

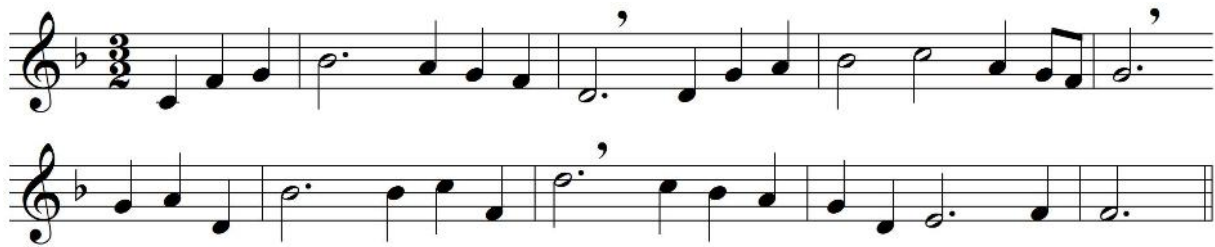
## The 6th Sunday after Pentecost

17 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.



**Faith will not grow from words alone,  
from proofs provided, scriptures known;  
our faith must feel its way about,  
and live with question marks and doubt.**

- 2 **The pattern Jesus showed, we share:  
life comes through death, hope through despair.  
God is made known in brokenness,  
and faith feeds on God's emptiness.**
- 3 **The church still tells how Jesus came  
through death to glorious life again -  
the strangest story! Yet, maybe,  
our faith will thrive on mystery.**
- 4 **Faith takes the little that we know,  
and calls for hope, and tells us: Go!  
Love and take courage, come what may;  
Christ will be with us on the way.**

Elizabeth J. Smith b.1956

### Entrance Antiphon

Psalms 54.6, 8

The choir sings the Entrance Antiphon.

See, I have God for my help.  
The Lord sustains my soul.  
I will sacrifice to you with willing heart,  
and praise your name, O Lord, for it is good.

