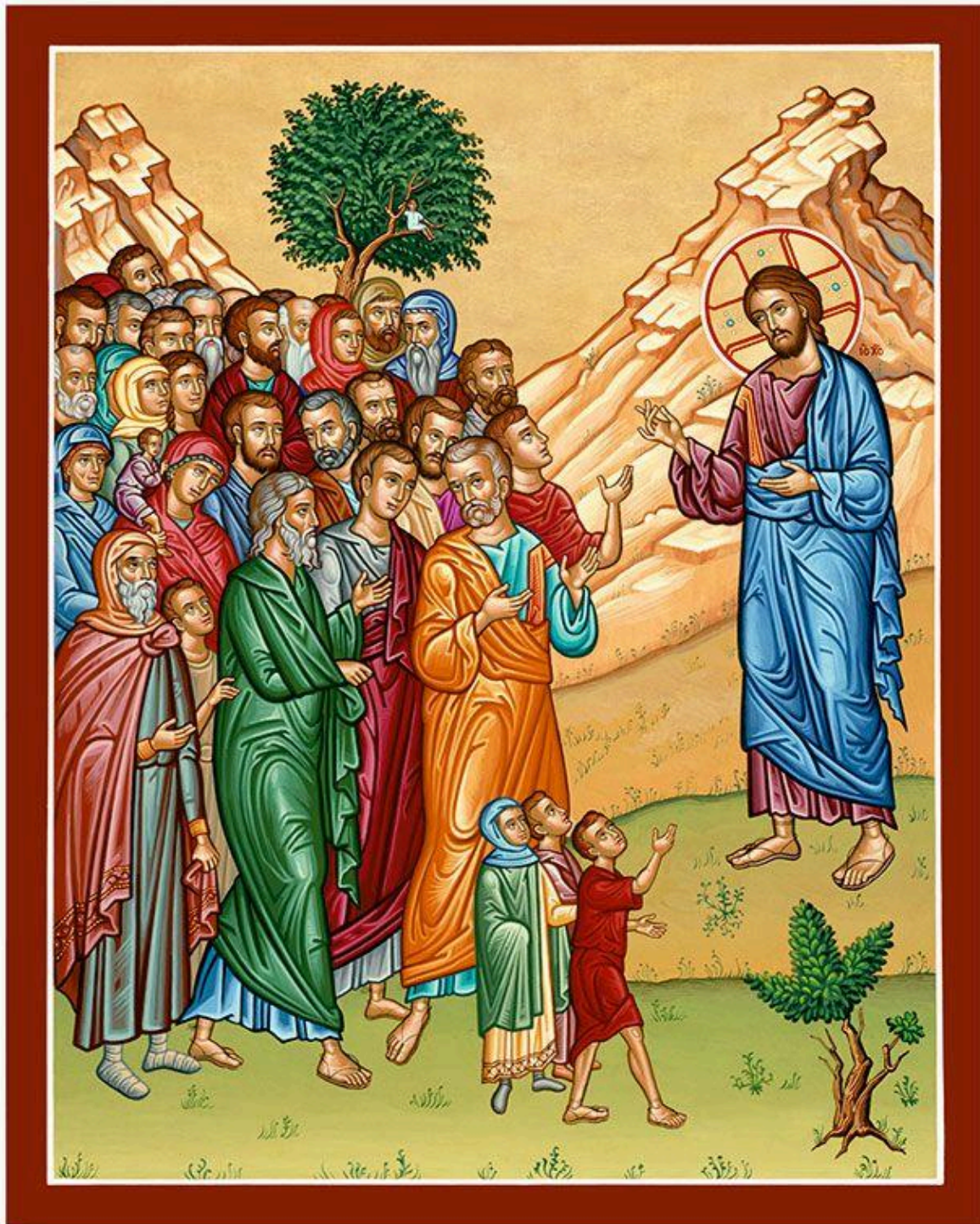




St George's Anglican Church, Malvern

Second Sunday after Pentecost 6 June, 2021



'A crowd came to hear Jesus...' (c.f. Mark 3: 20)

FROM THE VICAR

Once again, along with all Melburnians, we find ourselves in another period of lockdown. Sadly, of course, this means we cannot meet together face-to-face this Sunday, nor throughout the week. Again, that brings more time for some people, who already spend too much time alone, to be in isolation. Some may feel a sense of dread about this situation happening 'all over again'; while others may find the time provides an opportunity to revisit strategies learned last year: of exercise, concentrating on what 'really matters', in reflection.

