

The 6th Sunday after Epiphany

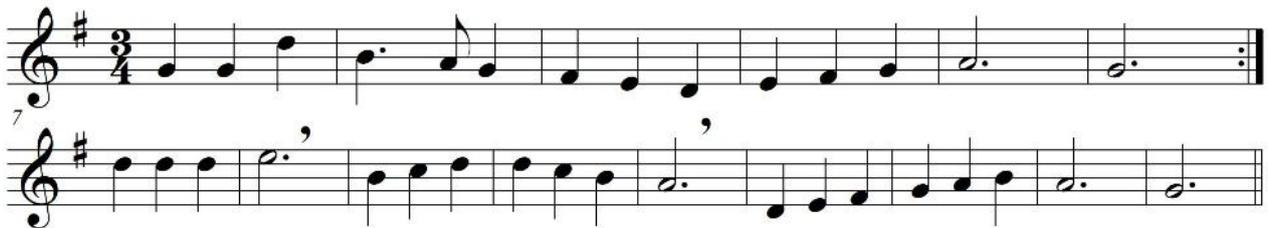
13 February 2022

Acknowledgement of Country. As a community, we recognise that the church is built and our worship is offered on the traditional lands of the Kurna people, and close to Tarntanyangga (Victoria Square), which is still an important meeting place for the Kurna people today. We express our gratitude in the sharing of this land; our sorrow for the personal, spiritual and cultural costs of that sharing; and our hope that we may walk together in harmony, in the spirit of Reconciliation.

COVID Safety and Face Masks. The Emergency Management (Activities—General No 3) (COVID-19) Direction 2021 and the Emergency Management (Activities—Associated Direction No 16) (COVID-19) Direction 2021 provide that face masks must be worn at all times other than when a person is reading or otherwise leading worship.

A ministry of prayer for healing and wholeness will be offered in the Holy Innocents Chapel during the Communion of the People. If you would like to make a note of prayer points or special intentions for prayer, please use the card which is available at the rear of the church.

When the bell rings, all stand and sing the hymn



**Praise to the Lord, the Almighty, the King of creation;
O my soul, praise him, for he is thy health and salvation:
Come ye who hear,
Brothers and sisters draw near,
Praise him in glad adoration.**

- 2 Praise to the Lord, who o'er all things so wondrously reigneth,
Shelters thee under his wings, yea, so gently sustaineth:
Hast thou not seen
All that is needful hath been
Granted in what he ordaineth?**
- 3 Praise to the Lord, who doth prosper thy work, and defend thee;
Surely his goodness and mercy here daily attend thee;
Ponder anew
All the Almighty can do,
He who with love doth befriend thee.**
- 4 Praise to the Lord! O let all that is in me adore him!
All that hath life and breath come now with praises before him!
Let the Amen
Sound from his people again:
Gladly for ay we adore him.**

INTRODUCTORY RITES

Psalm 31.3-4

Entrance Antiphon

The choir sings the Entrance Antiphon.

Be my protector, O God, a mighty stronghold to save me.
For you are my rock, my stronghold!
Lead me, guide me, for the sake of your name.

Invocation and Greeting

✠ In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The grace and peace of God the Father and the Lord Jesus Christ be with you all.

And also with you.

Penitential Act

The choir sings

Kyrie eleison. Christe eleison. Kyrie Eleison.

The priest, deacon, or another minister, says

God is steadfast in love and infinite in mercy,
welcoming sinners and inviting them to the Lord's table.

Silence

Let us acknowledge our sins,
and so prepare to celebrate the sacred mysteries.

All say

**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 priest says:

Almighty God,
who has promised forgiveness
to all who turn to him in faith:
pardon ✠ you and set you free from all your sins,
strengthen you in all goodness,
and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

Old Testament Reading

Jeremiah 17.5-10

A reading from the book of Jeremiah.

Thus says the LORD:

Cursed are those who trust in mere mortals
and make mere flesh their strength,
whose hearts turn away from the LORD.