## 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.

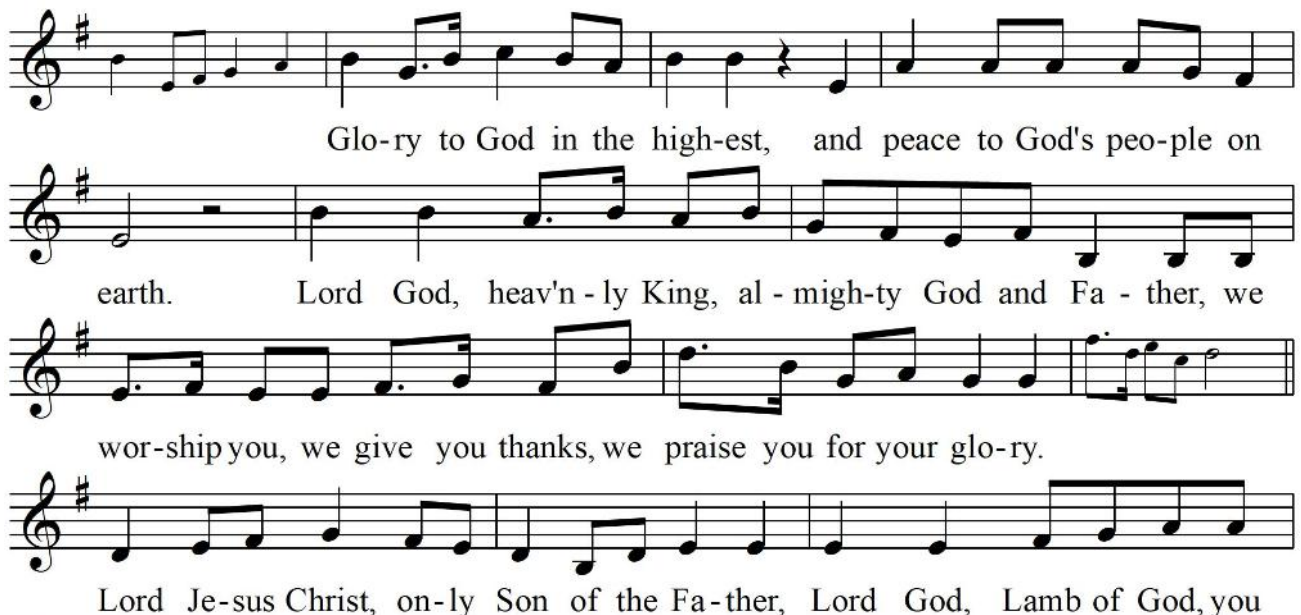
Silence. Then all say

**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.

Eternal God,

you draw near to us in Christ

and make yourself our guest:

amid the cares of our daily lives,

make us attentive to your voice and alert to your presence,

that we may treasure your word above all else.

We ask this through our Lord Jesus Christ, your Son,

who lives and reigns with you in the unity of the Holy Spirit,

God for ever and ever. **Amen.**

## THE LITURGY OF THE WORD

### First Reading

Amos 8.1-12

A reading from the book of Amos.

This is what the Lord GOD showed me – a basket of summer fruit. He said, ‘Amos, what do you see?’ And I said, ‘A basket of summer fruit.’ Then the LORD said to me,

‘The end has come upon my people Israel;

I will never again pass them by.

The songs of the temple shall become wailings in that day,’

says the Lord GOD;

‘the dead bodies shall be many,

cast out in every place. Be silent!’

Hear this, you that trample on the needy,

and bring to ruin the poor of the land,

saying, ‘When will the new moon be over

so that we may sell grain;

and the sabbath,

so that we may offer wheat for sale?

We will make the ephah small and the shekel great,  
and practise deceit with false balances,  
buying the poor for silver  
and the needy for a pair of sandals,  
and selling the sweepings of the wheat.'

The LORD has sworn by the pride of Jacob:  
Surely I will never forget any of their deeds.  
Shall not the land tremble on this account,  
and everyone mourn who lives in it,  
and all of it rise like the Nile,  
and be tossed about and sink again, like the Nile of Egypt?

On that day, says the Lord GOD,  
I will make the sun go down at noon,  
and darken the earth in broad daylight.  
I will turn your feasts into mourning,  
and all your songs into lamentation;  
I will bring sackcloth on all loins,  
and baldness on every head;  
I will make it like the mourning for an only son,  
and the end of it like a bitter day.

The time is surely coming, says the Lord GOD,  
when I will send a famine on the land;  
not a famine of bread, or a thirst for water,  
but of hearing the words of the LORD.  
They shall wander from sea to sea,  
and from north to east;  
they shall run to and fro, seeking the word of the LORD,  
but they shall not find it.

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

## **Responsorial Psalm**

Psalm 52

- 1 Why, you that are powerful, do you boast all the day long  
of mischief done against the godly?
- 2 You have loved evil more than goodness,  
and to tell lies rather than the truth.
- 3 You love all words that may do hurt,  
and every deceit of the tongue.
- 4 But God will pluck you out of your dwelling  
and uproot you from the land of the living.
- 5 The righteous shall see it and fear;  
they shall laugh you to scorn, and say,
- 6 'Here is one who did not rely on God,  
but trusted to riches, and found strength in slander.'
- 7 As for me, I am like a green olive tree in the house of God:  
I will trust in the goodness of God for ever and ever.
- 8 I will always give you thanks, for this is your doing;  
I will glorify your name, for it is good to praise you.

## Second Reading

Colossians 1.15–29

A reading from the letter of Paul to the Colossians.

Christ is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers – all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him – provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel. I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. I became its servant according to God's commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ. For this I toil and struggle with all the energy that he powerfully inspires within me.

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

## Gospel Acclamation

cf. Luke 8.15

**Alleluia, alleluia, alleluia!**

Blessed are those who, with a noble and generous heart,  
take the word of God to themselves  
and yield a harvest through their perseverance.

