

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.

HEATHLANDS



**God of mercy, God of grace,
Show the brightness of thy face:
Shine upon us, Saviour, shine,
Fill thy Church with light divine;
And thy saving health extend
Unto earth's remotest end.**

**2 Let the people praise thee, Lord;
Be by all that live adored:
Let the nations shout and sing,
Glory to their Saviour King;
At thy feet their tributes pay,
And thy holy will obey.**

**3 Let the people praise thee, Lord;
Earth shall then its fruits afford;
God to man his blessing give,
Man to God devoted live;
All below, and all above,
One in joy, and light, and love.**

Henry Francis Lyte 1793-1847

Entrance Antiphon

Ps 86.3, 5

The choir sings the Entrance Antiphon.

Have mercy on me, O Lord, for I cry to you all the day long.
O Lord, you are good and forgiving,
full of mercy to all who call to you.

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

The musical score consists of four staves of music in G major, 4/4 time. The first staff is for the Priest or Cantor and the second is for the All. The lyrics are written below the notes. The music features a mix of quarter and eighth notes, with some rests. The piece concludes with a final cadence.

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,

you invite the humble and the sinful to take their place
 in the festive assembly of the new covenant:
 teach your Church always to honour the presence of the Lord
 in the poor and the outcast,
 so that we may learn to recognise each other
 as brothers and sisters gathered together around your table.
 We ask this through our Lord Jesus Christ,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

First Reading

Jeremiah 2.4–13

A reading from the book of the prophet Jeremiah.

Hear the word of the LORD, O house of Jacob, and all the families of the house of Israel.

Thus says the LORD:

What wrong did your ancestors find in me
 that they went far from me,
 and went after worthless things,
 and became worthless themselves?
 They did not say, 'Where is the LORD
 who brought us up from the land of Egypt,
 who led us in the wilderness,
 in a land of deserts and pits,
 in a land of drought and deep darkness,
 in a land that no one passes through, where no one lives?'
 I brought you into a plentiful land
 to eat its fruits and its good things.
 But when you entered you defiled my land,
 and made my heritage an abomination.

The priests did not say, 'Where is the LORD?'
Those who handle the law did not know me;
the rulers transgressed against me;
the prophets prophesied by Baal,
and went after things that do not profit.
Therefore once more I accuse you, says the LORD,
and I accuse your children's children.
Cross to the coasts of Cyprus and look,
send to Kedar and examine with care;
see if there has ever been such a thing.
Has a nation changed its gods,
even though they are no gods?
But my people have changed their glory
for something that does not profit.
Be appalled, O heavens, at this,
be shocked, be utterly desolate, says the LORD,
for my people have committed two evils:
they have forsaken me, the fountain of living water,
and dug out cisterns for themselves,
cracked cisterns that can hold no water.

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

Psalm

Psalm 81.1, 10–16

Sing we merrily unto God our strength;
make a cheerful noise unto the God of Jacob.
I am the Lord your God, who brought you out of the land of Egypt:
open your mouth wide and I shall fill it.
But my people would not hear my voice
and Israel would not obey me.
So I left them to the stubbornness of their hearts,
to walk according to their own designs.
O that my people would listen:
that Israel would walk in my ways,
I would soon put down their enemies,
and turn my hand against their adversaries.
They that hate the Lord would be defeated,
and their sentence would last for ever.
But Israel I would feed with the finest wheat;
and with honey from the rock I would satisfy you.

Second Reading

Hebrews 13.1–8, 15–16

A reading from the letter to the Hebrews.

Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. Let marriage be held in honour by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. Keep your lives free from the love of money, and be content with what you have; for he has said, 'I will never

leave you or forsake you.' So we can say with confidence,

'The Lord is my helper;
I will not be afraid.
What can anyone do to me?'

Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and for ever.

Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

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

Gospel Acclamation

Matthew 11.29

Alleluia, alleluia, alleluia!

Shoulder my yoke and learn from me,
for I am gentle and humble in heart.

Alleluia, alleluia, alleluia!

Gospel

Luke 14.1–14

The Lord be with you.

And also with you.

✠ A reading from the holy Gospel according to Luke.

Glory to you, Lord Jesus Christ.

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely. Just then, in front of him, there was a man who had dropsy. And Jesus asked the lawyers and Pharisees, "Is it lawful to cure people on the sabbath, or not?" But they were silent. So Jesus took him and healed him, and sent him away. Then he said to them, "If one of you has a child or an ox that has fallen into a well, will you not immediately pull it out on a sabbath day?" And they could not reply to this.