They shall be like a shrub in the desert,
and shall not see when relief comes.

They shall live in the parched places of the wilderness,
in an uninhabited salt land.

Blessed are those who trust in the LORD,
whose trust is the LORD.

They shall be like a tree planted by water,
sending out its roots by the stream.

It shall not fear when heat comes,
and its leaves shall stay green;
in the year of drought it is not anxious,
and it does not cease to bear fruit.

The heart is devious above all else;
it is perverse –

who can understand it?

I the LORD test the mind

and search the heart,

to give to all according to their ways,
according to the fruit of their doings.

For the word of the Lord.

Thanks be to God.

Psalm

Psalm 1

- 1 Blessed are they who have not walked in the counsel of the ungodly,
nor followed the way of sinners, nor sat amongst the scornful.
- 2 But their delight is in the law of the Lord,
and on that law they meditate day and night.
- 3 They are like trees planted by streams of water,
that bring forth their fruit in due season.
- 4 Their leaves also shall not wither:
and look, whatsoever they do, it shall prosper.
- 5 As for the ungodly, it is not so with them:
they are like the chaff, which the wind scatters away.
- 6 Therefore the ungodly shall not stand at the judgement,
nor sinners in the congregation of the righteous.
- 7 For the Lord knows the way of the righteous;
but the way of the ungodly shall perish.

New Testament Reading

1 Corinthians 15.12-20

A reading from the first letter of Paul to the Corinthians.

If Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ – whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the first fruits of those who have died.

For the word of the Lord.

Thanks be to God.

Gospel Acclamation

Luke 6.23

Alleluia, alleluia, alleluia.

Rejoice and be glad:

your reward will be great in heaven.

Alleluia, alleluia, alleluia.

Gospel Reading

Luke 6.17-26

The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Luke.

✠ **Glory to you, Lord Jesus Christ.**

Jesus stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them.

Then he looked up at his disciples and said:

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

Blessed are you who are hungry now, for you will be filled.

Blessed are you who weep now, for you will laugh.

Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

But woe to you who are rich, for you have received your consolation.

Woe to you who are full now, for you will be hungry.

Woe to you who are laughing now, for you will mourn and weep.

Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.’

For the Gospel of the Lord,

Praise to you, Lord Jesus Christ.

Homily

Fr Steven Ogden

Profession of Faith

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 for the world to come. Amen.**

Prayers of the People

The priest may say

Let us pray for the world and for the church.

The prayers may conclude

Almighty God, you have promised to hear our prayers.

**Grant that what we have asked in faith
we may by your grace receive,
through Jesus Christ our Lord. Amen.**

Greeting of Peace

We are the body of Christ.

God's Spirit is with us.

The peace of the Lord be always with you.

And also with you.

THE LITURGY OF THE EUCHARIST

All stand to sing the chant. Please note that there will be no Collection taken up: offerings of money can be left in the Collection plates at the front and rear of the pews.

The image shows a musical score for a chant. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The time signature is 3/4. The key signature has one flat (B-flat). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are written below the treble staff: "Hap-py are they who trust, who trust in the Lord." The word "Hap-py" is hyphenated. The melody is simple and homophonic, with a final cadence on the word "Lord".

Robert J. Thompson

When all is prepared, the priest says,

Pray, brothers and sisters, that my sacrifice and yours
may be acceptable to God, the Father almighty.

**May the Lord accept our sacrifice
for the praise and glory of God's name,
for our good, and the good of all God's holy Church.**

Prayer over the Offerings

Eternal God,
you are the strength of the weak
and the comfort of sufferers,
receive all we offer you this day;
turn our sickness into health
and our sorrow into joy.

We ask this in the name of Jesus Christ the Lord. **Amen.**

The Eucharistic 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 him thanks and praise.

We give you thanks and praise, almighty God,
through your beloved Son, Jesus Christ,
our Saviour and Redeemer.
He is your living Word,
through whom you have created all things.

