

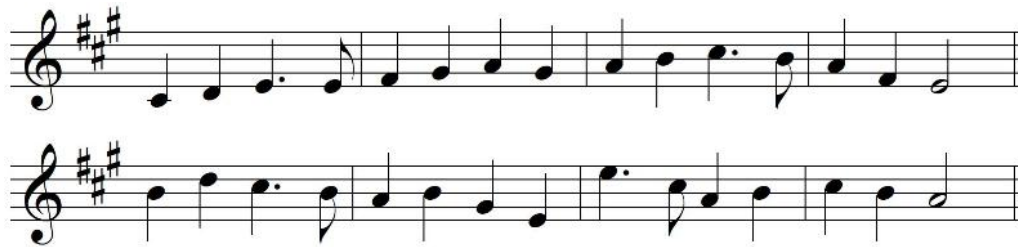
The 5th Sunday after Pentecost

10 July 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.



**All who love and serve your city,
all who bear its daily stress,
all who cry for peace and justice,
all who curse and all who bless:**

- 2 In your day of wealth and plenty,
wasted work and wasted play,
call to mind the word of Jesus,
“You must work while it is day.”**
- 3 For all days are days of judgment,
and the Lord is waiting still,
drawing near a world that spurns him,
offering peace from Calvary’s hill.**
- 4 Risen Lord, shall yet the city
be the city of despair?
Come today, our judge, our glory.
Be its name “The Lord is there!”**

Eric Routley 1917-82

Psalm 17.15

Entrance Antiphon

The choir sings the Entrance Antiphon.

As for me, in justice I shall behold your face;
I shall be filled with the vision of your glory.

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

Priest or Cantor All

Glo-ry to God in the high - est, and peace to God's peo - ple on earth.

Lord God, hea-ven-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.

Eternal God,

you have taught us through Christ

that love is the fulfilment of the law:

help us to love you with all our heart, with all our soul,

with all our mind, and with all our strength,

and our neighbour as ourself;

through Jesus Christ our Lord,

who lives and reigns with you and the Holy Spirit,

one God, now and for ever. **Amen.**

THE LITURGY OF THE WORD

First Reading

Amos 7.7-17

A reading from the book of Amos.

This is what the LORD showed me: the Lord was standing beside a wall built with a plumb-line, with a plumb-line in his hand. And the LORD said to me, ‘Amos, what do you see?’ And I said, ‘A plumb-line.’ Then the Lord said,

‘See, I am setting a plumb-line in the midst of my people Israel

I will never again pass them by;

the high places of Isaac shall be made desolate,

and the sanctuaries of Israel shall be laid waste,

and I will rise against the house of Jeroboam with the sword.’

Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, ‘Amos has conspired against you in the very centre of the house of Israel; the land is not able to bear all his words. For thus Amos has said,

“Jeroboam shall die by the sword,

and Israel must go into exile away from his land.”’

And Amaziah said to Amos, ‘O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.’

Then Amos answered Amaziah, ‘I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees, and the LORD took me from following the flock,

and the LORD said to me, "Go, prophesy to my people Israel."

Now therefore hear the word of the LORD.

You say, "Do not prophesy against Israel,
and do not preach against the house of Isaac."

Therefore thus says the LORD:

"Your wife shall become a prostitute in the city,
and your sons and your daughters shall fall by the sword,
and your land shall be parcelled out by line;
you yourself shall die in an unclean land
and Israel shall surely go into exile away from its land."

For the word of the Lord,

thanks be to God.

Psalm

Psalm 82

- 1 God stands in the council of heaven:
in the midst of the gods he gives judgement.
- 2 'How long will you judge unjustly:
and favour the cause of the wicked?
- 3 'Judge rather for the poor and the orphan:
vindicate the oppressed and afflicted.
- 4 'Rescue the poor and needy:
and save them from the hands of the wicked.
- 5 'They do not know or understand, but walk about in darkness:
all the foundations of the earth are shaken.
- 6 'Therefore I say, though you are gods:
and all of you children of the Most High,
- 7 'Yet you shall die like mortals:
and fall like one of the princes.'
- 8 Arise, O God, and judge the earth:
for you shall take all nations as your possession.

