



St George's Anglican Church, Malvern

**Seventeenth Sunday after Pentecost
19 September 2021**



Jesus and disciples at Capernaum

(an ancient representation, c.f. Mark 9:33)

ZOOM SERVICE THIS WEEK AT ST GEORGE'S, MALVERN

Sunday, 19 September 2021

XVIIth 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=aU5lOTRlc2VTQXlhRHhNMWwF5MzkzQT09>

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 turn 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 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

Last week, I began these reflections pointing out I had been an English teacher. In fact, as I reflected further, I realized that for virtually all of my working life I've been a teacher of some kind or other – not least because the 'Exhortation' in the Ordination service instructs that *all* priests are to 'be teacher[s] taught by the Lord in wisdom and holiness'. It is easy to understand, therefore, the trepidation that this morning's reading from the letter of James usually provokes: "Not many of you should become teachers... for you know that we who teach will be judged with greater strictness. For all of us make many mistakes." (*James 3:1, 2a*). Gulp!

Given that currently many people are undertaking home schooling, forced by Covid circumstances to be teachers of their children, that trepidation spreads far more widely! (Though, of course, we must acknowledge that parents are the original and continuing teachers of their children anyway – how do children learn to 'speak', for instance? Because their parents talk to them!). Given, further, that surveys reveal that most of the parents who undertake that home schooling are mothers, perhaps we can discover there is currently more appropriateness to the Proverbs reading – about a 'capable wife' who 'opens her mouth with wisdom and the teaching of kindness is on her tongue' – than we might otherwise find. (Though we might prefer that her children would rise up and call *themselves* happy to have so good a mother!)

As we read on, however, it appears that 'James' uses his warning about teaching as a way into a more general point: we must *all* guard our tongues. Perhaps the community which received this letter (like other early Christian communities behind the letters of Paul and John) was being led astray by false teachers? Whatever the background, James takes it as an opportunity to warn all in the community about watching what comes out of our mouths. This follows directly from last week's comment about not just *speaking* about faith, but putting faith into action as 'doers of the word'! And this reminds us of Jesus' comment earlier in Mark's gospel that 'it is what comes out of a person that defiles.' (*Mark 7:20*). We all need to be like that woman who 'opens her mouth with wisdom and teaches kindness'.

In today's gospel Jesus is 'teaching his disciples'. Few teachers, of course, would (nor should they!) claim to be a teacher in Jesus' league. But that Jesus needs to be teaching his disciples again – and goes on doing in Mark's gospel – shows we all need teaching... our whole lives long! For the disciples in today's gospel – and not only them! – that teaching continues to be about what kind of Messiah Jesus is, and the serious implications that has for those who are his followers. Jesus forces us to think about how we define 'greatness'. And, when he compares both himself and 'the one who sent' him to a little child, he also makes us 'think differently' about how we understand God!

During the 'Reflections on the Lections' each Wednesday evening, I always find myself given new, surprising insights and wisdom in each week's readings. That is a reminder that being disciples means all of us, not just priests, are to be 'taught by the Lord in wisdom and holiness.' Wisdom and holiness are found, the psalm reminds us when we 'ponder' the law (that is, all of the teaching of God) of the Lord day and night.

The great Teacher will, as with his first disciples, go on teaching us every day. Let us recognise that what we learn may disrupt everything we know or think we know. We might, then, all have the teaching of kindness on our tongue, and be like capable wives!

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:

Whoever wants to be first must be last of all and servant of all.

Mark 9:35

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 and Father of all,
you have taught us through your Son
that the last shall be first,
and have made a little child the measure of your kingdom:
give us wisdom from above,
so that we may understand that in your sight
the one who serves is the greatest of all.
We ask this through our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and for ever. **Amen.**

First Reading

A reading from the Book of Proverbs:

A capable wife who can find?

She is far more precious than jewels.

The heart of her husband trusts in her,
and he will have no lack of gain.

She does him good, and not harm,
all the days of her life.

She seeks wool and flax,
and works with willing hands.

She is like the ships of the merchant,
she brings her food from far away.

She rises while it is still night
and provides food for her household
and tasks for her servant-girls.

She considers a field and buys it;
with the fruit of her hands she plants a vineyard.

She girds herself with strength,
and makes her arms strong.

She perceives that her merchandise is profitable.
Her lamp does not go out at night.

She puts her hands to the distaff,
and her hands hold the spindle.

She opens her hand to the poor,
and reaches out her hands to the needy.

