

The Last Sunday after Epiphany 27 February 2022

The Transfiguration of the Lord

Acknowledgement of Country. As a community, we recognise that the church is built and our worship is offered on the traditional lands of the Kurna people, and close to Tarntanyangga (Victoria Square), which is still an important meeting place for the Kurna 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.

COVID Safety and Face Masks. The Emergency Management (Activities—General No 3) (COVID-19) Direction 2021 and the Emergency Management (Activities—Associated Direction No 16) (COVID-19) Direction 2021 provide that face masks must be worn at all times other than when a person is reading or otherwise leading worship.

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



**Jesus on the mountain peak
stands alone in glory blazing;
Let us, if we dare to speak,
join the saints and angels praising. *Alleluia!***

**2 Trembling at his feet we saw
Moses and Elijah speaking.
All the prophets and the law
shout through them their joyful greeting: *Alleluia!***

**3 Swift the cloud of glory came,
God, proclaiming, in its thunder,
Jesus as the Son by name!
Nations, cry aloud in wonder: *Alleluia!***

**4 Jesus is the chosen One.
Living hope of every nation,
hear and heed him, everyone;
sing, with earth and all creation, *Alleluia!***

INTRODUCTORY RITES

Matthew 17.5

Entrance Antiphon

The choir sings the Entrance Antiphon.

In a resplendent cloud the Holy Spirit appeared.

The Father's voice was heard:

This is my beloved Son, with whom I am well pleased. Listen to him.

Invocation and 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 priest, deacon, or another minister, says

God of compassion,
in Jesus Christ you reveal the light of your glory,
but we turn away, distracted by our own plans.

Silence

Let us acknowledge our sins,
and so prepare to celebrate the sacred mysteries.

Your unfailing kindness, O Lord, is in the heavens,
and your faithfulness reaches to the clouds:

Lord, have mercy.

Lord, have mercy.

Your righteousness is like the strong mountains,
and your justice as the great deep:

Christ, have mercy.

Christ, have mercy.

For with you is the well of life
and in your light shall we see light:

Lord, have mercy.

Lord, have mercy.

The priest says:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life. **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.

O God, glorious and faithful,
you reveal the beauty of your face
to those who seek you with a sincere heart:
strengthen us in faith
to embrace the mystery of the cross,
and open our hearts to its transforming power,
so that, clinging in love to your will for us,
we may walk as followers of your Son,
Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

Old Testament Reading

Exodus 34.29–35

A reading from the book of Exodus.

Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. Afterward all the Israelites came near, and he gave them in commandment all that the Lord had spoken with him on Mount Sinai. When Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

For the word of the Lord.

Thanks be to God.

Psalm

Psalm 99

- The LORD is king, let the people tremble:
he is enthroned upon the cherubim, let the earth shake.
- 2 The LORD is great in Zion,
and high above all people.
 - 3 Let them confess his great and terrible name:
for holy is the LORD.
 - 4 The mighty king loves justice and equity,
and has prepared justice and righteousness in Jacob.
 - 5 O magnify the LORD our God,
and fall down before his footstool, for he is holy.
 - 6 Moses and Aaron among his priests,
and Samuel among those who call upon his name:
these called upon the LORD, and he heard them.
 - 7 He spoke to them out of the cloudy pillar:
they kept to his testimonies and the law that he gave them.
 - 8 You answered them, O LORD our God;
you forgave them, but punished their evil deeds.
 - 9 O magnify the LORD our God, and worship him upon his holy hill,
for the LORD our God is holy.

New Testament Reading

2 Corinthians 3.12 – 4.2

A reading from the second letter of Paul to the Corinthians.

Since, then, we have such a hope, we act with great boldness, not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that was being set aside. But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. Indeed, to this very day whenever Moses is read, a veil lies over their minds; but when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord

as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God.

For the word of the Lord.

Thanks be to God.

Gospel Acclamation

Matthew 17.5

Alleluia, alleluia, alleluia.

This is my Son, the Beloved, who enjoys my favour:
listen to him.

Alleluia, alleluia, alleluia.

Gospel Reading

Luke 9.28–43

The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Luke.

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

Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, 'Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.' Peter did not know what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, 'This is my Son, my Chosen; listen to him!' When the voice had spoken, Jesus was found alone. And the disciples kept silent and in those days told no one any of the things they had seen.