'Ironically' (one might say, or 'by God's grace', one might also say) the announcement of this second seven days was made on Wednesday, the day before the Church has traditionally celebrated 'Corpus Christi' – or, as our new Prayer Book calls it, 'Thanksgiving for the Holy Communion'. 'Ironic', because we heard there would be considerably fewer opportunities for 'communion' with one another. 'By God's grace', perhaps, because it invites us to think again about what we mean by 'communion' – and not only with one another.

The Feast of Corpus Christi, as it grew up in mediæval Europe, embodied what the historian John Bossy has called 'the social miracle'. He writes that it brought everyone to a renewed recognition that all were called to live in *charity* with each other, and that this charity worked itself out by a sense of *unity*. But the fact that it was marked by a procession of the Blessed Sacrament out from a church and then through various streets of a village or town – even, and especially, across barriers of wealth or neighbourly tension and rivalry – also made clear that this was not something that had its origins in what people did for themselves. God, in Christ, had given humanity this *unity* (as John's gospel makes so clear), and from that flowed the need for people to show the same *charity* that God showed us, again in Christ.

Today's gospel sees Jesus reminding people that human ties and human initiatives – even the most fundamental ties of family bond and blood – are not, in Christian thinking, the most important. They *can* be; but Jesus is making clear that it is a unity with each other as God's children, a unity made possible by the Spirit, that is given to us as our sustenance.

The people of Israel, Samuel discovers, want to do things on their own terms – so that they can 'be like other nations'. Kings, leaders, governments may impose dreadful burdens on the people they rule. Or they can encourage people to act as members of a family who care for one another in their concern and charity. And perhaps, as with most human things, there's a mixture of both. As Christians, however, we might recall that a community, just like a house 'divided against itself', will fall. So, as we continue in physical isolation, let us also continue to give thanks that, in Jesus, God 'calls us' into the communion that has its origin, base and continuing source of life in him. Like Paul, may we use 'this slight momentary affliction' as a time where by our prayers, our thoughts and acts of charity, we are 'preparing for an eternal weight of glory' because we look 'not at what can be seen but at what cannot be seen' – except through sacramental means. We look at what we really are made to be by God's grace: the body of Christ, *corpus Christi*.

ZOOM SERVICES THIS WEEK AT ST GEORGE'S, MALVERN

Sunday, 6 June 2021

Second Sunday after Pentecost

9.00am Eucharist

ID: 709 867 2691, Password: 630283 or you can connect by putting into your search browser the following:

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWRI dmIXW DQ4Zz09>

Friday, 11 June 2021

St Barnabas, Apostle & Martyr

9.30am Eucharist

ID: 916 3115 6098, Password: 570627 or you can connect by putting into your search browser the following:

<https://zoom.us/j/91631156098?pwd=b3htQ0pwYnlBS0cxQkhuMFV2Mz YvZz09>

As we meet this morning by Zoom, a reminder of the suggestions and patterns that were helpful in the lockdown of last year:

ZOOM ETIQUETTE

The following helpful hints will ensure best results for all when using zoom.

- 1. Find a comfortable place to sit during the service.**
- 2. Why not dress as if you were going to church?**
- 3. Please connect no later than 5 minutes before the scheduled time. If you connect once the service begins this may cause disruptions.**
- 4. Adjust the volume of sound from your device when listening using your device's controls, not Zoom.**
- 5. Please click on mute. Only turn mute 'off' if you have been asked to read in the service. Then click mute 'on' again after finishing reading.**
- 6. It is advised that you switch off your video unless speaking: this will minimize the drain on your own internet provider.**
- 7. Please do not try to adjust your controls once the service starts.**
- 8. Please turn mobile phones to silent.**
- 9. At the end of the service, we will turn off 'mute' so you can chat to one another if you wish for 10 minutes.**

GATHERING IN GOD'S NAME

President: 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.

