



Twentieth Sunday after Pentecost
10 October 2021



Jesus said, 'It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.'

(Mark 10: 25)

ZOOM SERVICE THIS WEEK AT ST GEORGE'S, MALVERN

Sunday, 10 October 2021

XXth 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

During the current lockdown, there are several responses that appear to be fairly common. Among these are an increasing sense of weariness and sadness at the extended time of disruption, and a general bewilderment about what is possible to do. That questioning seems to combine, at the basic level, a sense of ‘what are we allowed to do’ during the levels of restrictions (a question about regulations); a localised (I suppose) sense of ‘What can I do today to alleviate the boredom?’; and a deeper existential and social questioning of ‘What on earth can we do to help overcome this pandemic and the social disruption it is causing?’

Answers to this last question can range from the simple and obvious (‘get vaccinated’), to the politically charged (‘protest in the streets’). The church, of course, has a role in this: we can offer advice to people encouraging them to be vaccinated; we can provide support and assistance to those especially feeling the weariness and anxiety of loneliness and uncertainty; we can listen attentively and caringly to the expressions of angst and *ennui*.

Each of today’s readings offer some insights to the two responses highlighted above. In the reading from Job and today’s psalm portion, we are brought dramatically to hear the weariness, sadness and anguish of people suffering major trauma. Both Job and the psalmist feel that God has forsaken them. Job, indeed, feels completely perplexed by all that he is facing and enduring. His anguish reaches a chilling climax: ‘If only I could vanish in darkness, and thick darkness would cover my face.’ (*Job 23:17*)

The gospel presents us with a man who comes to Jesus, conscious (it would appear) that there is ‘something missing’. And, rather like many of us, he wonders ‘What must I do?’ – by which is clearly implied what *else* must I do? Or, in our terms, what *else can* we do, in this pandemic, to achieve some certainty, resolution. Surely, we must be able to *do* something?

Jesus begins, ‘good teacher’ that he is, by asking the man a question. It is worth us, as church, reflecting on the man’s answer: he has, from his youth, kept all the commandments relating to how one should treat a neighbour and those around us. So, all those things listed above that we as a church can do and are doing are, we might say, ‘covered’ by this list: certainly, the church continues to be motivated by love of neighbour in the advice and actions listed.

But Jesus wants to shift the man’s focus completely. Instead of asking ‘what must I *do*’, Jesus seems to make clear – in teaching the disciples – that the more important question is: ‘Upon *whom* do we rely for the doing?’ Jesus tells his perplexed disciples, ‘For mortals it is impossible, but not for God; for God all things are possible.’ The shift seems to be from ‘doing’ to ‘trusting’.

Now, this doesn’t mean we give up all action and *do* nothing. We can, for instance, still listen to those like Job and the psalmist who complain bitterly about the circumstances in which they (and we) find ourselves. We can continue to offer neighbourly love to those around us. But perhaps we also need to reflect and recall that our security, our health, our *lives* (especially our eternal lives) don’t ultimately depend on what we *do*. They depend on the ‘Great High Priest’ who has passed through all suffering, who sympathizes with our weakness, and now has gone into the place where he ever lives to pray for us, and for the whole world: even when, as for Job, he seems far away from us.

GATHERING IN GOD'S NAME

President: Blessed be God, Father, Son and Holy Spirit.

All: Blessed be God's kingdom, now and for ever.

The Lord be with you.

And also with you.

The President welcomes the congregation, then this sentence of Scripture is read:

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:

Merciful God,
in your Son you call not the righteous but sinners to repentance:
draw us away from the easy road that leads to destruction,
and guide us into the paths that lead to life abundant,
that in seeking your truth, and obeying your will,
we may know the joy of being a disciple of Jesus our Saviour;
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

First Reading

A reading from the Book Job:

Then Job answered:

'Today also my complaint is bitter;
his hand is heavy despite my groaning.

O that I knew where I might find him,
that I might come even to his dwelling!

I would lay my case before him,
and fill my mouth with arguments.

