



**Twenty Second Sunday after Pentecost
24 October 2021**



*For it was fitting that we should have such a high priest,
holy, blameless, undefiled... and exalted above the heavens*

(Hebrews 7: 26)

ZOOM SERVICE THIS WEEK AT ST GEORGE'S, MALVERN

Sunday, 24 October 2021

XXIIND 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

As you read this, Melbourne will have emerged, at least partially, from its sixth lockdown. I know that, for many, this one has been harder than all of those before. At last, however, there are hopeful signs that things may slowly be returning to a semblance of normality, even if (as you would have read through the week) we are not yet meeting again physically.

In another sign of God's remarkable grace (acting through the lectionary compilers!), the readings we hear today offer some very helpful reflections. Typically, some of the words of today's psalm echo, in the first half of the line, sentiments of a number of people during lockdown. But hopefully, we are all able now to complete those words, as the psalmist does in the second half: 'I sought the Lord's help' / 'and he answered, and freed me from all my fears' (v.4); 'Here is a wretch who cried' / 'and the Lord heard me, and saved me from all my troubles' (v.6); 'the trials of the righteous are many' / 'but the Lord delivers us from them all.' (v.19). As usual, the psalms (like all great poetry and some excellent hymns) put into words the feelings and thoughts we often struggle to articulate.

The stories of Job and Bartimaeus provide further insights. Interestingly, when Jesus asks Bartimaeus, 'What do you want me to do for you?', Bartimaeus says, 'let me see *again*.' Bartimaeus is not (as in John 9) a 'man born blind'. Something has happened to Bartimaeus during the course of his life, and he wants to see *again*. But when Jesus tells him to 'Go' because his 'faith has made him well', Bartimaeus *doesn't* go; or, at least, having regained his sight, Bartimaeus now 'follows Jesus on the way.' While one aspect of his life – the crucial one, we might think – has been restored, his life has been changed by his encounter with Jesus. He has, Mark tells us, 'regained his sight', but things won't be quite the same again.

For Job, too, at the conclusion of this most remarkable book, we hear that 'the LORD restored the fortunes of Job'. Again, however, it isn't back to what it was before. Indeed, we hear that 'the LORD gave Job twice as much as before' and that 'the LORD blessed the latter days of Job more than his beginning'. For Job, too, his encounter with the LORD has left him changed. But however wonderful it may be that Job now has double the number of sheep, camels, oxen and donkeys that he had before, and the fact that he has, again, seven sons and three daughters (and we get to hear the names of the daughters this time), it doesn't alter the fact that Job lost seven sons and three daughters: he has been through not only physical sufferings but emotional trauma as well.

We may well return to life as it was as we emerge from lockdown – or, at least, to what is called a 'new Covid-normal'. But as with Job and Bartimaeus, that doesn't mean we leave behind all that we have been through and experienced, good and bad. Another remarkable insight comes from the writer of the letter to the Hebrews. Jewish Christians may no longer be able to go to the Temple in Jerusalem (or, as others think, the Temple may have been destroyed by the time this letter is written, and so no one can go there to undertake the old ways of sacrifice and worship). But, the writer affirms, there is a 'new High Priest': not, indeed, a descendant of Aaron or from the tribe of Levi. It is not the same as in the old 'order'; but the Son of God is appointed a priest by God, and he 'always lives to make intercession for' us. Furthermore, as we heard last week, it is the sufferings that Jesus endured that made him most suitable to be this great High Priest, because he is able to share in our sufferings.

Let us pray that the encounters we have had with God in this lockdown, will, as for Job and Bartimaeus, leave us changed, but changed for the better and ready to 'follow on the way' the Great High Priest who has gone before us. Then, like the psalmist, we can assert: 'O taste and see that the Lord is good; blessed are they that hide (or trust) in him.'

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 redeemed of the Lord shall return and come to Zion with singing;
and everlasting joy shall be upon their heads.

Isaiah 51:11

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,
who gave light to the blind and comfort to the sorrowing,
and in your Son have given us
a High Priest who has offered the true sacrifice for us
and yet can sympathise with us in our weakness:
hear the cry of your people and lead us home to our true country
where with your Son and Holy Spirit,
you live and reign, one God, in glory everlasting. **Amen.**

First Reading

A reading from the Book Job:

Then Job answered the LORD:

'I know that you can do all things,
and that no purpose of yours can be thwarted.
"Who is this that hides counsel without knowledge?"
Therefore I have uttered what I did not understand,
things too wonderful for me, which I did not know.
"Hear, and I will speak;
I will question you, and you declare to me."
I had heard of you by the hearing of the ear,
but now my eye sees you;
therefore I despise myself,
and repent in dust and ashes.'....