The President welcomes the congregation in suitable words, then a sentence of Scripture is read

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 say together:

**Lord, have mercy, Lord have mercy, Lord have mercy.
Christ have mercy, Christ have mercy, Christ have mercy.
Lord have mercy, Lord 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 President 'collects' the silent prayer:

Almighty God,
give us such a vision of your purpose,
and such an assurance of your love and power,
that we may ever hold fast the hope
which is in Jesus Christ our Lord;
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

First Reading

A reading from the first book of Samuel:

Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, 'You are old and your sons do not follow in your ways; appoint for us, then, a king to govern us, like other nations.'

But the thing displeased Samuel when they said,

'Give us a king to govern us.'

Samuel prayed to the LORD, and the LORD said to Samuel,

'Listen to the voice of the people in all that they say to you;

for they have not rejected you,

but they have rejected me from being king over them.

Just as they have done to me,

from the day I brought them up out of Egypt to this day,

forsaking me and serving other gods, so also they are doing to you.

Now then, listen to their voice; only—you shall solemnly warn them,

and show them the ways of the king who shall reign over them.'

So Samuel reported all the words of the LORD to the people who were asking him for a king. He said,

'These will be the ways of the king who will reign over you:

he will take your sons and appoint them to his chariots and to be his horsemen,

and to run before his chariots;

and he will appoint for himself commanders of thousands

and commanders of fifties, and some to plough his ground and to reap his harvest,

and to make his implements of war and the equipment of his chariots.

He will take your daughters to be perfumers and cooks and bakers.

He will take the best of your fields and vineyards and olive orchards

and give them to his courtiers.

He will take one-tenth of your grain and of your vineyards

and give it to his officers and his courtiers.

He will take your male and female slaves, and the best of your cattle and donkeys,

and put them to his work. He will take one-tenth of your flocks,

and you shall be his slaves.

And in that day you will cry out because of your king,

whom you have chosen for yourselves;

but the LORD will not answer you in that day.'

But the people refused to listen to the voice of Samuel; they said,

'No! but we are determined to have a king over us,

so that we also may be like other nations,

and that our king may govern us and go out before us and fight our battles.'....

Samuel said to the people,
'Come, let us go to Gilgal and there renew the kingship.'
So all the people went to Gilgal,
and there they made Saul king before the LORD in Gilgal.
There they sacrificed offerings of well-being before the LORD,
and there Saul and all the Israelites rejoiced greatly.

1 Samuel 8: 4–20; 11: 14–15

For the Word of the Lord.

Thanks be to God.

PSALM 138

Response: When I called, O Lord, you answered me.

1. I will give you thanks, O Lord, with my whole heart:
even before the gods will I sing your praises.
2. I will bow down toward your holy temple and give thanks to your name:
because of your faithfulness and your loving-kindness,
for you have made your name and your word
supreme over all things. **R.**
3. At a time when I called to you, you gave me answer:
and put new strength in my soul.
4. All the kings of the earth shall praise you, O Lord:
For they have heard the words of your mouth. **R.**
5. And they shall sing of the ways of the Lord:
that the glory of the Lord is great.
6. For though the Lord is exalted, he looks upon the lowly:
and he comprehends the proud from afar. **R.**
7. Though I walk in the midst of danger, yet will you preserve my life:
you will stretch out your hand against the fury of my enemies,
and your right hand shall save me.
8. The Lord will complete his purpose for me:
your loving-kindness, O Lord, endures for ever;
do not forsake the work of your own hands. **R.**

Second Reading

A reading from the second letter of Paul to the Church in Corinth:

But just as we have the same spirit of faith that is in accordance with scripture—
'I believed, and so I spoke'—we also believe, and so we speak,
because we know that the one who raised the Lord Jesus
will raise us also with Jesus, and will bring us with you into his presence.
Yes, everything is for your sake, so that grace,
as it extends to more and more people, may increase thanksgiving,
to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away,
our inner nature is being renewed day by day.