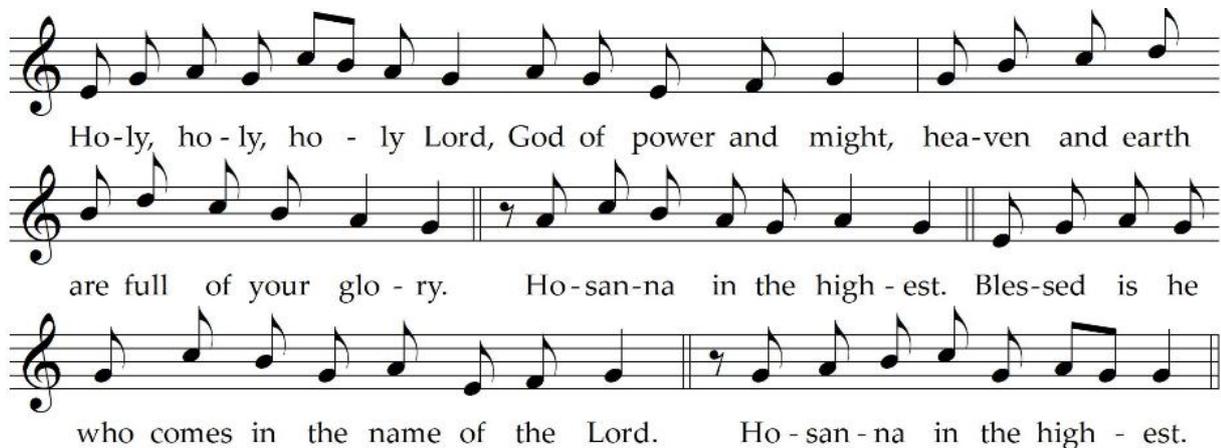
You sent him from heaven to take our flesh:
born of the Holy Spirit and the Virgin Mary,
he was revealed as your Son.
He lived and died as one of us,
to reconcile us to you,
the God and Father of all.

In fulfilment of your will
he stretched out his hands in suffering,
to bring release to those who place their hope in you;
and so he won for you a holy people.

He chose to bear our griefs and sorrows,
and to give up his life on the cross,
that he might break the chains of evil and death,
and banish the darkness of sin and despair.

By his resurrection
he brings us into the light of your presence.

Now with all creation we raise our voices
to proclaim the glory of your name:



Ho-ly, ho - ly, ho - ly Lord, God of power and might, hea-ven and earth
are full of your glo - ry. Ho-san-na in the high - est. Bles-sed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

Holy and gracious God,
accept our sacrifice of praise,
through your Son our Saviour Jesus Christ;
who on the night he was handed over
to suffering and death,
took bread and gave you thanks,
saying to his disciples, 'Take, and eat:
this is my body which will be given for you.'

In the same way he took the cup,
saying, 'This is my blood which will be shed for you.
When you do this, you do it in memory of me.'

In remembrance of his death and resurrection,
with this bread and this cup,
we give you thanks that you have counted us worthy
to stand in your presence and serve you.

