



St George's Anglican Church, Malvern

**Seventh Sunday after Pentecost
11 July 2021**



*Salome with the head of John the Baptist,
Caravaggio*

10:00 a.m.

GATHERING IN GOD'S NAME

Setting: 'St Mary's Mass', Anthony Caesar (1924–2018)

Opening Hymn

1. O praise ye the Lord!
Praise him in the height;
Rejoice in his word,
Ye angels of light;
Ye heavens adore him
By whom ye were made,
And worship before him,
In brightness arrayed.
2. O praise ye the Lord!
Praise him upon earth,
In tuneful accord,
All ye of new birth;
Praise him who has brought you
His grace from above,
Praise him who has taught you
To sing of his love.
3. O praise ye the Lord!
All things that give sound;
Each jubilant chord,
Re-echo around;
Loud organs, his glory
Forth tell in deep tone,
And sweet harp, the story
Of what he has done.
4. O praise ye the Lord!
Thanksgiving and song
To him be outpoured
All ages along:
For love in creation,
For heaven restored,
For grace of salvation,
O praise ye the Lord!

Words: H. W. Baker (1821–77)

Music: 'Laudate Dominum', C. Hubert Parry (1848–1918)

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 sing together:

**Lord have mercy, Lord have mercy.
Christ have mercy, Christ 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:

Eternal God,
open our eyes to see your hand at work
in the splendour of creation and in the beauty of human life.
Help us to cherish the gifts that surround us,
to share our blessings with our sisters and brothers,
and to experience the joy of life in your presence;
through 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 second book of Samuel:

David again gathered all the chosen men of Israel,
thirty thousand.

David and all the people with him set out and went from Baale-judah,
to bring up from there the ark of God,
which is called by the name of the LORD of hosts
who is enthroned on the cherubim.

They carried the ark of God on a new cart,
and brought it out of the house of Abinadab, which was on the hill.
Uzzah and Ahio, the sons of Abinadab,
were driving the new cart with the ark of God;
and Ahio went in front of the ark.

David and all the house of Israel
were dancing before the LORD with all their might,
with songs and lyres and harps and tambourines
and castanets and cymbals....

It was told King David,
'The Lord has blessed the household of Obed-edom
and all that belongs to him, because of the ark of God.'
So David went and brought up the ark of God
from the house of Obed-edom to the city of David with rejoicing;
and when those who bore the ark of the LORD had gone six paces,
he sacrificed an ox and a fatling.

David danced before the LORD with all his might;
David was girded with a linen ephod.
So David and all the house of Israel
brought up the ark of the LORD with shouting,
and with the sound of the trumpet.
As the ark of the LORD came into the city of David,
Michal daughter of Saul looked out of the window,
and saw King David leaping and dancing before the LORD;
and she despised him in her heart.

They brought in the ark of the LORD, and set it in its place,
inside the tent that David had pitched for it;
and David offered burnt-offerings and offerings of well-being
before the LORD.

When David had finished offering the burnt-offerings
and the offerings of well-being,
he blessed the people in the name of the LORD of hosts,
and distributed food among all the people,
the whole multitude of Israel, both men and women,
to each a cake of bread, a portion of meat, and a cake of raisins.
Then all the people went back to their homes.

II Samuel 6: 1 – 5, 12b–19

For the Word of the Lord.

Thanks be to God.

PSALM 24

The choir sings the psalm, and we respond with the following refrains:

Response 1 (♩ = ♪ of psalm) *Psalm 24* Anthony Gregory Murray
1905-92

Seek the face of the Lord, and yearn for him.

The Lord's is the earth and its fullness,
the world and all its peoples.
It is he who set it on the seas;
on the waters he made it firm.

Response 1

Who shall climb the mountain of the Lord?
Who shall stand in his holy place?
Those with clean hands and pure heart,
who desire not worthless things.

Response 1

They shall receive blessings from the Lord
and reward from the God who saves them.
These are the ones who seek him,
seek the face of the God of Jacob.

Response 1

Response 2 (♩ = ♪ of psalm) Joseph Gelineau

O - pen wide, O you gates e - ter - nal, and
let the King of glo - ry en - ter.

