

The 16th Sunday after Pentecost 25 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.

ORIENTIS PARTIBUS



**Christ the Lord is risen again!
Christ hath broken every chain!
Hark, the angels shout for joy,
Singing evermore on high, *Alleluya!***

**2 He who gave for us his life,
Who for us endured the strife,
Is our Paschal Lamb to-day!
We too sing for joy, and say *Alleluya!***

**3 He who bore all pain and loss
Comfortless upon the Cross,
Lives in glory now on high,
Pleads for us, and hears our cry. *Alleluya!***

**4 Now he bids us tell abroad
How the lost may be restored,
How the penitent forgiven,
How we too may enter heaven. *Alleluya!***

**5 Thou, our Paschal Lamb indeed,
Christ, to-day thy people feed;
Take our sins and guilt away,
That we all may sing for ay, *Alleluya!***

Entrance Antiphon

Daniel 3:31, 29, 30, 43, 42

The choir sings the Entrance Antiphon.

All that you have done to us, O Lord, you have done with true judgement,
for we have sinned against you and not obeyed your commandments.

But give glory to your name and deal with us according to the bounty of your mercy.

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.

O God,

from whom light rises in darkness for those who seek you:

grant us, in all our doubts and uncertainties,

the grace to ask what you would have us do,

that in your light we may see light,

and in your narrow path may not stumble;

through Jesus Christ our Lord,

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

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

THE LITURGY OF THE WORD

First Reading

Jeremiah 32.1–3a, 6–15

A reading from the book of the prophet Jeremiah.

The word that came to Jeremiah from the LORD in the tenth year of King Zedekiah of Judah, which was the eighteenth year of Nebuchadnezzar. At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was confined in the court of the guard that was in the palace of the king of Judah, where King Zedekiah of Judah had confined him.

Jeremiah said, The word of the LORD came to me: Hanamel son of your uncle Shallum is going to come to you and say, 'Buy my field that is at Anathoth, for the right of redemption by purchase is yours.' Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the LORD, and said to me, 'Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself.' Then I knew that this was the word of the LORD.

And I bought the field at Anathoth from my cousin Hanamel and weighed out the silver to him, seventeen shekels of silver. I signed the deed, sealed it, got witnesses, and weighed the silver on scales. Then I took the sealed deed of purchase containing the terms and conditions and the open copy, and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. In their presence I charged Baruch, saying, Thus says the LORD of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time. For thus says the LORD of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.

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

Responsorial Psalm

Psalm 91.1–6, 14–16



℞ O Lord, in— you I put my trust.

- 1 They who dwell in the shelter of the Most High shall abide under the shadow of the Almighty, they shall say to the Lord, You are my refuge and my stronghold, my God in whom I put my trust. ℞
- 2 The Lord shall deliver you from the hunter, and defend you under his wings. You shall find refuge within his feathers; his faithfulness shall be a shield and buckler. ℞
- 3 Because you have set your love on me, I will deliver you; I will protect you, because you know my name. You shall call upon me and I will answer: I will rescue you and bring you to honour. With long life will I satisfy you, and show you my salvation. ℞

Second Reading

1 Timothy 6.6–19

A reading from the first letter of Paul to Timothy.

My dearly beloved, There is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it, but if we have food and clothing, we will be content with these. But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. Fight the good fight of the faith; take hold of the eternal life to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you to keep

the commandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time— he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honour and eternal dominion. Amen.

As for those who in the present age are rich, command them not to be haughty or to set their hopes on the uncertainty of riches but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

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

Gospel Acclamation

2 Corinthians 8.9

Alleluia, alleluia, alleluia!

Jesus Christ was rich, but he became poor for your sake,
to make you rich out of his poverty.

Alleluia, alleluia, alleluia!

Gospel

Luke 16.1-13

The Lord be with you.

And also with you.

✠ A reading from the holy Gospel according to Luke.

Glory to you, Lord Jesus Christ.

Jesus told this parable to those among the Pharisees who loved money: ‘There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, “Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.” But Abraham said, “Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.” The man who had been rich said, “Then I beg you, father, to send him to my father’s house—for I have five brothers— that he may warn them, so that they will not also come into this place of torment.” Abraham replied, “They have Moses and the prophets; they should listen to them.” He said, “No, father Abraham, but if someone goes to them from the dead, they will repent.” Abraham said to him, “If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.”’

For the Gospel of the Lord,

praise to you, Lord Jesus Christ.

