



**Sixteenth Sunday after Pentecost  
12 September 2021**



*“If any want to become my followers,  
let them deny themselves and take up their cross and follow me.”*

*(Mark 8:34)*

## **ZOOM SERVICE THIS WEEK AT ST GEORGE'S, MALVERN**

**Sunday, 12 September 2021**

**XVI<sup>th</sup> after Pentecost**

### **9.00am Eucharist**

Meeting ID: 942 0060 7499; Passcode: 065091

Or place the following in your web browser:

<https://zoom.us/j/94200607499?pwd=LlJlVUFYODhWNmU4c3NFRW44UDFVdz09>

### **5.00pm Eucharist**

Meeting ID: 986 3053 0177; Passcode: 896311

Or place the following in your web browser:

<https://zoom.us/j/98630530177?pwd=aU5lOTRlc2VTQXlhRHhNc2VhZkZkQT09>

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:

*"Before the service, speak to God; during the service, let God speak to you; after the service, speak to one another."*

## REFLECTION ON THE LECTIONS

As a former English teacher, I have always been fascinated by and aware of the power of words. Words can create vivid images and evoke powerful feelings. They present facts and make us laugh, cry or rage. One of the most remarkable talents of great creative writers is their ability to make words do new and unusual things, or even to create new words or expressions. For example, we often hear of the new ways of speaking and using English that Shakespeare introduced to our shared language. And in this land, we should not forget the influence of Indigenous owners and custodians on the way we speak. This is movingly captured in the title of a book in which Aboriginal and Torres Strait Islander visual artists share visual images reflecting their faith. The title? *Our Mob, God's Story*. It is fascinating to reflect on the remarkable resonance that the word 'mob' can have when used by first nations people in such a way.

But words can be used unhelpfully too. While the last few years may have increased our recognition of the fact, it didn't take an era of 'alternative facts' or 'fake news' for us to realise that words can be slippery; that people can use words in unhelpful, even hurtful, and untruthful ways. Long before a recent U.S. Presidency, it was clear that elements of the mass media were increasingly sitting lightly to the truth – so much so that it was possible that they could make 'truth' something that people would no longer recognise. While we blame politicians for raising the levels of 'spin', we need to remember, they didn't invent such use – or misuse – of words. The letter of James has quite a lot to say throughout its third chapter (from which we'll hear next week) about 'taming the tongue' because, untamed, the words we use can 'stain the whole body'. And two weeks ago, Jesus said it is what comes out of our mouths that makes us impure.

Even without so negative a view, we can recognise that sometimes words don't quite mean what we think or expect them to mean. In today's gospel, Peter (rightly and justly) calls Jesus 'Messiah'; but what Peter, and the rest of the disciples and, indeed the crowds, mean by that word is not what Jesus means. This morning's passage begins what some scholars see as a new phase in Mark's gospel – a time when Mark shows Jesus undertaking more deliberate 'teaching' of his disciples. For Mark, Jesus needs to bring his disciples to understand the kind of Messiah he is – one who came "not to be served but to serve, and to give his life a ransom for many" (*Mark 10: 45*).

And that teaching has clear implications for those who are Jesus' disciples too. Following *this* Messiah requires the same kind of reimagining, reworking of how we see, understand and live our lives. It involves a re-evaluating of priorities, of commitments: in the use of imagery the words of Mark's gospel evoke, it involves 'taking up *our* cross and following' the Messiah who goes to the cross.

In Jesus, God's spoken Word is also God's lived Word, and God's lived Word is spoken. No wonder some in the early church identified this 'Word' with Wisdom – who cries out, inviting us to see the world in a different way, through the wisdom of God. As disciples of that living Word, we need to allow our words, our speech, and our lives to be remade, our speech recreated – to be a source and sign of new life.

## 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:*

Those who want to save their life will lose it,  
and those who lose their life for the sake of the gospel will save it.

*Mark 8:35*

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:*

God of mercy,  
help us to forgive as you have forgiven us,  
to trust you, even when hope is failing,  
and to take up our cross daily  
and follow you in your redeeming work;  
through Jesus Christ our Lord,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

## First Reading

A reading from the Book of Proverbs:

Wisdom cries out in the street;  
in the squares she raises her voice.  
At the busiest corner she cries out;  
at the entrance of the city gates she speaks:  
'How long, O simple ones, will you love being simple?  
How long will scoffers delight in their scoffing  
and fools hate knowledge?  
Give heed to my reproof;  
I will pour out my thoughts to you;  
I will make my words known to you.  
Because I have called and you refused,  
have stretched out my hand and no one heeded,  
and because you have ignored all my counsel  
and would have none of my reproof,  
I also will laugh at your calamity;  
I will mock when panic strikes you,  
when panic strikes you like a storm,  
and your calamity comes like a whirlwind,  
when distress and anguish come upon you.  
Then they will call upon me, but I will not answer;  
they will seek me diligently, but will not find me.  
Because they hated knowledge  
and did not choose the fear of the Lord,  
would have none of my counsel,  
and despised all my reproof,  
therefore they shall eat the fruit of their way  
and be sated with their own devices.  
For waywardness kills the simple,  
and the complacency of fools destroys them;  
but those who listen to me will be secure  
and will live at ease, without dread of disaster.'

