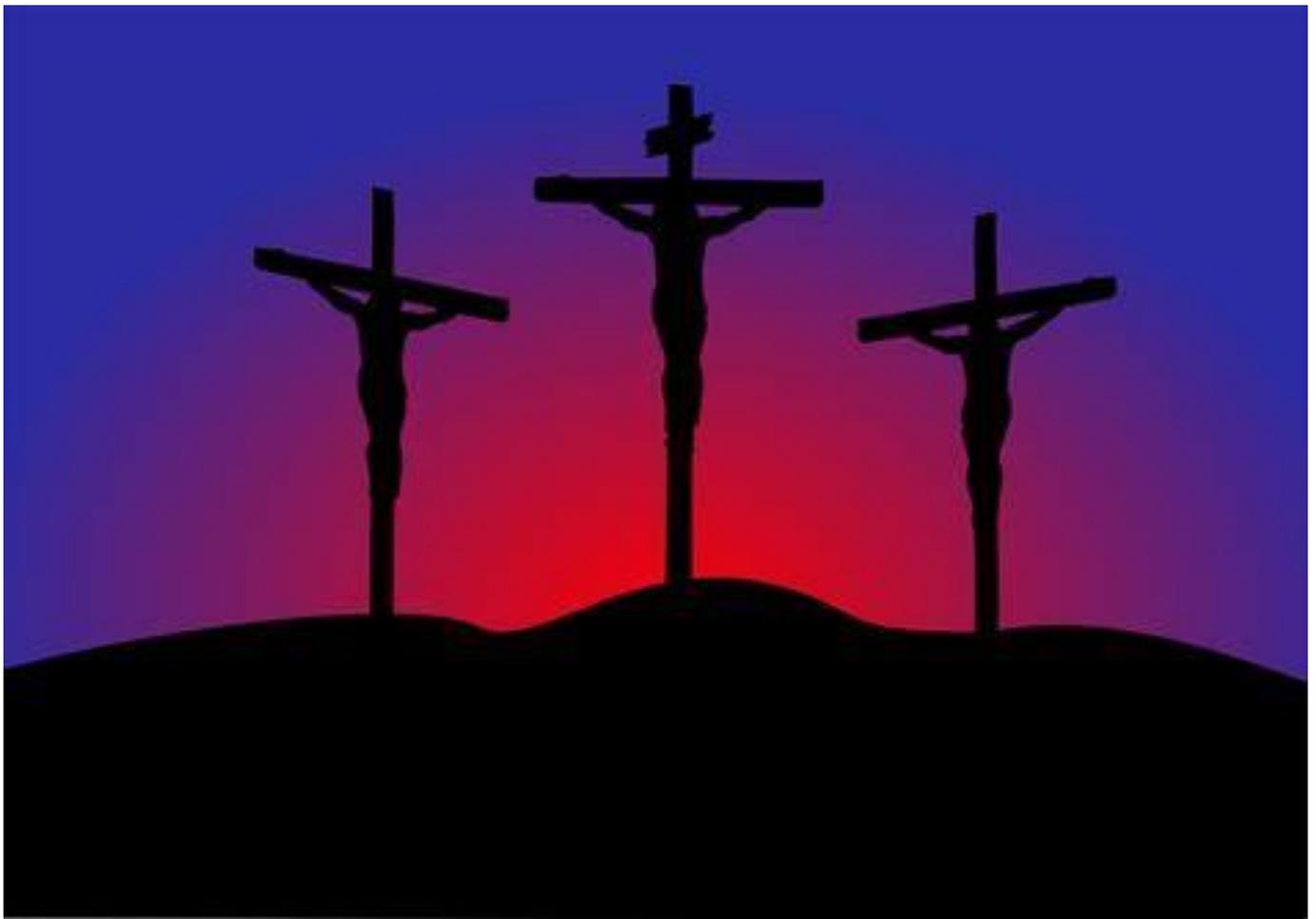




St George's Anglican Church, Malvern

**Twenty First Sunday after Pentecost
17 October 2021**



*Jesus said, 'but to sit at my right hand or at my left is not mine to grant,
but it is for those for whom it has been prepared.'*