On the next day, when they had come down from the mountain, a great crowd met him. Just then a man from the crowd shouted, "Teacher, I beg you to look at my son; he is my only child. Suddenly a spirit seizes him, and all at once he shrieks. It convulses him until he foams at the mouth; it mauls him and will scarcely leave him. I begged your disciples to cast it out, but they could not." Jesus answered, "You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here." While he was coming, the demon dashed him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. And all were astounded at the greatness of God.

For the Gospel of the Lord,

Praise to you, Lord Jesus Christ.

Homily

Fr Steven Ogden

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

All stand to sing the chant. 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.

Theme A is sung throughout. Theme B may be added ad. lib.

Theme A

Theme B

The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The

The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The

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

Holy God,
receive all we bring before you this day,
and bring us also to that radiant glory
which we see in the transfigured face
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.

It is truly right and our greatest joy
to give you thanks and praise,
eternal God our Creator.

You brought light out of darkness
and set the sun to brighten the day
and the moon and stars to illumine the night.
Your glory blinds the eyes of our sin,
while your radiance warms our needy hearts.

You lead us by the light of your truth
into the way of righteousness and peace.

Therefore we praise you,
joining our voices with the heavenly choirs
and with all the faithful of every time and place,
who forever sing to the glory of your name:

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.

The musical score is written on four staves in G major (one sharp). The first staff contains the melody for 'Ho-ly, ho-ly, ho - ly Lord, God of power and might,' with a triplet of eighth notes on 'ho - ly'. The second staff continues with 'heaven and earth are full of your glo-ry. Ho-san-na in the high - est.____'. The third staff continues with '_____ Blessed is he who comes in the name of the Lord. Ho-'. The fourth staff concludes with 'san - na in the high - est.' and ends with a double bar line.

You are holy, O God of majesty,
and blessed is Jesus Christ, your Son, our Lord.
On a lonely mountain
his human body was transfigured by your divine splendor.
In his face, we have glimpsed your glory.
In his life, we see your love.

For your image is untarnished in him,
and the burden of human sorrow and suffering
could not diminish his reflection of your holiness.
The world was dark at his death,
but the light of his life could not be extinguished.
From the grave he rose like the sun,
with blinding power and radiant peace.

We give you thanks that the Lord Jesus,
on the night before he died,
took bread,
and after giving thanks to you,
he broke it, and gave it to his disciples, saying:
Take, eat. This is my body, given for you.
Do this in remembrance of me.

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.

Remembering your gracious acts in Jesus Christ,
 we take from your creation this bread and this wine
 and joyfully celebrate his dying and rising,
 as we await the day of his coming.
 With thanksgiving we offer our very selves to you
 to be a living and holy sacrifice,
 dedicated to your service.

Great is the mystery of faith:

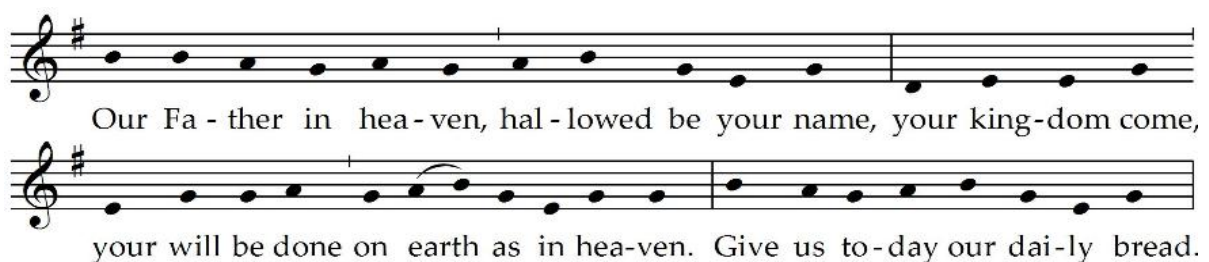


Gracious God,
 pour out your Holy Spirit upon us
 and upon these your gifts of bread and wine,
 that the bread we break
 and the cup we bless
 may be the communion of the body and blood of Christ.
 By your Spirit make us one with Christ,
 that we may be one with all who share this feast,
 united in ministry in every place.
 As this bread is Christ's body for us,
 send us out to be the body of Christ in the world.
 Illumine our lives, O God,
 with the radiance of Christ's love,
 and inspire us to shine in faith and witness
 as his holy disciples.
 Transform us into his likeness
 that we may live for you, as he lived,
 and love others, as he loved them.
 Give us strength to serve you faithfully
 until the promised day of resurrection,
 when with the redeemed of all the ages
 we will feast with you at your table in glory.
 Through Christ, with Christ, in Christ,
 in the unity of the Holy Spirit,
 all glory and honour are yours, almighty God,
 now and forever. **Amen.**

THE COMMUNION RITE

The Lord's Prayer

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



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.

