



**Thirteenth Sunday after Pentecost
22 August 2021**



Jesus said, "Those who eat my flesh and drink my blood have eternal life."

(John 6: 50)

ZOOM SERVICE THIS WEEK AT ST GEORGE'S, MALVERN

Sunday, 22 August 2021

XIIIth after Pentecost

9.00am Eucharist

Meeting ID: 926 5670 5505; Passcode: 698697

Or place the following in your web browser:

<https://zoom.us/j/92656705505?pwd=N2NvYTlMbHdUSDJjRjNFZ3FBMWppdz09>

As we meet this morning by Zoom, attached again is a reminder of the suggestions and patterns that were helpful in the lockdown of last year. Please take a few moments to read this before joining the Zoom link:

ZOOM ETIQUETTE

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. **Please click on mute immediately.**
Please only turn mute 'off' if you have been asked to read or pray in the service. Then please click mute 'on' again after finishing reading or praying.
5. Adjust the volume of sound **from your device** when listening, using your device's controls, not Zoom.
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 around 15 minutes.

REFLECTION ON THE LECTIONS

During this week, we will all have watched in horror and sorrow as the continuing yet newly shocking tragedy of events in Afghanistan have unfolded. We must remember that events of this week are just the latest in at least 40 years of the most recent warfare in that remarkably beautiful country where, as the maxim has it, “Empires go to die”! (Given that the military genius Alexander the Great couldn’t conquer what is now Afghanistan, it never ceases to amaze me that far less successful generals ever since have thought they could – at great cost to their own armies, and, of course, the peoples of the region.)

Against this background, a number of those involved in this week’s *Reflections on the Lections* (rightly and justly, in my view) expressed considerable discomfort (to put it mildly) with this morning’s reading from the letter to the Ephesians. Dominated as it is with military imagery, that imagery was especially jarring in light of this week’s events; and led to further reflections on the way in which military imagery has been used in Christian liturgies and tradition throughout the centuries. The (in)famous Victorian hymn *Onward, Christian Soldiers* is an obvious example. But we must not forget that, at least until the 1990s, all who were baptized were urged “manfully [*sic.*] to fight under [Christ’s] banner against sin, the world and the devil, and to continue Christ’s faithful soldier and servant...”.

Others in the discussion quickly (and also rightly) pointed out that this language was being used metaphorically; and that the use of imagery begins with the clear instruction “Put on the armour of God”. Furthermore, given the original recipients of this letter – people who, for the most part, would never have been likely to don armour, but rather were victims of persecution by the military power of their day – the imagery may, originally, have been read as part of that great reversal it was hoped the Kingdom of God would initiate (“He has put down the mighty from their seat, and exalted the humble and meek”).

Nevertheless, it remains important not to ‘rescue’ texts that are difficult and problematic. A vitally important part of reading or hearing Scripture (it seems to me) is to let it challenge and disturb us. In our gospel reading today, we come to the end of the long (though interrupted, in our case this year) teaching Jesus gives on the bread of life – and that he is that bread that comes down from heaven. In today’s part, he pushes that teaching to the extreme: “unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.” (John 6:53). Understandably, within the narrative: “many of his disciples heard it and said, ‘This teaching is difficult’; who can accept it?” (v. 60). Likewise, disciples today can find much teaching that is difficult, hard to understand or (if you’ll pardon the pun), difficult to swallow! As John has it, Jesus acknowledges that, again he is talking in metaphoric or figurative language here: “It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life.” (v. 63)

The question for us, I suppose, is what shape our discipleship takes when we are confronted with challenging and difficult texts and even more with challenging and difficult times. Do we ‘turn back and no longer go about with’ Jesus? Or do we, like the equally uncomprehending twelve say: “Lord, to whom [else] can we go? You have the words of eternal life.” (v. 68) Even, or especially, when challenged or disturbed, the Church has always proclaimed: we can go nowhere else.

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, then this sentence of Scripture is read:

Jesus said, 'It is the spirit that gives life; the flesh is useless.
The words that I have spoken to you are spirit and life.'

John 6:63

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.

Christ have mercy.

Lord have mercy.

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

Let us pray.