**Alleluia, alleluia, alleluia!**

## Gospel

Luke 10.38-42

The Lord be with you.

**And also with you.**

✠ A reading from the holy Gospel according to Luke.

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

Now as Jesus and his disciples went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to Jesus and asked, 'Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.' But the Lord answered her, 'Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.'

For the Gospel of the Lord,

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

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.

The image shows a musical score for a chant. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#), and the time signature is 4/4. The melody is written on the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff. The music ends with a double bar line and repeat signs.

Come, Ho-ly Spi - rit, gra-cious heaven-ly dove; come, fire of love. love.

John Bell b.1949

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

O God,  
accept our praise and thanksgiving.  
Help us in all we do  
to offer ourselves as a true and living sacrifice;  
through 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.

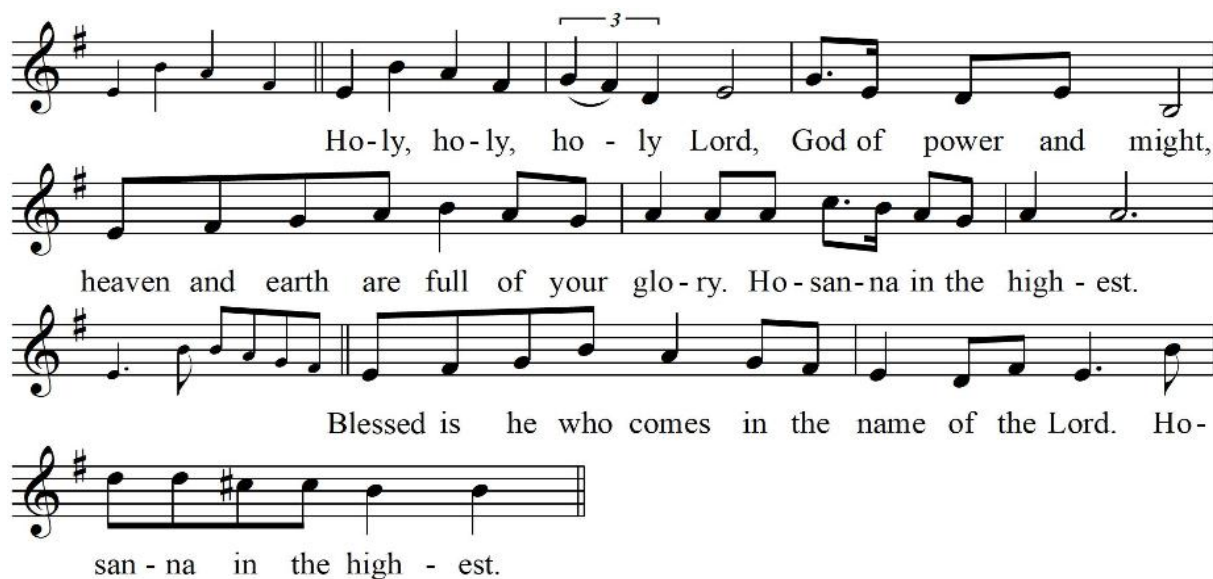
**It is right to give him thanks and praise.**

It is truly right, and good and joyful,  
to give you thanks, all-holy God,  
source of life and fountain of mercy.

You have filled us and all creation with your blessing  
and fed us with your constant love;  
you have redeemed us in Jesus Christ  
and knit us into one body.

Through your Spirit you replenish us  
and call us to fullness of life.

Therefore, joining with Angels and Archangels  
and with the faithful of every generation,  
we lift our voices with all creation as we sing:



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.

Blessed are you, gracious God,  
creator of the universe and giver of life.  
You formed us in your own image  
and called us to dwell in your infinite love.  
You gave the world into our care  
that we might be your faithful stewards  
and show forth your bountiful grace.

But we failed to honour your image  
in one another and in ourselves;  
we would not see your goodness in the world around us;  
and so we violated your creation,  
abused one another, and rejected your love.  
Yet you never ceased to care for us,  
and prepared the way of salvation for all people.



