

# The 13th Sunday after Pentecost 4 September 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 Kaurna people, and close to Tarntanyangga/Victoria Square, which is still an important meeting place for the Kaurna 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.

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.

SLANE



**Lord of all hopefulness, Lord of all joy,  
whose trust, ever childlike, no cares could destroy:  
Be there at our waking, and give us, we pray,  
your bliss in our hearts, Lord, at the break of the day.**

**2 Lord of all eagerness, Lord of all faith,  
whose strong hands were skilled at the plane and the lathe:  
Be there at our labours, and give us, we pray,  
your strength in our hearts, Lord, at the noon of the day.**

**3 Lord of all kindness, Lord of all grace,  
your hands swift to welcome, your arms to embrace:  
Be there at our homing, and give us, we pray,  
your love in our hearts, Lord, at the eve of the day.**

**4 Lord of all gentleness, Lord of all calm,  
whose voice is contentment, whose presence is balm:  
Be there at our sleeping, and give us, we pray,  
your peace in our hearts, Lord, at the end of the day.**

Jan Struther 1901-53

## Entrance Antiphon

Psalms 119.137, 124

The choir sings the Entrance Antiphon.

You are just, O Lord, and your judgment is right;  
treat your servant in accord with your merciful love.

## 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

Brothers and sisters, let us acknowledge our sins,  
and so prepare to celebrate the sacred mysteries.

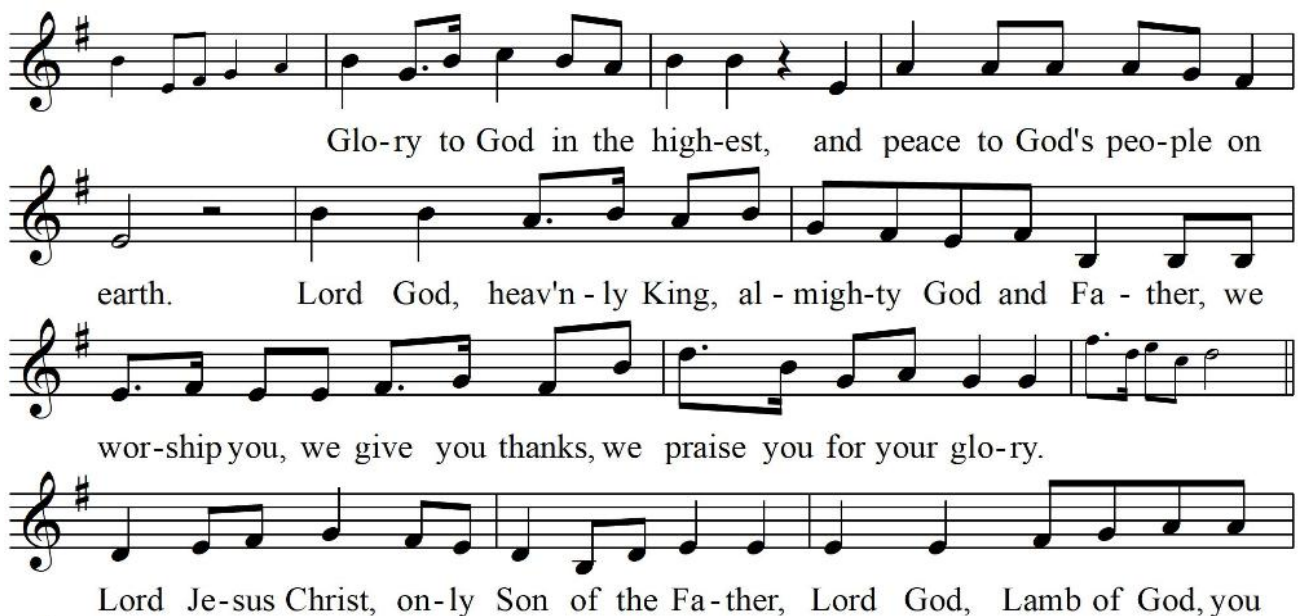
Silence. Then all say

**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.**

## Hymn of Praise



Glo-ry to God in the high-est, and peace to God's peo-ple on  
earth. Lord God, heav'n - ly King, al - migh-ty God and Fa - ther, we  
wor-ship you, we give you thanks, we praise you for your glo-ry.  
Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you