The people pray silently, and then the President 'collects' the silent prayer:

Everliving God,
by whose Spirit the whole body of the Church
is governed and sanctified:
hear the prayers we offer for all your faithful people,
that in the ministry to which you have called them
each may serve you in holiness and truth;
through our Lord and Saviour Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, now and forever. **Amen.**

First Reading

A reading from the first book of the Kings:

Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the ancestral houses of the Israelites, before King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

Then the priests brought the ark of the covenant of the LORD to its place, in the inner sanctuary of the house, in the most holy place, underneath the wings of the cherubim.

And when the priests came out of the holy place, a cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the LORD.

Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands to heaven. He said,

‘O LORD, God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant and steadfast love for your servants who walk before you with all their heart, the covenant that you kept for your servant my father David as you declared to him; you promised with your mouth and have this day fulfilled with your hand.

Therefore, O LORD, God of Israel, keep for your servant my father David that which you promised him, saying, “There shall never fail you a successor before me to sit on the throne of Israel, if only your children look to their way, to walk before me as you have walked before me.” Therefore, O God of Israel, let your word be confirmed, which you promised to your servant my father David.

‘But will God indeed dwell on the earth?

Even heaven and the highest heaven cannot contain you, much less this house that I have built!

Have regard to your servant’s prayer and his plea, O LORD my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may be open night and day towards this house, the place of which you said, “My name shall be there”, that you may heed the prayer that your servant prays towards this place.

Hear the plea of your servant and of your people Israel when they pray towards this place; O hear in heaven your dwelling-place; heed and forgive.

‘Likewise when a foreigner, who is not of your people Israel, comes from a distant land because of your name — for they shall hear of your great name, your mighty hand, and your outstretched arm — when a foreigner comes and prays towards this house, then hear in heaven your dwelling-place, and do according to all that the foreigner calls to you, so that all the peoples of the earth may know your name and fear you, as do your people Israel, and so that they may know that your name has been invoked on this house that I have built.

1 Kings 8: 1, 6, 10 –11, 22–30, 41–43

For the word of the Lord.

Thanks be to God.

Psalm 84

Response: O Lord, you are the source of all blessing.

1. How lovely is your dwelling place:
O Lord God of hosts!
2. My soul has a desire and longing
to enter the courts of the Lord:
my heart and my flesh rejoice in the living God. **R.**
3. The sparrow has found her a home,
and the swallow a nest where she may lay her young:
even your altar, O Lord of hosts, my King and my God.
4. Blessed are those who dwell in your house:
they will always be praising you. **R.**
5. Blessed are those whose strength is in you:
in whose heart are the highways to Zion.
6. Who, going through the valley of dryness,
find there a spring from which to drink:
till the autumn rain shall clothe it with blessings. **R.**
7. They go from strength to strength:
they appear, every one of them,
before the God of gods in Zion.
8. O Lord God of hosts, hear my prayer:
give ear, O God of Jacob. **R.**
9. Behold, O God, him who reigns over us:
and look upon the face of your anointed.
10. One day in your course is better than a thousand:
I would rather stand at the threshold
of the house of my God
than dwell in the tents of ungodliness. **R.**
11. For the Lord God is a light and a shield,
the Lord gives favour and honour:
and no good thing will he withhold
from those who walk in innocence.
12. O Lord God of hosts:
blessed are those who put their trust in you. **R.**

Second Reading

A reading from the letter to the church in Ephesus:

Finally, be strong in the Lord and in the strength of his power.
Put on the whole armour of God,
so that you may be able to stand against the wiles of the devil.
For our struggle is not against enemies of blood and flesh,
but against the rulers, against the authorities,
against the cosmic powers of this present darkness,
against the spiritual forces of evil in the heavenly places.
Therefore take up the whole armour of God,
so that you may be able to withstand on that evil day,
and having done everything, to stand firm.
Stand therefore, and fasten the belt of truth around your waist,
and put on the breastplate of righteousness.
As shoes for your feet
put on whatever will make you ready to proclaim the gospel of peace.
With all of these, take the shield of faith,
with which you will be able to quench
all the flaming arrows of the evil one.
Take the helmet of salvation,
and the sword of the Spirit, which is the word of God.
Pray in the Spirit at all times in every prayer and supplication.
To that end keep alert
and always persevere in supplication for all the saints.
Pray also for me, so that when I speak,
a message may be given to me
to make known with boldness the mystery of the gospel,
for which I am an ambassador in chains.
Pray that I may declare it boldly, as I must speak.