Through Abraham and Sarah  
you called us into covenant with you.  
You delivered us from slavery,  
sustained us in the wilderness,  
and raised up prophets to renew your promise of salvation.  
Then, in the fullness of time,  
you sent your eternal Word,  
made mortal flesh in Jesus.  
Born into the human family,  
and dwelling among us,  
he revealed your glory.  
Giving himself freely to death on the cross,  
he triumphed over evil,  
opening the way of freedom and life.

On the night before he died for us,  
Our Saviour Jesus Christ took bread,  
and when he had given thanks to you, he broke it,  
and gave it to his friends, and said:  
“Take, eat: This is my Body which is given for you.  
Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine,  
and when he had given thanks, he gave it to them, and said:  
“Drink this, all of you:  
This is my Blood of the new Covenant,  
which is poured out for you and for all for the forgiveness of sins.  
Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:



Remembering his death and resurrection,  
we now present to you from your creation  
this bread and this wine.

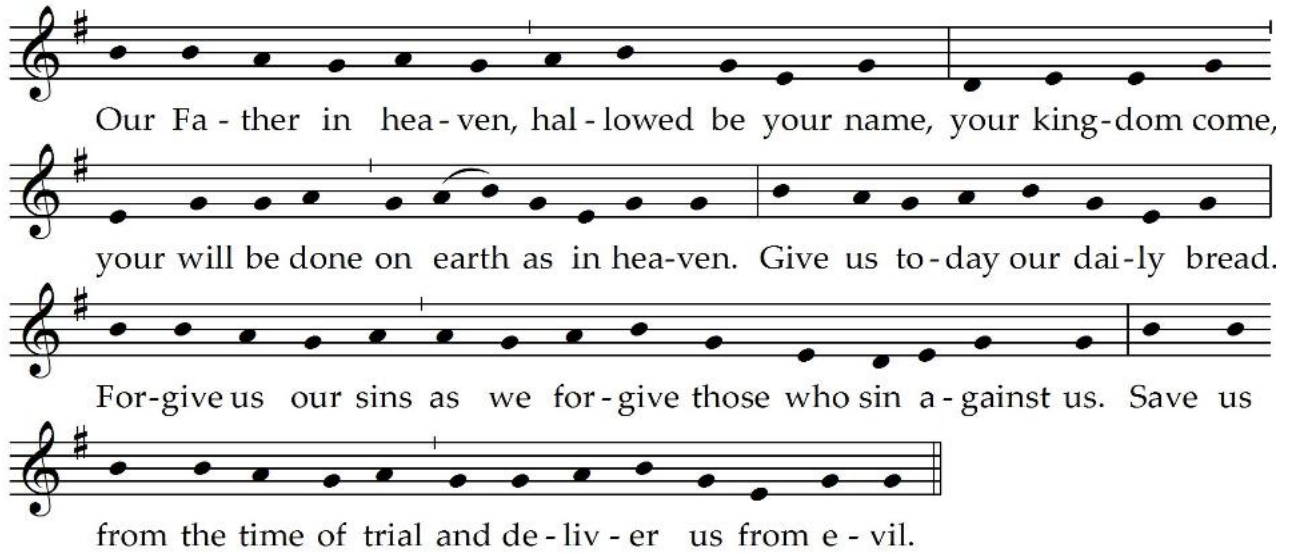
By your Holy Spirit may they be for us  
the Body and Blood of our Saviour Jesus Christ.  
Grant that we who share these gifts  
may be filled with the Holy Spirit  
and live as Christ's Body in the world.  
Bring us into the everlasting heritage of all your children,  
that with all your saints, past, present, and yet to come,  
we may praise your Name for ever.