take a-way the sin of the world: have mer - cy on us; you are  
 seat-ed at the right hand of the Fa - ther: re-ceive our prayer. For  
 you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone  
 are the Most High, Je - sus Christ, with the Ho - ly Spi-rit,  
 in the glo - ry of God the Fa - ther. A - men.

## Collect

Let us pray.

God of the ages,  
 you call the Church to keep watch in the world  
 and to discern the signs of the times:  
 grant us the wisdom that your Spirit bestows,  
 so that with courage we may proclaim your prophetic word,  
 and complete the work you have set before us;  
 through your Son, our Lord Jesus Christ,  
 who lives and reigns with you in the unity of the Holy Spirit,  
 one God, for ever and ever. **Amen.**

## THE LITURGY OF THE WORD

### First Reading

Jeremiah 18.1–11

A reading from the book of the prophet Jeremiah.

The word that came to Jeremiah from the LORD: ‘Come, go down to the potter’s house, and there I will let you hear my words.’ So I went down to the potter’s house, and there he was working at his wheel. The vessel he was making of clay was spoiled in the potter’s hand, and he reworked it into another vessel, as seemed good to him.

Then the word of the LORD came to me: Can I not do with you, O house of Israel, just as this potter has done? says the LORD. Just like the clay in the potter’s hand, so are you in my hand, O house of Israel. At one moment I may declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, but if that nation, concerning which I have spoken, turns from its evil, I will change my mind about the disaster that I intended to bring on it. And at another moment I may declare concerning a nation or a kingdom that I will build and plant it, but if it does evil in my sight, not listening to my voice, then I will change my mind about the good that I had intended to do to it. Now, therefore, say to the people of Judah and the inhabitants of Jerusalem: Thus says the LORD: Look, I am a potter

shaping evil against you and devising a plan against you. Turn now, all of you from your evil way, and amend your ways and your doings.

For the word of the Lord,  
**thanks be to God.**

## **Psalm**

from Psalm 139

O God, you search me and you know me.  
All my thoughts lie open to your gaze.  
When I walk or lie down you are before me:  
Ever the maker and keeper of my days.

You know my resting and my rising.  
You discern my purpose from afar,  
And with love everlasting you besiege me:  
In ev'ry moment of life or death, you are.

Before a word is on my tongue, Lord,  
You have known its meaning through and through.  
You are with me beyond my understanding:  
God of my present, my past and future, too.

Bernadette Farrell b.1957  
arr Christopher Walker b.1947

## **Second Reading**

Philemon

The letter of Paul to Philemon.

Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and co-worker, to Apphia our sister, to Archippus our fellow-soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ.

When I remember you in my prayers, I always thank my God because I hear of your love for all the saints and your faith towards the Lord Jesus. I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

For this reason, though I am bold enough in Christ to command you to do your duty, yet I would rather appeal to you on the basis of love – and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. Formerly he was useless to you, but now he is indeed useful both to you and to me. I am sending him, that is, my own heart, back to you. I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. Perhaps this is the reason he was separated from you for a while, so that you might have him back for ever, no longer as a slave but more than a slave, a beloved brother – especially to me but how much more to you, both in the flesh and in the Lord.

So if you consider me your partner, welcome him as you would welcome me. If he has wronged you in any way, or owes you anything, charge that to my account. I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

One thing more—prepare a guest room for me, for I am hoping through your prayers to be restored to you.

Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

The grace of the Lord Jesus Christ be with your spirit.