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.

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

The priest says

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 should approach in single file, maintaining physical distance, returning via the side aisles. Communicants should remove face masks immediately prior to receiving Holy Communion, replacing them afterwards.

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.

During Communion, the choir sings.

Communion Antiphon

1 John 3.2

The choir sings

When Christ appears, we shall be like him, for we shall see him as he is.

Prayer after Communion

Let us pray.

Holy God,
we see your glory in the face of Jesus Christ:
may we who are partakers at his table
reflect his life in word and deed,
that all the world may know his power to change and save.
This we ask through Jesus Christ our Lord. **Amen.**

All stand to sing the Postcommunion hymn.

Postcommunion Hymn

“Farewell to Alleluia”

This hymn, Alleluia, dulce carmen, is very ancient, dating from the 10th century, traditionally sung as a “farewell” to the word “Alleluia” (“God be praised”) which is not sung from Ash Wednesday (or, in the old rite, the “Pre-Lent” period beginning three Sundays prior to Ash Wednesday) until the proclamation of the Gospel at the Easter Vigil.



**Alleluia, song of sweetness,
voice of joy that cannot die;
Alleluia is the anthem
ever raised by choirs on high;
in the house of God abiding
thus they sing eternally.**

- 2 **Alleluia cannot always
be our song while here below;
Alleluia our transgressions
make us for awhile forgo;
for the solemn time is coming
when our tears for sin must flow.**
- 3 **Therefore in our hymns we pray thee,
grant us, blessed Trinity,
at the last to keep thine Easter,
in our home beyond the sky,
there to thee for ever singing
Alleluia joyfully.**

Alleluia dulce carmen (10th cent.)
after John Mason Neale 1818-86

Blessing and Dismissal

The Lord be with you.

And also with you.

Christ Jesus,
the splendour of the Father and the image of his being,
draw you to himself
that you may live in his light and share his glory;
and the blessing of God almighty,
the Father, the Son, ✠ and the Holy Spirit,
be upon 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

ASH WEDNESDAY AND LENT

The holy season of Lent begins this week. **The first day of Lent, Ash Wednesday, is on 2 March.** There will be two celebrations of the special liturgy of the day, the Blessing and Imposition of Ashes, during Masses at 12.10 pm (said) and 6.15 pm (sung).

On **Thursday**, Fr Steven will offer a Lenten study, in person at 10 am, and by Zoom at 7 pm. See the item elsewhere in this newsletter. The regular Thursday Mass will also be said at 12.10 pm, following the Angelus at 12 noon.

On **Friday**, the Stations of the Cross will be celebrated at 6.15 pm.

ANNUAL VESTRY MEETING, SUNDAY 27 MARCH

The **Annual Vestry Meeting for 2022 will be held after Mass on Sunday 27 March.** This will include the election of a new Parish Council. Might you feel called to share in this ministry? It is also an election year for representatives to the Diocesan Synod (for a three year term). Please speak to Fr Steven or either of the Churchwardens if you would like to know more.

2022 LENTEN STUDY

In love, in hope, in freedom

In Person and On Line

I will be offering a Lenten Study which will be pursuing the theme of liberation. It consists of a 5-week study, on the Thursdays in March. It will be offered in the morning and the evening, but with different formats: both are COVID-safe.

- **Thursday morning: 10am at Bocelli's Caffe in Hutt Street** (cr Wakefield Street): free parking in Angas Street. In terms of COVID, there are outside tables at Bocelli, under cover.
- **Thursday evening: 7pm on zoom.** Please email me, so I can send you an invitation.

The morning and evening sessions will go for about an hour and a quarter. If you miss the morning session at Bocelli's, you can join the evening session on zoom, and vice versa.

So, here is an outline of the Lenten Study. I am happy to take suggestions or make some modifications at this stage.



Christianity is good news. It is a story of liberation: spiritual, political, and ecological. In this Lenten Study, we use the Gospel of Luke as a platform for finding freedom. The bible, however, is not an end in itself. The key is the discussion, where together we explore and embrace the good news.