Through Christ and with Christ and in Christ,  
in the unity of the Holy Spirit,  
to you be honour, glory, and praise, for ever and ever. **Amen.**

## COMMUNION RITE

### The Lord's Prayer

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

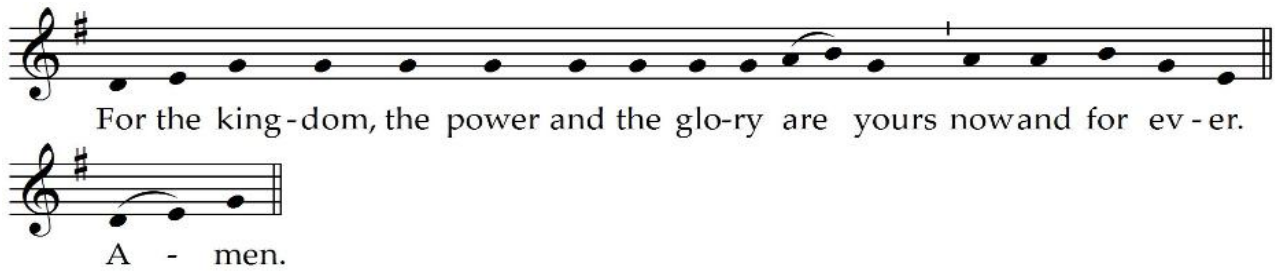


Our Fa - ther in hea - ven, hal - lowed be your name, your king - dom come,  
your will be done on earth as in hea - ven. Give us to - day our dai - ly bread.  
For - give us our sins as we for - give those who sin a - gainst us. Save us  
from the time of trial and de - liv - er us from e - vil.

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



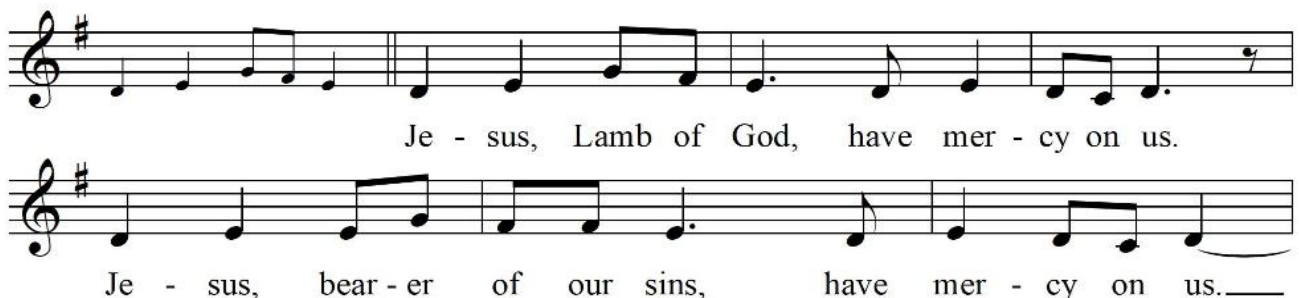
For the king - dom, the power and the glo - ry are yours now and for ev - er.  
A - men.

### 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.



Je - sus, Lamb of God, have mer - cy on us.  
Je - sus, bear - er of our sins, have mer - cy on us. —



— Je - sus, re - deem - er of the world:— grant us your 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.

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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.