For this slight momentary affliction is preparing us for an eternal weight of glory
beyond all measure, because we look not at what can be seen but at what cannot
be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed,
we have a building from God, a house not made with hands,
eternal in the heavens.

For in this tent we groan, longing to be clothed with our heavenly dwelling—
if indeed, when we have taken it off we will not be found naked.

For while we are still in this tent, we groan under our burden,
because we wish not to be unclothed but to be further clothed,
so that what is mortal may be swallowed up by life.

He who has prepared us for this very thing is God,
who has given us the Spirit as a guarantee.

II Corinthians 4: 13–5: 5

For the Word of the Lord.

Thanks be to God.

Gospel

Alleluia, Alleluia!

Whoever does the will of God is my brother and sister and mother.

Alleluia.

The Lord be with you.

And also with you.

Hear the gospel of our Lord Jesus Christ according to Mark.

Glory to you, Lord Jesus Christ.

The crowd came together again,

so numerous that Jesus and his disciples could not even eat.

When his family heard it, they went out to restrain him, for people were saying, 'He has gone out of his mind.'

And the scribes who came down from Jerusalem said,

'He has Beelzebul, and by the ruler of the demons he casts out demons.'

And he called them to him, and spoke to them in parables,

'How can Satan cast out Satan?

If a kingdom is divided against itself, that kingdom cannot stand.

And if a house is divided against itself, that house will not be able to stand.

And if Satan has risen up against himself and is divided,

he cannot stand, but his end has come.

But no one can enter a strong man's house and plunder his property

without first tying up the strong man; then indeed the house can be plundered.

'Truly I tell you, people will be forgiven for their sins

and whatever blasphemies they utter;

but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin'— for they had said, 'He has an unclean spirit.'

Then his mother and his brothers came;

and standing outside, they sent to him and called him.

A crowd was sitting around him; and they said to him,

'Your mother and your brothers and sisters are outside, asking for you.'

And he replied, 'Who are my mother and my brothers?'

And looking at those who sat around him, he said,

'Here are my mother and my brothers!

Whoever does the will of God is my brother and sister and mother.'

Mark 3: 20–35

For the gospel of the Lord.

Praise to you Lord Jesus Christ.

A homily is given, then silence is kept

The Nicene Creed

Let us together affirm the faith of the Church:

**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.

INTERCESSIONS FOR THIS WEEK

For the Anglican Church

The Church of the Province of Myanmar (Burma); The Diocese of Brisbane; Tintern Grammar School; St James' & St Peter's Kilysth; St James Pakenham; St Mary's Melbourne North.

For all in need

Jenny, Sam, Milroy, Coral, David, Tony, Paul, Christine, Lei and her family, Keith, Peter, Leon, Erica, Josh, Tim, Vincent, Clive.

For the Faithful Departed

Those who have died recently: John Rowan Blogg and Vladimyr Paul Wolan; together with those whose anniversary of death occurs this week: Harold Hood, William Ian Lowry, Alistair Hillier, Edgar Hindell, John Creighton Dean, Wilhelmena Belcher, Judith Granger, Olive Newnham, Henry Mark, Nancy Browne, Hilda Lester, Alison Clare Hughes, Katharine (Kitty) Roff, Ruby Wailes, Winifred Mary Barber, Edmund Hagerty, William Wedlake, George Hill.

CONFESSION AND ABSOLUTION

God is steadfast in love and infinite in mercy, welcoming sinners and inviting them to the Lord's table.

Silence is kept.

Let us confess our sins in penitence and faith, 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 President pronounces Absolution, and the people respond

Amen.

THE GREETING OF PEACE

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

THE LITURGY OF THE SACRAMENT

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

Blessed be God for ever.

The President 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 President continues with a prayer appropriate to the season, 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 President continues the prayer until:

Let us proclaim the mystery of faith:

Christ has died,

Christ is risen.

Christ will come again.

The President 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 President breaks the bread, the following is said:

**Lamb of God, who takes away the sin of the world,
have mercy on us.**

**Lamb of God, who takes away the sin of the world,
have mercy on us.**

**Lamb of God, who takes away the sin of the world,
grant us your peace.**

The gifts of God for the people of God.