Second Reading

Colossians 1.1-14

The beginning of the letter of Paul to the Colossians.

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brothers and sisters in Christ in Colossae: Grace to you and peace from God our Father.

In our prayers for you we always thank God, the Father of our Lord Jesus Christ, for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. This you learned from Epaphras, our beloved fellow-servant. He is a faithful minister of Christ on your behalf, and he has made known to us your love in the Spirit.

For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding, so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. May you be made strong with all the strength that comes from his glorious power, and may you be prepared

to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

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

Gospel Acclamation

John 6.63, 68

Alleluia, alleluia, alleluia!

Your words are spirit, Lord, and they are life:
you have the message of eternal life.

Alleluia, alleluia, alleluia!

Gospel

Luke 10.27–35

The Lord be with you.

And also with you.

✠ A reading from the holy Gospel according to Luke.

Glory to you, Lord Jesus Christ.

A lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’ He said to him, ‘What is written in the law? What do you read there?’ He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’ And he said to him, ‘You have given the right answer; do this, and you will live.’

But wanting to justify himself, he asked Jesus, ‘And who is my neighbour?’ Jesus replied, ‘A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, “Take care of him; and when I come back, I will repay you whatever more you spend.” Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?’ He said, ‘The one who showed him mercy.’ Jesus said to him, ‘Go and do likewise.’

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.

Gently, not too fast

Who is my neigh-bour? Who can it be? Oh, who should I love in word and deed. (hum)

Lynn Shaw Bailey b.1955
Becki Slagle Mayo b.1956

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

Father,
your word creates in us a yearning for your kingdom.
Receive all we offer you this day, and keep us in your peace;
for the sake 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.

Blessed are you, Lord God,
our light and our salvation;
to you be glory and praise for ever.

From the beginning you have created all things
and all your works echo the silent music of your praise.
In the fullness of time you made us in your image,
the crown of all creation.

You give us breath and speech, that with angels and archangels
and all the powers of heaven
we may find a voice to sing your praise:

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.

How wonderful the work of your hands, O Lord.

As a mother tenderly gathers her children,
 you embraced a people as your own.
 When they turned away and rebelled
 your love remained steadfast.

From them you raised up Jesus our Saviour, born of Mary,
 to be the living bread,
 in whom all our hungers are satisfied.

He offered his life for sinners,
 and with a love stronger than death
 he opened wide his arms on the cross.

On the night before he died,
 he came to supper with his friends
 and, taking bread, he gave you thanks.
 He broke it and gave it to them, saying:
 Take, eat; this is my body which is given for you;
 do this in remembrance of me.

At the end of supper, taking the cup of wine,
 he gave you thanks, and said:
 Drink this, all of you; this is my blood of the new covenant,
 which is shed for you and for many for the forgiveness of sins.
 Do this, as often as you drink it, in remembrance of me.

Priest *Congregation*

Let us proclaim the my-ste-ry of faith. Christ has died. Christ is risen. Christ will come a-gain.

Father, we plead with confidence
 his sacrifice made once for all upon the cross;
 we remember his dying and rising in glory,
 and we rejoice that he intercedes for us at your right hand.

Pour out your Holy Spirit as we bring before you
 these gifts of your creation;
 may they be for us the body and blood of your dear Son.

As we eat and drink these holy things in your presence,
form us in the likeness of Christ,
and build us into a living temple to your glory.

Remember, Lord, your Church in every land.
Reveal her unity, guard her faith,
and preserve her in peace.

Bring us at the last with Mary Magdalene and all the saints
to the vision of that eternal splendour
for which you have created us;
through Jesus Christ, our Lord,
by whom, with whom, and in whom,
with all who stand before you in earth and heaven,
we worship you, Father almighty, in songs of everlasting praise:



Bless-ing and hon-our and glo - ry and power are yours for ev - er and ev - er. A - men.

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

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

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.**

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.

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.

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.