I would learn what he would answer me,
and understand what he would say to me.

Would he contend with me in the greatness of his power?

No; but he would give heed to me.

There an upright person could reason with him,
and I should be acquitted for ever by my judge.

'If I go forward, he is not there;
or backward, I cannot perceive him;
on the left he hides, and I cannot behold him;
I turn to the right, but I cannot see him....

God has made my heart faint;
the Almighty has terrified me;
If only I could vanish in darkness,
and thick darkness would cover my face!'

Job 23: 1–9, 16–17

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

Psalm 22

Response: Our forebears trusted in you, and you delivered them.

1. My God, my God, why have you forsaken me:
why are you so far from helping me
and from the words of my groaning?
2. My God, I cry to you by day, but you do not answer:
and by night also I take no rest. **R.**
3. But you continue holy:
you that are the praise of Israel.
4. In you our forebears trusted:
they trusted, and you delivered them;
5. To you they cried and they were saved:
they put their trust in you and were not confounded. **R.**
6. But as for me, I am a worm and no man:
the scorn of all and despised by the people.
7. Those that see me laugh me to scorn:
they shoot out their lips at me, and wag their heads, saying,
8. 'He trusted in the Lord — let him deliver him:
let him deliver him, if he delights in him!' **R.**
9. But you are he that took me out of the womb:
that brought me to lie at peace on my mother's breast.
10. On you have I been cast since my birth:
you are my God, even from my mother's womb. **R.**
11. O go not far from me, for trouble is at hand:
and there is none to help.
12. Many oxen surround me:
fat bulls of Bashan close me in on every side.
13. They gape their mouths at me:
like lions that roar and rend. **R.**
14. I am poured out like water, and all my bones are out of joint:
my heart within my breast is like melting wax.
15. My mouth is dried up like a potsherd:
and my tongue clings to my gums. **R.**

Second Reading

A reading from the letter to the Hebrews:

The word of God is living and active,
sharper than any two-edged sword,
piercing until it divides soul from spirit, joints from marrow;
it is able to judge the thoughts and intentions of the heart.
And before him no creature is hidden,
but all are naked and laid bare
to the eyes of the one to whom we must render an account.

Since, then, we have a great high priest
who has passed through the heavens,
Jesus, the Son of God, let us hold fast to our confession.
For we do not have a high priest
who is unable to sympathize with our weaknesses,
but we have one who in every respect has been tested as we are,
yet without sin.
Let us therefore approach the throne of grace with boldness,
so that we may receive mercy and find grace to help in time of need.

Hebrews 4: 12–16

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

Gospel

Alleluia, alleluia!

Blessed are you who are poor, for yours is the kingdom of God.

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.

As Jesus was setting out on a journey,

a man ran up and knelt before him, and asked him,
'Good Teacher, what must I do to inherit eternal life?'

Jesus said to him,

'Why do you call me good? No one is good but God alone.

You know the commandments:

"You shall not murder; You shall not commit adultery;

You shall not steal; You shall not bear false witness;

You shall not defraud; Honour your father and mother." '

He said to him, 'Teacher, I have kept all these since my youth.'

Jesus, looking at him, loved him and said,

'You lack one thing; go, sell what you own,

and give the money to the poor, and you will have treasure in heaven;
then come, follow me.'

When he heard this, he was shocked and went away grieving,
for he had many possessions.

Then Jesus looked around and said to his disciples,

'How hard it will be for those who have wealth
to enter the kingdom of God!'

And the disciples were perplexed at these words.

But Jesus said to them again,

'Children, how hard it is to enter the kingdom of God!

It is easier for a camel to go through the eye of a needle

than for someone who is rich to enter the kingdom of God.'

They were greatly astounded and said to one another,

'Then who can be saved?'