When he noticed how the guests chose the places of honour, he told them a parable. "When you are invited by someone to a wedding banquet, do not sit down at the place of honour, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, 'Give this person your place,' and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, 'Friend, move up higher'; then you will be honoured in the presence of all who sit at the table with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted."

He said also to the one who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbours, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous."

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 Lord is my help-er: in fear I will nev-er a - bide.

Gayle D. Garrison
arr R. J. Stevens 1927-2012

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

Merciful God,
receive all we offer you this day.
Give us grace to love one another
that your love may be made perfect in us.
We ask this in the name of 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.

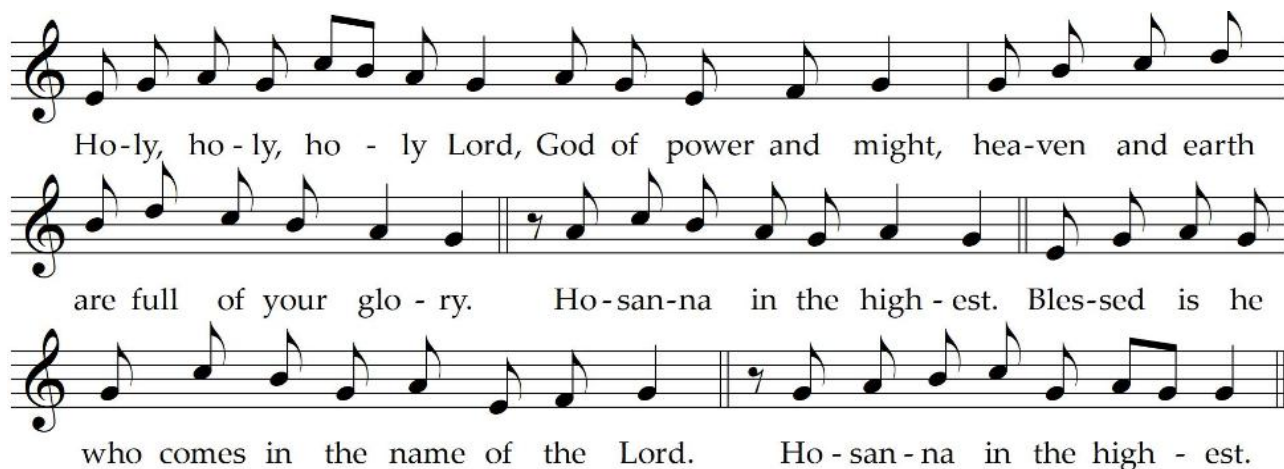
Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

All thanks and praise
are yours at all times and in all places,
our true and loving God;
through Jesus Christ, your eternal Word,
the Wisdom from on high by whom you created all things.

You laid the foundations of the world
and enclosed the sea when it burst out from the womb;
You brought forth all creatures of the earth
and gave breath to humankind.

Wondrous are you, Holy One of Blessing,
all you create is a sign of hope for our journey;
And so as the morning stars sing your praises
we join the heavenly beings and all creation
as we shout with joy:



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.

Glory and honor are yours, Creator of all,
your Word has never been silent;
you called a people to yourself, as a light to the nations,
you delivered them from bondage
and led them to a land of promise.

