



**Fifteenth Sunday after Pentecost
5 September 2021**



*“A Syrophenecian woman begged Jesus to cast the demon out of her daughter”
(Mark 7:26)*

ZOOM SERVICE THIS WEEK AT ST GEORGE'S, MALVERN

Sunday, 5 September 2021

XVth after Pentecost

9.00am Eucharist

Meeting ID: 932 2368 3809; Passcode: 240316

Or place the following in your web browser:

<https://zoom.us/j/93223683809?pwd=QjJSVVR0MFEITHYyaIdHcS9wamIXUT09>

5.00pm Eucharist

Meeting ID: 955 8025 7912; Passcode: 826470

Or place the following in your web browser:

<https://zoom.us/j/95580257912?pwd=d0FmQnE3ZVdhdEdVA2SFk0Z0V4UT09>

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

The book of Proverbs includes a collection of folk wisdom sayings of various lengths such that in some chapters the individual verses are not actually related to each other. So Proverbs is one biblical book where the lectionary practice of skipping verses is easily justified.

Today's reading is a collection of verses that speak specifically of the truths relating to the common theme of wealth and poverty and, specifically, how the wealthy are to regard and treat the poor.

Verse one reminds that one ought to choose a good reputation before wealth since good favour is of more worth than silver or gold. Part of that good name and regard stems from a humble recognition that both the rich and the poor are creatures of the Lord. Elsewhere in Proverbs, the sages observe that wealth is more desirable than poverty and that the poor frequently suffer the consequences of their own folly, especially laziness or drunkenness. At the end of the day, however, the wealthy for whom this book likely was composed find in verse 2 a reminder that their prosperity earned them no special status before God.

In verses 1-2 the poor are those who simply lack the resources of wealthier people. The word, *ras*, is rare, but popular in Proverbs. In verses 8-9 and 22-23, the poor are *dal*, a much more common word in the Torah and the Prophets, suggesting abject poverty and helplessness. Verses 1-2, do not reject wealth or wealthy people, but do value a person's reputation, "name," above their wealth.

Verses 8-9, could be amended to include verse 7: "*The rich rules over the poor, and the borrower is the slave of the lender.*" The rule of the rich over the poor and the (lack of) ethics between debtors and the indebted in verse 7 is related to the "injustice" of verse 8. In this life, however, it is invariably true that the rich rule over the poor and that a borrower is subject to the lender. In contrast, verse 9 indicates that generous persons will find blessing "for they share their bread with the poor", as opposed to the lending (implying also collecting interest), in verse 7.

Verses 22-23 begin with what should probably be read as a forceful command, "*Do not rob the poor!*" Why not? "*Because they are [already] poor!*" One might think that goes without saying, but apparently not. The helpless poor, *dal*, are linked with the oppressed poor, *'oni*; the word is used even more widely than *dal* in the Torah and Prophets.

Having said in verse 9 that the generous who share what they have with the poor are blessed, it should be remembered that the generous soul here is one with "a good eye," (as opposed to an "evil" or "stingy" eye). The generous person sees and takes note of the needs of the poor; seeing is an intrinsic part of this generosity. Significantly, the text does not claim that one does not have to be wealthy to be generous. That the generous soul "shares" rather than "gives" may suggest that the generous person does not have an abundance of wealth from which to give charity.

This sharing suggests something else: imagine a common meal, a table to which the poor are graciously welcome to share the bread of the generous soul who sees and meets the need, by inviting the poor to her or his own table, nourishing the dignity of the poor as well as meeting their basic needs. This is a different model of benevolence than simply writing a cheque.

When inclined to grumble about insufficient wages, low interest rates, to promote our so-called entitlement, or advance legal loopholes that protect extraordinarily wealthy people, these proverbs call us to act and live justly, especially with regard to the needy among us.

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:

So speak and so act as those who are to be judged by the law of liberty.

James 2:13

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:

Almighty and everlasting God,
increase our faith, hope, and love,
and, that we may receive all you promise,
make us love what you command;
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 Book of Proverbs:

A good name is to be chosen rather than great riches,
and favour is better than silver or gold.

The rich and the poor have this in common:
the Lord is the maker of them all....

Whoever sows injustice will reap calamity,
and the rod of anger will fail.

Those who are generous are blessed,
for they share their bread with the poor....

Do not rob the poor because they are poor,
or crush the afflicted at the gate;
for the Lord pleads their cause
and despoils of life those who despoil them.

Proverbs 22: 1–2, 8–9, 22–23

For the word of the Lord.

Thanks be to God.

Psalm 125

Response: The Lord stands about his people for evermore.

1. Those who put their trust in the Lord shall be as Mount Zion:
which cannot be shaken but endures for ever.
2. As the mountains stand about Jerusalem,
so stands the Lord about his people:
from this time forward and for evermore.
3. For the sceptre of wickedness shall have no sway
over the land apportioned to the righteous:
lest the righteous set their hands to do evil. **R.**
4. Do good, O Lord, to those who are good:
to those that are upright in heart.
5. As for those who turn aside to crooked ways,
let the Lord lead them away with the evildoers:
and in Israel let there be peace. **R.**

Second Reading

A reading from the letter of James:

My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ?
For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, 'Have a seat here, please', while to the one who is poor you say, 'Stand there', or, 'Sit at my feet', have you not made distinctions among yourselves, and become judges with evil thoughts?
Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you? You do well if you really fulfil the royal law according to the scripture, 'You shall love your neighbour as yourself.' But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. For the one who said, 'You shall not commit adultery', also said, 'You shall not murder.' Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgement will be without mercy to anyone who has shown no mercy; mercy triumphs over judgement.

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill', and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

James 2: 1-17

For the word of the Lord.

Thanks be to God.

Gospel

Alleluia, alleluia!