O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the King of glory.

Response 2

Who is the King of glory?
The Lord, the mighty, the valiant,
the Lord, the valiant in war.

Response 2

O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the King of glory.

Response 2

Who is the King of glory?
he, the Lord of armies,
he is the King of glory.

Response 2

Second Reading

A reading from the letter to the Church in Ephesus:

Blessed be the God and Father of our Lord Jesus Christ,
who has blessed us in Christ
with every spiritual blessing in the heavenly places,
just as he chose us in Christ before the foundation of the world
to be holy and blameless before him in love.
He destined us for adoption as his children through Jesus Christ,
according to the good pleasure of his will,
to the praise of his glorious grace
that he freely bestowed on us in the Beloved.
In him we have redemption through his blood,
the forgiveness of our trespasses,
according to the riches of his grace that he lavished on us.
With all wisdom and insight
he has made known to us the mystery of his will,
according to his good pleasure that he set forth in Christ,
as a plan for the fullness of time,
to gather up all things in him, things in heaven and things on earth.
In Christ we have also obtained an inheritance,
having been destined according to the purpose of him
who accomplishes all things according to his counsel and will,
so that we, who were the first to set our hope on Christ,
might live for the praise of his glory.
In him you also, when you had heard the word of truth,
the gospel of your salvation, and had believed in him,
were marked with the seal of the promised Holy Spirit;
this is the pledge of our inheritance towards redemption
as God's own people, to the praise of his glory.

Ephesians 1: 3–14

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

Gradual Hymn

1. Blest are the pure in heart,
For they shall see our God
The secret of the Lord is theirs,
Their soul is Christ's abode.
2. The Lord, who left the heavens
Our life and peace to bring,
To dwell in lowliness on earth,
Our pattern and our King;
3. Still to the lowly soul
He doth himself impart,
And for his dwelling and his throne
Chooseth the pure in heart.
4. Lord, we thy presence seek;
May ours this blessing be:
Give us a pure and lowly heart,
A temple meet for thee.

Words: John Keble (1792–1866)

Music: 'Franconia', W. H. Harvegal (1793–1870)

from König's Harmonischer Lieder-Schatz, Frankfurt (1738)

Gospel

Alleluia, Alleluia!

I tell you, among those born of woman no one is greater than John;
yet the least in the Kingdom of heaven is greater than he.

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.

King Herod heard of the healings and other miracles,
for Jesus' name had become known.

Some were saying, 'John the baptizer has been raised from the dead;
and for this reason these powers are at work in him.'

But others said, 'It is Elijah.'
And others said, 'It is a prophet, like one of the prophets of old.'
But when Herod heard of it, he said,
'John, whom I beheaded, has been raised.'

For Herod himself had sent men who arrested John, bound him,
and put him in prison on account of Herodias, his brother Philip's wife,
because Herod had married her.

For John had been telling Herod,
'It is not lawful for you to have your brother's wife.'
And Herodias had a grudge against him, and wanted to kill him.
But she could not, for Herod feared John,
knowing that he was a righteous and holy man, and he protected him.
When he heard him, he was greatly perplexed;
and yet he liked to listen to him.

But an opportunity came when Herod on his birthday gave a banquet
for his courtiers and officers and for the leaders of Galilee.

When his daughter Herodias came in and danced,
she pleased Herod and his guests; and the king said to the girl,
'Ask me for whatever you wish, and I will give it.'
And he solemnly swore to her,
'Whatever you ask me, I will give you, even half of my kingdom.'
She went out and said to her mother, 'What should I ask for?'
She replied, 'The head of John the baptizer.'

Immediately she rushed back to the king and requested,
'I want you to give me at once the head of John the Baptist
on a platter.'

The king was deeply grieved;
yet out of regard for his oaths and for the guests,
he did not want to refuse her.

Immediately the king sent a soldier of the guard
with orders to bring John's head.

He went and beheaded him in the prison, brought his head on a platter,
and gave it to the girl. Then the girl gave it to her mother.

When his disciples heard about it,
they came and took his body, and laid it in a tomb.

