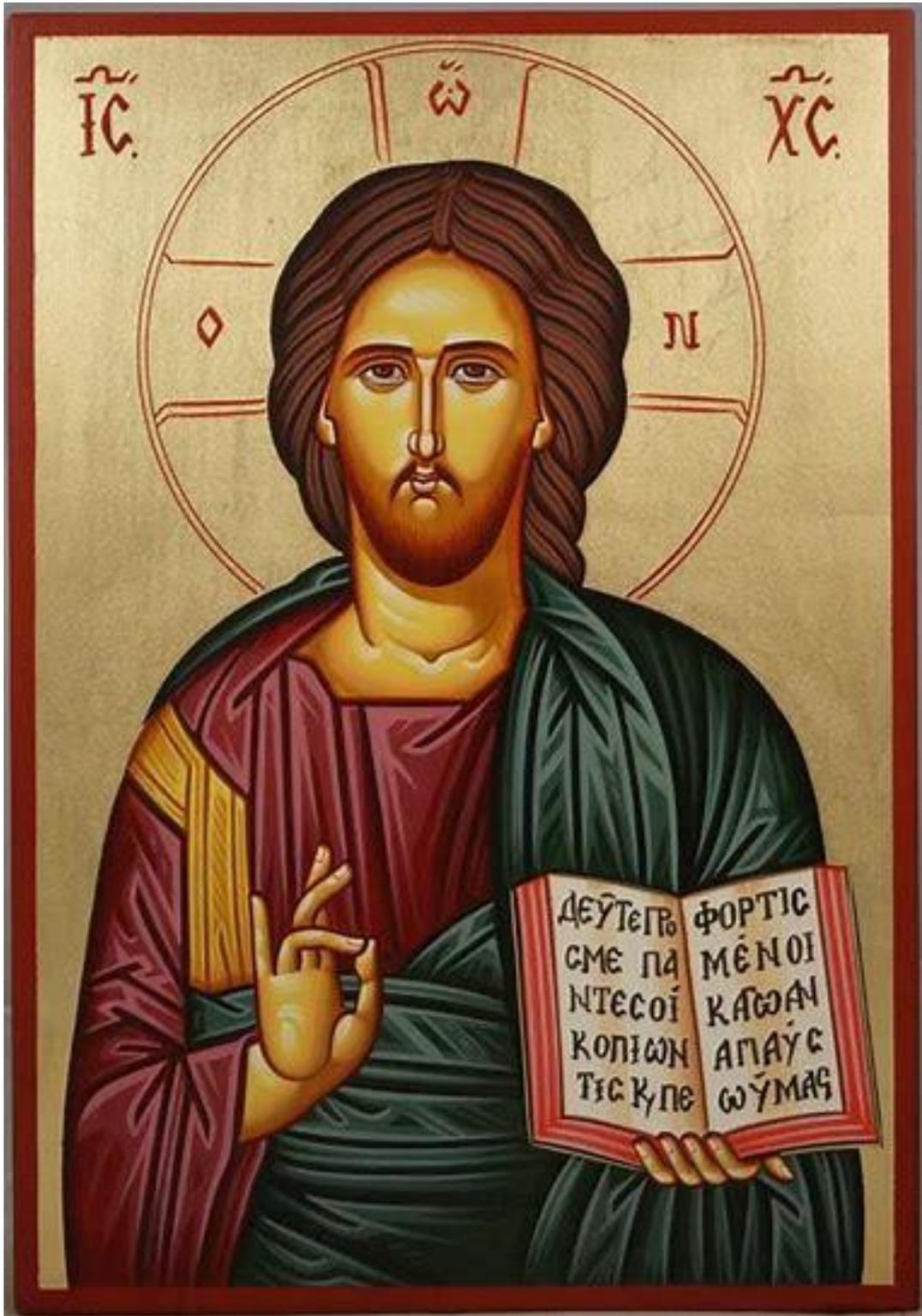




St George's Anglican Church, Malvern

**Fourteenth Sunday after Pentecost
29 August 2021**



“Jesus called the crowd and began to teach them...”
(c.f. Mark 7:14)