Jesus preached the good news of the Kingdom
and healed all who were sick.

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.

From there Jesus set out and went away to the region of Tyre.
He entered a house and did not want anyone to know he was there.
Yet he could not escape notice,
but a woman whose little daughter had an unclean spirit
immediately heard about him, and she came and bowed down at his feet.
Now the woman was a Gentile, of Syrophenician origin.
She begged him to cast the demon out of her daughter.
He said to her,
'Let the children be fed first,
for it is not fair to take the children's food and throw it to the dogs.'
But she answered him,
'Sir, even the dogs under the table eat the children's crumbs.'
Then he said to her,
'For saying that, you may go—the demon has left your daughter.'
So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon
towards the Sea of Galilee, in the region of the Decapolis.
They brought to him a deaf man who had an impediment in his speech;
and they begged him to lay his hand on him.
He took him aside in private, away from the crowd,
and put his fingers into his ears, and he spat and touched his tongue.
Then looking up to heaven,
he sighed and said to him, 'Ephphatha', that is, 'Be opened.'
And immediately his ears were opened, his tongue was released,
and he spoke plainly.
Then Jesus ordered them to tell no one;
but the more he ordered them, the more zealously they proclaimed it.
They were astounded beyond measure, saying,
'He has done everything well;
he even makes the deaf to hear and the mute to speak.'

Mark 7: 24–37

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 Sudan; The Diocese of Adelaide; St David's Doncaster East; Archbishop's Provincial Visit to the Diocese of Gippsland.

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 died recently: Helen Stribling

And those whose anniversary of death occurs this week: Ruth Olver, Violet Smith, Timothy Malloch, Frederick Stanes, Lillie Gillanders, Richard Robinson Belshaw, May Hardy, John (Jock) Mackenzie, Helen Pepperell, Margaret Ann Findlay-Hughes, Leslie Lyons, William Jarvie, Alan Hain, Lorna Tickner, Marjorie Sawyer.

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 1: 20–33

James 2: 18–26

XVITH AFTER PENTECOST

Psalm 19

Mark 8: 27–38

THE WEEK AHEAD

Weekdays Monday – Saturday	9:00 a.m. 5:00 p.m.	Morning Prayer Evening Prayer
Morning and Evening Prayer will be held via Zoom. Please see below for Zoom information and other details.		
<u>Day</u>	<u>Morning Prayer</u>	<u>Evening Prayer</u>
Monday, 6 September	Psalm 18:1–31 1 Kings 7:51–8:21 Acts 26:19–32	Psalm 18:32–52 Job 11 1 John 4:1–12
Tuesday, 7 September	Psalm 19 1 Kings 8:22–36 Acts 27:1–12	Psalm 119:1–16 Job 12 1 John 4:12–21
Wednesday, 8 September <i>Birth of Mary, Mother of the Lord</i>	Psalms 20; 21:1-7 1 Kings 8:37-53 Acts 27:13-32	Psalms 24; 26 Job 13 1 John 5:1-12
Eucharist	9:30 a.m.	for Zoom details, see below
Reflections on the Lections	7:30 p.m.	for Zoom details, see below
Thursday, 9 September	Psalm 22:1–22 1 Kings 8:54–66 Acts 27:33–44	Psalm 22:23–32; 23 Job 14 1 John 5:13–21
Eucharist	10:15 a.m.	for Zoom details, see below
Friday, 10 September	Psalm 25 1 Kings 9:1–14 Acts 28:1–16	Psalms 27 Job 15:1–16 2 John
Saturday, 11 September <i>Mother Esther CHN, founder of the Community of the Holy Name</i>	Psalms 28, 29 1 Kings 9:15–28 Acts 28:27–31	Psalms 30, 32 Job 15:17–35 3 John
Next Sunday, 12 September Sixteenth after Pentecost	9:00 am by Zoom 5:00 pm by Zoom	Holy Eucharist Holy Eucharist & meditation

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 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!

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.)

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=TFBBSGYxb2lhcUI3RWRI dmIXWDQ4Zz09>

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=TFBBSGYxb2lhcUI3RWRI dmIXWDQ4Zz09>

Eucharist for Birth of BVM

9:30 a.m. Wednesday, September 8

Meeting ID: 921 2127 7605; Passcode: 835918

Or place the following in your web browser:

<https://zoom.us/j/92121277605?pwd=T0pPYkNESGpZdFBWbIBWl0RCMjhPdZ09>

‘Reflections on the Lections’

7:30 p.m. Wednesday, September 8

Zoom Meeting ID: 928 2397 8621; Passcode: 927791

Or place the following in your web browser:

<https://zoom.us/j/92823978621?pwd=QXlrbEYvVVJqeVUrU0VDTDIxemJrUT09>

Eucharist

10:15 a.m. Thursday, September 9

Zoom Meeting ID: 940 0596 6546; Passcode: 925761

Or place the following in your web browser:

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

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

Warmest congratulations to John and Margaret Batt who celebrated 53 years of marriage in this past week. We offer them heartfelt blessings for the future, and many thanks for the wonderful contribution made to our parish over so many years.

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. When you book directly with Trinity, please let them know you wish to sit at a St George's, Malvern table.

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.

RUOK-Community Cuppa and Chat - Thursday, 9 September – 2.00-3.00pm.

All members of the Stonnington community are invited to come together for a cuppa and a chat via Zoom to celebrate RUOK Day – promoting connection through conversation. This is a free event. To register, please click on the link below and press enter.

[RUOK Day - Community Cuppa & Chat Tickets, Multiple Dates | Eventbrite](#)

PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144



VICAR

The Reverend Dr Gregory Seach

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

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Day off: Monday

ASSISTANT CURATE

The Reverend Brenda Williams

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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.