Ephesians 6:10–20

For the word of the Lord.

Thanks be to God.

Gospel

Alleluia, alleluia!

Your words, Lord, are spirit and life:
you have the words of eternal life.

Alleluia!

The Lord be with you.

And also with you.

Hear the gospel of our Lord Jesus Christ, according to John.

Glory to you, Lord Jesus Christ.

Jesus continued speaking, and said:

‘Those who eat my flesh and drink my blood abide in me, and I in them.
Just as the living Father sent me, and I live because of the Father,
so whoever eats me will live because of me.

This is the bread that came down from heaven,
not like that which your ancestors ate, and they died.

But the one who eats this bread will live for ever.’

He said these things while he was teaching in the synagogue at Capernaum.

When many of his disciples heard it, they said,

‘This teaching is difficult; who can accept it?’

But Jesus, being aware that his disciples were complaining about it,
said to them, ‘Does this offend you?’

Then what if you were to see the Son of Man ascending
to where he was before?

It is the spirit that gives life; the flesh is useless.

The words that I have spoken to you are spirit and life.

But among you there are some who do not believe.’

For Jesus knew from the first who were the ones that did not believe,
and who was the one that would betray him.

And he said,

‘For this reason I have told you that no one can come to me
unless it is granted by the Father.’

Because of this many of his disciples turned back
and no longer went about with him.

So Jesus asked the twelve, ‘Do you also wish to go away?’

Simon Peter answered him, ‘Lord, to whom can we go?’

You have the words of eternal life.

We have come to believe and know that you are the Holy One of God.’

John 6: 56–69

For the gospel of the Lord. **Praise to you, Lord Jesus Christ.**

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

For the Anglican Church

The Anglican Church of South America; The Diocese of Riverina;
Archdeaconry of Melbourne; All Saints' Clayton;
St Eanswythe's Anglican Church, Altona; St James' Ivanhoe.

For all in need

Matthew, Sam, Milroy, Coral, David, Tony, Paul, Christine, Lei and her family, Keith, Peter, Leon, Erica, Josh, Vincent, Clive, John, Darcy, Craig, Margaret, Dunstan, Noel.

For the Faithful Departed

Those who have recently died: Gary Bouma, *priest*
And whose anniversary of death occurs this week: Alfred Watson, Reginald Hayden, Bertram Cowley, Freda Burnett, Elfrida Reeson, Edna Jean Fyfe, Ray Pritchard.

You may also find this prayer (and others below) helpful in your own prayers in this time:

A Prayer in time of Pandemic.

Loving Lord:

We pray for your love and compassion to abound
as we walk through this challenging season.

We ask for wisdom for those who bear the load
of making decisions with widespread consequences.

We pray for those who are suffering with sickness
and all who are caring for them.

We ask for protection for the elderly and vulnerable
that they not succumb to the risks of the virus.

We pray for misinformation to be curbed
that fear may take no hold in hearts and minds.

We pray for those separated from loved ones
and feeling the pain of being alone
that they may know your presence with them.

As we exercise the good sense that you in your mercy provide,
may we also approach each day in faith and peace,
trusting in the truth of your goodness towards us.

We pray through Christ, your Living Wisdom and Word, and our true healer.

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

The gifts are set up on the altar and the President offers prayers, 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:

As this broken bread was once many grains
which have been gathered together and made one bread.

**So may your Church be gathered from the ends of the earth
into your kingdom.**

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,
current restrictions on gathering mean we cannot do
as we would normally, 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:
“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 unable to consume the bread and wine physically.
Yet, in faith and hope, we look forward to the time
when we can gather again together to partake physically
in the sacrament and in communion 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

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.**

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.