## Communion Antiphon

Rev 3.20

The choir sings

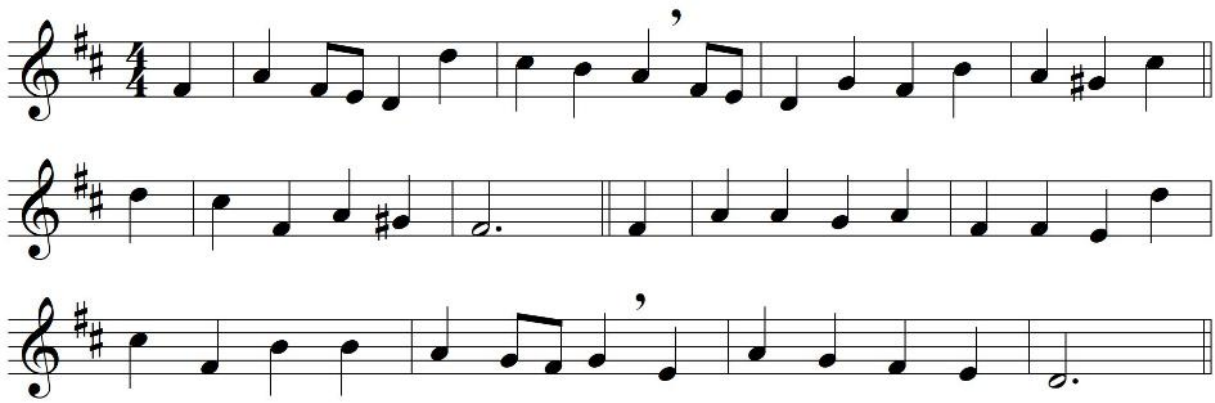
Behold, I stand at the door and knock, says the Lord.  
If any hear my voice and open the door,  
I will enter their house and dine with them, and they with me.

## Prayer after Communion

Let us pray.

O God,  
as we are strengthened in these holy mysteries,  
may our lives be a continual offering,  
holy and acceptable in your sight;  
through Jesus Christ our Lord. **Amen.**

## Postcommunion Hymn



O Love divine, how sweet thou art!  
When shall I find my longing heart  
All taken up by thee?  
I thirst, I faint and die to prove  
The greatness of redeeming love,  
The love of Christ to me.

2 Stronger his love than death or hell;  
Its riches are unsearchable:  
The first-born sons of light  
Desire in vain its depth to see;  
They cannot reach the mystery,  
The length and breadth and height.

3 For ever would I take my seat  
With Mary at the Master's feet:  
Be this my happy choice;  
My only care, delight, and bliss,  
My joy, my heaven on earth, be this,  
To hear the Bridegroom's voice.

Charles Wesley 1707-88

## 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 ...

In the Three Year Series of readings at Sunday Mass, we hear extended extracts from most books of the Bible. Recently we have had a series of readings from the two books of Kings. Last week and this week, we hear from the prophet Amos.

Jesus embraced the prophetic tradition. In the Gospel of Matthew, for example, Jesus came to fulfill the law and the prophets (Matt 5:17, cf. 22: 34-40). This meant embracing the poor. In the parable of the sheep and goats (Matt 25:31-46), Jesus made God's concern for the marginalized crystal clear. Matthew, however, is not alone in spelling out the prophetic roots of Jesus' ministry. In Luke, in this regard, the Magnificat is inspiring. It moves us as Jesus brings justice to the oppressed (1: 46-56; 4:16-21). But let's put the prophetic ministry of Jesus in context. To this end, Amos is perfect.

The book of Amos presents an important portrait of the prophet. Amos challenged the leaders of his day because they failed to treat the poor with compassion and justice (Amos 7:10-17). But the leaders were not the only ones under scrutiny. If the faithful failed the poor, then their worship was void, "Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24).

The concern for compassion and justice is heightened in Amos, because of the special relationship between God and the people. The use of patriarchal names like "Isaac" (7:9, 16), "Jacob" (3:13; 6:8) and "Joseph" (5:6; 7:6) underlines the fact that Israel has been chosen. These references remind Israel of its history, and the bond they share with God. In short, more is expected of them, because they have been chosen. And Amos is specific about these expectations.

In Amos, garments could be given as a pledge by a borrower to a lender for a loan (Exod 22:25-26). Out of compassion, however, the garments had to be returned to the borrower before the evening cold (Deut 24:13). In Amos 2:8, however, the rich spread out such garments, making their beds. The garments that were taken in pledge should have been returned to the poor (Deut 24:12).

In Amos 5:11, the rich exploited the poor through the judges. The key phrase here refers to an enforced gift of grain. This is like a tax. The grain was used for seed or trade (1 Kings 5:24-25) funding the development of houses, vineyards, and the like. The judges failed God because they failed to act justly, as they accepted bribes turning the poor away from the place of justice (v. 12).