(Mark 10: 40)

ZOOM SERVICE THIS WEEK AT ST GEORGE'S, MALVERN

Sunday, 17 October 2021

XXIST 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

Our first two readings this morning are both concerned with the wonders of God's creation and God's creating majesty. But they seem to be presented, to use a musical analogy, in first a minor and then a major key! In both, we hear of God's creating work and sustaining energy – it is God who shaped the world, who continues to provide for all living creatures, and who keeps the earth on its foundations. The psalmist sees this as a reason for great joy, celebration and praise, and we hear (and join in) part of a detailed hymn of adoration of God the Creator of all.

The reading from Job begins what we might (to continue the musical analogy) call the 'final movement' of the book. God famously speaks to Job "out of the whirlwind": a testament to the power and grandeur of God. This declaration of the wonders of Creation is not made by Job, nor by any of his now (eventually!) silent friends, however. It is God, the LORD, who leads Job through a series of almost mocking rhetorical questions. It appears almost that this is the final 'trial' that Job must endure: having faced physical trials at the hands of 'Satan' (which, in this book, should best be '*the Satan*', and most closely means 'the Public Prosecutor'), Job now faces intellectual and existential questions from another 'attorney'. But this 'attorney' turns out to be the one who hands out judgement and (as we'll see next week) awards damages to Job!

The printed text names this 'attorney' as the LORD. Why this capitalization? In Hebrew (and continuing Jewish) tradition, the name of God is too holy for mortals to utter. When it appears in the Hebrew scriptures and is read out, it is never pronounced, and the word *Adonai* is substituted. English translations use LORD to convey that this unmentionable name is used in the text. In other words, we are faced here with the remarkable, all-powerful God, the one who speaks from the whirlwind, and who is mysterious beyond human comprehension. For both Job and the psalmist, that is a cause of both fear and rejoicing.

In this morning's gospel, the continuing incomprehension of the disciples, even though on three occasions now Jesus has explained to them what will happen, is a way of showing that we are dealing with the same God: One who remains mysterious, 'amazing' and incomprehensible. Those following Jesus are, perhaps, right to be 'afraid'.

Except... the gospel also makes clear this is the God who, in Jesus, comes to be with us and to walk with his disciples (including us) wherever we may be on the road. Or, as the letter to the Hebrews puts it, a God who is revealed through a beloved Son, who enters into suffering with and for all of us – including Job – and, in doing so, becomes a priest ever pleading for us, and is the source of salvation – new life – for us. In other words, we are back at the beginning of both the first two readings and the whole Bible: with the Creator and source of life; to Whom be praise and glory now and forever.

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:

The Son of Man came not to be served but to serve,
and to give his life a ransom for many.

Mark 10:45

Let us pray.

**Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name,
through Christ our Lord. Amen.**

We say together:

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

Let us pray.

The people pray silently, and then the President 'collects' the silent prayer:

God of unchangeable power,
when the heaven and earth were made,
the morning stars sang together
and the host of heaven shouted for joy:
open our eyes to the wonders of your creation
and teach us to use all things for good,
to the honour of your glorious Name;
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

First Reading

A reading from the Book Job:

Then the LORD answered Job out of the whirlwind:

‘Who is this that darkens counsel by words without knowledge?

Gird up your loins like a man,

I will question you, and you shall declare to me.

‘Where were you when I laid the foundation of the earth?

Tell me, if you have understanding.

Who determined its measurements—surely you know!

Or who stretched the line upon it?

On what were its bases sunk,

or who laid its cornerstone

when the morning stars sang together

and all the heavenly beings shouted for joy?

‘Can you lift up your voice to the clouds,

so that a flood of waters may cover you?

Can you send forth lightnings, so that they may go

and say to you, “Here we are”?

Who has put wisdom in the inward parts,

or given understanding to the mind?

Who has the wisdom to number the clouds?

Or who can tilt the waterskins of the heavens,

when the dust runs into a mass

and the clods cling together?

‘Can you hunt the prey for the lion,

or satisfy the appetite of the young lions,

when they crouch in their dens,

or lie in wait in their covert?