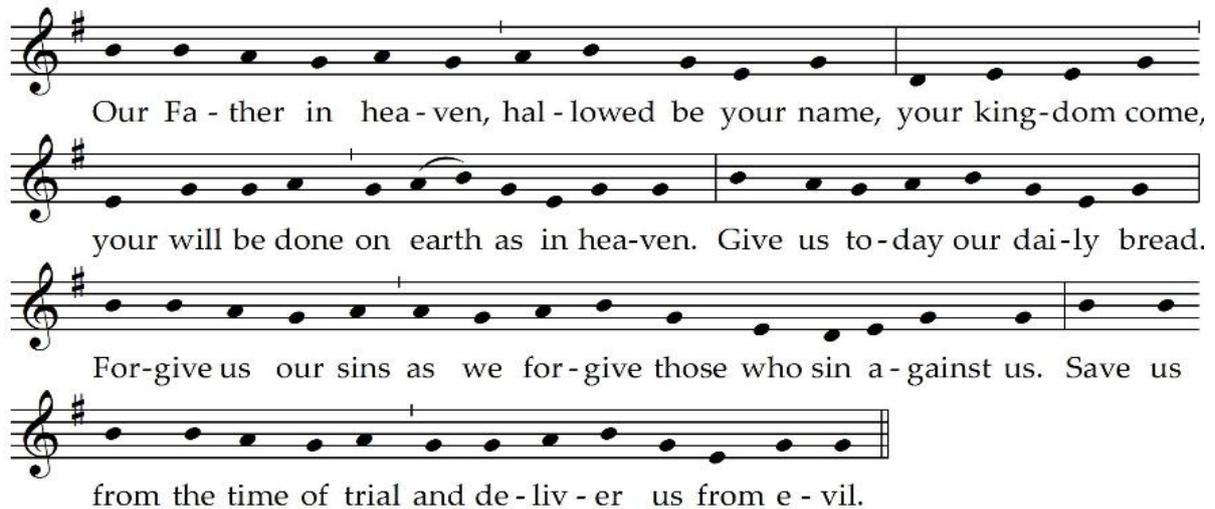
Send your Holy Spirit upon the celebration of your Church:
gather into one all who share in these holy mysteries,
filling them with your Spirit and confirming them in the truth,
that together we may praise you and give you glory
through Jesus your servant.

All glory and honour are yours,
Father and Son, with the Holy Spirit, in the holy Church,
now and for ever. **Amen.**

THE COMMUNION RITE

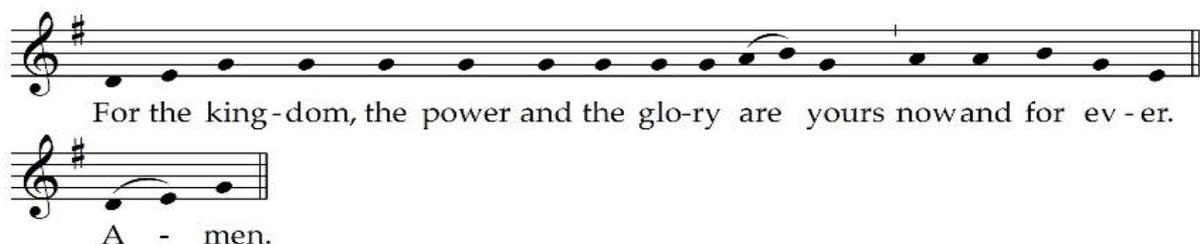
The Lord's Prayer

As our Saviour Christ has taught us we are confident to pray:



Our Fa - ther in hea - ven, hal - lowed be your name, your king - dom come,
your will be done on earth as in hea - ven. Give us to - day our dai - ly bread.
For - give us our sins as we for - give those who sin a - gainst us. Save us
from the time of trial and de - liv - er us from e - vil.

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.



For the king - dom, the power and the glo - ry are yours now and for ev - er.
A - men.

The Breaking of the Bread

The priest breaks the bread, saying

We break this bread to share in the body of Christ.
We who are many are one body,
for we all share in the one bread.

While the bread is broken Agnus Dei is sung.



Lamb of God, you take a-way the sin of the world: have mer - cy on us.



Lamb of God, you take a - way the sin of the world: grant us peace.

Invitation to Communion

The priest says

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

All receive Holy Communion. Communion will be administered in one kind only. Communicants should approach in single file, maintaining physical distance, returning via the side aisles. Communicants should remove their face masks immediately prior to receiving Holy Communion, replacing them afterwards.

Those who are not to receive the Blessed Sacrament are invited to unite themselves with Jesus by making a Spiritual Communion.

Act of Spiritual Communion

St Alphonsus Liguori

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Since I cannot now receive you sacramentally, come spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

Healing ministry will be offered in the Holy Innocents chapel. Please enter the chapel one at a time. You may wish to record prayer points or remembrances on a piece of paper prior to Mass.