For the word of the Lord,  
**thanks be to God.**

### **Gospel Acclamation**

Psalm 119.135

**Alleluia, alleluia, alleluia!**

Let your face shine on your servant,  
and teach me your decrees.

**Alleluia, alleluia, alleluia!**

### **Gospel**

Luke 14.25–35

The Lord be with you.

**And also with you.**

✠ A reading from the holy Gospel according to Luke.

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

Large crowds were travelling with Jesus; and he turned and said to them, “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, ‘This fellow began to build and was not able to finish.’ Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions.”

“Salt is good; but if salt has lost its taste, how can its saltiness be restored? It is fit neither for the soil nor for the manure pile; they throw it away. Let anyone with ears to hear listen!”

For the Gospel of the Lord,  
**praise to you, Lord Jesus Christ.**

### **Homily**

Fr Steven Ogden

Silence may be kept.

### **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

During the preparation of the gifts, the chant is sung. 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.

Come and fill our hearts with your peace. You a-lone, O Lord, are ho-ly.

Come and fill our hearts with your peace. Al-le - lu - - - ia.

Jacques Berthier 1923-94

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

Great and holy God,  
accept our offering of labour and love.  
May we bring you true and spiritual worship  
and be one with you.  
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.**  
It is truly right and just,  
our duty and our salvation,  
always and everywhere to give you thanks,  
Father most holy, Lord of heaven and earth.

Through your eternal Word you created all things  
 and govern their course with infinite wisdom.  
 In the Word made flesh  
 you have given us a mediator  
 who has spoken your words to us  
 and called us to be his disciples.  
 He is the way that leads to you,  
 the truth that sets us free,  
 the life that makes our joy complete.

Through your Son  
 you gather into one family  
 men and women created for the glory of your name,  
 redeemed by the blood of the cross,  
 and sealed with the Holy Spirit.

And so we praise your mighty deeds  
 and join with the hosts of angels,  
 as they proclaim your glory without end:

The musical score is written on four staves in G major (one sharp). The first staff begins with a treble clef and a key signature of one sharp (F#). The melody starts with a quarter rest, followed by quarter notes G4, A4, B4, and C5. A double bar line follows. The second staff continues with quarter notes G4, A4, B4, and C5, then a triplet of eighth notes G4, A4, B4, followed by quarter notes C5, B4, A4, and G4. The third staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The fourth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The fifth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The sixth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The seventh staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The eighth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The ninth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The tenth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The eleventh staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The twelfth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The thirteenth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The fourteenth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The fifteenth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The sixteenth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The seventeenth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The eighteenth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The nineteenth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The twentieth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The twenty-first staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The twenty-second staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The twenty-third staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The twenty-fourth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The twenty-fifth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The twenty-sixth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The twenty-seventh staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The twenty-eighth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The twenty-ninth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The thirtieth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The thirty-first staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The thirty-second staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The thirty-third staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The thirty-fourth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The thirty-fifth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The thirty-sixth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The thirty-seventh staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The thirty-eighth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The thirty-ninth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The fortieth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The forty-first staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The forty-second staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The forty-third staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The forty-fourth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The forty-fifth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The forty-sixth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The forty-seventh staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The forty-eighth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The forty-ninth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The fiftieth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The fifty-first staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The fifty-second staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The fifty-third staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The fifty-fourth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The fifty-fifth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The fifty-sixth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The fifty-seventh staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The fifty-eighth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The fifty-ninth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The sixtieth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The sixty-first staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The sixty-second staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The sixty-third staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The sixty-fourth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The sixty-fifth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The sixty-sixth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The sixty-seventh staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The sixty-eighth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The sixty-ninth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The seventieth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The seventy-first staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The seventy-second staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The seventy-third staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The seventy-fourth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. 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The eighty-third staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The eighty-fourth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The eighty-fifth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The eighty-sixth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The eighty-seventh staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The eighty-eighth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The eighty-ninth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The ninetieth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The ninety-first staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The ninety-second staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The ninety-third staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The ninety-fourth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The ninety-fifth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The ninety-sixth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The ninety-seventh staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The ninety-eighth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4. The ninety-ninth staff continues with quarter notes G4, A4, B4, and C5, then quarter notes D5, E5, F#5, and G5. The hundredth staff continues with quarter notes G5, F#5, E5, and D5, then quarter notes C5, B4, A4, and G4.

