



**Fifth Sunday after Pentecost
27 June 2021**



*“If I but touch his clothes, I will be healed”
(Mark 5: 28)*

FROM THE VICAR

With the easing of restrictions from Friday of last week, there is much to be grateful for in this city and state. Simultaneously, however, we know better than most the uncertainty and concern that will now be seizing people in Sydney. The recent willingness by many here to be vaccinated (notwithstanding some earlier reticence), is now being experienced north of the border.

In some quarters, a level of panic – as to whether there will be sufficient quantities of various vaccines, especially of the ‘right kind’ of vaccine – has begun: Will I be able to get the vaccine of my ‘choice’? Will there be enough to go around so that all my friends, and those in my community, will be vaccinated, and thus keep me, and those I know and love, safe? Rivalry between states, and between individuals, when faced with a limited supply of what is rightly seen as a necessary part of a response to this pandemic, is humanly understandable. There is both obvious self-interest in this, and also, an element of concern for the wider community of which we are part – even if that community only extends as far as a state border!

Today’s gospel presents an interweaving of two stories where similar fear and panic about ‘enough to go around’, and the time in which that might happen, seem obvious. Jairus, understandably in agony and anxiety over the illness of his daughter, must have felt an increased sense of panic when the Rabbi he has gone desperately searching for and beseeching to come to his daughter, gets delayed by the intervention of an unnamed woman. He must wonder why on earth Jesus needs to waste time talking to this woman – after all, she’s older, she’s had this illness for years – when the need of his daughter is so urgent. Besides which, he’s a leader of the synagogue. Who is this woman?

This episode helps us understand that, in Jesus, it is the love and compassion of *God* we’re dealing with. And, given it *is* the love and mercy of *God*, then it is completely infinite – unlimited, unrestrained, unencumbered. Unlike human-produced vaccine, and human-generated sense of ‘community-spirit’, there is more than enough of *God’s* love, *God’s* compassion, *God’s* healing grace – as made manifest in Jesus – to go around. Our other readings make clear that, when the Spirit of *God* inspires and motivates us, then even selfish or self-protecting humans can share in that unlimited mercy, forgiveness, generosity and love. David can mourn the death of the king who tried to kill him. Paul exhorts the Corinthian Christians to a generosity seen in the church in Macedon. Above all, however, this generous love is seen in *God’s* compassion for the world, seen in the ministry of the beloved Son, who came to bring us all the abundance of life that *God’s* overwhelming love and generosity offers. We can surely sing with the psalmist: ‘With the Lord there is mercy and *ample* redemption’!

GATHERING IN GOD'S NAME

At 10 am Setting: *Parish Eucharist* by Michael Dudman (1938–94)

At 8 am, the people stand as a bell is rung. At 10 am, this hymn is sung:

Opening Hymn

1. Jesus, where'er your people meet
there they behold your mercy seat,
where'er they seek you, you are found
and every place is hallowed ground.
2. For you, within no walls confined,
are present in the humble mind;
such ever bring you where they come,
and, going, take you to their home.
3. Shepherd of all who come to you,
your former mercies here renew;
here to our waiting hearts proclaim
the sweetness of your saving name.
4. Here may we prove the power of prayer
to strengthen faith and sweeten care,
to teach our faint desires to rise,
and bring all heaven before our eyes.
5. Lord, we are few, but you are near,
your arm can save, your ear can hear;
O rend the heavens, come quickly down,
and make a thousand hearts your own.

Words: William Cowper (1731–1800) alt.

Music: 'Wareham' melody by William Knapp (1698–1768)

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, 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 or sing 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:

O Christ for whom we search, our help when help has failed:
give us courage to expose our need and ask to be made whole,
that, being touched by you, we may be raised to new life
in the power of your name. **Amen.**

First Reading

A reading from the second book of Samuel:

After the death of Saul,
when David had returned from defeating the Amalekites,
David remained two days in Ziklag....

David intoned this lamentation over Saul and his son Jonathan.
(He ordered that The Song of the Bow be taught to the people of Judah;
it is written in the Book of Jashar.)

He said:

Your glory, O Israel, lies slain upon your high places!

How the mighty have fallen!

Tell it not in Gath,

proclaim it not in the streets of Ashkelon;

or the daughters of the Philistines will rejoice,
the daughters of the uncircumcised will exult.

You mountains of Gilboa,

let there be no dew or rain upon you,
nor bounteous fields!

For there the shield of the mighty was defiled,
the shield of Saul, anointed with oil no more.

From the blood of the slain,

from the fat of the mighty,

the bow of Jonathan did not turn back,
nor the sword of Saul return empty.

Saul and Jonathan, beloved and lovely!

In life and in death they were not divided;
they were swifter than eagles,
they were stronger than lions.

O daughters of Israel, weep over Saul,
who clothed you with crimson, in luxury,
who put ornaments of gold on your apparel.
How the mighty have fallen
in the midst of the battle!

Jonathan lies slain upon your high places.
I am distressed for you, my brother Jonathan;
greatly beloved were you to me;
your love to me was wonderful,
passing the love of women.