During Communion, the choir sings.

Communion Antiphon

John 3.16

The choir sings

God so loved the world that he gave his Only Begotten Son,
so that all who believe in him may not perish, but may have eternal life.

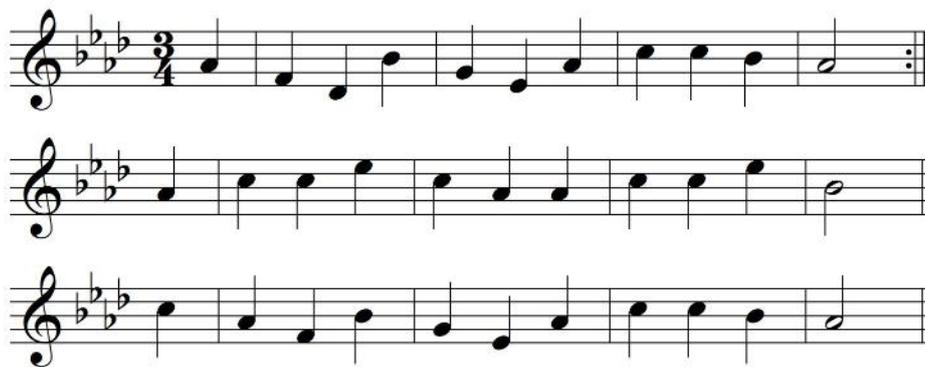
Prayer after Communion

Let us pray.

God of tender care,
in this eucharist we celebrate your love
for us and for all people.
May we show your love in our lives
and know its fulfilment in your presence.

We ask this in the name of Jesus Christ the Lord. **Amen.**

All stand to sing the Postcommunion hymn.



Immortal, invisible, God only wise,
In light inaccessible hid from our eyes,
Most blessèd, most glorious, the Ancient of Days,
Almighty, victorious, thy great name we praise.

- 2 Unresting, unhasting, and silent as light,
Nor wanting, nor wasting, thou rulest in might;
Thy justice like mountains high soaring above
Thy clouds, which are fountains of goodness and love.
- 3 To all life thou givest, to both great and small;
In all life thou livest, the true life of all;
We blossom and flourish as leaves on the tree,
And wither and perish - but naught changeth thee.
- 4 Great Father of glory, pure Father of light,
Thine angels adore thee, all veiling their sight;
All praise we would render: O help us to see
'Tis only the splendour of light hideth thee.

W Chalmers Smith 1824-1908

Blessing and Dismissal

The Lord be with you.

And also with you.

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son, Jesus Christ our Lord;
and the blessing of God almighty,
the Father, the Son, ✠ and the Holy Spirit,
be upon you and remain with you always. **Amen.**

The priest, deacon or another minister says,

Go in peace to love and serve the Lord.

In the name of Christ. Amen.

NOTICES

PASTORAL CARE NETWORK MEETING

The meeting of leaders of the Pastoral Care Network will be held after Mass next Sunday 20 February.

ANNUAL VESTRY MEETING

The **Annual Vestry Meeting for 2022 will be held after Mass on Sunday 27 March**. This will include the election of a new Parish Council. Might you feel called to share in this ministry? Please speak to Fr Steven or either of the Churchwardens if you would like to know more.

DROP IN CENTRE

The Drop-In Centre has had to defer its resumption of the Saturday night meal until 27 February. The ongoing challenges of the COVID-19 pandemic on public activities imposes enormous restrictions on the ability to safely serve food and otherwise operate the night. Many thanks to those who offered gifts of time, food and money – all will take a rain check until the Parish's first meal which is expected to be in May.