Communion Antiphon

John 6.57

The choir sings

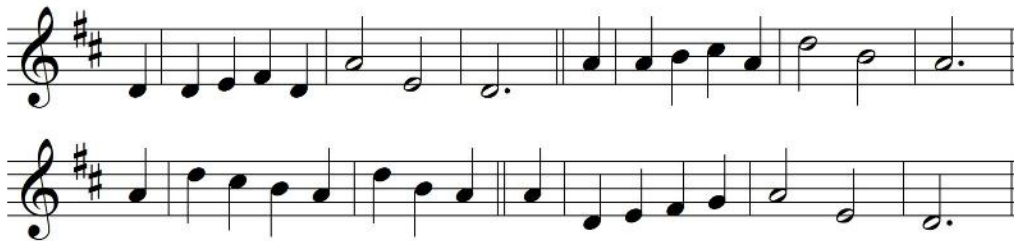
Whoever eat my flesh and drink my blood
remain in me and I in them, says the Lord.

Prayer after Communion

Let us pray.

Living God,
in this sacrament we have shared in your eternal kingdom.
May we who taste this mystery
forever serve you in faith, hope, and love.
We ask this in the name of Jesus Christ the Lord. **Amen.**

Postcommunion Hymn



**Now let us from this table rise
renewed in body, mind and soul;
with Christ we die and rise again,
his selfless love has made us whole.**

- 2 With minds alert, upheld by grace,
to spread the Word in speech and deed,
we follow in the steps of Christ,
at one with all in hope and need.**
- 3 To fill each human house with love,
it is the sacrament of care;
the work that Christ began to do
we humble pledge ourselves to share.**
- 4 Then grant us grace, Companion-God,
to choose again the pilgrim way
and help us to accept with joy
the challenge of tomorrow's day.**

Fred Kaan 1929-2009

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.

NOTICES

FR STEVEN WRITES ...

Following my commissioning as Parish Priest on 29 June, I am excited about our future together. On Sunday 14 August, we will have a **Special Vestry Meeting** to reflect on our legacy and our aspirations. The purpose is not necessarily about looking for short-term solutions, but instead, it is about beginning a long-term process of mutual engagement. It is the start of a series of conversations about where we have come from and where we are going. In due course, new ideas and possibilities will emerge. Often, great ideas come from left field when we least expect it.

I am very happy to know your thoughts, not only on the day but in the coming weeks.

FR STEVEN'S DAYS ON DUTY

Fr Steven's appointment is on an 0.6 time basis for the time being. His official **workdays** are Tuesday to Thursday and the weekends. His days off are Monday and Friday, but even so, he checks messages regularly for any pastoral matters.

CONFERENCES AND MEETINGS

As we reported last week, Fr Steven presented two papers at the recent annual conference of the **Australia and New Zealand Association of Theological Studies**. The first paper was entitled *Liberating theological anthropology: The church, Foucault, and the concept of transformation* and the second, *Theology's future: Addressing the global crisis by resisting strongman politics*.

Here are the abstracts for the two papers

Liberating theological anthropology: The church, Foucault, and the concept of transformation

In this paper, I examine the possibility of creating a liberating theological anthropology, using Michel Foucault's concept of desubjectivation to reinterpret the concept of transformation. In the church, a constellation of terms has been used to express transformation. Nonetheless, there has been a dominant trajectory, premised on pessimistic anthropological assumptions. In practice, transformation has been endorsed for the sake of church order and discipline. Obedience is the end. In contrast, Foucault develops an alternative trajectory of transformation by examining Greek, Roman, and Hellenistic spiritual practices. This is a secular construal of transformation. It has an optimistic view of humankind. It is about the subject's very being. And freedom is the end. The meaning of transformation in Foucault is not entirely clear, however, as he is in two minds about the language of transformation. This is partly because he cannot erase all religious traces from discourses of transformation. So, then, I develop a religious trajectory of transformation using Foucault's concept of desubjectivation. Desubjectivation, in this paper, represents the undoing and reforming of the subject, generated by a limit-experience. It has an optimistic view of humankind, which is held in tension with the reality of suffering and violence. So, transformation is an experience of desubjectivation, which is a limit-experience, encompassing transgressing boundaries and crossing thresholds. The sacrament of baptism, for example, is an experience of desubjectivation with a political nuance. Subsequently, transformation has a place in church order, but church order is not its *raison d'être*.