ZOOM SERVICE THIS WEEK AT ST GEORGE'S, MALVERN

Sunday, 29 August 2021

XIVth after Pentecost

9.00am Eucharist

Meeting ID: 998 7330 0579; Passcode: 485184

Or place the following in your web browser:

<https://zoom.us/j/99873300579?pwd=YIAvMWFLMmNXy3IPbnFjVlNHalpWQT09>

5.00pm Eucharist

Meeting ID: 955 7088 7539; Passcode: 991458

Or place the following in your web browser:

<https://zoom.us/j/95570887539?pwd=UIZqQlJYQkQvb0lpNDRFVGRuSHIYQT09>

As we meet 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. A long Zoom meeting may strain the signal from your internet provider, and may even lead to 'freezing'. If this happens, you *can* (though need not) minimize the drain on your provider by switching off your video for a time. Please don't do this if you are speaking, however: people like to see the face attached to the voice they're hearing!
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

In the very early days of the Covid-19 pandemic, perhaps as early as mid-March last year, some people were rightly asking, 'Did it really take a pandemic to remind us that we ought to be washing our hands frequently?' After all, there used to be the proverbial injunction to children: 'Cleanliness is next to godliness!' Since then, we've all become very aware of the need to wash or sanitize hands regularly, and the vital importance of doing so; and have done so with such impressive regularity, that it has become (hopefully forever) habitual. It is one small thing we can all do for ourselves and each other to assist in limiting the spread of this infection.

Given that, I suspect we all find ourselves in whole-hearted agreement with the Pharisees (though, more of that soon) in this morning's gospel. Their criticism of Jesus' disciples for eating with 'defiled' (that is, unwashed) hands seems entirely justifiable and sensible. And with the knowledge of hand-sanitation we now take for granted, we might be a little disturbed to find Jesus suggesting that this 'human tradition' is to be placed in contrast with the commandment of God! Is cleanliness not next to Godliness after all?

Except... there are two issues with that view. In the first place, there is fairly strong evidence that, at the time in which Jesus lived, 'the Pharisees' didn't insist, and certainly 'all the Jews' didn't either, that hands had to be 'thoroughly washed' before eating.¹ Furthermore, what is translated as 'thoroughly' actually means "they wash their hands 'with the fist'"; which seems to mean either with a fistful of water, or by cupping *one* hand, to reduce the amount – in short, to wash the hands with as little water as possible.

And there, perhaps, lies the point Mark is seeking to make in the dispute presented. Sometimes human beings can get caught up in little things that take on great significance as we cling to them as a sign of something 'really important'. Mark's Jesus seems to be saying, you've lost sight of the wood for the trees (though, of course, Mark's Jesus doesn't generally speak in clichés!). 'Purity' is important – but not chiefly and not only, *ritual* purity. Mark's Jesus, and the epistle of James, both stress that if we do or even say things only for the sake of appearance, then we've missed the point of the life God is calling us, through Jesus, to live. If we only keep to the rituals of our faith as things in and of themselves and to make us feel 'holy', then they are signs of 'worthless religion'.

The passage from the Song of Solomon we hear this morning presents an image of a loved one called out from behind walls, windows and lattices into the open by the Beloved. God continues to call us into the fullness of life and love made known in Jesus, and made possible by all that Jesus does and by the power of the Spirit. It invites us 'to care for orphans and widows', and all others, 'in their distress'. And if, in this time, by adopting good hand-washing techniques we can minimize the great distress that a virulent illness causes to the vulnerable, well... that's a good reason for doing it! And so, we persevere, being doers who act, and act for the cleanliness and purity of both hands, and a heart, attuned to the needs of those around us.

¹ A small group of extremists (the *haberim*) did, and eventually some Pharisees agreed – but not until later.

