begin  
o'er captive death and conquered sin.
3. Ride on, ride on in majesty;  
the wingèd squadrons of the sky  
look down with sad and wondering eyes  
to see the approaching sacrifice.
4. Ride on, ride on in majesty;  
your last and fiercest strife is nigh;  
the Father on his sapphire throne  
awaits his own anointed Son.

*Hymn continues over the page.*

5. Ride on, ride on in majesty,  
in lowly pomp ride on to die;  
bow your meek head to mortal pain,  
then take, O God, your power and reign!

*Henry Hart Milman 1791-1868*  
*Tune: Winchester*

## POST-COMMUNION SENTENCE

MATTHEW 26.42

‘Father, if this cup cannot pass away from me, except I drink it, your will be done.’

## POST-COMMUNION PRAYER

*The priest says a post communion prayer, the people join in saying:*

Father,  
*All* **we offer ourselves to you as a living sacrifice  
through Jesus Christ our Lord.  
Send us out in the power of your Spirit  
to live and work to your praise and glory. Amen.**

## THE BLESSING & THE DISMISSAL

... and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

*All* **Amen.**

Go in peace to love and serve the Lord.

*All* **In the name of Christ. Amen.**

## POSTLUDE

*Valet will ich dir geben (BWV 736)*

J.S. Bach (1685-1750)

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## PARISH PRAYERS

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Murray Steele, Bill Pearson, Dr Helen Kouzmin, The Rt Rev'd Andrew St John, Wayne Oswald, Gabriel Pronobis, Alan Tracey, Louise Miller, Bella Saadala, David Nolte, Dorothy Maher, Anthony Schiavone, Caroline Miley, Elizabeth Appleby, Karen Derbyshire, Max Pearce, Stephen 'Spud' Murphy, Lesley Tracey, Frank McFall, Leanne Barker, Paul Finch, Colin Derbyshire, Rebecca Bowden, The Malek family, Denise Hall, Katie Pittle, Hannah, Colin Summerbell, Kate Matt Smith and those known to you alone.

We pray for Fr John's ministry to Ivanhoe Grammar School as the School Chaplain, and for our involvement with that community.

We pray for Father Daniel's Family in Kenya and Sudan, that they remain in full health.

We also remember with love and affection those whose anniversary of death occurs at this time.

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## PRAYER FOR MISSION PARTNER

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### Open House

Loving God, thank you for the work of Open House. May the staff and volunteers show wisdom and compassion and be a positive influence in the lives of their participants. May we learn how best to collaborate with them to support the vulnerable in our local community. Amen.



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## YEAR'S MIND

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Apr 4	Violet DIXON	1981
Apr 5	Violet BARTLETT	2000
Apr 5	Jeannie THOMPSON	1986
Apr 6	Michael TISDAL	1995
Apr 6	Beresford HOUGHTON-ALLEN	2017
Apr 7	George WHITELAW	1982
Apr 7	Kenneth PITTS	1997
Apr 8	Peter MACE	1991
Apr 8	Geoffrey PITCHER	2012



### PARISH NOTICES



Please encourage your friends, family and neighbours to 'like' and 'follow' us on Facebook (<https://www.facebook.com/StGeorgesEastIvanhoe>) and to subscribe to our YouTube channel (St George Peace Memorial Church East Ivanhoe).

Please take the time to 'like' and 'follow' our new Facebook presence @ HeartEdgeMelbourne (<https://www.facebook.com/HeartEdgeMelbourne>), where you might find news of our HeartEdge initiatives.

#### **Live-Streaming of Services - YouTube**

We live-stream our services and events via our YouTube channel, (St George Peace Memorial Church East Ivanhoe). You may access our services, online via this link: <https://stgeorgeseastivanhoe.org/online>  
If you subscribe to our channel and enable notifications you will receive automatic alerts when we go live.

## **Opportunities to serve**

The call of God upon us, is to a life of love and service to Him and one another. Have you prayerfully considered how God might want you to serve at St George's? There are a variety of roles currently unfilled. Please step out in faith trusting God for his enabling and ask John how you could be serving particularly around hospitality and prayer.