Homily

Fr Graeme Kaines

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.

Lau - da - te om-nes gen-tes, lau - da - te Do-mi-num, lau-
da - te om-nes gen-tes, lau - da - te Do-mi-num. Lau - num.

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

Eternal God,
in Jesus Christ we behold your glory.
Receive the offering of your people gathered before you,
and open our hearts and mouths
to praise your great salvation,
the same Jesus Christ our Lord. **Amen.**

The Eucharistic Prayer

The Lord be with you.

And also with you.

Lift up your hearts.

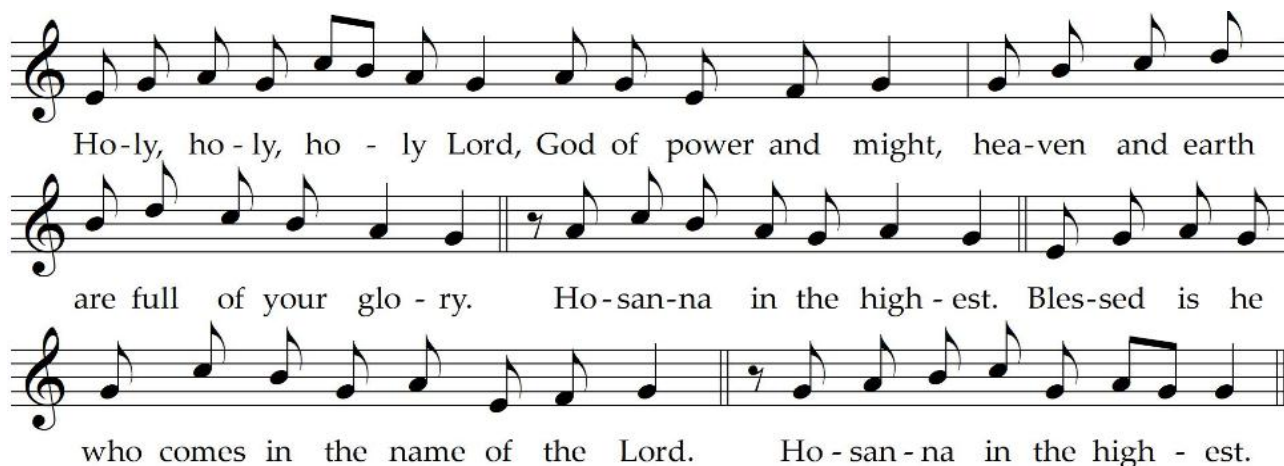
We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

It is indeed right to thank you and praise you,
holy and gracious God,
creator of all things,
ruler of heaven and earth, sustainer of life,
for you are the source of all goodness,
rich in mercy and abounding in love;
you are faithful to your people in every generation,
and your word endures for ever.

Therefore with angels and archangels,
with the fellowship of saints
and the company of heaven,
we glorify your holy name,
evermore praising you and saying,



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.

We praise you, merciful Father,
not as we ought, but as we are able,
because in your tender love
you gave the world your only Son,
in order that the world might be saved through him.
He made you known by taking the form of a servant,
healing the sick, liberating the oppressed,
reaching out to the lost.

Betrayed, reviled, and nailed to the cross,
he confronted the power of sin and disarmed it for ever.
In his offering of himself,
he became the perfect and sufficient sacrifice
for the sins of the whole world.
Redeemed by Christ, we have been adopted as your children;
by your pardon you have made us worthy to praise you.

On the night he was betrayed,
Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread,
gave it to them, and said, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper he 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 shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me."

In obedience to him and with grateful hearts
we approach your holy table,
remembering our Saviour's sacrifice,
and rejoicing in his victory.
Confident in his sovereign purpose,
we proclaim the mystery of faith:



Christ has died. Christ is risen. Christ will come a - gain.