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

Holy indeed are you, Lord God,  
 and greatly to be praised:  
 your faithful love attends us  
 as we journey through life.  
 Blessed is your Son, Jesus Christ,  
 who is present among us  
 when his love gathers us together.  
 As once he did for his disciples,  
 Christ now opens the scriptures for us  
 and breaks the bread.

Therefore we ask you, merciful Father:  
 send down your Holy Spirit  
 to hallow these gifts of bread and wine,  
 that they may become for us  
 the body and blood of our Lord, Jesus Christ.



On the eve of his passion and death,  
while at table with those he loved,  
he took bread and gave you thanks;  
he broke the bread,  
gave it to his disciples, and said:  
Take this, all of you, and eat it:  
this is my Body, which will be given up for you.

When supper was ended, he took the cup;  
again he gave you thanks,  
gave the cup to his disciples, and said:  
Take this, all of you, and drink from it:  
this is the Cup of my Blood,  
the Blood of the new and everlasting covenant.  
It will be shed for you and for all,  
so that sins may be forgiven.  
Do this in memory of me.

Great the mystery of faith:



And so, Father most holy,  
we celebrate the memory of Christ, your Son,  
whom you led through suffering and death on the cross  
to the glory of the resurrection  
and a place at your right hand.  
Until Jesus, our Saviour, comes again,  
we proclaim the work of your love,  
offering you the bread of life and the cup of blessing.  
Look with favour on the offering of your Church  
in which we show forth the paschal sacrifice of Christ  
that was handed on to us.  
Through the power of your Spirit of love  
count us both now and for ever  
among the members of your Son,  
whose body and blood we share.

Almighty Father,  
by our sharing in this mystery  
enliven us with your Spirit  
and conform us to the image of your Son.  
Strengthen the bonds of our communion  
with Geoffrey our Bishop,  
with all bishops, priests, and deacons,  
and all your holy people.

Keep your Church alert in faith to the signs of the times  
and eager to accept the challenge of the gospel.  
Open our hearts to the needs of all people,  
so that, sharing their grief and anguish,  
their joy and hope,  
we may faithfully bring them the good news of salvation  
and advance together on the way to your kingdom.

Be mindful of our brothers and sisters  
who have fallen asleep in the peace of Christ,  
and all the dead whose faith is known only to you.  
Lead them to the fullness of the resurrection  
and gladden them with the light of your face.

