



**St George's Anglican Church, Malvern**

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## **SIXTH SUNDAY AFTER EPIPHANY**



*Jesus preaches on the plain*

February 13, 2022

8:00 a.m.

## GATHERING IN GOD'S NAME

*The people stand as a bell is rung*

**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 in suitable words, followed by a sentence of Scripture.*

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:*

Righteous God, you challenge the powers that rule this world  
and you show favour to the oppressed:  
instil in us a true sense of justice,  
that we may discern the signs of your kingdom  
and strive for right to prevail;  
for the sake of Jesus Christ our Lord,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever. **Amen.**

## **THE MINISTRY OF THE WORD**

### **FIRST READING:**

A reading from the prophecy 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.

*Jeremiah 17: 5–10*

Hear the word of the Lord.  
**Thanks be to God.**

## **PSALM I**

**Response: Day and night I will ponder on your law, O Lord.**

1. Blessed are they who have not walked in the counsel of the ungodly:  
nor followed the way of sinners, nor taken their seat amongst the scornful.
2. But their delight is in the law of the Lord:  
and on that law will they ponder day and night.
3. They are like trees planted beside streams of water:  
that yield their fruit in due season.
4. Their leaves also shall not wither:  
and look, whatever 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.
6. Therefore the ungodly shall not stand up at the judgement:  
nor sinners in the congregation of the righteous.
7. For the Lord cares for the way of the righteous:  
but the way of the ungodly shall perish.

*Psalms I*

## **SECOND READING:**

A reading from the first letter of Paul to the church in Corinth:

Now 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.

*1 Corinthians 15: 12–20*

Hear the word of the Lord.

**Thanks be to God.**

## **GOSPEL**

Alleluia, alleluia!

Rejoice and be glad; your reward will be great in heaven.

**Alleluia!**

The Lord be with you. **And also with you.**

Hear the gospel of our Lord Jesus Christ, according to Luke.

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

Jesus came down with the twelve and 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.’

*Luke 6: 17 – 26*

For the gospel of the Lord. **Praise to you, Lord Jesus Christ.**

*The Sermon*

*After the sermon, silence is kept.*

## **The Nicene Creed**

Let us together affirm the faith of the Church:

*All stand*

**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

Let us pray for the world and for the Church.

*Prayers are offered for the world, the Church, for our local community, those sick or “in any other adversity”, and we remember the faithful departed.*

## **For the Anglican Church**

We pray for The Nippon Sei Ko Kai; The Diocese of Armidale; University of Divinity; Casey Anglican Dinka Congregation; St Hilary’s Kew.

## **For all in need**

May all who are in trouble, in need or sickness find peace and refreshment in you. We pray for Ann, Sam, Coral, David, Tony, Paul, Christine, Lei and her family, Keith, Erica, Peter, Leon, Josh, Vincent, John, Margaret, Andrew, Joan, Thea, John, Brian, Lloyd, Jackie and Barry, John, George, Ella, David, Nicoll and Jill and others we mention before God in the silence of our hearts.

## **For the Faithful Departed**

We pray for those who have died recently: Hector Milroy Anderson; and Ann Stewart, whom we especially recall today; and those anniversary of death occurs this week: Marguherita Burrell, Lydia Constance (Connie) Checcucci, Alfreda Cruth, Cassandra Duffield, Ninette Duncan, Ada Emery, Jacqueline Marjorie Harris, Ivan Mercer, Erina Villers Pringle, Gwenthelleyean (Gwen) Richards, John Richards, James Wearing Smith.