Scripture Readings next week

Song of Songs 2:8–13
James 1: 17–27

XIVTH AFTER PENTECOST

Psalm 45: 1–2, 6–9
Mark 7: 1–8, 14–23

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, 23 August	Psalms 124, 125, 126 2 Samuel 24:1–14 Acts 21: 1–14	Psalms 132, 134 Job 1 Romans 14:13–23
Tuesday, 24 August <i>St Bartholomew, Apostle and Martyr</i> Eucharist 9:30	Psalms 86 Isaiah 43:8–13 Matthew 10:1–15 by Zoom	Psalms 97 Deuteronomy 30:11–16 Matthew 10:16–22
Wednesday, 25 August Reflections on the Lections	Psalms 135 1 Kings 1:1–31 Acts 21:27–39 7:30 p.m.	Psalms 136 Job 3 Romans 15:14–21 for Zoom details, see below
Thursday, 26 August Eucharist at 10:15 a.m.	Psalms 137, 138 1 Kings 1:32–53 Acts 21:40–22:16 by Zoom	Psalms 139 Job 4 Romans 15:22–33 for Zoom details, see below
Friday, 27 August <i>Monica, mother of Augustine</i>	Psalms 140 1 Kings 2:1–12 Acts 22:17–30	Psalms 141, 142 Job 4:1; 5:1–16 Romans 16:1–16
Saturday, 28 August <i>Augustine of Hippo, Bishop and Teacher</i>	Psalms 143, 146 1 Kings 2:13–27 Acts 23:1–11	Psalms 119:153–176 Job 4:1; 5:17–6:13 Romans 16:17–27
Next Sunday, 29 August Fourteenth after Pentecost	9:00 am by Zoom 5:00 pm by Zoom	Holy Eucharist Holy Eucharist & meditation

**From Monday August 23, Morning and Evening Prayer
will be Zoomed daily.
Please see below for Zoom information and other details.**

A GUIDE TO MORNING AND EVENING PRAYER

I. Introduction:

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. The current basic shape it has in the Western church began 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. Following the advice of the psalm (Psalm 119: 164), they prayed communally seven times a day. These gatherings for 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, *labora*’, 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 became a requirement of **all** clergy that the Offices be prayed daily – preferably, in the parish church. Archbishop Cranmer wanted the Offices offered in the parish church so that people of the parish could join in.¹ We continue to observe that canon and vision here at St George’s; and in this time of extended lockdown, you are invited to ‘join in’ the prayer of the Church.

2. Praying the Offices:

What you will need is a Prayer Book (*A Prayer Book for Australia*). A bible is also highly recommended, but the lections for the Offices will be read, so you may choose simply to reflect on those as they are read.

Find a space that is quiet, away from distractions, and a chair which allows you to sit comfortably, though attentively (not so comfortable that it makes you want to fall asleep. Ensure phones are off, and all the pages – for the day (e.g., Monday Morning, Wednesday Evening), the psalm(s) and the Collect passages are already marked in both Prayer Book and Bible.

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!). Therefore, a certain outline needs to be determined beforehand, so that Common (in the sense of *communal*) Prayer can happen in common!

¹ Indeed, that is why Cranmer changed the opening words of both Offices from the singular (which is how they appear in Psalm 51:15) to the plural: ‘O Lord open thou *our* lips. And *our* mouth shall shew forth thy praise’.

- i. Begin with a few moments of silence, with quietening, centring breathing. You may like to light a candle in your space, as a focus.
- ii. Given we are in lockdown, and exercise is helpful, why not stand for the beginning of the office? (Only if you are able, of course.)
- iii. We 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.’
- iv. We then add the *BCP* opening, saying
‘O Lord, open our lips; and our mouths shall show forth your praise.
O God, make speed to save us. O Lord, make haste to help us.’

Then, with that prayer that all we say and hear will find its true source, in God...