## **Lenten Group Study (lunch supplied)**

Sundays 12.30 - 1.30 at the Kew East vicarage (17 Hale Street). God is on the journey, too. Chris Monaghan. Reflections and questions on God's presence amongst us. Includes images and quotes of wisdom from ancient and contemporary sources shedding light on this time of grace.

## **East Ivanhoe Village Project**

As part of the project, community members are being asked to select a preferred option for Burton Crescent.

Visit - <https://shaping.banyule.vic.gov.au/eastivanhoe> to view the plans and complete the survey.

## **LENTEN GUIDE - follow up from McKinney lecture**

The Palestine Israel Ecumenical Network (PIEN) has produced a Lenten guide for 2023 with reflections on Palestine / Israel.

Andrew Telfer spent time as an Ecumenical Accompanier with the EAPPI program. Having recently returned from three months living in the West Bank, Andrew has first-hand stories to share, of the context to what is currently unfolding in the Holy Land. We have also drawn upon the excellent resources Sabeel Palestine produce, to add some personal elements that you can apply each week. Please engage with the information they produce through Kumi Now and respond to their suggested actions, along with prayers we have sourced from the Sabeel Wave of Prayer. The information above can be found on this website: <https://www.melbcatholic.org/s/ivanhoe>

## **Planned Giving Envelopes**

Some users have not noticed that like the old monthly sets of envelopes the new yearly sets are dated for each Sunday from Oct 2022 - 24 Sept. To assist with recording please ensure you use the envelope relating to that particular Sunday, or appropriate sundays if you are catching up. - Pam Cristiano, Parish Recorder

## **Rev'd Daniel Nyieth leave**

Fr Daniel will be on leave and visiting his family from the 4th to the 27th April. Please pray for his safety and for a relaxing and refreshing time with family.

## **Save the date**

### **Palm Sunday Walk for Justice for Refugees 2023 Sunday 2 April at 1.30**

Guest speakers include Dr Monique Ryan MP, people with lived experience of bridging visas and Temporary Protection Visas, and faith leaders such as Ukrainian Bishop Mykola Bychok. Melbourne Anglicans will meet at 1.50pm in front of the State Library under the diocesan banner, 'Anglicans Walking Together –Justice for Refugees'. Please invite friends, church and family to stand in solidarity with refugees and people seeking asylum.

For updates on the event, see the Facebook page:<https://m.facebook.com/events/1607844152985818?mibextid=Z0UBBX>

**7th April Banyule churches Good Friday Walk of witness 12pm - 1.30pm**

**23rd April – Choral Evensong for St George**

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## **ACKNOWLEDGEMENTS**

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# PARISH DIRECTORY

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<b>Safe Ministry Officer</b>	Josie Cichello-Sanderson	M: 0408130308

# Holy Week & Easter Services 2023

*All  
Welcome*



## **Maundy Thursday, 6 April**

9am - Morning Prayer  
8pm - Eucharist of the Last Supper & Foot Washing

## **Palm Sunday, 2 April**

8am - Blessing of Palms & Holy Communion  
10am - Blessing of Palms & Choral Eucharist

## **Good Friday, 7 April**

8am - Morning Prayer  
9am - Stations of the Cross  
10am - Good Friday Liturgy with Holy Communion from the Reserved Sacrament

## **Monday - Wednesday, 3-5 April**

9am - Morning Prayer  
7pm - Holy Communion  
10am - Holy Communion (only Wednesday)

## **Easter Day, 9 April**

8am - Holy Communion  
10am - Choral Eucharist

**THE ANGLICAN PARISH OF ST GEORGE'S, EAST IVANHOE**  
FOR MORE INFORMATION HEAD TO: [WWW.STGEORGESEASTIVANHOE.ORG/WORDPRESS/](http://WWW.STGEORGESEASTIVANHOE.ORG/WORDPRESS/)