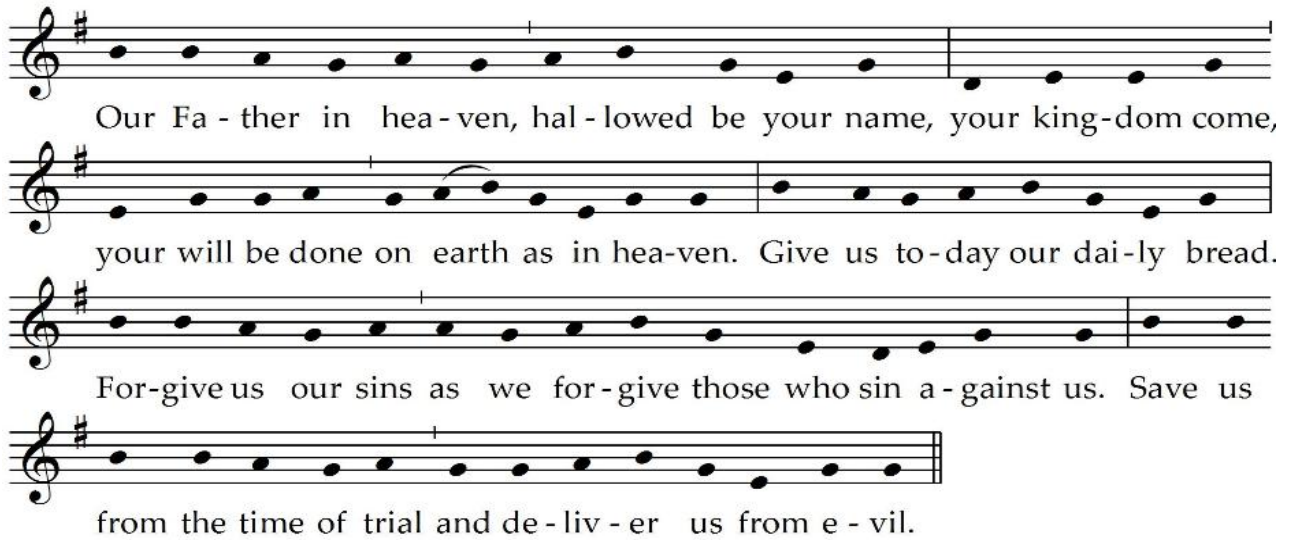
Send your Holy Spirit on us and on these gifts
that as we receive this bread and this cup
we may partake of the body and blood
of our Lord Jesus Christ,
and feed on him in our hearts
by faith with thanksgiving.

May we be renewed in his risen life,
filled with love,
and strengthened in our will to serve others;
and make of our lives, we pray,
a pure and holy sacrifice, acceptable to you,
knitting us together as one in your Son Jesus Christ,
to whom, with you and the Holy Spirit,
be all honour and glory, now and forever. **Amen.**

COMMUNION RITE

The Lord's Prayer

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

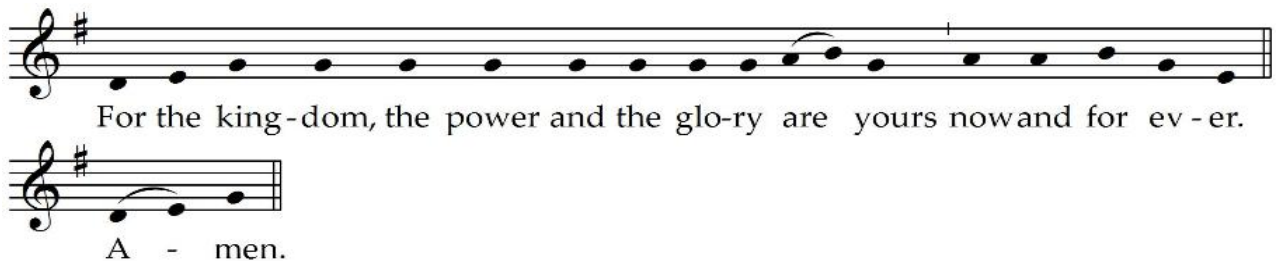


Our Fa - ther in hea - ven, hal - lowed be your name, your king - dom come,
your will be done on earth as in hea - ven. Give us to - day our dai - ly bread.
For - give us our sins as we for - give those who sin a - gainst us. Save us
from the time of trial and de - liv - er us from e - vil.