- v. We move into the Order for the Day with the opening sentence (*1* in the Prayer Book).
- vi. We do not use the form of the *Gloria Patri* found in *APBA* (the vicar resolutely resists **modalism**), but rather the ancient, Trinitarian form: “Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now and ever shall be, world without end. Amen.”
- vii. We then follow on with *The Opening Canticle* and *Opening Prayer* (*2 and 3* in *APBA*).
- viii. We sit to say the psalm(s) together. The leader begins with verse 1 and others say verse 2. The verses are then shared (Leader odd numbered, others even numbered verses). We 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 we’re not just reading something off, but joining in prayer with those praying the psalms with us – as well as with all the people of God across generations.)
- ix. At the end of each (or the only) psalm we recite together the ancient *Gloria Patri*: “Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now and ever shall be; world without end. Amen.” This is followed by a pause and the prayer (*5*)
- x. Next comes the Old Testament reading.
(Given *A Prayer Book for Australia* provides no model of how each reading is to be introduced or ended, we revert to the ‘default’ position of the *Book of Common Prayer*, thus: “Here begins the *n*th verse of the *x*th chapter of the book *Y*”; and ends “Here ends the first/second reading”.)
Silence is kept after the reading.
- xi. We make a “response” to the first reading by standing to say the Canticle (*7*) together.
- xii. We then hear a reading from the New Testament. (It is introduced and ended in the same way as the Old Testament.)

- xiii. We then stand and make a response with one of the Gospel canticles: at Morning Prayer, the *Benedictus* (p. 10 of APBA); and the *Magnificat* (p. 9) at Evening Prayer.

N.B. The exception to this is Wednesday evening, when the *Magnificat* has already been said at 7; and so we say the *Nunc Dimittis* (found on p. 11) here.

- xiv. We then kneel or sit for the prayers, including the Lord's Prayer, the Collect of the Week (or Day), any further prayers, ending with the Collect for Morning or Evening, the final salutation and the final sentence.

The psalms and readings are printed above (p. 17) in 'The Week Ahead'

We will continue to Zoom these offices daily for the remainder of the lockdown, or for as long as people seem willing to continue joining in the 'Work' of the People of God.

Zoom Details for the coming week:

Morning Prayer

9:00 a.m. Monday – Saturday

Meeting ID: 709 867 2691; Passcode: 630283

Or place the following in your web browser:

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWRldmIXWDQ4Zz09>

Evening Prayer

5:00 p.m. Monday – Saturday

Meeting ID: 709 867 2691; Passcode: 630283

Or place the following in your web browser:

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWRldmIXWDQ4Zz09>

Eucharist for St Bartholomew

9:30 a.m. Tuesday, August 24

Meeting ID: 966 1304 2446; Passcode: 180810

Or place the following in your web browser:

<https://zoom.us/j/96613042446?pwd=N2pBc3RoMmxUaGlxUHBrTUd2TWWhZQT09>

'Reflections on the Lections'

7:30 p.m. Wednesday, August 25

Meeting ID: 912 1630 9278; Passcode: 678565

Or place the following in your web browser:

<https://zoom.us/j/91216309278?pwd=NDhiRXVwaFRUODMrbzllUldjOGhIZz09>

Eucharist

10:15 a.m. Thursday August 26

Meeting ID: 913 6555 7777; Passcode: 088498

Or place the following in your web browser:

<https://zoom.us/j/91365557777?pwd=MG9oYmZtOWWh5ZnErdGVaOE84RFZtQT09>

Other prayers in time of pandemic

May we who are merely inconvenienced
remember those whose lives are at stake.

May we who have no risk factors remember those most vulnerable.

May we who have the luxury of working from home
remember those who must choose between preserving their health
and buying food and paying rent.

May we who have the flexibility to care for our children when their schools close
remember those who have no options.

May we who have to cancel our trips
remember those who have no safe place to go.

May we who are losing money in the tumult of economic downturn
remember those who have no money at all.

May we who settle in for a quarantine at home
remember those who have no home.

As fear grips our country and world, let us choose love.

And during this time when we may not be able to wrap our arms around each
other physically, let us yet find ways to be the loving embrace of God to our
neighbours.

Amen.

Lord Jesus Christ, our true physician and healer,
be merciful to us and bring us your aid in these troubled times.
Heal all our sickness and every affliction of your people.

Drive out our infirmities of soul and body;
free us from all disease and especially from this pestilence.

We place in your gentle Heart the elderly, the frail,
people with disability, children, young people and families,
our indigenous peoples, those who are poor, lonely and isolated.