*Proverbs 1: 20–33*

For the word of the Lord.

**Thanks be to God.**

## Psalm 19

### Response: The heavens declare the glory of God.

1. The heavens declare the glory of God:  
and the firmament proclaims his handiwork;
2. One day tells it to another:  
and night to night communicates knowledge.
3. There is no speech or language:  
nor are their voices heard;
4. Yet their sound has gone out through all the world:  
and their words to the ends of the earth. **R.**
5. There he has pitched a tent for the sun:  
which comes out as a bridegroom from his chamber,  
and rejoices like a strong man to run his course.
6. Its rising is at one end of the heavens  
and its circuit to their farthest bound:  
and nothing is hidden from its heat. **R.**
7. The law of the Lord is perfect, reviving the soul:  
the command of the Lord is true, and makes wise the simple.
8. The precepts of the Lord are right, and rejoice the heart:  
the commandment of the Lord is pure,  
and gives light to the eyes.
9. The fear of the Lord is clean, and endures for ever:  
the judgements of the Lord are unchanging,  
and righteous every one. **R.**
10. More to be desired are they than gold, even much fine gold:  
sweeter also than honey,  
than the honey that drips from the comb.
11. Moreover, by them is your servant taught:  
and in keeping them there is great reward.
12. Who can know their own unwitting sins?:  
O cleanse me from my secret faults. **R.**
13. Keep your servant also from presumptuous sins,  
Lest they get the mastery over me:  
So shall I be clean, and innocent of great offence.
14. May the words of my mouth and the meditation of my heart  
Be acceptable in your sight:  
O Lord, my strength and my redeemer. **R.**

## Second Reading

A reading from the letter of James:

Someone will say, 'You have faith and I have works.'

Show me your faith without works,

and I by my works will show you my faith.

You believe that God is one; you do well.

Even the demons believe—and shudder.

Do you want to be shown, you senseless person,

that faith without works is barren?

Was not our ancestor Abraham justified by works

when he offered his son Isaac on the altar?

You see that faith was active along with his works,

and faith was brought to completion by the works.

Thus the scripture was fulfilled that says,

'Abraham believed God, and it was reckoned to him as righteousness',

and he was called the friend of God.

You see that a person is justified by works

and not by faith alone.

Likewise, was not Rahab the prostitute also justified by works

when she welcomed the messengers

and sent them out by another road?

For just as the body without the spirit is dead,

so faith without works is also dead.

*James 2: 18–26*

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.**

Jesus went on with his disciples to the villages of Caesarea Philippi;

and on the way he asked his disciples,

‘Who do people say that I am?’

And they answered him, ‘John the Baptist; and others, Elijah;

and still others, one of the prophets.’

He asked them, ‘But who do you say that I am?’

Peter answered him, ‘You are the Messiah.’

And he sternly ordered them not to tell anyone about him.

Then he began to teach them

that the Son of Man must undergo great suffering,

and be rejected by the elders, the chief priests, and the scribes,

and be killed, and after three days rise again.

He said all this quite openly.

And Peter took him aside and began to rebuke him.

But turning and looking at his disciples, he rebuked Peter and said,

‘Get behind me, Satan!

For you are setting your mind not on divine things but on human things.’

He called the crowd with his disciples, and said to them,

‘If any want to become my followers,

let them deny themselves and take up their cross and follow me.

For those who want to save their life will lose it,

and those who lose their life for my sake,

and for the sake of the gospel, will save it.

For what will it profit them to gain the whole world and forfeit their life?

Indeed, what can they give in return for their life?

Those who are ashamed of me and of my words

in this adulterous and sinful generation,

of them the Son of Man will also be ashamed

when he comes in the glory of his Father with the holy angels.’

*Mark 8: 27–38*

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 Tanzania; The Diocese of Canberra & Goulburn;  
Angliss Health Services; The Anglican Parish of Rowville and Ferntree Gully;  
Holy Trinity Lara; St Philip's Mt Waverley; Geelong Grammar.