And the LORD restored the fortunes of Job
when he had prayed for his friends;
and the LORD gave Job twice as much as he had before.
Then there came to him all his brothers and sisters
and all who had known him before,
and they ate bread with him in his house;
they showed him sympathy and comforted him
for all the evil that the LORD had brought upon him;
and each of them gave him a piece of money and a gold ring.
The LORD blessed the latter days of Job more than his beginning;
and he had fourteen thousand sheep, six thousand camels,
a thousand yoke of oxen, and a thousand donkeys.
He also had seven sons and three daughters.
He named the first Jemimah, the second Keziah,
and the third Keren-happuch.
In all the land there were no women so beautiful as Job's daughters;
and their father gave them an inheritance along with their brothers.
After this Job lived for one hundred and forty years,
and saw his children, and his children's children, four generations.
And Job died, old and full of days.

Job 42:1-6, 10-17

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

Psalm 34: 1–8, 19–22

Response: O taste and see that the Lord is good.

1. I will bless the Lord continually:
his praise shall be always in my mouth!
2. Let my soul boast of the Lord:
the humble shall hear it and rejoice.
3. O praise the Lord with me:
let us exalt his name together. **R.**
4. For I sought the Lord's help and he answered:
and he freed me from all my fears.
5. Look towards him and be bright with joy:
your faces shall not be ashamed.
6. Here is a wretch who cried, and the Lord heard me:
and saved me from all my troubles. **R.**
7. The angel of the Lord encamps around those who fear him:
and delivers them in their need.
8. O taste and see that the Lord is good:
happy are they that hide in him!...

19. The trials of the righteous are many:
but our God delivers us from them all. **R.**
20. He guards all our bones:
so that not one is broken.
21. Evil will slay the wicked:
and those who hate the righteous will be destroyed.
22. The Lord ransoms the lives of his servants:
and none who hide in him will be destroyed. **R.**

Psalm 34:1–8, 19–22

Second Reading

A reading from the letter to the Hebrews:

Melchizedek became a priest with an oath,
because of the one who said to him,

‘The Lord has sworn
and will not change his mind,
“You are a priest for ever” ’—

accordingly Jesus has also become the guarantee of a better covenant.

Furthermore, the former priests were many in number,
because they were prevented by death from continuing in office;
but he holds his priesthood permanently,
because he continues for ever.

Consequently he is able for all time to save those who approach God
through him, since he always lives to make intercession for them.

For it was fitting that we should have such a high priest,
holy, blameless, undefiled, separated from sinners,
and exalted above the heavens.

Unlike the other high priests,
he has no need to offer sacrifices day after day, first for his own sins,
and then for those of the people;
this he did once for all when he offered himself.

For the law appoints as high priests those who are subject to weakness,
but the word of the oath, which came later than the law,
appoints a Son who has been made perfect for ever.

Hebrews 7:21–28

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

Gospel

Alleluia, alleluia!

Our Saviour Jesus Christ has opened the eyes of the blind,
and renewed our sight through his gospel.

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.

Jesus and his disciples came to Jericho.
As they and a large crowd were leaving Jericho,
Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside.
When he heard that it was Jesus of Nazareth,
he began to shout out and say,
'Jesus, Son of David, have mercy on me!'
Many sternly ordered him to be quiet,
but he cried out even more loudly,
'Son of David, have mercy on me!'
Jesus stood still and said,
'Call him here.'
And they called the blind man, saying to him,
'Take heart; get up, he is calling you.'
So throwing off his cloak, he sprang up and came to Jesus.
Then Jesus said to him,
'What do you want me to do for you?'
The blind man said to him,
'My teacher, let me see again.'
Jesus said to him,
'Go; your faith has made you well.'
Immediately he regained his sight and followed him on the way.

Mark 10:46–52

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 Extra Provincial Churches of the Anglican Communion; The Diocese of Perth; Girls' Friendly Society; Holy Trinity Melbourne East; Church of the New Guinea Martyrs, Croydon South; St Hilary's Kew.

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, Russell.

For the Faithful Departed

Those whose anniversary of death occurs this week: Susan Charles Berry, Elsie Casey, Eric Dalton, Hazel Dean, Thomas Mitchel Felgate, Keith Garden, Myrtle Glasson, Frank Nelson, Mary Newton, Edith Pearson, Phyllis Reynolds-Gill, Harold Robinson, Erina Bedford Standish, Dorothy Wedlake.