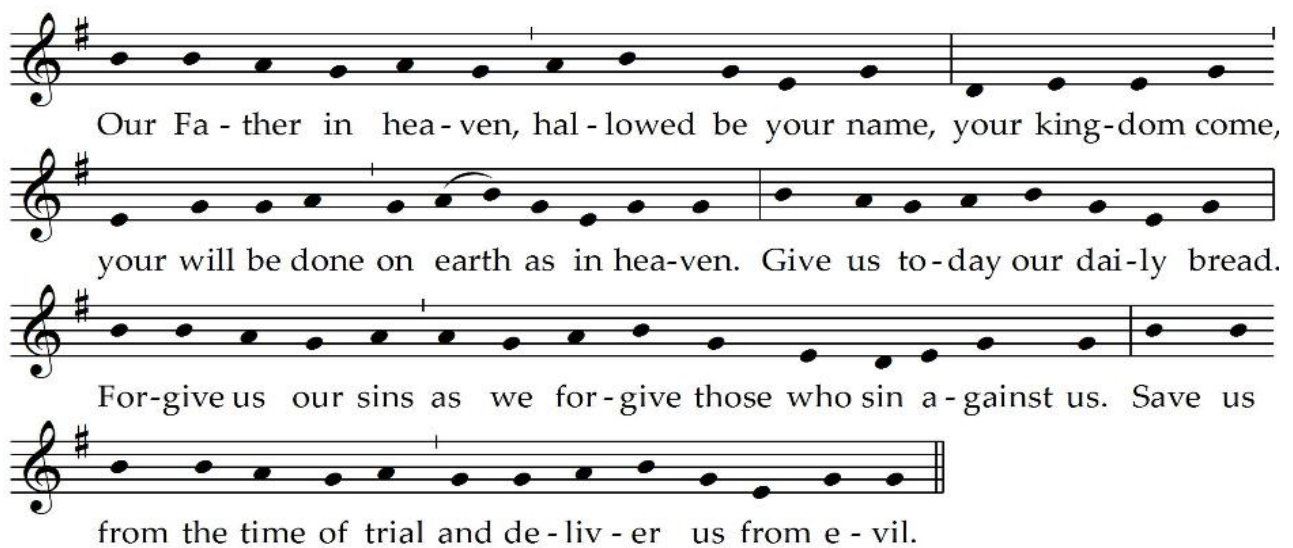
When our pilgrimage on earth is ended,  
welcome us into your heavenly home  
to dwell with you for ever.  
There, with Mary, the virgin Mother of God,  
with the apostles, the martyrs,  
Saint Mary Magdalene and all the saints,  
we shall glorify your name and give you praise  
through Jesus Christ, your Son.

Through whom, with whom, in whom,  
in the unity of the Holy Spirit,  
all glory and honours is yours,  
almighty Father,  
for ever and ever. **Amen.**

## COMMUNION RITE

### The Lord's Prayer

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



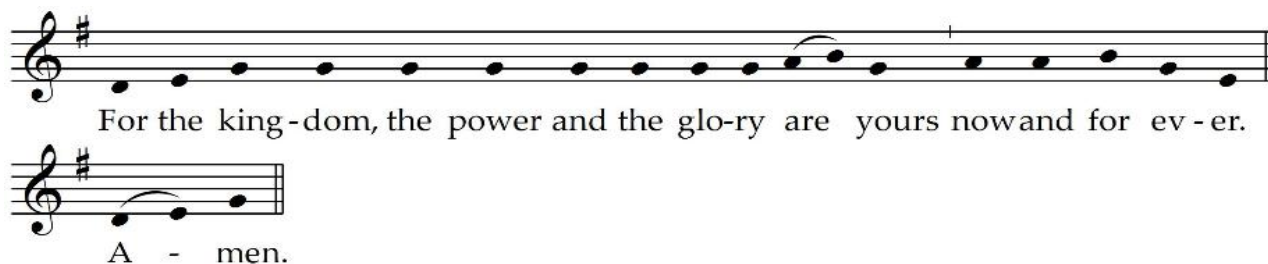
Our Fa - ther in hea - ven, hal - lowed be your name, your king - dom come,  
your will be done on earth as in hea - ven. Give us to - day our dai - ly bread.  
For - give us our sins as we for - give those who sin a - gainst us. Save us  
from the time of trial and de - liv - er us from e - vil.

The Priest continues alone

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.