Theology's future: Addressing the global crisis by resisting strongman politics

The combination of strongman politics, pandemics, and climate change, means we are in a global crisis. This has implications for theology and theologians. Under the circumstances, all theologians are called to be political theologians. The key to addressing the crisis is the problem of strongman politics, and violence is the key to addressing strongman politics. Typically, a predisposition toward violence is generated in groups of men (e.g., clergy associations, college

fraternities, criminal organisations, sporting clubs). Relationships are strong. They entail ritual, loyalty, as well as shared narratives and epistemic commitments. Members may refer to each other in kinship terms (e.g., mate, brother). The relationships are ambivalent (cf. homosocial/homophobic). Ironically, ambivalence reinforces the bonds. That is, fear of not having a brother, and fear of the feminine, strengthen group bonds. In all this, an excessive sense of entitlement is a predominant feature. Of course, there are everyday entitlements. An excessive sense of entitlement, however, is an expression of a masculinity that employs strategies pre-empting threats to power and status. Historically, this has been reinforced by fear of the feminine and discourses of possession, fusing identity and property. Failure to improve status, or loss of status, is a source of shame, predisposing men toward controlling behaviour and violence. This is indicative of strongman politics. The strongman is concerned about status. He is the exception. Typically, strongman politics, and individual strongmen, exploit historic or even imagined trauma. This, combined with a sense of aggrievement, plays a role in intensifying entitlement. Critically, strongman politics exacerbates pandemics (e.g., vaccine production/distribution) and climate change (e.g., profits from/use of fossil fuels). The theologian's vocation then is to resist strongman politics. So, all theologians are called to embrace a sustained period of self-critique, mutual collaboration, and explicit political engagement.

“UNCOMMON GOODS: PUBLIC THEOLOGY AND EMPIRE”

The cooperative is a new project in public collaboration in the spirit of public theology. Drawn from the life of the Uniting Church in Australia, together we are asking, what does it mean to think about the common good in our time and in our place? And who are the voices Christian theology has yet to listen to?

The cooperative is hosting its first annual conference in Brisbane in September this year, gathering together scholars and the theologically curious to question and explore the place of public theology on colonised lands. The conference will frame these focus areas broadly and creatively, welcoming approaches that disturb boundaries and think with and beyond the *public* of public theology. Fr Steven will present a paper on the theme of “entitlement”.

RAT-PROOFING AND WORKING BEES

What does a small group of Anglicans do with a roll of chicken wire, steel wool and several cans of expanding foam? A group of us gathered on Saturday morning to put in place a temporary fix to the problems we have experienced with rats in the laneway and other places. It transpires that the rats have accessed the foundations of the church building through small holes, so by the expedient of inserting steel wool in the smaller holes, and rubble wrapped in chicken wire in the larger holes, then filling the lot with expanding foam, we have a temporary solution until such time as we can afford the task of repointing our beautiful but expensive-to-maintain heritage building.

An enormous amount was achieved in a busy hour and a half, so we have decided to have **another Working Bee on Saturday 23 July at 10 am** to tidy up ahead of the **Patronal Festival on Sunday 24 July** and attend to a couple of other tasks that need doing, specifically, to rationalise the cutlery and crockery in the kitchen, and to do some much-needed tidying up in the server's vestry. Might you have some time to join us? Many hands make light work!

Some photographs of yesterday's efforts follow on the next page. The expanding foam has been left to harden, after which the excess will be scraped off and some spray paint applied to make the temporary repairs less noticeable!



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.

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

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 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.

Directory

Parish Priest: The Revd Dr Steven Ogden

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

Next Sunday, 17 July, at 10 am – 6th Sunday after Pentecost

Readings: Amos 8.1-12 • Psalm 52 • Colossians 1.15-29 • Luke 10.38-42

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, Dulcie, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Neil, Elaine, and David.

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