## *The President concludes*

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.**

## CONFESSION AND ABSOLUTION

*Deacon:* 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.**

**Amen.**

## THE GREETING OF PEACE

Christ has reconciled us to God in one body by the cross  
**We meet in his name and share his peace.**

The peace of the Lord be always with you.  
**And also with you.**

*Members of the congregation greet one another in an appropriate way.*

# THE LITURGY OF THE SACRAMENT

*The President offers prayers over the gifts, 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:*

Therefore with angels and archangels,  
and with all the company of heaven,  
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 the deacon says:*

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.**

*A brief 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:*

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.**

*We say together:*

**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.

Come, let us take this holy sacrament of the Body and Blood of Christ  
in remembrance that he died for us, and feed on him in our hearts  
by faith with thanksgiving.

*Communion is distributed.*

*After Communion, silence is kept.*

# THE SENDING OUT OF GOD'S PEOPLE

*All stand*

*The President offers a prayer, concluding with:*

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.**

*Please sit for notices.*

*All stand.*

## 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.**

## READINGS FOR NEXT WEEK: 7<sup>TH</sup> SUNDAY AFTER EPIPHANY

Genesis 45: 3-11, 15  
I Corinthians 15: 35-50

Psalm 37:1-11, 40-41  
Luke 6: 27-38

## REFLECTION ON THE LECTIONS

Given that large areas of our country have only recently emerged from (yet another) record-breaking period of drought, I wonder if any of those upon whom we depend for food and other supplies were 'not anxious' during those times? I suppose if, indeed, their crops did 'not cease to bear fruit', that would explain any lack of anxiety. But we know that wasn't the case: farmers continued to struggle, waiting for rain. The anxiety was obvious and understandable, as it often is in this land of 'droughts and flooding rains.'

Of course, Jeremiah is speaking in wonderfully prophetic (that is, poetic) language. And the lack of anxiety in drought is just one of the metaphors he uses to stress how those who place their trust in the Lord, rather than in mere mortals, are 'blessed'. The imagery he uses spoke powerfully to a people who, like us, lived in a land that was very close to deserts, and often suffered from drought and attendant hardships. And, if we didn't know that was the case from geographical knowledge of that part of the Middle East, this morning's psalm reinforces why these images were so effective. Notwithstanding their excellent imagery, the chief point Jeremiah and the psalmist are making is the blessedness that those who trust in the God of Israel, and who meditate on God's ways, experience.

In Luke's account of Jesus' famous sermon, we also hear about people who are 'blessed'. But at first glance, they don't sound especially blessed: they are poor, hungry, weeping, hated, excluded, reviled and defamed! By contrast, Jesus tells those whom we would think of being 'blessed' – the rich, the full, the laughing, those well-spoken of – that 'woes' are coming to them. It is as if these are among the cursed that Jeremiah and the psalmist also mention.

What is going on here? Perhaps what Jesus is suggesting (in more direct language than the prophet or psalmist) is that those who appear to be without hope – the poor, the hungry and so forth – are blessed, precisely because they know there is no-one and nothing else they can trust in apart from God. And the woe for the rich (and others) is that they, to use Jeremiah's language, put their trust in mortal things like money, or prestige, or a full pantry and comfortable home. While Jesus, and the other writers, are making a strong rhetorical point, the sense is not that such things are intrinsically bad in themselves; only if they distract us from the Source of all good things, and the real blessing that is to be found only in God.

That is, ultimately Paul's point too. The Corinthians seem to have had a penchant for arguing amongst themselves about theological niceties. In chapter 15 of the first letter to them, Paul seems to want to get back to the basics of the gospel he first preached: Jesus died on the cross and was raised. And this wasn't just to give people something to chat about over a latte: it was for our sake, so that we can join in the entirely new creation of resurrection life that Jesus' resurrection initiates for all. Only God can do this, Paul stresses: this is what God looks like. And if we trust in this God, who has power over death, then whatever 'droughts' or other sources of anxiety come along, we will be blessed by the creator and giver of all that is good.