Brothers and sisters in Christ,

as we come to the Holy Communion of the body and blood
of our Saviour Christ,

the current restrictions on gathering mean that we cannot do what we
would normally do, and physically share in the bread and wine
in remembrance of Christ's body broken and blood shed for us.

Nonetheless, we can and should still participate spiritually.

As we join in the celebration of this sacrament, to quote from our own
Prayer Book:

“if we come with a penitent heart and lively faith,
we spiritually eat the flesh of Christ and drink his blood;
we dwell in Christ and he in us;
we are one with Christ and Christ with us” –
even when, as now, we are not able to consume the bread and wine
physically.

And, we look forward to the time when we can gather again together
to partake physically of communion in the sacrament and with each
other.

*During this time, all are encouraged to make what is traditionally called
'spiritual communion'. To assist in this, you might use one of the following
prayers:*

PRAYERS OF SPIRITUAL RECEPTION

Lord Jesus, I believe that you are truly present in the Holy Sacrament,
and, since I cannot at this time receive communion physically,
I pray you to come into my heart.
I unite myself with you and embrace you with all my heart, my soul,
and my mind.

Let nothing separate me from you;
let me serve you in this life until, by your grace,
I come to your glorious kingdom and unending peace. Amen.

Come Lord Jesus, and dwell in my heart in the fullness of your strength;
be my wisdom and guide me in right pathways;
conform my life and actions to the image of your holiness;
and, in the power of your gracious might,
rule over every hostile power that threatens
or disturbs the growth of your kingdom,
who with the Father and the Holy Spirit, lives and reigns,
one God, in glory everlasting. Amen.

After Communion, silence is kept.

THE SENDING OUT OF GOD'S PEOPLE

Gracious God,
we thank you that in this sacrament
you assure us of your goodness and love.
Accept our sacrifice of praise and thanksgiving
and help us to grow in love and obedience
that we may serve you in the world
and finally be brought to that table
where all your saints feast with you for ever.

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 President pronounces a blessing, to which all respond
Amen.

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

THE WEEK AHEAD

including Psalms and Bible Readings for Morning and Evening Prayer

Weekdays Monday-Saturday	9:00am 5:00pm	Morning Prayer Evening Prayer
<u>Day</u>	<u>Morning Prayer</u>	<u>Evening Prayer</u>
Monday, 7 June	Psalm 90 1 Samuel 11 Acts 8:4-13	Psalm 119: 89-104 Sirach (<i>Ecclesiasticus</i>) 1:1-20 2 Corinthians 7:2-16
Tuesday, 8 June	Psalm 89:1-18 1 Samuel 12:1-25 Acts 8:14-25	Psalm 89:19-38 Sirach 2 2 Corinthians 8:1-15
Wednesday, 9 June <i>Columba of Iona</i>	Psalm 89:39-53 1 Samuel 13:1-18 Acts 8:26-40	Psalm 91 Sirach 3:17-29 2 Corinthians 8:16-24
Thursday, 10 June	Psalms 92, 93 1 Sam. 13:19-14:15 Acts 9:1-9	Psalm 94 Sirach 4:11-28 2 Corinthians 9
Friday, 11 June <i>St Barnabas, Apostle & Martyr</i>	9:30am	Eucharist (Zoom – please see page 3 for details)
	<u>Morning Prayer</u> Psalm 101 Ecclesiastes 12:9-14 Acts 4:32-37	<u>Evening Prayer</u> Psalm 15 Tobit 4:5-11 Acts 14:8-20
Saturday, 12 June	Psalms 99, 100 1 Samuel 14:36-48 Acts 9:19b-31	Psalm 103 Sirach 6:14-31 2 Corinthians 10:13-11:6
Next Sunday, 13 June Third Sunday after Pentecost	8:00am 10:00am 5:00pm	Holy Eucharist Holy Eucharist, with hymns Holy Eucharist and meditation

Bible Readings next week

1 Samuel 15: 34-16: 13
2 Corinthians 5: 6-17

Third Sunday after Pentecost

Psalm 20
Mark 4: 26-34

NOTICES

Below are some additional aids for daily prayer and spiritual reflection, together with some background material, for those who may wish to use time in lockdown to connect through 'Common Prayer'. The psalms and readings for the Daily Offices are also listed above.