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



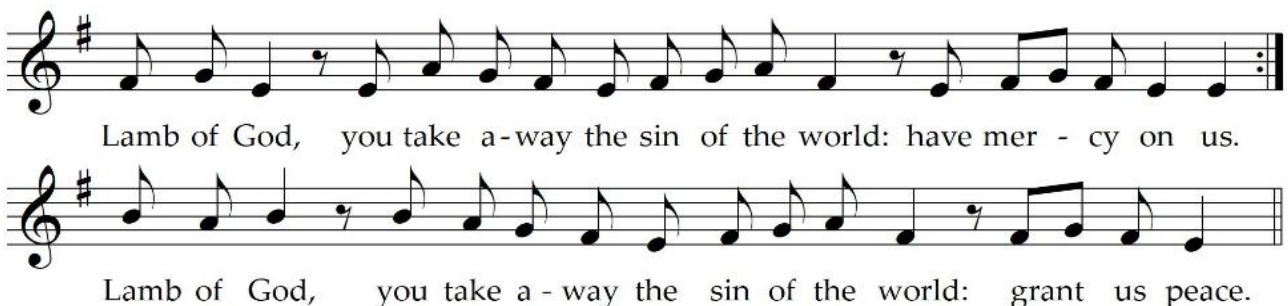
For the king - dom, the power and the glo - ry are yours now and for ev - er.
A - men.

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.



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.**

All receive Holy Communion. Communion will be administered in one kind only. Communicants are asked to approach in single file, maintaining physical distance, returning by 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

Psalm 119.49-50

The choir sings:

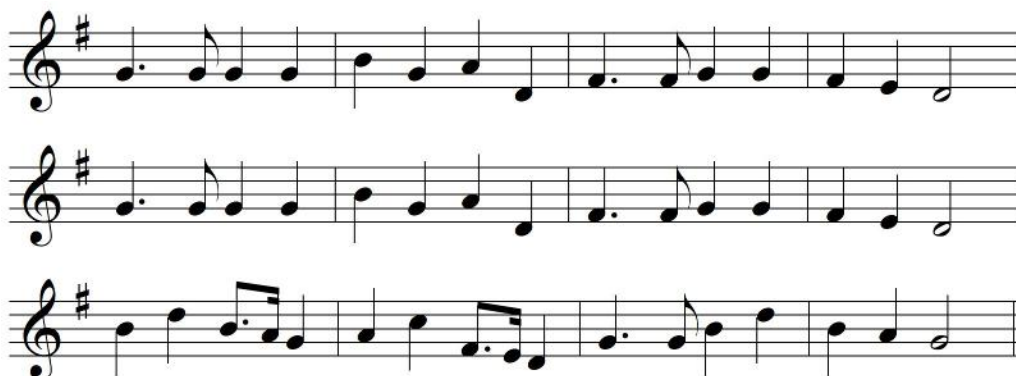
Remember your word to your servant, O Lord,
by which you have given me hope.
This is my comfort when I am brought low.

Prayer after Communion

Father in heaven,
strengthen the unity of your Church,
so that we who have been fed with holy things
may fulfil your will in the world.
We ask this in the name of Jesus Christ our Lord. **Amen.**

Hymn

RHUDDLAN



**God of grace and God of glory,
on your people pour your pow'r;
crown your ancient Church's story,
bring its bud to glorious flow'r.
Grant us wisdom, grant us courage
for the facing of this hour.**

- 2 **Lo, the hosts of evil round us
scorn the Christ, assail his ways.
From the fears that long have bound us
free our hearts to faith and praise.
Grant us wisdom, grant us courage
for the living of these days.**
- 3 **Cure your children's warring madness;
bend our pride to your control;
shame our wanton, selfish gladness,
rich in things and poor in soul.
Grant us wisdom, grant us courage
lest we miss your kingdom's goal.**
- 4 **Save us from weak resignation
to the evils we deplore;
let the gift of your salvation
be our glory evermore.
Grant us wisdom, grant us courage
serving you whom we adore.**

Harry Emerson Fosdick 1878-1969

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.

FR STEVEN IS ON LEAVE

Fr Steven is on Annual Leave from 22 – 28 September. Our thanks to Sister Juliana and Fr Graeme for celebrating the Sunday and weekday Masses during this period.

Please direct any pastoral inquiries to the Wardens.

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 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

COVID-19 MANAGEMENT

The ongoing impact of COVID-19 in the community has 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 we have air conditioning, in case of extreme weather!—and Facemasks are obvious.

REQUIEM MASS FOR HER MAJESTY QUEEN ELIZABETH II

Around 20 people attended the daily Mass on Thursday at which we remembered the life of Her Majesty Queen Elizabeth II.



Bishop Rowan Williams – on Her Majesty Queen Elizabeth II

Two weeks ago, Fr Steven reflected on the sacrament of anointing in the context of ministry to the sick. In this time following the Queen's death, Bishop Rowan Williams has reflected on another dimension of this great sacrament.