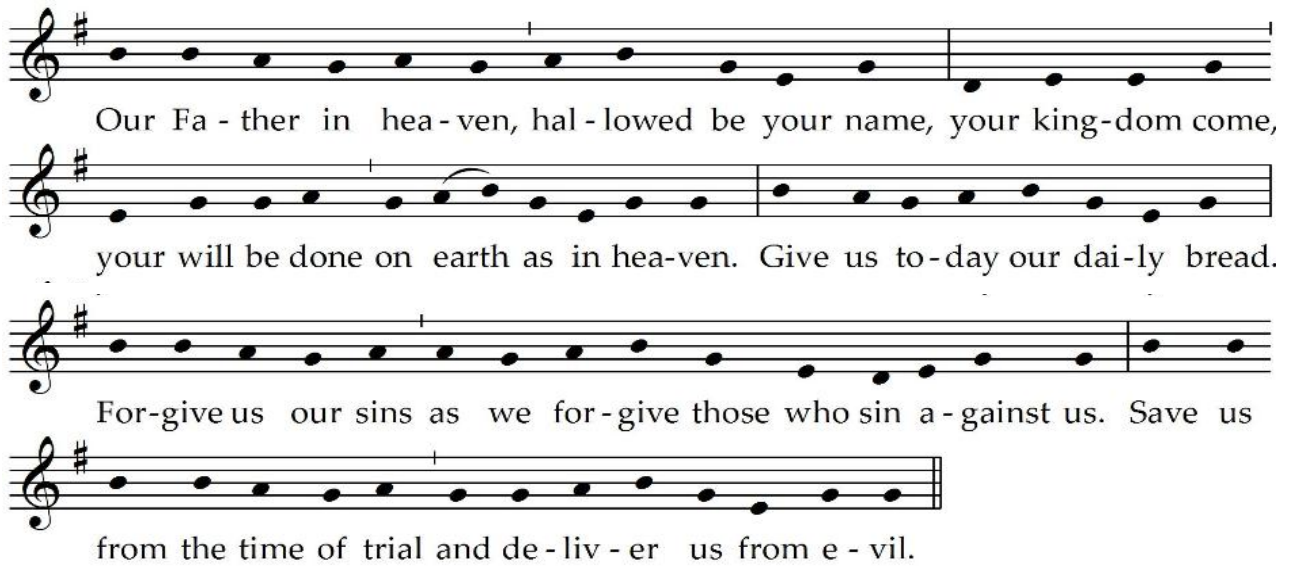
Of your grace, you gave Jesus
to be human, to share our life,
to proclaim the coming of your holy reign
and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,
you have freed us from sin,
brought us into your life,
reconciled us to you,
and restored us to the glory you intend for us.

COMMUNION RITE

The Lord's Prayer

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

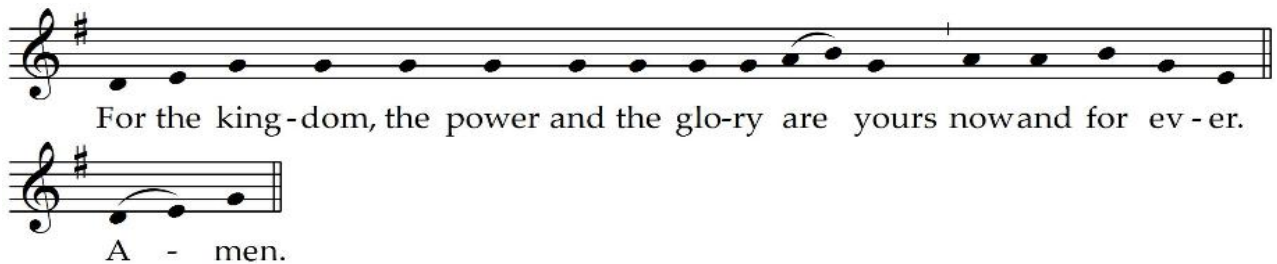


Our Fa - ther in hea - ven, hal - lowed be your name, your king - dom come,
your will be done on earth as in hea - ven. Give us to - day our dai - ly bread.
For - give us our sins as we for - give those who sin a - gainst us. Save us
from the time of trial and de - liv - er us from e - vil.

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



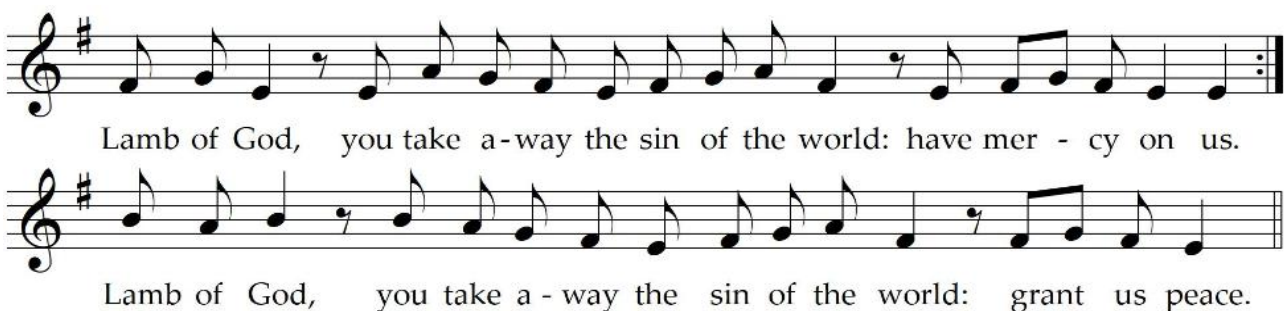
For the king - dom, the power and the glo - ry are yours now and for ev - er.
A - men.

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 to their places via the side aisles.

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 31.20

How great is the goodness, Lord,
that you keep for those who fear you.