Jesus looked at them and said,
'For mortals it is impossible, but not for God;
for God all things are possible.'
Peter began to say to him,
'Look, we have left everything and followed you.'
Jesus said,
'Truly I tell you,
there is no one who has left house or brothers or sisters
or mother or father or children or fields,
for my sake and for the sake of the good news,
who will not receive a hundredfold now in this age— houses, brothers
and sisters, mothers and children, and fields, with persecutions—
and in the age to come eternal life.
But many who are first will be last, and the last will be first.'

Mark 10: 17–31

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 of the Province of West Africa; The Diocese of Bathurst; Diocesan Risk Management and Insurance; St Paul's Inverleigh w. St John's, Bannockburn and Church of the Epiphany, Meredith; St Alban's Coburg West.

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, Russell.

For the Faithful Departed

Those who have died recently: Lewis Plumridge, Norma Presa and those whose anniversary of death occurs this week: Gwendolyn Berriman, Harold Smith, Winky Lowry, Cecilia Furlonger, Philip Wood, Barbara Leila Fordyce, Suzanne Davis, John Kingsmill, John Edington, George Pepperell, Muriel Bennett, James Macindoe Guest, Cyril Horsburgh, April Powell, Edward Hughes, Mary Evelyn Street, Jenifer St John.

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 38:1–7, 34–41
Hebrews 5:1–10

XXIST AFTER PENTECOST

Psalms 104:1–10, 26
Mark 10:32–45

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, 11 October Field Committee Meeting – 12 noon	Psalms 95, 96 2 Kings 2:1–14 Matthew 13:1–17 by Zoom	Psalms 97, 98 Job 34:16–37 1 Peter 1:1–9 for Zoom details, see below
Tuesday, 12 October <i>Elizabeth Fry, prison reformer</i> Reflections on the Lections at 7:30 p.m.	Psalms 99; 100 2 Kings 2:15–3:3 Matthew 13:18–30 by Zoom	Psalm 103 Job 35:1–36:4 1 Peter 1:10–17 for Zoom details, see below
Wednesday, 13 October	Psalms 101; 102:1–11 2 Kings 3:4–27 Matthew 13:31–43	Psalm 102:12–28 Job 36:5–21 1 Peter 1:18–2:3 Synod begins
Thursday, 14 October Eucharist at 10:15 a.m.	Psalms 108; 109:20–30 2 Kings 4:1–17 Matthew 13:44–58 by Zoom	Psalm 119:105–128 Job 36:22–37:4 1 Peter 2:4–10 for Zoom details, see below Synod meets
Friday, 15 October <i>Teresa of Ávila, teacher and doctor of the Church</i>	Psalm 104:1–25 2 Kings 4:18–37 Matthew 14:1–21	Psalm 104:26–37 Job 37:5–24 1 Peter 2:11–17 Synod meets
Saturday, 16 October <i>Hugh Latimer and Nicholas Ridley, bishops and martyrs</i> Synod continues all day	Psalm 105:1–22 2 Kings 4:38 –5:14 Matthew 14:22–36	Psalm 105:23–45 Job 38:1–18 1 Peter 2:18–25 No Zoomed EP because of Synod
Next Sunday, 17 October Twenty first after Pentecost	9:00 am by Zoom 5:00 pm by Zoom	Holy Eucharist Holy Eucharist & meditation

A GUIDE TO MORNING AND EVENING PRAYER

I. Introduction:

When you say Morning and Evening Prayer, you join in prayer with people in the church around the world, using a form of prayer that dates back at least 1600 years. The current basic shape it has in the Western church began in numerous Benedictine monasteries across Europe. Benedictine sisters and monks were devoted to ‘*ora et labora*’ – ‘prayer and work’. Interestingly, the chief ‘work’ they offered was to pray. Following the advice of the psalm (Psalm 119: 164), they prayed communally seven times a day. These gatherings for prayer became known as ‘the daily offices’ – because they were ‘offerings’ to God. (There is some evidence that our notion of an ‘office’ being a ‘place of work, *labora*’, derives from this usage.)