In one of the inevitable rounds of media interviews in the days following Queen Elizabeth's death last week, one journalist asked a key question. "The Queen was *anointed* at the coronation, wasn't she? Did this make a difference to how she saw her role?"

The image of the anointed monarch is one that pervades Scripture, giving us the title—"Christ"—by which we acknowledge our Savior. For the literary and historically-minded, it is an image that also haunts Shakespeare's dramas and the starkest debates and conflicts of British political history. It has been used to mystify and exalt monarchy in ways that most of us would now find uncomfortable at best.

But if we step back a little from the history and think a moment longer about the theology of anointing, we might understand better what the journalist's question was driving at. Anointing—in baptism or ordination—signifies that someone is being given a new place in the community of God's people. It is not a job description, nor is it a blank check for power and privilege. It creates a relationship, with God and with the community of faith, and promises grace to make that relationship live and thrive.

The coronation service has this much in common with ordination: It singles out someone to occupy a position whose point is to manifest something about the whole community's life—and to do so first by just being there, holding the ideals and aspirations of the community (and also carrying its projections). It is the rationale of the theological tradition that tells us that priesthood is not about

an individual's successful or meritorious performance but about fidelity to a position, for the sake of the community's peace and well-being. It does not exempt priests from censure and judgement where needed, nor does it confer on them an unchallengeable right to win every argument. That is not the point. They are there so that we can gather around something other than our preferences and anxieties and prejudices; around a gift of "kinship" in which we can stand together before God.

And this is what the royal anointing means at its most important level—a gift of the Holy Spirit to hold a fragile human person in faithfulness to this place where community can gather for restoration and renewal. There is no doubt at all that this was exactly what Queen Elizabeth believed about her role. It was a vocation for which she had been blessed and graced, and the anointing was at the heart of it. Sometimes at Windsor Castle she would show visitors her small book of daily devotions from the weeks leading up to the coronation itself—prayers and meditations that had been written for her by the then archbishop of Canterbury. It was obvious that these meditations had sunk in deeply, and that she still shaped her life according to what was laid out there.

People wondered why she did not abdicate as she became a little more frail (though her physical health remained extraordinarily robust until the very last months). But she never saw her role as something she could lay down. In this, she echoed Pope John Paul II, disregarding the pressure of advancing age and vulnerability because the position was not one in which what mattered was success, performance, public glamor. But what she did do was plan very carefully for the transition to her successor, sharing out responsibilities, shifting expectations, gently preparing the nation as much as she could for her departure.

It was typical of her striking lack of egotism. When I held the role of Archbishop of Canterbury, I had to meet a large number of political leaders across the world; I can truthfully say that not one impressed me in the same way the queen did. Not one had the same degree of attentiveness, unpompous clarity of mind and response, lack of prickly or defensive reactions. She could be abrupt, she could be caustic; she had a powerful sense of the absurd and a real impatience with clichés and flannel. Yet her profound kindness was always in evidence, and her dry and deflating humor was a great gift in keeping matters in perspective.

I watched with admiration as she—year by year—became just that bit more explicit in her public addresses (especially at Christmas) about her Christian faith; never obtrusively or aggressively, but in a way that made it absolutely clear that she knew whence she derived her vision and her strength. At the same time, her engagement with other faiths was surprisingly strong and positive, and I would hear imams, rabbis, and swamis alike sing praises for her empathy and shrewdness. Like her husband, she would listen attentively to sermons and be ready to discuss and challenge afterward. It was a very particular privilege to give her Holy Communion on the occasions when she visited the Church of England's General Synod.

A servant of God, without doubt; a generous, courageous, patient, and prayerful person. And not least, someone whose living-out of her role kept alive the question of how increasingly secular societies find any kind of durable unity in the absence of the great common symbols of grace, in the absence of that "canopy" that offers us an identity larger than our own tribe and interest group and holds us in a kinship we haven't had to invent for ourselves.

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 0324654. Reference: Your name

The Magdalene Centre

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

82 Gilbert Street, Adelaide Tel (08) 8305 9389

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

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

The Collective of St 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

Email: stevengogden@gmail.com • 0408 817 147

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

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

Next Sunday, 2 October, at 10 am – 136th Anniversary of the Dedication of the Church

Readings: 1 Kings 8.22–24, 27–30 • Psalm 122 • 1 Peter 2.4–10 • Matthew 21.12–16

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, Elaine and Edward.

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, especially Her Majesty Queen Elizabeth, and those whose anniversaries of death occur at this time. † *Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.*