Amos 2:6 and 8:6 refer to debt slavery. The term "a pair of sandals" was used as a sign of a legally valid transaction (Deut 25:9; Ruth 4:7), that is, selling of the poor under certain conditions was legal. It was done to compensate the seller for debts the poor could not pay. In other words, the poor were sold into slavery (2:6, 8:6). However, the intention of the law was to protect landless laborers, widows, orphans, and aliens (Exod 25:35-55; Deut 14:28-29). The aliens were people from other countries, which included asylum seekers.

The prophetic tradition of Jesus is our living heritage. On **Sunday 14 August**, then, we will be having a **special vestry** to discuss changes in society, new ways of building relationships in our community, and new ways of working together. I am sure the theme of justice will be part of these discussions.

Fr Steven

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## 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 9 July 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** 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!

## NEXT SUNDAY WE CELEBRATE ST MARY MAGDALENE!

The feast of a community's patron (the saint to whom the parish is dedicated) is a celebration of the greatest importance in the life of the parish. It also gives us the chance to give thanks for the many blessings and gifts that God gives us as a parish. The feast is usually observed on, or transferred to, a Sunday. St Mary Magdalene's Feast Day this year falls next Friday, 22 July, so we will transfer the celebration to Sunday.

In years gone by, the Patronal Festival of a church was often celebrated with great splendour. There would sometimes be a novena—nine days—of prayer leading up to the festival. What happened in those days seems unlikely to be revived, but the enthusiasm of an older time still can be transposed into a new and vibrant expression of devotion. This devotion can be a source of renewal for the church and a rich resource of evangelization.

How might we respond in the 21st century? First, we can honour our patron. Honouring the saints is a long-standing practice in the church. The doctrine of the Communion of Saints proclaims boldly that we are not alone, that we are not saved alone, that we do not dwell alone. God dwells with us and shares his promise of eternal life with all creation.

A "Saint's day" also has an anthropological significance: it is a feast day. The feast also echoes vital human needs, and is deeply rooted in our longing for the transcendent. The feast, with its manifestations of joy and rejoicing, is an affirmation of the value of life and creation. The feast is also an expression of integral freedom and of the human tendency toward true happiness, as it interrupts the daily routine, formal conventions, and need to earn a living. As a cultural expression, the feast highlights the particular genius of the certain people and their cultural characteristics, and their true folk customs. As a social moment, the feast is an occasion to strengthen relations and to make new contacts.

The celebration of the festival of saints deepens our faith and offers us a sense of communion in the midst of the tedium of life. It serves both a religious and a human need. As a festival of faith, it awakens the promise that there is something more than simply the alert problem-solving dimensions of life. It awakens what some call the dimension of transcendence. It leads us to see that here and now there is more to life than meets the eye.

So let us celebrate Mary Magdalene with eagerness and joy. Precisely because she was the first witness to the risen Christ, she was also the first one to bear witness to him before the Apostles. She fulfils the command of the Risen Lord: "Go to my brothers and say to them, I am ascending

to my Father and your Father, to my God and your God.' Mary Magdalene went and announced to the disciples 'I have seen the Lord' and she told them that he had said these things to her" (Jn 20:17-18). Thus she becomes an evangelist, that is a messenger who announces the Good News of the Lord's resurrection. Saint Thomas Aquinas called her "the Apostle to the Apostles" because she announces to the apostles what in turn they will announce to the whole world.

Mary Magdalene is the witness to the risen Christ and announces the message of the Lord's resurrection just like the rest of the Apostles. For this reason, Pope Francis (in 2016) raised the liturgical celebration of Mary Magdalene to the same rank (Feast) as that given to the celebration of the Apostles. Hers is a unique mission" how luck we are to have her as our patron.

## 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, 24 July, at 10 am – The Patronal Festival

Readings: Song of Solomon 3.1-4a • Psalm 63 • 2 Corinthians 5.14-21 • John 20.1-18

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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 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.*