



**Twenty Third Sunday after Pentecost
31 October 2021**



'Which commandment is the first of all?'

Jesus answered, 'The first is, "Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." The second is this, "You shall love your neighbour as yourself."

There is no other commandment greater than these.'

ZOOM SERVICE THIS WEEK AT ST GEORGE'S, MALVERN

Sunday, 31 October 2021

XXIIIRD 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

“There is no commandment greater than these”.

Today we come to the end of ‘International Spiritual Care Week’ when the contribution of Spiritual Care to health care has been celebrated. Dr Eric Levi, a Melbourne surgeon, described Spiritual Care Practitioners as the ones who can sit in the rubble with people and, by deep listening, assessment, support, counselling and ritual, enable the other “and bring their broken pieces together” like “mosaic artists”.

Jesus declares to the sincere scribe who approaches him, making a genuine enquiry, that, “there is no commandment greater than these”. Jesus does not invent the pithy sayings concerning love of God and neighbour that he quotes, rather he articulates them clearly. They were already embedded in his own Jewish tradition, as well as in others [see Deuteronomy 6:4-5 and Leviticus 19:18]. It was a familiar instruction, one that pious Jews recited in their morning and evening prayer services, urged their children to say at bedtime, carried in script on their wrists, and attached to the doorposts of their homes in a small container called a mezuzah.

In his ethic of reciprocity and his linking of the love commandments, Jesus was not just facilitating conformity with the Torah, but was indicating that concern for others and oneself was a natural consequence of a fully integrated devotion to God. And that particular fidelity and worship ought to be so all encompassing as to unite our inner dispositions of emotion, spirit, and intelligence, along with the sensations and powers of our bodies.

In fact, it would seem that all major religions or ethical systems have their own version of the Golden Rule, but the Rule of Jesus is distinctive and deeper.

The originality of Jesus lies in two things: the personal testimony of his own unconditional love of God and neighbour, and the revelation that in him the infinite love of God has taken flesh and dwelt among us.

With good reason we could say that this twofold command - to love God with all our might and to love our neighbour as ourselves - is Jesus’ last will and testament, soon to be embodied in bread and wine. Like Matthew, but unlike Luke and Paul, Mark does not record Jesus’ command at the Last Supper to “do this in memory of me”. In his gospel it remains unspoken, but not so in the liturgy. Every time we celebrate eucharist we repeat these words loud and clear.

But we should never imagine that when Jesus tells us to “do this in memory of me” he is just giving an instruction about what to do with bread and wine. To “do this” as he commands is to commit ourselves to love as he loved, to love God and neighbour with all our heart and mind and soul and strength.

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:

Hear, O Israel, the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength; and you shall love your neighbour as yourself. There is no other commandment greater than these.

Mark 10.29-31

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 peace,
you taught us that in returning and rest we shall be saved,
in quietness and confidence shall be our strength:
by the power of your Spirit
lift us to your presence,
where we may be still and know that you are God;
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 called Ruth:

In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion; they were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there.

But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of one was Orpah and the name of the other Ruth. When they had lived there for about ten years, both Mahlon and Chilion also died, so that the woman was left without her two sons or her husband.

Then she started to return with her daughters-in-law from the country of Moab, for she had heard in the country of Moab that the Lord had had consideration for his people and given them food.

So she set out from the place where she had been living, she and her two daughters-in-law, and they went on their way to go back to the land of Judah.

But Naomi said to her two daughters-in-law,

‘Go back each of you to your mother’s house. May the Lord deal kindly with you, as you have dealt with the dead and with me. The Lord grant that you may find security, each of you in the house of your husband.’

Then she kissed them, and they wept aloud.

They said to her,

‘No, we will return with you to your people.’

But Naomi said,

‘Turn back, my daughters, why will you go with me?

Do I still have sons in my womb that they may become your husbands? Turn back, my daughters, go your way, for I am too old to have a husband. Even if I thought there was hope for me, even if I should have a husband tonight and bear sons, would you then wait until they were grown? Would you then refrain from marrying? No, my daughters, it has been far more bitter for me than for you, because the hand of the Lord has turned against me.’

Then they wept aloud again.

Orpah kissed her mother-in-law, but Ruth clung to her.

So she said,

‘See, your sister-in-law has gone back to her people and to her gods;
return after your sister-in-law.’