How the mighty have fallen,
and the weapons of war perished!

II Samuel 1: 1, 17–27

For the Word of the Lord.
Thanks be to God.

PSALM 130

At 8 am, we say together

Response: My soul waits for the Lord.

1. Out of the depths have I called to you, O Lord:
Lord, hear my voice;
2. O let your ears consider well:
the voice of my supplication.
3. If you, Lord, should note what we do wrong:
who then, O Lord, could stand? **R.**
4. But there is forgiveness with you:
so that you shall be feared.
5. I wait for the Lord, my soul waits for him:
and in his word is my hope.
6. My soul looks for the Lord:
more than watchmen for the morning,
more, I say, than watchmen for the morning. **R.**
7. O Israel, trust in the Lord, for with the Lord there is mercy:
and with him is ample redemption.
8. He will redeem Israel:
from the multitude of their sins. **R.**

At 10 am, the choir sings the psalm, and we respond with the following response:

Response

Am Em Dm G Am

With the Lord there is mer-cy, and full-ness of re - demp-tion.

Second Reading

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

We want you to know, brothers and sisters, about the grace of God that has been granted to the churches of Macedonia; for during a severe ordeal of affliction, their abundant joy and their extreme poverty have overflowed in a wealth of generosity on their part. For, as I can testify, they voluntarily gave according to their means, and even beyond their means, begging us earnestly for the privilege of sharing in this ministry to the saints—and this, not merely as we expected; they gave themselves first to the Lord and, by the will of God, to us, so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking among you. Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking.

I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others.

For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich.

And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have.

I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance.

As it is written,

‘The one who had much did not have too much,
and the one who had little did not have too little.’

II Corinthians 8: 1–15

For the Word of the Lord.

Thanks be to God.

At 10 am, we sing

Gradual Hymn

Lord Jesus Christ, lover of us all,
trail wide the hem of your garment.
Bring healing, bring peace.

Words and Music: John L. Bell (1949–)

Gospel

Alleluia, Alleluia!

Our Saviour Jesus Christ has done away with death
and brought us life through his gospel.

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.

When Jesus had crossed again in the boat to the other side, a great crowd gathered round him; and he was by the lake. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.' So he went with him. And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from haemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, 'If I but touch his clothes, I will be made well.' Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, 'Who touched my clothes?' And his disciples said to him, 'You see the crowd pressing in on you; how can you say, "Who touched me?"' He looked all round to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.'

While he was still speaking, some people came from the leader's house to say, 'Your daughter is dead. Why trouble the teacher any further?' But overhearing what they said, Jesus said to the leader of the synagogue, 'Do not fear, only believe.' He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, 'Why do you make a commotion and weep? The child is not dead but sleeping.' And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, 'Talitha cum', which means, 'Little girl, get up!' And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

Mark 5: 21–43

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 Pakistan; Anglicare Australia; Camberwell Girls' Grammar School; St Thomas' Werribee; St Paul's Canterbury; St David's Moorabin; St Peter's Box Hill.

For all in need

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

For the Faithful Departed

Those whose anniversary of death occurs this week: Montolieu (Mon) Russell, Frank Townsend, Amelia Corless, Robert Farquharson, John Hilsberg, Helen Cotton, Leonard Newton, Bill McSpedden, Roberta Frost, Daphne Chandler, Erich Mehrens, Thomas Percival Pringle, Margaret Hooper, Mary Margaret Blackman, Margaret Emma Elliott.

The President gathers and concludes the intercessions, saying:

Almighty God, you have promised to hear our prayers.

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

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

During the following hymn, the gifts of the people are brought to the altar.

Offertory Hymn

1. Here, gracious Lord, we see you face to face;
here would we touch and handle things unseen
here grasp with firmer hand the eternal grace,
and for sustaining strength upon you lean.
2. Here would we feed upon the bread of God,
here drink with you the royal wine of heaven;
here would we lay aside each earthly load,
here taste afresh the calm of sin forgiven.
3. We need no help but your, nor do we need
another arm save yours to lean upon;
it is enough, O Lord, enough indeed;
our strength is in your might, your might alone.
4. Ours is the sin, but yours the righteousness;
ours is the guilt, but yours the cleansing blood;
here are our robe, our refuge and our peace –
your blood, your righteousness, O Lord our God
5. Feast after feast thus comes and passes by,
yet, passing, points to that glad feast above,
giving sweet foretaste of the festal joy,
the Lamb's great bridal feast of bliss and love.

Words: Horatius Bonar (1808–89) alt.

Music: 'St Agnes' by James Langran (1835–1909)

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.**

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:

We break this bread to share in the body of Christ.

**We who are many are one body,
for we all share in the one bread.**

At 8 am we say:

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.

At 10 am we sing:

Jesus, Lamb of God, have mercy on us.

Jesus, bearer of our sin, have mercy on us.

Jesus, Redeemer of the world, grant us your peace.

The gifts of God for the people of God.

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.