She is not afraid for her household when it snows,
for all her household are clothed in crimson.

She makes herself coverings;
her clothing is fine linen and purple.

Her husband is known in the city gates,
taking his seat among the elders of the land.

She makes linen garments and sells them;
she supplies the merchant with sashes.

Strength and dignity are her clothing,
and she laughs at the time to come.

She opens her mouth with wisdom,
and the teaching of kindness is on her tongue.

She looks well to the ways of her household,
and does not eat the bread of idleness.
Her children rise up and call her happy;
her husband too, and he praises her:

‘Many women have done excellently,
but you surpass them all.’

Charm is deceitful, and beauty is vain,
but a woman who fears the Lord is to be praised.
Give her a share in the fruit of her hands,
and let her works praise her in the city gates.

Proverbs 31: 10–31

Psalm 1

Response: The Lord cares for the righteous.

1. Blessed are they
who have not walked in the counsel of the ungodly:
nor followed the way of sinners,
nor taken their seat amongst the scornful.
2. But their delight is in the law of the Lord:
and on that law will they ponder day and night. **R.**
3. They are like trees planted beside streams of water:
that yield their fruit in due season.
4. Their leaves also shall not wither:
and look, whatever they do, it shall prosper. **R.**
5. As for the ungodly, it is not so with them:
they are like chaff which the wind scatters.
6. Therefore the ungodly shall not stand up at the judgement:
nor sinners in the congregation of the righteous.
7. For the Lord cares for the way of the righteous,
but the way of the ungodly shall perish. **R.**

Second Reading

A reading from the letter of James:

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes.

Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle.

If we put bits into the mouths of horses to make them obey us, we guide their whole bodies.

Or look at ships:

though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs.

So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell.

For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue—a restless evil, full of deadly poison.

With it we bless the Lord and Father,

and with it we curse those who are made in the likeness of God.

From the same mouth come blessing and cursing.

My brothers and sisters, this ought not to be so.

Does a spring pour forth from the same opening both fresh and brackish water?

Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs?

No more can salt water yield fresh.

James 3: 1–12

Gospel

Alleluia, alleluia!

God has called us with the gospel
to share in the glory of our Lord Jesus Christ.

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.

After leaving the mountain, Jesus and his disciples went on from there
and passed through Galilee.

He did not want anyone to know it;
for he was teaching his disciples, saying to them,
'The Son of Man is to be betrayed into human hands,
and they will kill him, and three days after being killed,
he will rise again.'

But they did not understand what he was saying
and were afraid to ask him.

Then they came to Capernaum;
and when he was in the house he asked them,
'What were you arguing about on the way?'

But they were silent, for on the way they had argued with one another
about who was the greatest.

He sat down, called the twelve, and said to them,
'Whoever wants to be first must be last of all and servant of all.'

Then he took a little child and put it among them;
and taking it in his arms, he said to them,

'Whoever welcomes one such child in my name welcomes me,
and whoever welcomes me welcomes not me
but the one who sent me.'

Mark 9: 30–37

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

The Church in the Province of Uganda; The Diocese of Newcastle;
Chaplains to the Defence Force; St Andrew's, Brighton; St Paul's, Frankston.

For all in need

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

For the Faithful Departed

Those who have died recently: Judith Ann Morris, Val Wainwright, John Shelby Spong;
and those whose anniversary of death occurs this week: Ian Agnew, Frank Cuttriss,
Amy Embling, Wilf Jennings, Margaret Johnston, Annie Logan, Lilian St John,
Beryl Sadleir, Arnold Williams.

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:

... 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

Esther 7:1–6, 9–10; 9:20–22
James 5:12–20

XVIIITH AFTER PENTECOST

Psalm 124
Mark 9:38–50

THE WEEK AHEAD

| | | |
|---|--|--|
| Weekdays Monday – Saturday | 9:00 a.m. 5:00 p.m. | Morning Prayer Evening Prayer |
| <u>Day</u> | <u>Morning Prayer</u> | <u>Evening Prayer</u> |
| Monday, 20 September <i>John Coleridge Patteson, first bishop of Melanesia & martyr</i> | Psalm 48 I Kings 13:1–19 Matthew 6:16–24 | Psalm 49 Job 21:1–16 Ephesians 4:17–28 |
| Tuesday, 21 September <i>Matthew, Apostle, Evangelist & martyr</i> | Psalm 25 Ecclesiastes 5:4–12 Matthew 19:16–30 | Psalm 116 I Chronicles 29:9–18 I Timothy 6:6–19 |
| Eucharist at 9:30 a.m. | by Zoom | for Zoom details, see below |
| Parish Council at 7:00 p.m. | by Zoom | |
| Wednesday, 22 September | Psalm 51 I Kings 14:1–18 Matthew 7:6–23 | Psalms 52; 53 Job 22:1–22 Ephesians 5:6–20 |
| Reflections on the Lections at 7:30 p.m. | by Zoom | for Zoom details, see below |
| Thursday, 23 September | Psalms 54; 55:1–12 I Kings 14:19–15:8 Matthew 7:24–8:4 | Psalm 55:13–28 Job 22:23–23:17 Ephesians 5:21–33 |
| Eucharist at 10:15 a.m. | by Zoom | for Zoom details, see below |
| Friday, 24 September | Psalms 56; 57 I Kings 15:9–24 Matthew 8:5–22 | Psalms 60; 61 Job 24:1–17 Ephesians 6:1–9 |
| Saturday, 25 September <i>Sergius of Moscow, abbot and teacher</i> | Psalms 62; 63 I Kings 15:25–16:7 Matthew 8:23–34 | Psalms 64; 67 Job 24:18–25:6 Ephesians 6:10–24 |
| Next Sunday, 26 September | 9:00 am by Zoom | Holy Eucharist |
| Nineteenth after Pentecost | 5:00 pm by Zoom | Holy Eucharist & meditation |

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.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, 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*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’

Zoom Details for the coming week:

Morning Prayer

9:00 a.m., Monday – Saturday

Meeting ID: 709 867 2691; Passcode: 630283

Or place the following in your web browser:

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

Evening Prayer

5:00 p.m., Monday – Saturday

Meeting ID: 709 867 2691; Passcode: 630283

Or place the following in your web browser:

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

Eucharist for St Matthew

9:30 a.m., Tuesday, September 21

Zoom Meeting ID: 932 6042 4832; Passcode: 009597

Or place the following in your web browser:

<https://zoom.us/j/93260424832?pwd=L3lITUZoN3gxWlJ3enZrUmlIcUJGdz09>

‘Reflections on the Lections’

7:30 p.m., Wednesday, September 22

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 23

Zoom Meeting ID: 940 0596 6546; Passcode: 925761

Or place the following in your web browser:

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

Parish Sing

6:45 p.m., Thursday, September 23

email music@stgeorgesmalvern.org for details (see notice below)

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

Parish Council Meeting this Tuesday, September 21, at 7:00 p.m.

Please keep members of the Parish Council in your prayers, especially as the meeting this week takes place.

Parish Sing

The choir is mixing it up each Thursday evening through lockdown! Some very gentle and easy sings to begin and end, a little familiarisation with our new setting in the middle, and the odd bit of something else. More importantly, it is a quick and friendly catch up on Thursday evenings. It's similar but different to last year - because 2021 is similar but different to 2020!

All members of the congregation are very welcome to join us by Zoom from 6:45pm (for 40 min – it's short and sweet!). If you'd like to drop in, say hello, and sing a little with us (with your microphone on mute), you are very welcome. Please email me at music@stgeorgesmalvern.org so that I can send you the link and possibly some music. With a smile. Ea

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 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.

Online Study Series on the Trinity being offered by Dr. Scott Kirkland of Trinity College

Parishioners are invited to join a study series being hosted by St. John's, Toorak, commencing next Tuesday 21 September at 7pm, all via Zoom. The course will continue the following two Tuesday evenings, 28 September and 5 October, also at 7pm.

The focus of the three week study series will be the Christian Understanding of God, or more specifically: "The doctrine of the Trinity is the way Christians talk about God, but it is simultaneously perhaps one of the most difficult puzzles in Christian theology. Over three sessions we will chart several paths through the history of the development of the doctrine, some of the controversies that have surrounded the doctrine, and, most importantly, the significance of the Trinity for thinking about the shape of Christian life in the contemporary world. More than just a confusing abstraction, the Trinity is the grammar of Christian existence."

Join here: <https://zoom.us/j/93842405443> Zoom ID: 938 4240 5443.

Dr Scott Kirkland is the John and Jeanne Stockdale Lecturer in Practical Theology and Ethics and Research Coordinator at Trinity College Theological School, and currently an ordinand on placement at St. John's, Toorak.



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.