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:

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

James 1:17

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:

Cleanse our consciences, O Lord,
and enlighten our hearts
through the daily presence of your Son Jesus Christ,
that when he comes in glory to be our judge
we may be found undefiled and acceptable in his sight;
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

First Reading

A reading from the Song of Songs:

The voice of my beloved!
Look, he comes,
leaping upon the mountains,
bounding over the hills.
My beloved is like a gazelle
or a young stag.
Look, there he stands
behind our wall,
gazing in at the windows,
looking through the lattice.
My beloved speaks and says to me:
'Arise, my love, my fair one,
and come away;
for now the winter is past,
the rain is over and gone.
The flowers appear on the earth;
the time of singing has come,
and the voice of the turtle-dove
is heard in our land.
The fig tree puts forth its figs,
and the vines are in blossom;
they give forth fragrance.
Arise, my love, my fair one,
and come away.'

Song of Songs 2: 8–13

For the word of the Lord.

Thanks be to God.

from Psalm 45

Response: God has blessed us for ever and ever.

1. My heart is astir with fine phrases, I make my song for a king:
my tongue is the pen of a ready writer.
2. You are the fairest of men, grace flows from your lips:
therefore God has blessed you for ever and ever.... **R.**
6. Your throne is the throne of God, it endures for ever:
and the sceptre of your kingdom is a righteous sceptre.
7. You have loved righteousness and hated evil:
therefore God, your God, has anointed you
with the oil of gladness above your fellows. **R.**
8. All your garments are fragrant with myrrh, aloes and cassia:
music from ivory palaces makes you glad.
9. King's daughters are among your noble women:
the queen is at your right hand in gold of Ophir. **R.**

Second Reading

A reading from the letter of James:

Every generous act of giving, with every perfect gift, is from above,
coming down from the Father of lights,

with whom there is no variation or shadow due to change.

In fulfilment of his own purpose he gave us birth by the word of truth,
so that we would become a kind of first fruits of his creatures.

You must understand this, my beloved:

let everyone be quick to listen, slow to speak, slow to anger;

for your anger does not produce God's righteousness.

Therefore rid yourselves of all sordidness

and rank growth of wickedness,

and welcome with meekness the implanted word

that has the power to save your souls.

But be doers of the word,

and not merely hearers who deceive themselves.

For if any are hearers of the word and not doers,

they are like those who look at themselves in a mirror;

for they look at themselves and, on going away,

immediately forget what they were like.

But those who look into the perfect law, the law of liberty,

and persevere, being not hearers who forget but doers who act—
they will be blessed in their doing.

If any think they are religious,

and do not bridle their tongues but deceive their hearts,

their religion is worthless.

Religion that is pure and undefiled before God, the Father, is this:

to care for orphans and widows in their distress,

and to keep oneself unstained by the world.

James 1: 17–27

For the word of the Lord.

Thanks be to God.

Gospel

Alleluia, alleluia!

The Father gave us birth by his message of truth,
that we might be as the first fruits of creation.

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.

Now when the Pharisees and some of the scribes
who had come from Jerusalem gathered around Jesus,
they noticed that some of his disciples were eating with defiled hands,
that is, without washing them.

(For the Pharisees, and all the Jews,
do not eat unless they thoroughly wash their hands,
thus observing the tradition of the elders;
and they do not eat anything from the market unless they wash it;
and there are also many other traditions that they observe,
the washing of cups, pots, and bronze kettles.)

So the Pharisees and the scribes asked him,
'Why do your disciples not live according to the tradition of the elders,
but eat with defiled hands?'

He said to them,

'Isaiah prophesied rightly about you hypocrites, as it is written,

"This people honours me with their lips,

but their hearts are far from me;

in vain do they worship me,

teaching human precepts as doctrines."

You abandon the commandment of God and hold to human tradition.'

Then he called the crowd again and said to them,

'Listen to me, all of you, and understand:

there is nothing outside a person that by going in can defile,
but the things that come out are what defile.'

When he had left the crowd and entered the house,
his disciples asked him about the parable.

He said to them, 'Then do you also fail to understand?
Do you not see that whatever goes into a person from outside
cannot defile, since it enters, not the heart but the stomach,
and goes out into the sewer?' (Thus he declared all foods clean.)
And he said, 'It is what comes out of a person that defiles.
For it is from within, from the human heart, that evil intentions come:
fornication, theft, murder, adultery, avarice, wickedness, deceit,
licentiousness, envy, slander, pride, folly.
All these evil things come from within, and they defile a person.'