### For all in need

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

### For the Faithful Departed

Those who have died recently: Darcy Smith  
and those whose anniversary of death occurs this week: Doris Mary Veal, Ernest Ball,  
Paula Abrahams, Eva Davis, Violet Atkins, Rita Campbell, Elsie Alfred, Margaret Hansen,  
Emma Giggins, Edith Augusta Elliott, Georgina Alice Bray, John Taylor,  
John Hetherington, Dorothy Corden.

## 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 31: 10–31  
James 3: 1–12

### **XVII<sup>TH</sup> AFTER PENTECOST**

Psalm 1  
Mark 9: 30–37

## THE WEEK AHEAD

<b>Weekdays</b> <b>Monday – Saturday</b>	<b>9:00 a.m.</b> <b>5:00 p.m.</b>	<b>Morning Prayer</b> <b>Evening Prayer</b>
<b>Day</b>	<b>Morning Prayer</b>	<b>Evening Prayer</b>
<b>Monday, 13 September</b> <i>Cyprian of Carthage, bishop &amp; martyr</i>	Psalm 35:1–17 1 Kings 10:1–13 Matthew 4:12–22	Psalms 35:18–29; 36 Job 16:1–17 Ephesians 1:1–14
<b>Tuesday, 14 September</b> <i>‘The Invention of the Cross’, or Holy Cross Day</i>	Psalm 98 Deuteronomy 21:22–23 Philippians 2:5–11	Psalm 56 Isaiah 63:1–9 John 12:20–36a
<b>Wednesday, 15 September</b> <i>John Oliver Feetham, bishop and Bush Brother</i>	Psalm 37:1–17 1 Kings 11:1–25 Matthew 5:13–26	Psalm 37:18–41 Job 18 Ephesians 2:11–22
<b>Reflections on the Lections</b>	<b>7:30 p.m.</b>	<b>for Zoom details, see below</b>
<b>Thursday, 16 September</b> <i>Ninian of Galloway, bishop and missionary</i>	Psalm 38 1 Kings 11:26–43 Matthew 5:27–42	Psalm 39 Job 19:1–22 Ephesians 3:1–13
<b>Eucharist at 10:15 a.m.</b>	<b>by Zoom</b>	<b>for Zoom details, see below</b>
<b>Friday, 17 September</b> <i>Hildegard of Bingen, abbess, spiritual writer</i>	Psalm 40 1 Kings 12:1–17 Matthew 5:43–6:4	Psalms 42, 43 Job 19:23–20:11 Ephesians 3:14–21
<b>Saturday, 18 September</b> <i>John Ramsden Wollaston, priest and missionary of W.A.</i>	Psalms 41, 44:1–9 1 Kings 12:18–33 Matthew 6:5–15	Psalms 44:10–27 Job 20:12–29 Ephesians 4:1–16
<b>Next Sunday, 19 September</b>	<b>9:00 am</b> <b>by Zoom</b>	<b>Holy Eucharist</b>
<b>Eighteenth after Pentecost</b>	<b>5:00 pm</b> <b>by Zoom</b>	<b>Holy Eucharist &amp; meditation</b>

**Morning and Evening Prayer is held via Zoom.**  
**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.<sup>1</sup> 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!

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<sup>1</sup> 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, or each part of psalm 119, 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*<sup>th</sup> verse of the *x*<sup>th</sup> 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 15**

Zoom Meeting ID: 928 2397 8621; Passcode: 927791

Or place the following in your web browser:

<https://zoom.us/j/92823978621?pwd=QXIrbEYvVVJqeVUrU0VDTDIxemJrUT09>

**Eucharist**

**10:15 a.m. Thursday, September 16**

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

**Congratulations to Thea Scott** who celebrated a significant, “noughty” birthday on Tuesday, September 7. Warmest blessings and love from her parish family.

**The Archbishop’s Dinner (October 7) has been cancelled.**

### **Open Plate & Thanksgiving Pledge Contributions**

St George’s remains closed for regular worship due to lockdown. As a result, some of you have been unable 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’ (whichever is applicable)  
(If a donation - identify if for general 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](mailto:dgpowell@internode.on.net) should you need any further assistance.

### **We need your help!**

The Professional Standards Review Panel is conducting a review of professional standards on behalf of the Archbishop in Council and is seeking your input on the following processes:

- Clearance for Ministry
- Clearance for Service
- Complaints handling and resolution

If you would like to contribute, please go to

<https://www.melbourneanglican.org.au/governance/professional-standards/> . Thank you!

### **Lectionaries and Calendars for 2022**

Lectionaries and Calendars for next year can now be ordered. If you are interested in purchasing one, please let Nisha know.

## 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.*