



**Nineteenth Sunday after Pentecost  
3 October 2021**



*And Jesus took them up in his arms, laid his hands on them, and blessed them.*

*Mark 10: 16*

**N.B. DAYLIGHT SAVING TIME BEGINS TODAY**

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

Sunday, 3 October 2021

**XIX<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=aU5lOTRlc2VTQXlhRHhNc2VhRHNXMWw5MzkzQT09>

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

I imagine that few, if any of us, have not been affected by the often harsh and painful reality of having a close friend or family relation affected by the ramifications of the ending of a marriage. Two people who genuinely loved and cared deeply for their partner entered into what they believed and hoped would be a long, deepening and fulfilling relationship - both for themselves and for the other. But sadly, for whatever reason, and after varying lengths of time, that love, hope and commitment died, and the purpose of their marriage ended.

How to uphold the divine purpose of marriage as an unconditional, life-long and fruitful union of body, mind and heart in the face of the failure of so many marriages is a pastoral challenge of enormous importance to the church. Marriage life, beyond the wedding day, is an arena in which the tension between the seemingly radical demands of the gospel and the reality of human frailty can be most acutely felt.

There are no simple or easy answers. In fact you could say that the questions multiply. We may well wonder what light the gospel sheds on such matters as marriage, planning a family, parenting, on same sex relationships, on extra-marital relationships, and on divorce and remarriage, not to mention the emerging bioethical issues around the creation of human life?

No matter how great the challenges, we must never lose sight of the fact that the teaching of Jesus is good news. He himself has “the one Father” as ourselves [Heb 2:11]; he knows our weaknesses because he “has been tempted in every way that we are” [4:15]. The author of Hebrews has wise advice for us: “Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in our time of need” [4:16].

Today’s gospel is made up of two parts, which at first glance do not appear to have any direct connection with each other. The first is about marriage and divorce, the second about welcoming the kingdom like a child.

The section on Marriage may itself be divided in two. In the first part Jesus is engaged in public argument with the Pharisees, in the second he answers his disciples in private. In response to the Pharisees’ question Jesus quotes from the second creation story in Genesis to reaffirm God’s original intention that marriage be a life-long commitment. In contrast to the other New Testament writers, Mark makes no reference to any exceptions to this norm.

Jesus’ teaching provokes the disciples to seek clarification. His reply remains absolute ... but, is remarkable for the way it puts husband and wife on an equal footing. The question of how we interpret and apply Jesus’ teaching in our time is challenging and controversial.

The second part of the reading further develops what was said two weeks ago when Jesus identified himself with a little child. This time he insists that we will need to become as little children if we are to receive the gift of the kingdom. Interestingly Jesus offers no explanation as to why it is “to such as these that the kingdom of God belongs”. We are left imagining this for ourselves.

It is worth noting that Jesus was angry [“indignant”] with his disciples for not wanting to be bothered by the children ...

## 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 does not receive the kingdom of God as a little child  
will never enter it.

*Mark 10:15*

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 we must receive your sovereign rule like a little child:  
help us to turn to you in faith and simplicity of heart,  
so that we may receive your blessing  
and enter the kingdom your Son has promised;  
through the same Jesus Christ, your Son, our Lord. **Amen.**

## First Reading

A reading from the Book Job:

There was once a man in the land of Uz whose name was Job.  
That man was blameless and upright,  
one who feared God and turned away from evil....

One day the heavenly beings came to present themselves before the Lord,  
and Satan also came among them to present himself before the Lord.

The Lord said to Satan, 'Where have you come from?'

Satan answered the Lord,

'From going to and fro on the earth, and from walking up and down on it.'

The Lord said to Satan,

'Have you considered my servant Job?

There is no one like him on the earth,

a blameless and upright man who fears God and turns away from evil.

He still persists in his integrity, although you incited me against him,  
to destroy him for no reason.'

Then Satan answered the Lord, 'Skin for skin!

All that people have they will give to save their lives.

But stretch out your hand now and touch his bone and his flesh,  
and he will curse you to your face.'

The Lord said to Satan, 'Very well, he is in your power; only spare his life.'

So Satan went out from the presence of the Lord,

and inflicted loathsome sores on Job

from the sole of his foot to the crown of his head.

Job took a potsherd with which to scrape himself, and sat among the ashes.

Then his wife said to him, 'Do you still persist in your integrity?

Curse God, and die.'

But he said to her, 'You speak as any foolish woman would speak.

