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**Eighteenth Sunday after Pentecost  
26 September 2021**



*“Now Esther was admired by all who knew her....  
[and] the King loved Esther more than all the other women.”*

*(Esther 2:15, 17)*

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

Sunday, 26 September 2021

**XVIII<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=aU5lOTRlc2VTQXlhRHhNcWw5MzkzQT09>

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

During the past week, our local Federal member, Dr Katie Allen, organised a Zoom meeting (what other kind is there these days?) for ordained leaders of churches, other religious leaders and interested parties in her electorate. She invited us to review and discuss the proposed “Religious Freedoms Bill”. It was a generous and gracious act by someone whose time is occupied by so many other issues, not least the medical expertise she can bring to discussions concerning the pandemic in which we are all living.

There are complex (and some straightforward) issues surrounding this Bill – both in what it seeks to do and in what generated a perceived need for it. While there is much to reflect on, one thing that puzzles and (if I’m honest) slightly distresses me about the need for such a Bill, is the sense of anxiety – at least as I hear it in some – about threats to a position of ‘privilege’ that the churches have traditionally held. For some, it seems, the rise of ‘secularism’ (never fully defined) in our society, and the increasingly marginal role of religious voices in traditional areas of influence, leads to a fearful sense that religious freedoms need to be protected. It puzzles me that those who follow one who was ‘despised and rejected’, and who “opened not his mouth”, are very anxious to combat a sense – however true and real it is – that we are now being ‘rejected’, and our mouths are no longer as open (because we’re not listened to) as they may once have been.

This anxiety doesn’t appear limited to discussions in the legislative or ‘secular’ sphere, however. More distressing is the anxiety that leads to disputes *within* the churches about who is right and who wrong; who is sufficiently ‘in’ and who ‘out’; who is appropriately ‘pure’ or ‘sound’ and who isn’t! Again, while there are many issues at work in this, I wonder whether more than we recognise it is due to fear? Fear that, because the Church doesn’t hold as much sway, doesn’t appear as important, as it (and we) once did, we need to shore up our position in our own mind by determining that we’re sufficiently ‘pure’ and ‘sound’ to take on the world.

As we’ve been discovering in Mark’s gospel, the disciples are in considerable confusion about their own position as followers of the one they acknowledge as the Messiah, when he keeps on about his Messiahship leading to rejection, being silenced, suffering and death. Perhaps it’s no wonder, therefore, that their response after Jesus’ most recent ‘Passion prediction’ is to question him about someone who isn’t one of them, hoping that Jesus will now deal with that one. Remarkably, they even mix up who is the ‘Teacher’ and who the disciples, by saying that this person “isn’t following us.” (9:38)

Jesus quickly dispenses with their concerns. Indeed, he quickly moves on to suggest what his disciples need to do is have a closer look at ourselves: are we doing anything that might cause others, or ourselves, to stumble? That needs greater attention than worrying about someone who is actually “not against us”, but might help us.

On a number of occasions in the Old Testament, we read of non-Israelites who have acted to protect, bless and save God’s people. The story of Esther provides one instance in the Persian King Ahaseurus, who removes one who plotted to kill all Jews, and allows them to defend themselves. The people of Israel discover, even in the midst of exile and threatened persecution that ‘the Lord is on our side’ and ‘our help is in the name of the Lord’. Perhaps, therefore, there is nothing to fear or be anxious about?

## 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:*

Salt is good; but if salt has lost its saltiness, how can it be seasoned?  
Have salt in yourselves, and be at peace with one another.

*Mark 9:50*

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:*

O God,  
your Son has taught us  
that those who give a cup of water in his name  
will not lose their reward:  
open our eyes to see those who are in need,  
and teach us to set no store by riches and earthly rewards,  
so that, in surrendering ourselves to serve you in your children,  
we may labour for the treasure that endures;  
through Jesus Christ our Lord. **Amen.**

## First Reading

A reading from the Book Esther:

The king and Haman went in to feast with Queen Esther.  
On the second day, as they were drinking wine, the king again said to Esther,  
'What is your petition, Queen Esther? It shall be granted you.  
And what is your request? Even to the half of my kingdom, it shall be fulfilled.'  
Then Queen Esther answered,  
'If I have won your favour, O king, and if it pleases the king,  
let my life be given me — that is my petition — and the lives of my people  
— that is my request.  
For we have been sold, I and my people, to be destroyed, to be killed,  
and to be annihilated.  
If we had been sold merely as slaves, men and women,  
I would have held my peace;  
but no enemy can compensate for this damage to the king.'