When Archbishop Cranmer came to compile the *Book of Common Prayer*, he considered that praying ‘the daily office’ remained a crucial part of the ‘work’ of the clergy in the reformed Church of England. He combined a number of the Benedictine offices into what became our Morning and Evening Prayer (or, ‘in places where they sing’, Mattins and Evensong). By canons that were passed following Cranmer (and have never been revoked in either the Church of England or the Anglican Church of Australia), it became a requirement of **all** clergy that the Offices be prayed daily – preferably, in the parish church. Archbishop Cranmer wanted the Offices offered in the parish church so that people of the parish could join in.¹ We continue to observe that canon and vision here at St George’s; and in this time of extended lockdown, you are invited to ‘join in’ the prayer of the Church.

2. Praying the Offices:

What you will need is a Prayer Book (*A Prayer Book for Australia*). A bible is also highly recommended, but the lections for the Offices will be read, so you may choose simply to reflect on those as they are read.

Find a space that is quiet, away from distractions, and a chair which allows you to sit comfortably, though attentively (not so comfortable that it makes you want to fall asleep!). Ensure phones are off, and all the pages – for the day (e.g., Monday Morning, Wednesday Evening), the psalm(s) and the Collect are already marked in both Prayer Book and passages for reading in the Bible.

The structure of the service is given in the Prayer Book and is fairly straightforward. But our Prayer Book allows for a lot of ‘variations’. (The word that appears most often in APBA is ‘may’: the priest ‘may’ do this, the people ‘may’ do that!). Therefore, a certain outline needs to be determined beforehand, so that Common (in the sense of *communal*) Prayer can happen in common!

¹ Indeed, that is why Cranmer changed the opening words of both Offices from the singular (which is how they appear in Psalm 51:15) to the plural: ‘O Lord open thou *our* lips. And *our* mouth shall shew forth thy praise’.

- i. Begin with a few moments of silence, with quietening, centring breathing. You may like to light a candle in your space, as a focus.
- ii. Given we are in lockdown, and exercise is helpful, why not stand for the beginning of the office? (Only if you are able, of course.)
- iii. We begin in an old-fashioned (or ‘time-honoured’?) way by saying ‘In the name of the Father, and of the Son, and of the Holy Spirit. Amen.’
- iv. We then add the *BCP* opening, saying
‘O Lord, open our lips; and our mouths shall show forth your praise.
O God, make speed to save us. O Lord, make haste to help us.’

Then, with that prayer that all we say and hear will find its true source, in God...

- v. We move into the Order for the Day with the opening sentence (*1* in the Prayer Book).
- vi. We do not use the form of the *Gloria Patri* found in *APBA* (the vicar resolutely resists **modalism**), but rather the ancient, Trinitarian form: “Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now and ever shall be, world without end. Amen.”
- vii. We then follow on with *The Opening Canticle* and *Opening Prayer* (*2 and 3* in *APBA*).
- viii. We sit to say the psalm(s) together. The leader begins with verse 1 and others say verse 2. The verses are then shared (Leader odd numbered, others even numbered verses). We observe a brief pause at the colon at the end of each line (or so). This allows a ‘catch of breath’ (and a realisation that we’re not just reading something off, but joining in prayer with those praying the psalms with us – as well as with all the people of God across generations.)
- ix. At the end of each (or the only) psalm, 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 – Friday

Meeting ID: 709 867 2691; Passcode: 630283

Or place the following in your web browser:

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

Field Committee Meeting

12 noon, Monday, October 11

Meeting ID: 819 2803 1281; Passcode: SGM3144

‘Reflections on the Lections’

7:30 p.m., Tuesday, October 12

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 14

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 14

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 us from fear,
and give us patience and hope together with your 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

Synod

The Synod of the Diocese meets this week, beginning on Wednesday evening, and then on Thursday and Friday evenings, and all day on Saturday. The Synod will consider a number of significant and important issues, as well as deal with matters relating to the governance of the Diocese and the church in the community.