Shall we receive the good at the hand of God, and not receive the bad?'

In all this Job did not sin with his lips.

*Job 1:1; 2:1-10*

Hear the word of the Lord,  
**thanks be to God.**

## Psalm 26

**Response: I will bless the Lord in the great congregation.**

1. Give judgement for me, O Lord,  
for I have walked in my integrity:  
and I have trusted in the Lord and not wavered.
2. Put me to the test, O Lord, and prove me:  
try my mind and my heart.
3. For your steadfast love has been ever before my eyes:  
and I have walked in your truth. **R.**
4. I have not sat with deceivers:  
nor consorted with the hypocrites;
5. I hate the assembly of the wicked:  
I will not sit with the ungodly. **R.**
6. I wash my hands in innocence, O Lord:  
that I may go about your altar,
7. And lift up the voice of thanksgiving:  
to tell of all your marvellous works. **R.**
8. Lord, I love the house of your habitation:  
and the place where your glory dwells.
9. Do not sweep me away with sinners:  
nor my life with those who thirst for blood,
10. In whose hand is abomination:  
and their right hand is full of bribes. **R.**
11. As for me, I walk in my integrity:  
O ransom me and be favourable toward me.
12. My foot stands on an even path:

**All: I will bless the Lord in the great congregation.**

## Second Reading

A reading from the letter to the Hebrews:

Long ago God spoke to our ancestors in many and various ways by the prophets,  
but in these last days he has spoken to us by a Son,  
whom he appointed heir of all things, through whom he also created the worlds.  
He is the reflection of God's glory and the exact imprint of God's very being,  
and he sustains all things by his powerful word.

When he had made purification for sins,  
he sat down at the right hand of the Majesty on high,  
having become as much superior to angels  
as the name he has inherited is more excellent than theirs....

Now God did not subject the coming world,  
about which we are speaking, to angels. But someone has testified somewhere,

'What are human beings that you are mindful of them,  
or mortals, that you care for them?

You have made them for a little while lower than the angels;  
you have crowned them with glory and honour,  
subjecting all things under their feet.'

Now in subjecting all things to them, God left nothing outside their control.  
As it is, we do not yet see everything in subjection to them, but we do see Jesus,  
who for a little while was made lower than the angels,  
now crowned with glory and honour because of the suffering of death,  
so that by the grace of God he might taste death for everyone.

It was fitting that God, for whom and through whom all things exist,  
in bringing many children to glory,  
should make the pioneer of their salvation perfect through sufferings.  
For the one who sanctifies and those who are sanctified all have one Father.  
For this reason Jesus is not ashamed to call them brothers and sisters, saying,

'I will proclaim your name to my brothers and sisters,  
in the midst of the congregation I will praise you.'

*Hebrews 1:1-4; 2:5-12*

Hear the word of the Lord,  
**thanks be to God.**

## **Gospel**

Alleluia, alleluia!

If we love one another, God will live in us in perfect love.

**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.**

Some Pharisees came, and to test Jesus they asked,

‘Is it lawful for a man to divorce his wife?’

He answered them,

‘What did Moses command you?’

They said,

‘Moses allowed a man to write a certificate of dismissal and to divorce her.’

But Jesus said to them,

‘Because of your hardness of heart he wrote this commandment for you.

But from the beginning of creation, “God made them male and female.”

*“For this reason a man shall leave his father and mother and be joined to his wife,  
and the two shall become one flesh.”*

So they are no longer two, but one flesh.

Therefore what God has joined together, let no one separate.’

Then in the house the disciples asked him again about this matter.

He said to them,

‘Whoever divorces his wife and marries another  
commits adultery against her;

and if she divorces her husband and marries another, she commits adultery.’

People were bringing little children to him in order that he might touch them;  
and the disciples spoke sternly to them.

But when Jesus saw this, he was indignant and said to them,

‘Let the little children come to me; do not stop them;

for it is to such as these that the kingdom of God belongs.

Truly I tell you,

whoever does not receive the kingdom of God as a little child will never enter it.’

And he took them up in his arms, laid his hands on them, and blessed them.

*Mark 10:2–16*

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 Wales; Mission Agencies of the Anglican Church of Australia; Diocesan Property Committee; Holy Trinity, Hastings; Christ Church Brunswick; Holy Trinity and Emmanuel Church, Oakleigh.