ASH WEDNESDAY – 2 MARCH



The season of Lent is approaching. **The first day of Lent, Ash Wednesday, is on 2 March.** There will be two celebrations of the special liturgy of the day, the Blessing and Imposition of Ashes, during **Masses at 12.10 pm (said) and 6.15 pm (sung).**

The ashes that are blessed on Ash Wednesday are made by burning palm crosses blessed and carried in procession on the previous Palm Sunday. If you have a palm cross or two at home – they are so useful as bookmarks, or on a magnet on the fridge! - there will be a box for collecting them ahead of Ash Wednesday.

There will be a full list of extra opportunities for prayer and devotion during Lent produced in the coming weeks. In particular, attention is drawn to the Lenten Study that will be offered in person and on line each Thursday in March.

2022 LENTEN STUDY

In love, in hope, in freedom

In Person and On Line

I will be offering a Lenten Study which will be pursuing the theme of liberation. It consists of a 5-week study, on the Thursdays in March. It will be offered in the morning and the evening, but with different formats: both are COVID-safe.

- **Thursday morning: 10am at Bocelli's Caffe in Hutt Street** (cr Wakefield Street): free parking in Angas Street. In terms of COVID, there are outside tables at Bocelli, under cover.
- **Thursday evening: 7pm on zoom.** Please email me, so I can send you an invitation.

The morning and evening sessions will go for about an hour and a quarter. If you miss the morning session at Bocelli's, you can join the evening session on zoom, and vice versa.

So, here is an outline of the Lenten Study. I am happy to take suggestions or make some modifications at this stage.



Christianity is good news. It is a story of liberation: spiritual, political, and ecological. In this Lenten Study, we use the Gospel of Luke as a platform for finding freedom. The bible, however, is not an end in itself. The key is the discussion, where together we explore and embrace the good news.



MARCH 3 - SET FREE (Text Luke 4:16-21)

What is slavery? What do we mean by liberation? In our day, many people labour under a range of constraints, physical and otherwise. If the gospel means anything, it is about being set free. Enabling us to become, to grow, to engage the world with courage and compassion. In this session, we examine something of the forms of captivity that hold us back and see that the Gospel of Luke is premised on the God who sets free.

Question: How does this hope of liberation address your life?



MARCH 10 - FINDING COURAGE (Text Luke 1:46-55)

The Christian community of Luke lived in the shadow of Rome. As a community, they had to be careful. Rome, like all empires, has a powerful sense of entitlement. This meant the Lucan community was in survival mode. It is no surprise that they saw in Mary, the mother of Jesus, a figure offering hope, spiritually and politically.

Question: How has Mary been portrayed in our tradition? And how does this measure up with Luke?



MARCH 17 - DISARMING SHAME (Text Luke 8:40-56)

Jesus is concerned about the burden of shame. Now, there is a difference between the concepts of shame and guilt. Guilt has its place. Guilt reflects our own values, reminding us of our true selves and our deeper aspirations. Shame is somebody else's problem, which we have internalized to our detriment. In the first century, the purity system - with its concern about clean and unclean - made women, the poor, and the sick feel ashamed. So, the healing of the haemorrhaging woman is the quintessential liberation story.

Question: What is the social and symbolic significance of blood?



MARCH 24 - BASED ON LOVE (Text Luke 23:1-49)

The cross is the central symbol of our faith. So, then, what is the point of the death of Jesus. Traditionally, theories of atonement explain the meaning of the cross (e.g., Jesus as substitute). In some instances, atonement theories have portrayed God as demanding or wrathful, requiring satisfaction. In recent years, I have found an emphasis on love helpful; it represents a shift from what God does in the cross to what God does in the life of Jesus, which culminates in the cross. This is a celebration of the Incarnation.

Question: What is the significance of the slave woman?



MARCH 31 - EVERYDAY MYSTICISM (Text Luke 24:1-12; I Corinthians 15)

The mysteries of the faith are creation, incarnation, and resurrection. Together, they represent a radical affirmation that God is in the world. Specifically, the resurrection changes us, and the way we see the world. It also makes sense of the idea of a sacramental view of life. So, then, God is not a remote despot. Instead, we live, move, and breathe in God. We are a resurrection people. This does not mean we are exempt from suffering, and the vicissitudes of everyday existence. Instead, existence is permeated by the possibility of joy.