But Ruth said,

‘Do not press me to leave you
or to turn back from following you!

Where you go, I will go;

where you lodge, I will lodge;
your people shall be my people,
and your God my God.

Where you die, I will die—
there will I be buried.

May the Lord do thus and so to me,
and more as well,
if even death parts me from you!’

When Naomi saw that she was determined to go with her, she said no more to her.

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

Ruth 1:1–18

Psalm 146

Response: Praise the Lord, my soul!

1. Praise the Lord, praise the Lord, O my soul:
while I live I will praise the Lord;
2. While I have any being:
I will sing praises to my God. **R**
3. Put not your trust in princes:
nor in flesh and blood, which cannot save.
4. For when their breath goes from them,
they return again to the earth:
and on that day all their thoughts perish. **R**
5. Blessed are those whose help is the God of Jacob:
whose hope is in the Lord their God,
6. The God who made heaven and earth:
the sea, and all that is in them, **R**
7. Who keeps faith for ever:
who deals justice to those that are oppressed.
8. The Lord gives food to the hungry:
and sets the captives free. **R**
9. The Lord gives sight to the blind:
the Lord lifts up those that are bowed down.
10. The Lord loves the righteous:
the Lord cares for the stranger in the land. **R**
11. He upholds the widow and the fatherless:
as for the way of the wicked, he turns it upside down.
12. The Lord shall be king for ever:
your God, O Zion, shall reign through all generations.
Praise the Lord. **R**

Second Reading

A reading from the letter to the Hebrews:

But when Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!

For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant.

Hebrews 9:11–15

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

Gospel

Alleluia, alleluia!

All who love me will keep my words,
and my Father will love them, and we will come to them.

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.

Then they sent to Jesus some Pharisees and some Herodians to trap him in what he said. And they came and said to him,

‘Teacher, we know that you are sincere, and show deference to no one; for you do not regard people with partiality, but teach the way of God in accordance with truth.

Is it lawful to pay taxes to the emperor, or not?

Should we pay them, or should we not?’

But knowing their hypocrisy, he said to them,

‘Why are you putting me to the test?

Bring me a denarius and let me see it.’

And they brought one. Then he said to them,

‘Whose head is this, and whose title?’

They answered,

‘The emperor’s.’

Jesus said to them,

‘Give to the emperor the things that are the emperor’s,

and to God the things that are God’s.’

And they were utterly amazed at him.

One of the scribes came near and heard them disputing with one another, and seeing that Jesus answered them well, he asked him,

‘Which commandment is the first of all?’

Jesus answered,

‘The first is, “Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.”

The second is this, “You shall love your neighbour as yourself.”

There is no other commandment greater than these.’

Then the scribe said to him,

‘You are right, Teacher; you have truly said that

“he is one, and besides him there is no other”;

and

“to love him with all the heart, and with all the understanding, and with all the strength”,

and

“to love one’s neighbour as oneself”,

this is much more important than all whole burnt-offerings and sacrifices.’

When Jesus saw that he answered wisely, he said to him,

“You are not far from the kingdom of God.”

After that no one dared to ask him any question.

Mark 12:13–17, 28–34

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 Episcopal / Anglican Province of Alexandria; The Diocese of Wangaratta; Melbourne Anglican Foundation; The Parishes of St Augustine's Mentone; and St Stephen's Richmond.

For all in need

Matthew, Sam, Milroy, Coral, David, Tony, Paul, Christine, Lei and her family, Keith, Erica, Peter, Leon, Josh, Vincent, John, Margaret, Dunstan, Noel, +Andrew, Russell, Joan, Marty and Gwyn.

For the Faithful Departed

Those whose anniversary of death occurs this week: Betty Coles, Mavis Jane Cook, Ella Cornish, Arthur Dickens, Dorothy Wilma Gibson, John Glover, Paul Grainger-Smith, Peter Hooper, Daphne Howard, Iris Ingham, Herbert Kelly, ssm., Frederick King, Robert Loyer, Frederick Moss and Hugh Were.