## THE WEEK AHEAD

<b>Weekdays Monday – Saturday</b>	<b>9:00 a.m. 5:00 p.m.</b>	<b>Morning Prayer Evening Prayer</b>
<b>Day</b>	<b>Morning Prayer in Chapel and by</b>	<b>Evening Prayer Zoom (details below)</b>
<b>Monday, 14 February</b> <i>Ss Cyril and Methodius, missionaries to the Slavic peoples</i>	Psalms 108; 109:20–30 Proverbs 29:1–16 1 Timothy 3	Ps 119:105–128 Genesis 26:34–27.29 Luke 6:1–11
<b>Tuesday, 15 February</b>	Psalm 104:1–25 Proverbs 29:17–30.6 1 Timothy 4	Psalm 104:26–37 Genesis 27:30–46 Luke 6:12–26
<b>Wednesday, 16 February</b>	Psalm 105:1–22 Proverbs 30:5–14 1 Timothy 5:1–16	Psalm 105:23–45 Genesis 28 Luke 6:27–38
<b>Reflections on the Lections at 7:30 p.m.</b>	via Zoom: see details below.	
<b>Thursday, 17 February</b>	Psalm 106:1–24 Proverbs 30:15–28 1 Timothy 5:17–6.2b	Psalm 106:25–50 Genesis 29:1–30 Luke 6:39–49
<b>Holy Eucharist at 10:15 a.m. and at MECWA at 3:00 p.m.</b>	James 2:1–9; Ps. 34:4–10;	Mark 8: 27–33
<b>Friday, 18 February</b>	Psalms 107:1–22 Proverbs 30:29–31.9 1 Timothy 6:2c–10	Psalms 107:23–43 Genesis 29:31–30.24 Luke 7:1–10
<b>Saturday, 19 February</b>	Psalms 110, 111 Proverbs 31:10–31 1 Timothy 6:11–21	Psalms 112, 113 Genesis 30:25–43 Luke 7:11–23
<b>Next Sunday, 20 February Seventh after Epiphany</b>	<b>8:00 a.m. 10:00 a.m.  5:00 p.m.</b>	<b>Holy Eucharist Holy Eucharist &amp; Holy Baptism Holy Eucharist &amp; Meditation</b>

### Morning Prayer

Meeting ID: 709 867 2691; Passcode: 630283

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

**9:00 a.m., Monday – Saturday**

### Evening Prayer

Meeting ID: 709 867 2691; Passcode: 630283

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

**5:00 p.m., Monday – Saturday**

### Reflections on the Lections

Meeting ID: 926 3986 2120; Passcode: 551393

<https://zoom.us/j/92639862120?pwd=dkpiSXdmA0VvZnVUYm5hUWFzWGcydz09>

**7:30 p.m., Wednesday, 16 February**

## NOTICES

**Brenda's Final Sunday** will be on Sunday February 20, followed by a farewell morning tea after the 10:00 a.m. eucharist. Donations for a farewell gift for Brenda may be left in a collection plate available at all three services today and on each of the next two Sundays. Alternatively, donations can also be left at the Parish Office. For any queries, please contact Helen Baddeley, Andrea King or Judy Mallinson.

**Book Group** will meet on Monday, 14 February at 2.00 p.m. in the North Room. The book for discussion is Sarah Winman's *Still Life*.

**Knitting Group** was to commence on Tuesday, 8 February but has been postponed to March...covid permitting.

**Lenten Study Groups** will be offered again this year, at times yet to be determined. To assist in ordering sufficient books, please inform the Vicar if you wish to be involved in this traditional preparation for Easter.

## PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144



### VICAR

The Reverend Dr Gregory Seach

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### ASSISTANT CURATE

The Reverend Brenda Williams

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Works: Saturday – Tuesday

### HONORARY ASSOCIATE PRIEST

The Reverend Matthew Dowsey

### ORGANIST & DIRECTOR OF MUSIC

Elizabeth-Anne Nixon

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### CHURCH OFFICE

Nisha O'Brien

Monday-Friday 9:30 a.m. – 12:30 p.m.

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*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.*