Mark 7:1–8, 14–23

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

Province of the Episcopal Church of South Sudan; The Diocese of Willochra;
Archdeaconry of Stonnington; Church of the New Guinea Martyrs, Croydon South;
St Mary's, Caulfield; Oaktree Anglican Church, Caulfield; St John's, Highton;
St Matthew's, Prahran; St Alfred's, Blackburn North; St Paul & St Barnabas', Newcombe.

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: John Davidson
And whose anniversary of death occurs this week: Catriona Elizabeth Scott,
Gloria Joyce Bell, Clifford Smith, Clifford Searby, June Jackson, Rose MacPherson,
Marcus Manders, John Sanderson, Burnice Furzer, Joseph Farrington,
Winifred McConnell, Marjorie Watson, Charles Gregory, Doreen Wagstaff.

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

Proverbs 22:1–2, 8–9, 22–23

James 2: 1–17

XVTH AFTER PENTECOST

Psalm 125

Mark 7: 24–37

THE WEEK AHEAD

Weekdays Monday – Saturday	9:00 a.m. 5:00 p.m.	Morning Prayer Evening Prayer
Day	<u>Morning Prayer</u>	<u>Evening Prayer</u>
Monday, 30 August	Psalms 148, 149 1 Kings 2:28–46 Acts 23:12–24	Psalms 144, 150 Job 6:14–7:6 1 John 1
Tuesday, 31 August <i>Aidan of Lindisfarne, Bishop and missionary John Bunyan, preacher and spiritual writer</i>	Psalm 83:1–18 1 Kings 3:1–15 Acts 23:25–24:9	Psalm 109: 1–19 Job 6:1; 7:7–21 1 John 2:1–11
Wednesday, 1 September Reflections on the Lectons	Psalms 1, 2 1 Kings 3:16–28 Acts 24:10–27 7:30 p.m.	Psalms 3, 4 Job 8 1 John 2:12–17 for Zoom details, see below
Thursday, 2 September <i>Martyrs of New Guinea</i> Eucharist at 10:15 a.m.	Psalms 126 Wisdom 3:1–9 Revelation 6:9–11 by Zoom	Psalm 116 Jeremiah 15:15–21 2 Corinthians 6:1–10 for Zoom details, see below
Friday, 3 September <i>Gregory I of Rome Bishop and teacher</i>	Psalm 9 1 Kings 5 Acts 25:13–27	Psalm 10 Job 9:25–10:7 1 John 3:1–10
Saturday, 4 September	Psalms 11, 12 1 Kings 6:1–14, 37–7:1 Acts 26:1–18	Psalms 13, 14 Job 10:8–22 1 John 3:11–24
Next Sunday, 5 September Fifteenth after Pentecost	9:00 am by Zoom 5:00 pm by Zoom	Holy Eucharist Holy Eucharist & meditation

**Morning and Evening Prayer will again 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.² 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 are already marked in both Prayer Book and passages for reading in the 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!

² 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.)

After both readings, the following response is made: “May your word live in us: **and bear much fruit to your glory.**”

- 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 exceptions to this are Tuesday and Wednesday evenings. On Tuesday, the *Magnificat* is said at 7 and the *Nunc Dimittis* here. On Wednesday, 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>

‘Reflections on the Lections’

7:30 p.m. Wednesday, September 1

Zoom Meeting ID: 925 2056 9400; Passcode: 526805

Or place the following in your web browser:

<https://zoom.us/j/92520569400?pwd=OVJUcU9nTDRqdKESWllrSkhjcFFTZz09>

Eucharist

10:15 a.m. Thursday, September 2

Zoom Meeting ID: 940 0596 6546; Passcode: 925761

Or place the following in your web browser:

<https://zoom.us/j/94005966546?pwd=TGsyMXMwdHVOZXlnaIFDOFNrdm9YQT09>

And see below for background to this commemoration of the Martyrs of New Guinea.

Prayers 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.

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.

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.

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.