Who provides for the raven its prey,

when its young ones cry to God,

and wander about for lack of food?

Job 38:1–7, 34–41

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

Psalm 104: 1–10, 26

Response: O Lord, how great you are!

1. Bless the Lord, O my soul:
O Lord my God, how great you are!
2. Clothed with majesty and honour:
wrapped in light as in a garment.
3. You have stretched out the heavens like a tent-cloth:
and laid the beams of your dwelling upon their waters; **R.**
4. You make the clouds your chariot:
and ride upon the wings of the wind;
5. You make the winds your messengers:
and flames of fire your ministers;
6. You have set the earth on its foundations:
so that it shall never be moved. **R.**
7. The deep covered it as with a mantle:
the waters stood above the mountains.
8. At your rebuke they fled:
at the voice of your thunder they hurried away;
9. They went up to the mountains, they went down by the valleys:
to the place which you had appointed for them. **R.**
10. You fixed a limit which they may not pass:
they shall not return again to cover the earth....
26. Lord, how various are your works:
in wisdom you have made them all,
and the earth is full of your creatures. **R.**

Psalm 104:1–10, 26

Second Reading

A reading from the letter to the Hebrews:

Every high priest chosen from among mortals
is put in charge of things pertaining to God on their behalf,
to offer gifts and sacrifices for sins.

He is able to deal gently with the ignorant and wayward,
since he himself is subject to weakness;
and because of this he must offer sacrifice for his own sins
as well as for those of the people.

And one does not presume to take this honour,
but takes it only when called by God, just as Aaron was.
So also Christ did not glorify himself in becoming a high priest,
but was appointed by the one who said to him,

‘You are my Son,
today I have begotten you’;

as he says also in another place,

‘You are a priest for ever,
according to the order of Melchizedek.’

In the days of his flesh, Jesus offered up prayers and supplications,
with loud cries and tears,
to the one who was able to save him from death,
and he was heard because of his reverent submission.

Although he was a Son,
he learned obedience through what he suffered;
and having been made perfect,
he became the source of eternal salvation for all who obey him,
having been designated by God a high priest
according to the order of Melchizedek.

Hebrews 5:1–10

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

Gospel

Alleluia, alleluia!

Whoever wishes to be great among you must be your servant.

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.

They were on the road, going up to Jerusalem,
and Jesus was walking ahead of them;
they were amazed, and those who followed were afraid.
He took the twelve aside again
and began to tell them what was to happen to him, saying,
'See, we are going up to Jerusalem,
and the Son of Man will be handed over to the chief priests and the scribes,
and they will condemn him to death;
then they will hand him over to the Gentiles;
they will mock him, and spit upon him, and flog him, and kill him;
and after three days he will rise again.'

James and John, the sons of Zebedee, came forward to him and said to him,
'Teacher, we want you to do for us whatever we ask of you.'
And he said to them, 'What is it you want me to do for you?'
And they said to him,
'Grant us to sit, one at your right hand and one at your left, in your glory.'
But Jesus said to them,
'You do not know what you are asking.
Are you able to drink the cup that I drink,
or be baptized with the baptism that I am baptized with?'
They replied, 'We are able.'
Then Jesus said to them,
'The cup that I drink you will drink;
and with the baptism with which I am baptized, you will be baptized;
but to sit at my right hand or at my left is not mine to grant,
but it is for those for whom it has been prepared.'

When the ten heard this, they began to be angry with James and John.
So Jesus called them and said to them,
'You know that among the Gentiles
those whom they recognize as their rulers lord it over them,
and their great ones are tyrants over them. But it is not so among you;
but whoever wishes to become great among you must be your servant,
and whoever wishes to be first among you must be slave of all.
For the Son of Man came not to be served but to serve,
and to give his life a ransom for many.'

Mark 10:32–45

For the gospel of the Lord,
praise to you, Lord Jesus Christ.

A sermon is preached

The Nicene Creed

Let us together affirm the faith of the Church:

**We believe in one God,
the Father, the almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge
the living and the dead
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father [and the Son],
who with the Father and the Son
is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy Catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE

For the Anglican Church

The Church in the Province of the West Indies; The Diocese of Grafton;
All Saints' Kooyong; Christ Church Essendon; Holy Trinity Doncaster.