MARCH 3 - SET FREE (Text Luke 4:16-21)

What is slavery? What do we mean by liberation? In our day, many people labour under a range of constraints, physical and otherwise. If the gospel means anything, it is about being set free. Enabling us to become, to grow, to engage the world with courage and compassion. In this session, we examine something of the forms of captivity that hold us back and see that the Gospel of Luke is premised on the God who sets free.

Question: How does this hope of liberation address your life?



MARCH 10 - FINDING COURAGE (Text Luke 1:46-55)

The Christian community of Luke lived in the shadow of Rome. As a community, they had to be careful. Rome, like all empires, has a powerful sense of entitlement. This meant the Lucan community was in survival mode. It is no surprise that they saw in Mary, the mother of Jesus, a figure offering hope, spiritually and politically.

Question: How has Mary been portrayed in our tradition? And how does this measure up with Luke?



MARCH 17 - DISARMING SHAME (Text Luke 8:40-56)

Jesus is concerned about the burden of shame. Now, there is a difference between the concepts of shame and guilt. Guilt has its place. Guilt reflects our own values, reminding us of our true selves and our deeper aspirations. Shame is somebody else's problem, which we have internalized to our detriment. In the first century, the purity system - with its concern about clean and unclean - made women, the poor, and the sick feel ashamed. So, the healing of the haemorrhaging woman is the quintessential liberation story.

Question: What is the social and symbolic significance of blood?



MARCH 24 - BASED ON LOVE (Text Luke 23:1-49)

The cross is the central symbol of our faith. So, then, what is the point of the death of Jesus. Traditionally, theories of atonement explain the meaning of the cross (e.g., Jesus as substitute). In some instances, atonement theories have portrayed God as demanding or wrathful, requiring satisfaction. In recent years, I have found an emphasis on love helpful; it represents a shift from what God does in the cross to what God does in the life of Jesus, which culminates in the cross. This is a celebration of the Incarnation.

Question: What is the significance of the slave woman?



MARCH 31 - EVERYDAY MYSTICISM (Text Luke 24:1-12; I Corinthians 15)

The mysteries of the faith are creation, incarnation, and resurrection. Together, they represent a radical affirmation that God is in the world. Specifically, the resurrection changes us, and the way we see the world. It also makes sense of the idea of a sacramental view of life. So, then, God is not a remote despot. Instead, we live, move, and breathe in God. We are a resurrection people. This does not mean we are exempt from suffering, and the vicissitudes of everyday existence. Instead, existence is permeated by the possibility of joy.

Question: How important is Mary Magdalene?



Marvellous Music at Mary Mags

Three concerts of sublime vocal music to delight the soul

Songs of Longing and Belonging

Sunday 27 February at 2.30 pm

Singing choral gems from medieval England, renaissance France and contemporary outback Australia. **Voices in the Wilderness** explore the ties that bind us to people and place. Love, loss, joy, nostalgia: there's a little something for everyone.

SOLD OUT

Music of Ecstasy and Devotion

Sunday 6 March at 2.30 pm

****tickets still available****

From the 16th century onwards, hosts of brilliant women have practised their music within the confines of Italian convents. Sacred Hearts will sing some of the music composed by these nuns, and music composed for them by others.

Merry Men and Mary Mags

Sunday 13 March at 2.30 pm

****tickets still available****

The unique sound of the Merry Men male vocal ensemble is sure to gladden your hearts. There are songs of sailors and the sea, sacred and secular, from many times and places. And of course, a drinking song!

Tickets \$23/\$18 can be prebooked at Fringetix, or at the door if not sold out.

FringeTIX adelaidefringe.com.au
1300 621 255

SERVICE TIMES THIS WEEK

Wednesday 12 noon Angelus; 12.10 pm Mass with Blessing and Imposition of Ashes
6.15 pm Sung Mass with Blessing and Imposition of Ashes
Thursday 12 noon Angelus; 12.10 pm Mass (traditional rite)
Sunday 10 am Sung Mass with children's ministry and choir

Mass is also 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 Magdalene (Drop-In Centre)

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

Locum 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, 6 March, at 10 am – The 1st Sunday in Lent

Readings: Deuteronomy 26.1–11 • Psalm 91.1–2, 9–16 • Romans 10.4–13 • Luke 4.1–15

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, Clarice, Dulcie, Jasmin, Henry, John Edwards (priest), Peter Garland (priest) and Mark.

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 Valerie Taylor and John Harley, and those whose anniversaries of death occur at this time, especially Christopher Edwards. *Rest ✕ eternal grant unto them, O Lord, and let light perpetual shine upon them.*