Prayer after Communion

Almighty God,
you renew us at your table with the bread of life.
May your holy food strengthen us in love
and help us to serve you in each other.
We ask this in the name of Jesus Christ our Lord. **Amen.**

Hymn

LUCKINGTON



Let all the world in every corner sing,
My God and King!
The heavens are not too high,
His praise may thither fly:
The earth is not too low,
His praises there may grow.
Let all the world in every corner sing,
My God and King!

Let all the world in every corner sing,
My God and King!
The church with psalms must shout,
No door can keep them out:
But above all, the heart
Must bear the longest part.
Let all the world in every corner sing,
My God and King!

George Herbert 1593-1632

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 FOR THIS WEEK

From Fr Steven – Premised on Hope

These days, we do not burn people at the stake over matters of faith. Historically, as Anglicans, we have held the truth passionately, but exercised prudence in its interpretation. This is not because we are wishy-washy. On the contrary we have recognized, through reason and by experience, that the truth is a gift and not a weapon. As a gift, we hold the truth with humility and share it benevolently. The decisive thing is our relationship with our sisters and brothers in Christ. After all, what kind of truth is it that means we must win the argument at all costs, or burn opponents at the stake? In the national Church, however, terms like *orthodoxy* are being used increasingly to manipulate our conversations. For example, look at how the debate on sexuality has become politicized.

Today *orthodoxy* is played like a trump card, as if to say: “Here is the orthodox position.” And that is the end of the matter. While the term *heretic* is rarely uttered, it is implied by using leading questions like “Of course, you support the orthodox position?” This divisive approach is related to the rise of fundamentalism in the Anglican Communion. *Fundamentalism* is different from the *evangelical tradition* (the Anglo-Irish writer Malise Ruthven gives some interesting background on this).

In Anglicanism, we have a valued and valuable evangelical tradition with its emphasis on the authority of scripture and Christian discipleship. Fundamentalism, however, is a different creature. The key features of fundamentalism include a rigid approach to biblical interpretation, a dogmatic moralism, the revival of ancient pollution fears. In Australia, some evangelicals have adopted fundamentalist tenets and patterns of behaviour. (Of course, some Anglo-Catholics can behave like fundamentalists).

The term *orthodoxy* means right opinion or true belief. This is a good thing and most of us like to live by right opinion. The problem, however, is three-fold: what is right, who says so and on what basis? On historical grounds, orthodoxy is not always clear. For example, the meaning of the Greek word for *substance*, as it appears in the creeds, is far from clear. So, without solving all the questions, orthodoxy sets out broad parameters for belief. It does not address all of life’s contingencies. So, we hold the truth with humility, focused on essentials, respecting differences of theological opinion.

The term *orthodoxy* can be used in two broad ways: theological and rhetorical. The theological use of orthodoxy tells us about Christian belief and identity. It is the rhetorical use of orthodoxy that is problematic; the purpose of which is to persuade people about the rightness of a particular view regardless of the cost. It is often achieved at the expense of divergent views that are dismissed as liberal, humanist, or revisionist. The inference is that these views are heretical. At the least, the rhetorical use of orthodoxy to inhibit debate or discredit *opponents* is not a Christian way to hold a conversation. Besides, it is premised on fear.

Our faith is premised on hope. Faith is not a set of beliefs. It is not dogma. It is a gift. It is transformative, connecting us to the divine, to our true selves, and to others. It does not solve the reality of uncertainty, but instead, enables us to live creatively with uncertainty. So, anxiously trying to condense the mystery of God into a discrete, unambiguous, watertight proposition is not only impossible, but it is also counterproductive. We cannot force the Spirit into a dogmatic box. Moreover, we are not called to get our faith right, as though it is a test. And we are not expected to tick boxes in someone else’s heresy test. We are called to follow the way of Jesus.

Fr Steven

COVID-safety

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

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

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

Next Sunday, 4 September, at 10 am – The 13th Sunday after Pentecost

Readings: Jeremiah 18.1–11 • Psalm 139.1–5, 12–18 • Philemon • Luke 14.25–35

For Your Prayers

Pray for responsible leadership among the nations as the COVID-19 pandemic continues; pray for an end to violence and oppression; pray for peace and justice, especially for refugees, asylum seekers, and those seeking places of safety and security.

Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Neil and Elaine.

Pray for those who have died: those who have worked and worshipped in this place before us; those who have died as a result of COVID-19 and in other tragic circumstances; those who have died recently, and those whose anniversaries of death occur at this time. ✠ *Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.*