Holy Eucharist for The New Guinea Martyrs Thursday, September 2

At the end of these notices, you will find a helpful and richly researched piece by Brian Corless, which explains not only the background of this important Commemoration for the Church in this part of the world, but also some points of connexion between the lives of the martyrs, the church in New Guinea and St George's.

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. When 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: **703 122**
Account Number: 05009778
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: **703 122**
Account Number: 05004999
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.

Lectionaries for 2022

Lectionaries for next year can now be ordered from St Peter's Bookroom. The cost is \$13.59.

If you are interested in purchasing one, please let Nisha know. We will be placing one order through St George's. Payment instructions will be advised later.

THE NEW GUINEA MARTYRS, 2 SEPTEMBER

Proper Collect for the New Guinea Martyrs

O Almighty God, who didst enable thy missionary and Papuan martyrs, in New Guinea, in a day of sore trial and danger, to be faithful to their calling and to glorify thee by their deaths:

Grant we humbly beseech thee that, by the witness of these thy martyrs, thy whole Church may be enriched and strengthened for the gathering into thy fold of thy children in all lands;

and that we thy servants, following the example of their steadfastness and courage, may labour the more fervently for the coming of thy kingdom, and may so faithfully serve thee here on earth

that we may be joined with them hereafter in heaven.

Through thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Bishop Philip Strong

PORT MORESBY

The Reverend **Henry Matthews**, Rector of Port Moresby since 1927, was born at Ararat, Victoria. He refused to leave Papua when war came, although he was more than sixty years of age. When his military chaplaincy was terminated because of his age he received the Bishop's permission to move to Dogura, but first he wished to visit Daru and minister to isolated Christians there. He and **Leslie Gariadi**, Papuan teacher-evangelist who trained at Saint Aidan's College, were killed at sea on the Feast of the Holy Name, 7 August 1942, when their vessel the *Mumuru* was strafed by the Japanese on the water between Port Moresby and Daru.

THE NORTHERN PROVINCE

On 22 July 1942 the Japanese landed at Gona on the north-east coast of Papua, where an Anglican Mission Station and Hospital were established. The Mission personnel consisted of the Reverend **James Benson**, Sister **May Hayman**, and Miss **Mavis Parkinson**.

Sister Hayman was from Adelaide, and had worked at hospitals in Adelaide, Melbourne, Canberra, and Dubbo. Just before the Japanese invasion she and the Reverend **Vivian Redlich** had announced their engagement: she was aged twenty-one.

Miss Parkinson was from Ipswich, Queensland. She had trained at the Australian Board of Mission Training School, and was the head of the Mission school at Gona.

Fr Benson and the two women sought safety inland, but the women agreed to accompany a group of Australian soldiers hoping to reach Port Moresby. The group was captured, and Sister Hayman and Miss Parkinson were bayoneted beside prepared graves at Jegarata, near Popondetta, some time after 11 August 1942. Their bodies were recovered and given Christian burial on the old Sangara Mission Station on 26 February 1943. Father Benson was later taken prisoner, and was found, still alive, in the Ramale Valley internment camp in New Britain in September 1945.

The Reverend Vivian Redlich was stationed at Sangara, thirty miles inland from Gona. With him were a mission nurse, Sister **Margery Brenchley**, and a teacher, Miss **Lilla Lashmar**. About eight miles further on at Isivita were the Reverend **Henry Holland** and Mr **John Duffill**. Late in July, "heathen and unfriendly natives", led by a notorious criminal who believed that "the white man's" day was over, betrayed the missionaries to the Japanese. All five were

captured and taken to Buna, where they were beheaded on the beach. Their bodies were not recovered, and it is believed they were thrown into the sea.

Fr Redlich was a Leicestershire man, his father being Rector of Little Bowden, where he was brought up. He was trained at Chichester Theological College, and after a period in England he came to Australia, joined the Bush Brotherhood of St Andrew in Central Queensland in 1935, served for five years, and then joined the Papua New Guinea Mission.

Sister Brenchley was born in England but migrated to Australia as a teenager. She trained at the Brisbane Hospital, and she was supported by her parish, Holy Trinity, Fortitude Valley, from the time that she joined the Mission in 1927.