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 whose anniversary of death occurs this week: Thomas Belcher,
Patricia Elizabeth Belshaw, James Cunningham, Keith Emmerson, Nellie Johnson,
Jessie Jones, Eleanor Krome, Elaine Meyer, Florence Richards, Ulysses Richards,
Leslie Russell, Graham Hartley Grenfell Thomas, Edna Valentine.

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 42:1–6, 10–17
Hebrews 7:21–28

XXIIND AFTER PENTECOST

Psalm 34:1–8, 19–22
Mark 10:46–52

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, 18 October <i>Luke, Evangelist and Martyr</i> Holy Eucharist at 9:30 a.m.	Psalm 103 Isaiah 55 2 Timothy 3:10–4:8 by Zoom	Psalm 22:23–32 Sirach 38:1–14 Colossians 4:7–18 for Zoom details, see below
Tuesday, 19 October <i>Henry Martyn, missionary and Bible translator</i>	Psalms 110; 111 2 Kings 6:8–23 Matthew 15:21–39	Psalms 112; 113 Job 38:39–39:12 1 Peter 3:8–16
Wednesday, 20 October Reflections on the Lections at 7:30 p.m.	Psalms 114; 115 2 Kings 6:24–7:2 Matthew 16:1–12 by Zoom	Psalms 116; 117 Job 39:13–30 1 Peter 3:17–4:2 for Zoom details, see below
Thursday, 21 October Holy Eucharist at 10:15 a.m.	Psalms 121; 122; 123 2 Kings 7:3–20 Matthew 16:13–28 by Zoom	Psalm 119:129–152 Job 40:1–14 1 Peter 4:3–11 for Zoom details, see below
Friday, 22 October	Psalm 118:1–18 2 Kings 8:1–15 Matthew 17:1–13	Psalms 118:19–29; 120 Job 40:15–41:11 1 Peter 4:12–19
Saturday, 23 October <i>James of Jerusalem, brother of our Lord, martyr</i>	Psalms 124; 125; 126 2 Kings 8:16–29 Matthew 17:14–27	Psalms 127; 128; 129 Job 41:12–34 1 Peter 5
Next Sunday, 24 October Twenty second 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 – Saturday

Meeting ID: 709 867 2691; Passcode: 630283

Or place the following in your web browser:

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

Eucharist for St Luke

9:30 a.m., Monday, October 18

Meeting ID: 925 751 7076; Passcode: SGM3144

Or place the following in your web browser:

<https://us02web.zoom.us/j/9257517076?pwd=c0haM29uYUMyUWw04dUIrb2RIWDVRZz09>

‘Reflections on the Lections’

7:30 p.m., Wednesday, October 20

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 21

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 21

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

Synod was held online since Wednesday of last week and finished yesterday. As I type this, we still have one night and all of Saturday to go. It has been an interesting and different Synod, unable to see people face-to-face. By now, many people are aware of the possibilities and pitfalls that Zoom – or equivalent – platforms offer; and a few technical issues were certainly evident. That being said, given the number of those involved online, the complexity of running the business of Synod (always a challenge, even when face-to-face), the St George's representatives are unanimously of the opinion that it actually worked remarkably well. As one of our members said, to organise for over 550 participants interacting at meetings each night was a "Herculean task". Huge congratulations and most sincere thanks should go to all on the Synod and Registry team who made it at all possible. Everyone at St George's should be immensely, but justly, proud of Malcolm Tadgell who, as Diocesan Registrar, had ultimate responsibility for it all. As you would expect, however, Malcolm would also acknowledge the very dedicated (though shamefully small – given the size of the undertaking) team who ensured it happened so well. Well done, and thank you.

Prayers and Eucharist for St George's, Malvern

The Vicar received another message from the Reverend Lyn Harwood, Chaplain to (*inter alia*) the Boronia Women's Pre-release Detention Centre in Perth this week. The congregation that meets in the centre prayed for us again last Sunday and, again, the eucharist at the Centre was held with a special intention for the people of St George's.

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.

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

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

 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.