Then King Ahasuerus said to Queen Esther,  
'Who is he, and where is he, who has presumed to do this?'  
Esther said, 'A foe and enemy, this wicked Haman!'  
Then Haman was terrified before the king and the queen....

Then Harbona, one of the eunuchs in attendance on the king, said,  
'Look, the very gallows that Haman has prepared for Mordecai,  
whose word saved the king, stands at Haman's house, fifty cubits high.'  
And the king said, 'Hang him on that.'  
So they hanged Haman on the gallows that he had prepared for Mordecai.  
Then the anger of the king abated....

Mordecai recorded these things,  
and sent letters to all the Jews who were in all the provinces  
of King Ahasuerus, both near and far,  
enjoining them that they should keep the fourteenth day  
of the month Adar and also the fifteenth day of the same month, year by year,  
as the days on which the Jews gained relief from their enemies,  
and as the month that had been turned for them from sorrow  
into gladness and from mourning into a holiday;  
that they should make them days of feasting and gladness,  
days for sending gifts of food to one another and presents to the poor.

*Esther 7:1–6, 9–10; 9:20–22*

## Psalm 124

### Response: Our help is in the name of the Lord.

1. If the Lord had not been on our side, now may Israel say:  
if the Lord had not been on our side, when our enemies rose against us,
2. Then they would have swallowed us alive:  
when their anger was kindled against us. **R.**
3. Then the waters would have overwhelmed us,  
and the torrent gone over us:  
the raging waters then would have gone clean over us.
4. But praised be the Lord:  
who has not given us as a prey to their teeth. **R.**
5. We have escaped like a bird from the snare of the fowler:  
the snare is broken, and we have gone free.
6. Our help is in the name of the Lord:  
who has made heaven and earth. **R.**

## Second Reading

A reading from the letter of James:

Above all, my beloved, do not swear,  
either by heaven or by earth or by any other oath,  
but let your 'Yes' be yes and your 'No' be no,  
so that you may not fall under condemnation.

Are any among you suffering? They should pray.

Are any cheerful? They should sing songs of praise.

Are any among you sick?

They should call for the elders of the church and have them pray over them,  
anointing them with oil in the name of the Lord.

The prayer of faith will save the sick, and the Lord will raise them up;  
and anyone who has committed sins will be forgiven.

Therefore confess your sins to one another, and pray for one another,  
so that you may be healed.

The prayer of the righteous is powerful and effective.

Elijah was a human being like us,

and he prayed fervently that it might not rain,

and for three years and six months it did not rain on the earth.

Then he prayed again,

and the heaven gave rain and the earth yielded its harvest.

My brothers and sisters,

if anyone among you wanders from the truth and is brought back by another,  
you should know that whoever brings back a sinner from wandering

will save the sinner's soul from death and will cover a multitude of sins.

*James 5: 12–20*

## **Gospel**

Alleluia, alleluia!

Your word, O Lord, is truth: make us holy in the truth.

### **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.**

John said to Jesus,

‘Teacher, we saw someone casting out demons in your name,  
and we tried to stop him, because he was not following us.’

But Jesus said,

‘Do not stop him; for no one who does a deed of power in my name  
will be able soon afterwards to speak evil of me.

Whoever is not against us is for us.

For truly I tell you, whoever gives you a cup of water to drink  
because you bear the name of Christ will by no means lose the reward.

‘If any of you put a stumbling-block before one of these little ones  
who believe in me, it would be better for you if a great millstone  
were hung around your neck and you were thrown into the sea.

If your hand causes you to stumble, cut it off;

it is better for you to enter life maimed than to have two hands  
and to go to hell, to the unquenchable fire.

And if your foot causes you to stumble, cut it off;

it is better for you to enter life lame than to have two feet  
and to be thrown into hell.

And if your eye causes you to stumble, tear it out;

it is better for you to enter the kingdom of God with one eye  
than to have two eyes and to be thrown into hell, where their worm never dies,  
and the fire is never quenched.

‘For everyone will be salted with fire.

Salt is good; but if salt has lost its saltiness, how can you season it?

Have salt in yourselves, and be at peace with one another.’

*Mark 9: 38–50*

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 Episcopal Church of USA; The Diocese of Tasmania; St James' Glen Iris; Redemption Church Craigieburn; St Matthew's Endeavour Hills & Berwick Anglican Church. We give thanks with Father Noel Whale as he celebrates the Golden Jubilee of his priesthood.