As you walk with us, free them from fear,
and give them patience and hope together with our loving care.

We place our trust in you, the risen Lord, who lives and reigns for ever and ever.

Amen.

NOTICES

Looking Ahead

Première of *Missa Gratia* by Calvin Bowman

Owing to the continuing lockdown, this has now been **POSTPONED**.

Details of a rescheduled date will be announced as soon as it is known.

Archbishop's Dinner

Thursday, October 7

The Archbishop has pleasure in inviting all to a dinner at Trinity College on Thursday, October 7, to assist the 'Building our Future' campaign of the Theological School.

15 people from St George's have already indicated they wish to attend. As each table seats 10, 5 more people will provide enough for *two full* 'St George's Tables' (though others may be signally honoured by sitting on our tables with us!).

The cost is \$110 per head and includes three courses, a silent auction and musical highlights from the Trinity College choir and a Chamber Music group.

If you wish to attend, please email Nisha, and she will pass on booking details.

R.S.V.P. is October 1 to Trinity. If you book directly with Trinity, please let them know you wish to sit at a St George's, Malvern table.

Parish Retreat

November 5 – 7

This directed retreat, mainly in silence, will take place beside the sea at Queenscliff. A retreat allows time away from the demands of everyday life to spend time in the silent company of others and God. There will be time to walk along the beach, for reading, walking the labyrinth in the grounds or simply sitting and enjoying the stillness. There will be times for Eucharist, prayer each morning and evening, and short sessions to guide your reflection. Delicious meals, with other hospitality, will be provided, and the comfort of a self-contained single room.

Dates / Times:

Friday 5th – Sunday 7th November

Place:

Santa Casa, 33–35 Flinders Street, Queenscliff

Cost:

\$240 inclusive of all meals (dietary needs can be accommodated), individual en-suite room (linen and towels etc provided).

Booking:

Speak with Brenda

Open Plate & Thanksgiving Pledge Contributions

As you know, St George's has not been open for worship due to the Lockdowns. As a result, some of you have not been able to contribute towards the Open Plate or lodge your Pledge Envelopes. 30th September 2021 is the end of St George's Financial Year, so we urgently need your contributions prior to this date. As it is unlikely that we can open the doors before then, it would be helpful if you would do a direct debit from your bank account into the St. George's Accounts using the following details:

Open Plate and Donations Account

Name of Account: St George's Anglican Church – Malvern
BSB Number: 070 122
Account Number: 50097780
Your ID: Open Plate or Donation if applicable
(If a donation - identify if for church funds or a specific charity)

Thanksgiving Pledge Account

Name of Account: St George's Anglican Church – Malvern
BSB Number: 070 122
Account Number: 050049997
Your ID: eg: GLP Env 000

Please contact Geraldine Powell 0414 831 968 or 9024 0355 or email dgpowell@internode.on.net should you need any further assistance.

Calendars for 2022

Given this year has, again, become one some would prefer to forget, let us look forward in hope to 2022! As you prepare for that, it is worth knowing The Australian Anglican Church Calendar will be published again in 2022. Orders for this calendar are now being taken. The price for one is \$14; but if we can order in bulk as a parish, the cost could be as low as \$9 each (plus postage). Please let Nisha know if you would like to order a calendar (or calendars) for next year. Once we know how many we are ordering, you will be informed of the price per calendar, and the cost of postage. They also make excellent Christmas presents.

PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144



VICAR

The Reverend Dr Gregory Seach

Phone: 9822 4662 (h); 0408 505 646 (m)

Email: vicar@stgeorgesmalvern.org

Day off: Monday

ASSISTANT CURATE

The Reverend Brenda Williams

Phone: 0481 162 667

Email: curate@stgeorgesmalvern.org

Works: Saturday – Tuesday

HONORARY ASSOCIATE PRIEST

The Reverend Matthew Dowsey

ORGANIST & DIRECTOR OF MUSIC

Elizabeth-Anne Nixon

Email: music@stgeorgesmalvern.org

CHURCH OFFICE

Nisha O'Brien

Monday-Friday 9:30 a.m. – 12:30 p.m.

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.