- Morning and Evening Prayer can be found in *A Prayer Book for Australia* on pp. 383–424 (listed in the index under DAILY PRAYER), and the psalms can be found in *The Liturgical Psalter* (pp. 224–380 of APBA). The Collect for the coming week is (logically!) the Prayer of the week for the Sunday between 5 and 11 June – the 10th week of the year.. (Marked [10] in APBA). They can also be found via an app, titled **epray DAILY**. **You will need to set your default bible translation to NRSV.**
- Compline (called “Prayer at the End of the Day” in APBA) can be found on pp. 439 – 446 (and also on epray)
- The daily prayer diary of the Diocese of Melbourne is also an app. It contains a daily reflection and prayer points for intercession. The app is titled, **ADOM Prayer Diary**

When you say Morning and Evening Prayer, you join in prayer with people in the church around the world, using a form of prayer that dates back at least 1600 years. It began in the Western church, in its current basic shape, in numerous Benedictine monasteries across Europe. Benedictine sisters and monks were devoted to ‘*ora et labora*’ – ‘prayer and work’. Interestingly, the chief ‘work’ they offered was to pray. These forms of prayer became known as ‘the daily offices’ – because they were ‘offerings’ to God. (There is some evidence that our notion of an ‘office’ being a ‘place of work’ derives from this usage.)

When Archbishop Cranmer came to compile the *Book of Common Prayer*, he considered that praying ‘the daily office’ remained a crucial part of the ‘work’ of the clergy in the reformed Church of England. He combined a number of the Benedictine offices into what became our Morning and Evening Prayer (or, ‘in places where they sing’, Mattins and Evensong). By canons that were passed following Cranmer, and have never been revoked in either the Church of

England or the Anglican Church of Australia, it is still a requirement of **all** clergy that the Offices be prayed daily – preferably, in the parish church.

The structure of the service is given in the Prayer Book, and is fairly straightforward. But our Prayer Book allows for a lot of ‘variations’, (the word that appears most often in APBA is ‘may’: the priest ‘may’ do this, the people ‘may’ do that!). It might be helpful to some if I outline how I say the offices – and you **may** choose to do something similar... or not!

I now always use St Martin’s Chapel; but, if I am not in the parish, I find some space that is quiet, away from distractions. A chair which allows you to sit comfortably, though attentively (not so comfortable that it makes you want to fall asleep!), is very helpful.

Ensure phones are off, and all the pages or passages are already marked in both Prayer Book and Bible. Begin with a few moments of silence, with quietening, centring breathing. You may like to light a candle in your space, as a focus.

I like to begin in an old-fashioned (or ‘time-honoured’?) way by saying ‘In the name of the Father, and of the Son, and of the Holy Spirit. Amen.’ I then add the *BCP* opening by saying ‘O Lord, open my lips; and my mouth shall show forth your praise. O God, make speed to save us. O Lord, make haste to help us.’ Then, with that prayer that everything that is said will find its source in God, I move into the Order for the Day with the opening sentence. I follow this through to the psalms.

When it comes to the psalms, I also like to observe a brief pause at the colon at the end of each line (or so). This allows a ‘catch of breath’, and a realisation that I’m not just reading something off, but joining in the prayer of all the people of God across generations.

I always use both the Old and New Testament readings, as I like to hear of the full unfolding of the history of God’s dealing with God’s people. Others use only one reading. Whichever you chose, it is helpful to reflect on a few things:

This is, the church believes, the living word of the living God. So... how is God speaking to me, to the church, to God’s world *now* in the

lesson I am hearing or reading? That is not a matter of finding ‘what is of relevance to me in the reading’, but asking, ‘How am I relevant to or caught up or involved in this story? What patterns of my own behaviour, or elements of the world I live in, do I find recounted here? What do I hear that can be turned into a source of prayer or praise?’