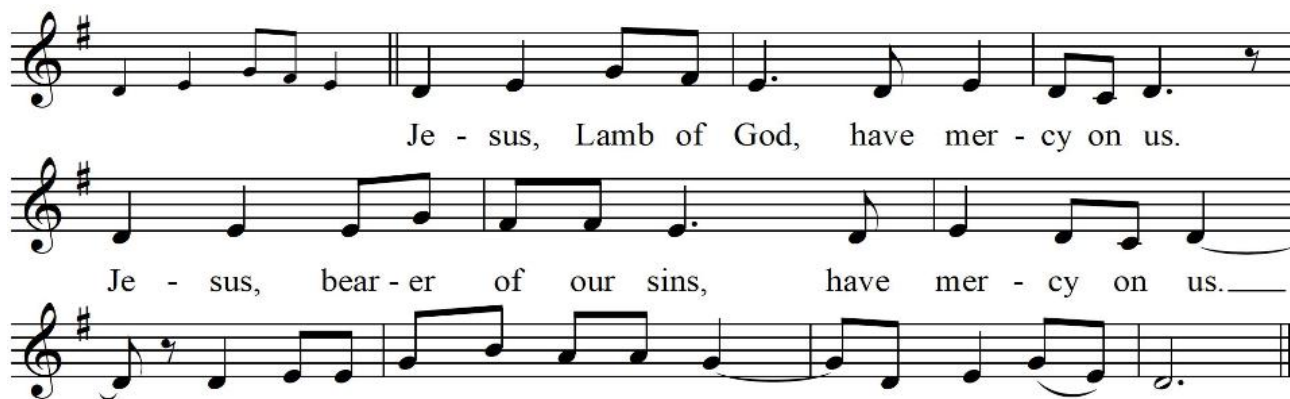
And all make the prayer their own, singing



### 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.



### Invitation to Communion

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 are asked to approach in single file, maintaining physical distance, returning to their places via the side aisles.

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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.

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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.

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## Communion Antiphon

John 8.12

The choir sings:

I am the light of the world, says the Lord;  
whoever follows me will not walk in darkness,  
but will have the light of life.

## Prayer after Communion

Father,  
your word and sacrament give us food and life.  
May we who have shared in holy things  
bear fruit to your honour and glory,  
in the name of Jesus Christ the Lord. **Amen.**

## Hymn

REGENT SQUARE



**Rise, O church, like Christ arisen,  
from this meal of love and grace;  
may we through such love envision  
whose we are, and whose, our praise.  
Alleluia, alleluia;  
God, the wonder of our days.**

**2 Rise, transformed, and choose to follow  
after Christ, though wounded, whole;  
broken, shared, our lives are hallowed  
to release and to console.  
Alleluia, alleluia;  
Christ, our present, past, and goal.**

**3 Rise, remember well the future  
God has called us to receive;  
present by God's loving nurture,  
Spirited then let us live.  
Alleluia, alleluia;  
Spirit, grace by whom we live.**

4 **Service be our sure vocation;  
courage be our daily breath;  
mercy be our destination  
from this day and unto death.  
Alleluia, alleluia.  
Rise, O church, a living faith.**

Susan Palo Cherwien 1953-2021

#### THE CONCLUDING RITES

##### **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 among 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.**

## FROM FR STEVEN – FOR FREEDOM

Today, I will be preaching on the letter to Philemon, a short letter of just a single chapter, in which slavery is a prominent theme. I will also mention Father's Day. And I will be discussing both of these issues in the light of the themes of redemption, Jesus as redeemer, and our work of redemption in Adelaide. Of course, the theme of redemption is rightly associated with the concept of freedom.

In Paul's letter to the Galatians, the theme of freedom is critical, "For freedom Christ has set us free" (5:1). This freedom is not just an abstract philosophical principle. Remember, Paul was addressing the Galatians, who were a Celtic people, despised by the Romans. The Romans referred to the Galatians as barbarians. So, for Paul, freedom in Christ is real and it has religious and political implications. In order to appreciate all this, we need to look at the theme of freedom in the context of redemption.

In the Jewish tradition, redemption is a *constellation* of ideas and terms about the divine work of liberation set within the context of our relationships with God, the other, and the land. Critically, the divine initiative of liberation is premised on divine generosity (*hesed*).

*Hesed* is a major theme in the Hebrew Scriptures. It has nuances of obligation, loyalty, kindness, and grace. It can be translated as *loving kindness*. It is used broadly to describe God's gracious response to the people, which is an expression of God's character and God's (covenant) commitment to the people of God. As a consequence, there is a mutual dimension, that is, the people of God are called to live-out loving kindness in community with others.