### 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 whose anniversary of death occurs this week: Margaret Bauer, Verna Coles, Esther Monica vanden Driesen, Elaine Jarvie, Richard Coles, Mary Lewis, William (Bill) Tickner, Jean Collier Armstrong, Richard Markillie, Llewellyn Moline, Margaret Bridges, Irene Lowe, Peter Shepherd, James Essex Holt, David McInnes, Nancy Milne, Kenneth Moss, Barbara Hindell, John Weigall, Rosa Brenda Righetti.

## 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**

Job 1:1; 2:1–10  
Hebrews 1:1–4; 2:5–12

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

Psalm 26  
Mark 10:2–16

## THE WEEK AHEAD

<b>Weekdays Monday – Saturday</b>	<b>9:00 a.m. 5:00 p.m.</b>	<b>Morning Prayer Evening Prayer</b>
<b><u>Day</u></b>	<b><u>Morning Prayer</u></b>	<b><u>Evening Prayer</u></b>
<b>Monday, 27 September</b> <i>Vincent de Paul, priest and worker with the poor</i>	Psalm 68:1–20 1 Kings 16:8–34 Matthew 9:1–13	Psalm 68:21–35 Job 26 Colossians 1:1–8
<b>Tuesday, 28 September</b>	Psalm 71 1 Kings 17 Matthew 9:14–26	Psalm 119:65–88 Job 27 Colossians 1:9–20
<b>Wednesday, 29 September</b> <i>Michael and All Angels</i>  <b>Eucharist at 9:30 a.m.</b>  <b>Reflections on the Lections at 7:30 p.m.</b>	Psalm 34 Isaiah 6:1–7 Acts 12:1–11  <b>by Zoom</b>  <b>by Zoom</b>	Psalm 148 Daniel 9:21–26; 10:1–21 Revelation 8:1–6  <b>for Zoom details, see below</b>  <b>for Zoom details, see below</b>
<b>Thursday, 30 September</b> <i>Jerome, priest and biblical scholar</i>  <b>Eucharist at 10:15 a.m.</b>	Psalm 72 1 Kings 18:20–40 Matthew 10:1–15  <b>by Zoom</b>	Psalm 73 Job 29:1–20 Colossians 2:1–7  <b>for Zoom details, see below</b>
<b>Friday, 1 October</b>	Psalm 74 1 Kings 18:41–19:8 Matthew 10:16–27	Psalms 75; 76 Job 29:21–30:15 Colossians 2: 8–15
<b>Saturday, 2 October</b>	Psalm 77 1 Kings 19:9–21 Matthew 10:28–42	Psalm 78:1–15 Job 30:16–31:4 Colossians 2:16–23
<b>Next Sunday, 3 October</b>  <b>Nineteenth after Pentecost</b>	<b>9:00 am by Zoom</b>  <b>5:00 pm by Zoom</b>	<b>Holy Eucharist</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’

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 St Michael and all Angels**

**9:30 a.m., Wednesday, September 29**

Meeting ID: 994 1999 3046; Passcode: 212516

Or place the following in your web browser:

<https://zoom.us/j/99419993046?pwd=YVU3U29zQXZmWjM5SXhMTk9qMTlvdz09>

**‘Reflections on the Lections’**

**7:30 p.m., Wednesday, September 29**

Meeting ID: 912 9538 3359; Passcode: 065807

Or place the following in your web browser:

<https://zoom.us/j/91295383359?pwd=bUpI ZUI qRVRKT3gvODIhTXNhbkIKZz09>

**Eucharist**

**10:15 a.m., Thursday, September 30**

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 30**

email [music@stgeorgesmalvern.org](mailto: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

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

### **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](mailto:music@stgeorgesmalvern.org) so that I can send you the link and possibly some music. With a smile, ea.

### **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.

### **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.

## 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!

**10 WAYS TO SUPPORT NURSES**  
Based on feedback from nurses around Australia

 <b>BE KIND</b>	 <b>SHOW COMPASSION</b>	 <b>TRUST US</b>	 <b>WEAR YOUR MASK PROPERLY</b>	 <b>PRACTICE HAND HYGIENE</b>
 <b>STAY PHYSICALLY DISTANT</b>	 <b>USE QR CODES</b>	 <b>ROLL UP YOUR SLEEVES</b>	 <b>GET TESTED</b>	 <b>BE A ROLE MODEL</b>

**We know you've heard these suggestions time and time again but remember that your small actions will make a huge difference for our frontline workers.**

 Australian College of Nursing

## 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.*