Mark 6: 14–29

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 Episcopal Church in the Philippines; Ministry to the Defence Force; Karingal - St Laurence Community Services; Holy Trinity Balaclava & Elwood; Holy Trinity Surrey Hills; Christ Church South Yarra; St Paul's Westmeadows/Bulla & St Mary Magdalene Dallas/Broadmeadows.

For all in need

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

For the Faithful Departed

Those whose anniversary of death occurs this week: Isaac Dowsey, Shirley Elizabeth Edwards, Patricia Corless, Elizabeth Weeks, Peter Myles Barrett, Sheila Tait, Ethel Giggins, Valmai Hingston, Kenneth Cartledge, Charlotte Hallam, Stewart Lannan, Mavis Nicholas, Nancy McGrath, Nancy Cecelia Green, John Righetti.

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. Just as I am, without one plea
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come.
2. Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,

3. Just as I am, poor, wretched blind;
Sight, riches, healing of the mind,
Yea all I need, in thee to find,
4. Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve:
Because thy promise I believe,
5. Just as I am (thy love unknown
Has broken every barrier down),
Now to be thine, yea thine alone,
6. Just as I am, of that free love
The breadth, length, depth and height to prove,
Here for a season, then above,
O Lamb of God, I come.

Words: Charlotte Elliott (1789–1871)

Music: 'Saffron Walden', Arthur Henry Brown (1830–1926)

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.**

As the bread is broken, 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:

Holy is the True Light, and passing wonderful,
lending radiance to them that endured in the heat of the conflict.
From Christ they inherit a home of unfading splendour,
wherein they rejoice with gladness evermore.
Alleluia!

Words: Salisbury Diurnal, trans. G. H. Palmer (1846–1926)

Music: William Harris (1883–1973)

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. Lead us, heavenly Father, lead us
O'er the world's tempestuous sea;
Guard us, guide us, keep us, feed us,
For we have no help but thee;
Yet possessing every blessing
If our God our Father be.
2. Saviour breathe forgiveness o'er us,
All our weakness thou dost know;
Thou didst tread this earth before us,
Thou didst feel its keenest woe;
Lone and dreary, faint and weary,
Through the desert thou didst go.
3. Spirit of our God, descending,
Fill our hearts with heavenly joy;
Love with every passion blending,
Pleasure that can never cloy;
Thus provided, pardoned, guided,
Nothing can our peace destroy.

Words: James Edmeston (1791–1867)

*Music: 'Mannheim', melody in F. Flitz's Choralbuch (1847),
harmony by Lowell Mason (1792–1872)*

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 Freut euch, lieben Christen g'mein
J.S. Bach, BWV 734 (1685–1750)

THE WEEK AHEAD

Weekdays Monday-Saturday	9:00 a.m. 5:00 p.m.	Morning Prayer Evening Prayer
<u>Day</u>	<u>Morning Prayer</u>	<u>Evening Prayer</u>
Monday, 12 July	Psalm 33 1 Samuel 31 John 5:1-18	Psalm 31 Micah 6:1-8 Galatians 5:1-15
Tuesday, 13 July <i>Sydney James Kirby, Bishop Pioneer of BCA Society</i>	Psalm 35:1-17 2 Samuel 1:1-16 John 5:19-30	Psalms 35:18-29; 36 Micah 6:9-7:1 Galatians 3:1-14
Wednesday, 14 July	Psalm 34 1 Samuel 27:1-28:2 John 5:30-47	Psalm 119:17-40 Micah 7: 8-20 Galatians 5:16-26
Thursday, 15 July Eucharist at 10:15	Psalm 37:1-17 2 Samuel 2:1-17 John 6:1-15	Psalm 37:18-41 Song of the Three 1-22 Galatians 6:11-18
Friday, 16 July	Psalm 38 2 Samuel 2:18-3:1 John 6:16-34	Psalm 39 Song of the Three 23-51 Romans 1:1-15
Saturday, 17 July	Psalm 40 2 Samuel 3:2-19 John 6:35-51	Psalms 42, 43 Song of the Three 52-68 Romans 1:16-25
Next Sunday, 18 July Eighth 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 7: 1-14a
Ephesians 2: 11-22

Eighth Sunday after Pentecost

Psalm 89: 21-38
Mark 6: 30-34, 53-56

REFLECTION ON THE READINGS

“Power tends to corrupt, and absolute power corrupts absolutely,” is the only notable thing said by the nineteenth century politician Lord Acton. Very few would deny the truth of this statement, especially in light of the tragic examples of absolute power seen in the twentieth century. While it is often taken to refer to ‘absolute rulers’, the truth of the statement is that it is about absolute *power* – even if that power is exercised by a ruler who is, fundamentally, a puppet for another ruler.