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

Isaiah 25.6-9 *or* Wisdom 3.1-9
Revelation 21.1-6a

ALL SAINTS

Psalm 24
John 11.32-44

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, 1 November	Psalm 1, 2 2 Kings 12:9-21 Matthew 21:1-13	Psalm 3, 4 Esther 13 Revelation 1:1-8
Tuesday, 2 November	Psalm 5, 6 2 Kings 13:1-13 Matthew 21:14-22	Psalm 7, 8 Esther 14 Revelation 1:9-20
Wednesday, 3 November <i>Richard Hooker, priest and teacher</i>	Psalm 9 2 Kings 13:14-25 Matthew 21:23-32	Psalm 10 Esther 5 Revelation 2:1-7
Reflections on the Lections at 7:30 p.m.	by Zoom	for Zoom details, see below
Thursday, 4 November <i>Day for Anglicans & Roman Catholics to pray for one another</i>	Psalms 11; 12 2 Kings 14:1-16 Matthew 21:33-46	Psalms 13; 14 Esther 6 Revelation 2:8-11
Holy Eucharist at 10:15 a.m.	by Zoom	for Zoom details, see below
Friday, 5 November	Psalms 15; 16 2 Kings 14:17-15.7 Matthew 22:1-14	Psalm 17:1-16 Esther 7:1- 8.2 Revelation 2:12-17
Saturday, 6 November	Psalm 18:1-31 2 Kings 15:8-22 Matthew 22:15-33	Psalm 18:32 - 52 Esther 8:3-17 Revelation 2:18-29
Next Sunday, 7 November All Saints	8:00am (held in church) 10.00am (held in church and by Zoom) 5:00 pm (held in church)	Eucharist Choral Eucharist 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, November 3

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, November 4

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 emailed on Wednesday 20th October, the Parish Council has decided that, wonderful as it would be to reopen the Church for services sooner, continuing uncertainty around possible numbers of attendees means that **we will reopen for all usual services from Sunday, November 7** (unless new restrictions are reimposed). At all services, 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.

At all services it will be a requirement that:

- Evidence of each person being fully double vaccinated, in the form of a Medicare Certificate of Vaccination, either attached to your QR Code Check-In app, or a hard copy in hand, or a certificate of exemption from a GP, be shown to the Covid Safe Officer.
- Masks be worn at all times in the church – except for the one person leading or reading etc. or by those who have a medical exemption.
- All previous Covid-19 precautions such as physical distancing, hand sanitising on entry and exit, collection being placed in the bowl at entry and not passed around, no sharing of a Common Cup etc will all continue ...
- BUT we will be permitted to use Hymn and Prayer books from Sunday 7th November!

Vicar's Leave

The Vicar is currently on leave and will 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.

Pastoral Care Visiting Team

The final sessions for the Team are to be held in the South Room on:

Monday 1st November, from 1:30 – 4:45pm

Tuesday 9th November, from 1:30 – 4:45pm

Commissioning of the Pastoral Care Visiting Team

The Commissioning of those recently attending sessions, and the renewal of commitment of those commissioned in previous years, will take place during the 10am service on Sunday 14th November.

St George's Parish Retreat, 5th – 7th November

Please be aware that, for various reasons, this **Retreat has been cancelled**.

Annual General Meeting

According to the *Parish Governance Act, 2013* of the Diocese of Melbourne, the Churchwardens hereby give formal notice that the Annual Parish Meeting of the Anglican 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 also with the possibility of Zoom attendance.

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.

Upcoming Feast Days

Please note that the parish will be celebrating the following Feasts:

All Saints Sunday 7th November at 8am, 10am and 5pm

All Souls Tuesday 9th November at 5pm in the Garden of

Remembrance.

Please forward the details of **FULL NAMES** of those you would like to be remembered to Nisha by Monday 8th at 12:30pm.

Remembrance Day and Martin of Tours

Thursday 11th November, 10:15am

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.

Libraries presenting community webinars on digital COVID-19 vaccination certificates

Stonnington Libraries are holding three online community webinars focusing on how to provide proof of digital vaccination certificates and linking to the Services Victoria app. Dates in November are as follows:

- Friday 5th November – 10.30AM-12.00PM
- Thursday 11th November – 1.30PM-3.00PM
- Wednesday 17th November – 10.30AM-12.00PM

Further event information and booking link is available on the library website - <https://www.stonnington.vic.gov.au/Library/Whats-On/Get-Connected-Your-digital-vaccination-certificate>

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.