Miss Lashmar was a teacher: she joined the Mission in 1920 when she was a parishioner at St Cuthbert's, Prospect, South Australia. Lucien Tapiedi was one of her teaching staff.

Fr Holland came from a sheep farming background in New South Wales: he had joined the Mission as a layman in 1910, and first worked with the Reverend Copeland King, Co-Founder of the Mission, at Ambasi. Fr Holland established the Mission at Sangara in 1922, and when that was in place he moved to a new station at Isivita in 1928.

Mr Duffill was from Holy Trinity, Woolangabba, Brisbane, where he had been a chorister and head server. He joined the Mission in 1938 as a builder. He was responsible for the Mission Boat, the *Maclaren King*: he and Bishop Philip Strong had narrowly escaped death when the boat was strafed by the Japanese earlier in 1942.

Lucian Tapiedi, who was born in about 1921, was a Papuan teacher who was killed by his own people at some time in August when he tried to protect the missionaries he was accompanying from Sangara and Isivita. His grave was found and, though he was not with the Gona Missionaries but with those from Sanagara and Isivita, his body was given Christian burial next to the graves of Sister Hayman and Miss Parkinson at Sangara. A statue of Lucian Tapiedi was installed in 1998 over the west door of Westminster Abbey with those of nine other twentieth-century Christian martyrs from the wider Church.

NEW BRITAIN

The Reverend **John Barge** and the Reverend **Bernard Moore**, who worked together, died on the south coast of the island of New Britain.

Fr Barge was an Englishman who fought in the First World War, and migrated to Queensland where he was an orchardist in the Stanhope area. He studied theology at St Francis's College, Brisbane, and after serving in two parishes in Toowoomba he joined the Mission in 1935. In October 1943 the missionary house at Pomete was sighted from a Japanese destroyer. A landing force found Fr Barge going about his daily work quite openly. The Japanese, who seemed friendly, took him aboard the destroyer, telling the local people they would help him get medical supplies and bring him back. But after the ship had rounded the next point, he was taken ashore.. Two local people hiding in the bush saw him executed 'with shot and sword'. The local people buried him on the spot, marking his grave with a border of coral near the Mission Station of Apugi and the Government Station of Kandrian.

Fr Moore was priest, teacher, sailor, supplier and transporter of goods and services to the outlying islands on the South West coast of New Britain. The cause of his death is unknown: his grave is at Kumbun, New Britain.

NOTES:

1. In an interview with Mark Colvin in the ABC program *PM* on 21 August 2009, Patrick Redlich, brother of Fr Redlich, said that he believed that Fr Redlich was stabbed by a party of five or six Arukivan spearmen, one of whom was still alive, and had confessed his crime.

2. More than three hundred and thirty mission staff of all denominations were killed by the Japanese invaders.
3. The Mission Boat the *Maclaren King* was named for the Reverend Albert Maclaren (1853–1891), and the Reverend Copland King (1863–1918), founders of the Mission at Dogura, Papua New Guinea. Fr Maclaren knew Canon John Godby, Vicar of St George's from 1880 to 1910, who was the secretary in Melbourne for the Church of England Mission to New Guinea: St George's had promised to support the Mission as their special work. Fr Maclaren wrote to Canon Godby on 12 August 1891 describing the first landing at Chad's Bay: the letter was published in the *Melbourne Argus* on 16 December 1891.
4. The windows in the nave of St George's Church form a pictorial history *From Nazareth to the Pacific*, designed by the Reverend Josiah Tyssen, Vicar of St George's from 1916 to 1949. They trace the spread of the Gospel from the Holy Land into Britain, through Australia and Melanesia to Papua New Guinea.
5. The last pair of windows on the south side of the nave depicts (*left*) the martyred Bishop John Coleridge Patteson (1827–1871), murdered on the island of Nukapu, Solomon Islands, on 20 September 1871, in revenge for the seizure of five islanders by European slave traders; and (*right*) the Reverend Albert Maclaren and the Reverend Copland King.

Brian Corless

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

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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.