The constellation of redemption encompasses various elements including immanence and transcendence, returning and changing, origin and renewal, which are not separated into discrete categories. In Jewish thinking, then, which profoundly influenced the early church, redemption is about the fullness of life for everyone. It encompasses our relationship with other species too. It is not just about human beings (Romans 8:18-26).

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## COVID-19 Update

The current increase in cases of COVID-19 in the community have been considered by the Parish Council, which has agreed that we will continue to take a conservative approach for the time being, and to encourage precautions including Distancing, Ventilation and Facemasks: **DVM** for short. Distancing means maintaining a sensible distance of 1.5 metres between individuals or family groups; Ventilation means leaving some doors and/or windows open to allow a flow of air—and in this cold weather, we have air conditioning, so we won't freeze!—and Facemasks are obvious.

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## THE SHORTEST BOOKS IN THE BIBLE

Today we hear, for the second reading at Mass, the whole of the New Testament **Letter of Paul to Philemon**—just 25 verses. There are several other books that are very brief, and in both the Old and the New Testament.

The shortest of are the **Second and Third Letters of John**. 2 John is written to a local community, and focuses on the importance of truthfulness, while warning against false teachers and teaching. 3 John is in the nature of a personal letter, not an exposition of doctrine, again emphasising the importance of being truthful, and of extending the gift of hospitality.

Another short book is the single-chapter **Letter of Jude**, which reflects earlier warnings about apostates and their false teachings.

In the Old Testament, the shortest book is the prophecy of **Obadiah**, one of the twelve “minor” prophets. Probably dating from the time of the prophet Jeremiah (roughly the 6th century BC), Obadiah has been described as “an excellent introduction to Old Testament prophecy.” In just 21 verses, it covers all of the typical contents found in the prophets: themes of wrongdoing, imminent judgement, God's mercy, and the restoration that God will bring about.

As the saying goes, “Good things come in small packages.”

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## Australian Anglican Calendar 2023

For 30 years now, the Australian Anglican Church Calendar has hung on the walls of thousands of church offices and in the homes of worshippers around the nation. Each month features a photograph of an Anglican church, while also noting all the major and minor feast days of the Church's year.

The project began on a small scale as a local fundraiser for missionary activities in a Melbourne suburban parish, but since 2018 has been associated with the venerable Anglo-Catholic parish of St Peter's, Eastern Hill.

The calendar for 2013 includes two SA churches, both from the Diocese of Willochra.



Individual calendars cost \$14 plus postage, with discounts for multiple copies. A variety of ordering options are on offer via the website: [www.aachurchcalendar.com](http://www.aachurchcalendar.com)

## 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 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.

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### 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 0 324 654. Reference: Your name

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### 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/>.

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### The Collective of St Mary Magdalene (Mary Mags Dinner)

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

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### Directory

Parish Priest: The Revd Dr Steven Ogden

Email: [stevengogden@gmail.com](mailto:stevengogden@gmail.com) • 0408 817 147

Office Email: [StMMAdelaide.Parish@outlook.com](mailto:StMMAdelaide.Parish@outlook.com) • Web: [stmarymagdalenes.weebly.com](http://stmarymagdalenes.weebly.com) •

Blog: [stmarymagdalenesadelaide.org](http://stmarymagdalenesadelaide.org) • Facebook: St Mary Magdalene's Anglican Church

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### Next Sunday, 11 September, at 10 am – The 14th Sunday after Pentecost

Readings: Jeremiah 4.11–12, 22–28 • Psalm 14 • 1 Timothy 1.1–2, 12–19a • Luke 15.1–10

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### For Your Prayers

Pray for responsible leadership among the nations as the COVID-19 pandemic continues; pray for an end to 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, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Neil and Elaine.

Pray 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, and those whose anniversaries of death occur at this time. ✠ *Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.*