Our gospel reading shows an appalling instance of the abuse of such absolute power – albeit by a puppet ruler in a minor province of the Roman Empire. The important thing to observe, however, is that while the obvious victim of King Herod’s abuse of power is John the Baptist, John is by no means the only victim of a corrupt and abusive regime. We cannot forget the abuse (what else can we call it?) of ‘the girl’ (called ‘Herodias’ in Mark’s gospel, but also known in Matthew as ‘Salome’), Herod’s step-daughter. That a young woman is brought to a room full of male guests and, at the insistence of her mother, ‘dances’ to impress these men, and her step-father.... Well, not much imagination is necessary to imagine the position ‘the girl’ has been placed in. This is family dysfunction of the highest order.

David is also an ‘absolute ruler’ by the time the episode we hear this morning takes place. David – at least in the story as we hear it – appears to be using *his* power, however, to set the Kingdom of Israel to rights: bringing the ark of the LORD to a more permanent home. Yet, even here, we read of an element of familial dysfunction, as David’s wife Michal (daughter of Saul) despises David in her heart because of his wild enthusiasm in celebration as the ark comes to Jerusalem.

By contrast, in the letter to the Ephesians, we hear of the God who orders the whole universe, accomplishing all things according to ‘the purpose of his counsel and will’. And, of course, the great contrast is a pointed one: human rulers act according to their will to please themselves and those whom they hope to impress. The opening of the letter to the Ephesians makes it clear that *God’s* exercise of power is for our good: it is to make us his loved and protected – not exploited – children. It is to adopt us and place us in the position of the eternal and only-begotten Son of God. We have ‘every spiritual blessing in the heavenly places’. And if that means that what happens on earth, perhaps even at the hands of those who act abusively, is as dreadful as the fate of John the Baptist, we are assured that nothing separates us from the love that has been destined for us before the creation of the world.

NOTICES

Congratulations

Tomorrow marks the 65th wedding anniversary of Thea and John Scott. All in the parish family of St George's join in sending our warmest congratulations to these two long-standing and well-loved parishioners on reaching this remarkable 'milestone'. We give thanks to God and them for their witness of faith, as well as faithful and loving devotion.

Looking Ahead

1. Next Monday evening, July 12, the annual 'Keble Mass' will take place. This year, the celebration to honour John Keble's 'Assize Sermon' on July 14, 1833, is at **St Andrew's Brighton**, at **7:30 p.m.** The preacher is the Reverend Professor Russell Goulbourne, Dean of the Faculty of Arts, University of Melbourne, and assistant curate of Christ Church, Brunswick.

2. 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 a.m. on August 15 (the Feast of the Blessed Virgin Mary).

Followed by

Parish Luncheon

At its most recent meeting, the Parish Council decided that it was about time (COVID-19 permitting!), that we gathered again for a Parish luncheon. Given the Première of the *Missa Gracia* on that day, it was also felt the Feast of the Blessed Virgin Mary would be a good day for this to happen. More details will be announced (together with booking information) soon, but enter this date in your diaries now and be prepared for a joyous morning's worship, followed by a fun afternoon of fellowship.

Book Group

The Book Group will meet on Monday, 12 July at 2.00 p.m. in the North Room.

Field Committee

Brenda's Field Committee will meet on Monday, 12 July at 12.30 p.m. in the South Room.

Knitting Group

The Knitting Group will meet on Tuesday, 13 July at 10.30 a.m. in the North Room.

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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.

WARDENS

Jenny Weller-Newton

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Ravi Renjen

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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 the Country on which this Church stands, and affirm our commitment to walk together the path of reconciliation.