During Communion, the following motet is sung (10.00am only):

O Son of God, in Galilee you made the deaf to hear,
The mute to speak, the blind to see;
O blessed Lord, be near.

Oh listen to the silent prayer of your afflicted ones.
Oh, bid them cast on you their care;
Your grace to them make known.

Make strong their hands and hearts and wills, and drive disease afar,
Help strive against the body's ills and wage your healing war.

By healing of the sick and blind, Christ mercy did proclaim;
Let us to better know His mind, and to declare His name.

Let us to know Your perfect will;
make clear our heart and soul, and heal us of our earthly ills,
And make the sufferer whole.

Words: Anna Hoppe (1889–1941) and Hardwicke D. Rawnsley (1851–1920), alt.
Music: Erik Meyer (b. 1980)

After Communion, silence is kept.

THE SENDING OUT OF GOD'S PEOPLE

Please stand.

A prayer is offered by the President, which ends

Father,
**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.**

Hymn

1. Come, dearest Lord, descend and dwell
by faith and love in every breast;
then shall we know, and taste, and feel
the joys that cannot be expressed.
2. Come, fill our hearts with inward strength,
make our responding souls possess,
and learn the height, and breadth, and length
of your immeasurable grace.
3. Now to the God whose power can do
more than our thoughts or wishes know
be everlasting honours done
by all the church, through Christ his Son.

Words: Isaac Watts (1674–1748) alt.

*Music: 'Tallis' Canon', shortened form of melody by Thomas Tallis (c. 1505–85)
From Thomas Ravenscroft's 'Psalmes' (1621)*

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.

Postlude:

Nun lob, mein' Seel', den Herren (*Now praise, my Soul, the Lord*)

Johann Pachelbel (1653–1706)

THE WEEK AHEAD

Weekdays Monday-Saturday	9:00am 5:00pm	Morning Prayer Evening Prayer
<u>Day</u>	<u>Morning Prayer</u>	<u>Evening Prayer</u>
Monday, 28 June	Psalms 143, 146 1 Samuel 21:8–22:5 Acts 14:1–7	<i>of Peter and Paul</i> Psalm 80 Jeremiah 1:4–10 John 20:1–10
Tuesday, 29 June <i>SS Peter and Paul, Apostles and Martyrs</i>	Psalms 71 1 Samuel 18:17–30 Acts 12:12–25	Psalms 116 Sirach 22:6–18 James 1:19–2:7
9:30 am	Holy Eucharist	for Peter and Paul
Wednesday, 30 June	Psalms 148, 149 1 Samuel 23:1–18 Acts 14:19–28	Psalms 144, 150 Sirach 39:1–11 Titus 3
Thursday, 1 July <i>Coming of the Light</i>	Psalms 1, 2 1 Samuel 23:19–24:7 Acts 15: 1–11	Psalms 3, 4 Sirach 43:1–12 Galatians 1:1–10
Eucharist at 10:15		
Friday, 2 July	Psalms 5, 6 1 Samuel 24:8–25:1 Acts 15:12–21	Psalms 7, 8 Sirach 44:1–15 Galatians 1:11–24
Saturday, 3 July	Psalms 9 1 Samuel 25:2–23 Acts 13:42–52	Psalms 10 Sirach 51:7–22 Galatians 2:1–10
Next Sunday, 4 July Sixth Sunday after Pentecost	8:00 am 10:00 am 5:00 pm	Holy Eucharist Holy Eucharist, with hymns Holy Eucharist & meditation

Bible Readings next week

2 Samuel 5: 1–5, 9–10
2 Corinthians 12: 2–10

Sixth Sunday after Pentecost

Psalm 48
Mark 6: 1–13

NOTICES

Collection for St Albans

On Tuesday of last week, we commemorated St Alban, first martyr of Britain. It is, therefore, entirely appropriate that at both 8 and 10 am services this morning, we will collect goods or offerings for the people of St Albans.

Also Today:

Morning Tea

There will be a morning tea after the 10.00am service today in the hall. All are warmly invited.

Followed by the **Readers' refresher course.**

Looking Ahead

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 August 15 (the Feast of the Blessed Virgin Mary).

Brass Cleaning Group

In his sermon at the 150th Anniversary eucharist, Bishop Andrew Curnow commented that of a number of things he learnt while at St George's, 'brass cleaning' rated very high among those. Several members of the band of volunteers which maintains this important (and episcopally endorsed!) ministry have recently retired. This creates a serious shortage of helpers, and the work is now falling on too few, with consequent reduced time between duties. It is part of what makes us St George's that all the brass and silver items are kept in the best possible condition, thus giving glory to God. New volunteers for this important work are therefore urgently sought. Members are rostered in teams; the duty is done once a month, generally on a Friday morning, is not onerous and takes about an hour. If you are willing to help, please contact John Mallinson on 0414 682 036.

The Brigidine Asylum Seekers Project (BASP)

BASP have received the items left for them under the staircase office foyer. They are immensely thankful for the generosity of the gifts received which are so much appreciated by those in great need especially during the Covid difficulties and winter weather.

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

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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.