Question: How important is Mary Magdalene?



Marvellous Music at Mary Mags

Three concerts of sublime vocal music to delight the soul

The Parish is once again hosting its popular concert series in the 2022 Adelaide Fringe.

Songs of Longing and Belonging

Sunday 27 February at 2.30 pm

Singing choral gems from mediaeval England, renaissance France and contemporary outback Australia, Voices in the Wilderness explore the ties that bind us to people and place. Love, loss, joy, nostalgia: there's a little something for everyone.

Music of Ecstasy and Devotion

Sunday 6 March at 2.30 pm

From the 16th century onwards, hosts of brilliant women have practised their music within the confines of Italian convents. Sacred Hearts will sing some of the music composed by these nuns, and music composed for them by others.

Merry Men and Mary Mags

Sunday 13 March at 2.30 pm

The unique sound of the Merry Men male vocal ensemble is sure to gladden your hearts. There are songs of sailors and the sea, sacred and secular, from many times and places. And of course, a drinking song!

Tickets \$23/\$18 can be prebooked at Fringetix, or at the door if not sold out.



SERVICE TIMES THIS WEEK

Thursday 12 noon Angelus; 12.10 pm Mass (traditional rite)

Sunday 10 am Sung Mass with children's ministry and choir

Mass is also offered at St Peter's Cathedral Monday to Friday at 7.30 am, and on Wednesday at 10 am.

Inquiries about Baptisms and Weddings to the Locum Priest.

Confessions or confidential personal time with a priest are always available on request.

Regular Giving and Donations

Financial support for our mission and ministry through electronic funds transfer (EFT) is an efficient way of making regular contributions to your congregation. Regular giving helps us plan for the future and ensures you continue offering support when you can't make it to Church.

Our Details: Bank: Bankwest, 8 Rundle Mall, Adelaide 5000
BSB 305 122, account no 0324654. Reference: Your name

The Magdalene Centre

*A partnership in mission between St Mary Magdalene's, St John's Halifax Street,
St Peter's Cathedral, and Anglicare SA*

82 Gilbert Street, Adelaide Tel (08) 8305 9389

Non-perishable food for those in need can be left in the baskets at the back of the church or delivered to the Magdalene Centre from 12 noon to 3 pm, Monday to Friday.

Donations of cash are welcome via <https://anglicaresa.com.au/cause/magdalene-centre/>.

The Collective of St Magdalene (Drop-In Centre)

Pray for all those who receive the Collective's weekly support,
and who are seeking meals and companionship at other times during the week.

Directory

Locum Priest: The Revd Dr Steven Ogden

Email: stevengogden@gmail.com • 0408 817 147

Office Email: StMMAdeelaide.Parish@outlook.com • Web: stmarymagdalenes.weebly.com •

Blog: stmarymagdalenesadelaide.org • Facebook: St Mary Magdalene's Anglican Church

Next Sunday, 20 February, at 10 am – The 7th Sunday after Epiphany

Readings: Genesis 45.3–11, 15 • Psalm 37.1–11, 40–41 • 1 Corinthians 15.35–50 • Luke 6.27–38

For Your Prayers

Pray for responsible leadership among the nations as the Covid-19 pandemic continues; pray for an end to racist violence and oppression; pray for peace and justice, especially for refugees, asylum seekers, and those seeking places of safety and security.

Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Clarice, Dulcie, Jasmin, Henry, John Edwards (priest), Peter Garland (priest) and Mark.

For those who have died. Those who have worked and worshipped in this place before us; those who have died as a result of COVID-19 and in other tragic circumstances; those who have died recently, especially Valerie Taylor and John Harley, and those whose anniversaries of death occur at this time.

Rest ✕ eternal grant unto them, O Lord, and let light perpetual shine upon them.