That being said, I always like to make a response to the first reading by saying the Canticle – whatever it is. And then I read the second reading (from the New Testament). I follow that with the ‘gospel canticles’ – the Benedictus at Morning Prayer and the Magnificat at Evening Prayer. (On Tuesday evening, I use the Magnificat first, and say the Song of Simeon – Nunc dimittis – after the New Testament reading. On Wednesday evening, I use the Nunc dimittis again, after the second reading.). These two gospel canticles can be found on pp. 9 and 10 of *APBA*.

In the ‘Intercessions and Thanksgivings’ part, I try to use those matters that have been raised in and by the scriptural readings and the psalms, and turn those into prayer. But equally, you can spend the time in silence, simply bringing before God those people, matters or issues that the Spirit suggests to you. Then, all the prayers that have been offered – aloud or in silence – can be ‘collected’ in the final collect, before, again, reminding ourselves of God’s abiding presence with us, and our joyful task (‘labora’) to praise the Lord, followed by a final blessing.

Sometimes, if there is a little time left, I write in a journal some of the insights I’ve gained through that Office. This gives me something that I can come back to during the course of the day, or over some weeks. And this presents another possibility: during the last lockdown some parishes (here and overseas) encouraged people to share some reflections based on their readings during lockdown. Even in Perth, where the lockdown was so short, all of the theological students were invited to share some reflections on the readings for the day, saying where God was speaking to and encouraging (or challenging) them in what they read, and reflected on in light of those readings and prayers. Who knows? People here might be interested in doing that again, or for the first time? Let me know.

Enjoy spending daily time with God and offering ‘common prayer’.

Looking Ahead

Please place the following dates in your diary:

1. Next Sunday, June 13 will be the last Sunday that Fr Bill Michie will be with us at St George's. A faithful priest and member of our parish, Fr Bill and Stephen are moving and no longer able to be with us week by week. Fr Bill will preside at next Sunday's 8:00 am eucharist, and there will be an opportunity to thank him for his years of faithful ministry, and to say 'farewell' to him and Stephen: assuming (God willing) that we are able to meet again face-to-face next week.

2. Servers' supplementary course: Sunday June 20

Following the 10:00 am eucharist, this will be an opportunity for those already on the Servers' roster, and others who may be interested in joining this ministry (especially needed at 10 am) to 'refresh' their knowledge (or adapt to the new vicar's idiosyncracies!) of this important role in the life of the parish.

3. Readers' refresher course: Sunday June 27

Again, following the 10:00 am eucharist, those on the readers' roster, or interested in joining it, will meet for a refresher in reading in public – not least, managing the PA system, in the expectation that we are able to meet physically in Church again.

For both of these events, please bring along some lunch so that we can share and talk together. Please also let Nisha or the Vicar know if you are attending.

4. Première of *Missa Gracia* by Calvin Bowman Sunday August 15

Commissioned jointly to celebrate the 150th anniversary of St George's, and in honour of the late Ann Stewart, Calvin Bowman's congregational setting of the eucharist will first be heard at 10:00 am on Sunday, August 15 (the Feast of the Blessed Virgin Mary).

Please enter this important date in your diaries now, and plan to be here.

Access to the church

A reminder that the church is no longer open until we hear further from both the government and the Diocese. But Church ('ekklesia') literally means a group of people 'called out' (from 'ek – kaleō) to be the people of God ('laos Theou') in a place, and to offer prayers for the whole of God's creation. So... while we cannot meet face-to-face, we can continue to join with the whole Church on earth and in heaven in prayer and praise of the God who calls us into eternal communion with the Triune God, and therefore with each other. And we continue to anticipate the day when we all may gather again in person, as the Body of Christ.

Notices and information for the pew sheet

Please be advised that all notices and information for the pew sheet must reach Nisha by 9.00am on Wednesday each week, as they are printed later that day.

PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144



VICAR

The Reverend Dr Gregory Seach

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Works:

Saturday – Tuesday and Thursday

HONORARY ASSOCIATE PRIESTS

The Reverend Matthew Dowsey

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

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

WARDENS

Jenny Weller-Newton

9570 7731

Judy Mallinson

0414 752 957

Ravi Renjen

0412 399 897

We acknowledge the Boon Wurrung and Wurundjeri people of the Kulin nation as the Traditional Custodians of the land upon which we meet.

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