While often described, accurately, as the ‘parliament’ for the Diocese – that body responsible for receiving reports, adopting and voting on legislation – it is also worth reflecting on what the word *Synod* means about the purpose of this meeting. Often in the gospels in the last few weeks, we have heard about Jesus and the disciples being on the way (or, as it is translated this morning, a ‘journey’). The Greek word used in these gospel passages is (*h*)*odos* – the way. When a Greek prefix *syn* (which means ‘together’, as in ‘syn-thesis’ or ‘syn-ergy’) is added, we get the word *synodos*. Literally, this means ‘the way together’. So, Synod is, again quite literally, a gathering of disciples – representatives of the whole body of Christ in our Diocese – seeking both to recognise that we are all on *the Way together*, as followers of our Lord, and (more practically, perhaps) to find ‘a way together’ for us all to be the church God calls us to be in this Diocese and for the world.

Please keep all members of Synod, and especially our Synod representatives – Betty Renjen, Judy Wright, Brenda and Gregory – in your prayers in the week ahead. Above all, keep Malcolm Tadgell in prayer: as Registrar, Malcolm (and those who work together with him) has been working for months to ensure Synod runs smoothly, and his work reaches its climax in this coming week. You may wish to use this prayer:

Almighty and everliving God,
give wisdom and understanding
to the members of the Synod of this Diocese,
and those who work for it.
Teach them in all things
to seek first your honour and glory.
May they perceive what is right,
have courage to pursue it,
and grace to accomplish it,
through Jesus Christ our Lord. Amen.

(adapted from APBA)

NB. Because Synod begins on Wednesday, ‘Reflections on the Lections’ will be transferred to Tuesday evening at 7:30 for this week only.

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 so that I can send you the link and possibly some music. With a smile. ea

Thank you

As mentioned last Sunday, after over two months of work, Ewan Morgan has overseen the installation of air-conditioners in the hall of the Parish Centre, has removed the old vents, sealed those holes and repainted the entire hall (together with polishing the stainless steel locks, brackets and 'handles on the big front doors'). This has required him to erect and dismantle scaffolding single-handedly (how he did that must rank as one of the great mysteries of the Church!) and apply two coats of paint everywhere. When we can gather again, a fitting celebration and thanks will be offered: but do come and have a look if you are out walking. Above all, we offer enormous thanks to Ewan, and the ever-supportive Sandra.

Prayers and Eucharist for St George's, Malvern

During this week, the Vicar received a message from the Reverend Lyn Harwood, Chaplain to (*inter alia*) the Boronia Women's Pre-release Detention Centre in Perth. In his last role, the Vicar visited this centre, and attended a Service of Confirmation there. The congregation that meets in the centre had expressed concern about people living in Melbourne and the long lockdowns we have been experiencing. Last Sunday, the people of St George's were especially prayed for by the women in Boronia and, at a suggestion from one of the women ("If they can't have communion, we all ought to have it for them!"), which was unanimously endorsed, the eucharist at the Centre was held with a special intention for the people of St George's.

Field Committee Meeting

This meeting will be held by Zoom on Monday, 11 October from 12 noon. Please see above for zoom meeting details.

Open Plate & Thanksgiving Pledge Contributions

Due to the Church not being reopened before November, it would be appreciated that you either (a) drop your 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 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.

Proclaiming the Year of the Lord's Favour: studies on readings from Year C

Trinity College Theological School invites you to attend a half-day Zoom seminar at which you can be enriched by readings from Luke and elsewhere in the Bible for the forthcoming Church Year C. This is an opportunity to explore portions of the Bible, discover its riches and deepen your prayer life. There will be plenty of opportunities for questions and comments.

Led by the Revd Dr Robert (Bob) Derrenbacher, the Dean of the Theological School, and Dr Rachelle Gilmour, the Senior Lecturer in Old Testament at the School.

Saturday 6 November 2021, 10.00am - 1.00pm by Zoom

\$30 | \$20 concession (pensioners)

Bookings: trybooking.com/BPVXW

Alternatively, email theologyevents@trinity.edu.au or call 03 9348 7127

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

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

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.