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

Ruth 1:1–18

Hebrews 9:11–15

XXIIIRD AFTER PENTECOST

Psalm 146

Mark 12:13–17, 28–34

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, 25 October	Psalm 135 2 Kings 9:1–16 Matthew 18:1–14	Psalm 136 Job 42 2 Peter 1:1–11
Tuesday, 26 October	Psalms 137; 138 2 Kings 9:17–37 Matthew 18:15–35	Psalm 139 Esther 1:1–12 2 Peter 1:12–21
Wednesday, 27 October	Psalm 140 2 Kings 10:1–17 Matthew 19:1–15	Psalms 141; 142 Esther 1:13–2:4 2 Peter 2:1–11
Reflections on the Lections at 7:30 p.m.	by Zoom	for Zoom details, see below
Thursday, 28 October <i>Ss Simon and Jude, Apostles and Martyrs</i>	Psalms 125; 126; Jeremiah 3:11–18 Revelation 21:9–14	Psalm 116 1 Maccabees 2:42–66 John 14:15–26
Holy Eucharist at 10:15 a.m.	by Zoom	for Zoom details, see below
Friday, 29 October	Psalm 145 2 Kings 11:1–16 Matthew 20:1–16	Psalm 147 Esther 3 2 Peter 3:3–10
Saturday, 30 October	Psalms 148; 149 2 Kings 11:17–12:8 Matthew 20:17–34	Psalms 144; 150 Esther 4 2 Peter 3:11–18
Next Sunday, 31 October	9:00 am by Zoom	Holy Eucharist
Twenty third after Pentecost	5:00 pm by Zoom	Holy Eucharist & meditation

A GUIDE TO MORNING AND EVENING PRAYER

I. Introduction:

When we say Morning and Evening Prayer, we 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>

‘Reflections on the Lections’

7:30 p.m., Wednesday, October 27

Meeting ID: 912 9538 3359; Passcode: 065807

Or place the following in your web browser:

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

Eucharist for Ss Simon and Jude

10:15 a.m., Thursday, October 28

Zoom Meeting ID: 940 0596 6546; Passcode: 925761

Or place the following in your web browser:

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

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

Church Reopening

As per the letter sent last Wednesday, the Parish Council has decided that, wonderful as it would be to reopen the Church for services from today, continuing uncertainty around numbers possible means that we will reopen for all usual services from **Sunday, November 7** (unless restrictions are reimposed). On that morning and evening, we will keep the Feast of All Saints, thereby reminding ourselves that, wherever and whenever we meet, we are part of the 'great cloud of witnesses' which 'from earth's wide bounds and ocean's farthest coast' sings praise to God.

Annual General Meeting

According to the *Parish Governance Act, 2013* of the Diocese of Melbourne, the Churchwardens hereby give formal notice that the Annual General Meeting of the Parish of St George, Malvern, will take place following a combined 9:30 a.m. eucharist on **Sunday, November 21**. Currently, it is envisaged this meeting will take place in the Parish Hall (subject to Covid restrictions), and with the possibility of Zoom attendance also.

In order for that meeting to be duly constituted, the following notices are also issued:

1. The Parish Electoral Roll will be reviewed and, if necessary, amended by Friday November 5, and published from Sunday November 7.

*Any who wish their names added to the Electoral Roll should advise the Vicar **before November 5**.*

2. Nominations to the office of Church Warden (2 to be elected); for membership of the Parish Council (6 to be elected); and for membership of the Parish Incumbency Committee (2 to be elected) should be made in writing to the Vicar **by Saturday, November 13**.

Each nomination must be signed by at least two members on the parish electoral roll, and must also include the written consent of the person nominated.

Forms for such nominations will be available in the Parish Office and is currently on the Parish website (The form can be found under the tab – About Us / Our Team).

Please consider prayerfully and seriously whether you feel called to offer yourself, or to nominate someone, for each of these important roles in our parish life.

Vicar's Leave

The Vicar will be on leave for 10 days, commencing on Tuesday. He will, therefore, return on Saturday, November 6. Please contact Nisha or Brenda (Saturday-Tuesday) in the first instance, or one of the Wardens in case of pastoral emergencies.

Brigidine Asylum Seekers Project (BASP)

We will be accepting monetary and food donations next Sunday, 31 October for BASP (*please see flyer attached to the pew sheet email*).

Pastoral Care Visiting Team

The final Team Training Day will be held in the Church and South Room on 30 October 2021 from 9.00 a.m. – 5.30 p.m.

St George's Parish Retreat

This directed retreat, mainly in silence, will take place beside the sea at Queenscliff. A retreat allows time away from the demands of everyday life to spend time in the silent company of others and God. There will be time to walk along the beach, for reading, walking the labyrinth in the grounds or simply sitting and enjoying the stillness. There will be times for Eucharist, prayer each morning and evening, and short sessions to guide your reflection. Delicious meals, with other hospitality, will be provided, and the comfort of a self-contained single room.

Dates / Times: Friday 5th – 4.00pm – Sunday 7th November – 2.00pm
Place: Santa Casa, 33–35 Flinders Street, Queenscliff
Cost: \$240 inclusive of all meals (dietary needs can be accommodated), individual en-suite room (linen and towels etc provided).
Booking: Speak with Brenda

Thank you to those who have already registered their interest. For those who haven't and are interested, there are still some places available; please get in touch asap with Brenda.

St Albans Food Relief Request

Since we have not been able to have many collections this year, a request has been made to keep in mind that we will be having a larger collection at year's end.

Open Plate & Thanksgiving Pledge Contributions

Due to the Church not being reopened until 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 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.