### 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:

Alice Davie, Ian Johnson, Nancy Macindoe, Hilda Newman, Evelyn Pascal, Frederick Sydney Powell, Gertrude Rhoden, Vanessa Stevens, Lester Triggs, Peter Campbell Trumble, James Whitaker, James Elliot Wilkie, Doris Wood, Kathleen Woollacott.

## 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 23:1–9, 16–17  
Hebrews 4:12–16

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

Psalm 22:1–15  
Mark 10:17–31

## 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, 4 October</b> <i>Francis of Assisi, friar and preacher</i>  <b>Pastoral Visiting Team Meeting at 2:00 p.m.</b>	Psalm 80 1 Kings 20:1–25 Matthew 11:1–11  <b>by Zoom</b>	Psalm 81 Job 31:5–23 Colossians 3:1–11  <b>for Zoom details, see below</b>
<b>Tuesday, 5 October</b>	Psalms 82; 84 1 Kings 20:26–43 Matthew 11:12–24	Psalms 85; 87 Job 31:24–40 Colossians 3:12–17
<b>Wednesday, 6 October</b> <i>William Tyndale, biblical scholar</i>  <b>Reflections on the Lections at 7:30 p.m.</b>	Psalm 86 1 Kings 21 Matthew 11:25–12:8  <b>by Zoom</b>	Psalm 88 Job 32 Colossians 3:18–4:6  <b>for Zoom details, see below</b>
<b>Thursday, 7 October</b>  <b>Eucharist at 10:15 a.m.</b>	Psalm 90 1 Kings 22:1–28 Matthew 12:9–21  <b>by Zoom</b>	Psalm 119:89–104 Job 33:1–18 Colossians 4:7–18  <b>for Zoom details, see below</b>
<b>Friday, 8 October</b>	Psalm 89:1–18 1 Kings 22:29–53 Matthew 12:22–37	Psalm 89:19–38 Job 33:19–33 Philemon 1–14
<b>Saturday, 9 October</b>	Psalm 89:39–53 2 Kings 1 Matthew 12:38–50	Psalm 91 Job 34:1–15 Philemon 15–25
<b>Next Sunday, 10 October</b>	<b>9:00 am by Zoom</b>	<b>Holy Eucharist</b>
<b>Twentieth after Pentecost</b>	<b>5:00 pm 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’

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>

**Pastoral Visiting Team Meeting**

**2:00 p.m., Monday, October 4**

Meeting ID: 815 7818 9787; Passcode: SGM3144

**‘Reflections on the Lections’**

**7:30 p.m., Wednesday, October 6**

Meeting ID: 912 9538 3359; Passcode: 065807

Or place the following in your web browser:

<https://zoom.us/j/91295383359?pwd=bUpIZUIqRVRKT3gvODlhTXNhbklKZz09>

**Eucharist**

**10:15 a.m., Thursday, October 7**

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, October 7**

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.

O Almighty God,  
who in thy wrath did send a plague upon thine own people in the wilderness,  
for their obstinate rebellion against Moses and Aaron;  
and also, in the time of king David,  
didst slay with the plague of Pestilence threescore and ten thousand,  
and yet remembering thy mercy didst save the rest;  
Have pity upon us miserable sinners,  
who now are visited with great sickness and mortality;  
that like as thou didst then accept of an atonement,  
and didst command the destroying Angel to cease from punishing,  
so it may now please thee to withdraw from us this plague and grievous sickness;  
through Jesus Christ our Lord.

Amen.

## NOTICES

### **Parish Sing**

Continues this Thursday evening. All members of the congregation are very welcome to join 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

### **Pastoral Visiting Team Meeting**

The team will meet via Zoom on Monday, 4 October – 2:00-3:30pm. Please see above for zoom meeting details.

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

For those who have not been able to contribute towards the Open Plate or lodge their Pledge Envelopes for the final part of the Church's Financial year (which ended on 30 September), Pledges that have not been honoured for 2020/21 will not be included in the Treasurer's Financial Statements at the AGM. Therefore, please discard old envelopes and do not try to make up previous year's contributions in the new year. From October 2021, please use the 2021/22 Pledge Envelopes which have been forwarded to all Thanksgiving Pledge Givers.

Due to the Church not being reopened before November, it would be appreciated that you either (a) drop the Pledge Envelope &/or Open Plate (plain envelope marked as O/P &/or Donation) into the Church's secured letterbox; or (b) that you organise through your bank to have your Pledge, O/P or Donation direct debited from your 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.

**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.*