

4th Sunday of Easter

8 May 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 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.

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.



- At the Lamb's high feast we sing
Praise to our victorious King:
Who hath washed us in the tide
Flowing from his piercèd side;
Praise we him whose love divine
Gives the guests his blood for wine,
Gives his body for the feast,
Love the Victim, Love the Priest.
- 2 Mighty Victim from on high,
Powers of hell beneath thee lie;
Death is broken in the fight,
Thou hast brought us life and light.
Now thy banner thou dost wave,
Conquering Satan and the grave.
See the prince of darkness quelled;
Heaven's bright gates are open held.
- 3 Paschal triumph, Paschal joy,
Only sin can this destroy;
From sin's death do thou set free,
Souls re-born, dear Lord, in thee.
Hymns of glory, songs of praise,
Father, unto thee we raise.
Risen Lord, all praise to thee,
Ever with the Spirit be.

Entrance Antiphon

The choir sings the Entrance Antiphon.

The merciful love of the Lord fills the earth;
by the word of the Lord the heavens were made, alleluia.

Greeting

✠ In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Lord be with you.

And also with you.

Christ is risen, alleluia!

He is risen indeed, alleluia!

The priest or another minister may briefly introduce the Mass of the day.

Penitential Act

The choir sings

Kyrie eleison. Christe eleison. Kyrie eleison.

The priest, deacon, or another minister says

Christ our Passover Lamb has been offered for us,
therefore we come to celebrate the festival.

Silence.

Let us confess our sins in penitence and faith, with a sincere and a true heart

**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.

Gracious God,
 you sent Jesus, the good shepherd,
 to gather us together:
 may we not wander from his flock,
 but follow wherever he leads us,
 listening for his voice and staying near him,
 until we are safely in your fold,
 to live with you for ever;
 through Jesus Christ our Lord,
 who lives and reigns with you and the Holy Spirit,
 one God, now and for ever. **Amen.**

THE LITURGY OF THE WORD

First Reading

Acts 9.36-43

A reading from the Acts of the Apostles.

In Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died. When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, 'Please come to us without delay.' So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, 'Tabitha, get up.' Then she opened her eyes, and seeing Peter, she sat up. He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. This became known throughout Joppa, and many believed in the Lord. Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner.

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

Psalm

Psalm 23

- 1 The LORD is my shepherd; therefore can I lack nothing.
- 2 He shall feed me in a green pasture, and lead me forth beside the waters of comfort.
- 3 He shall convert my soul, and bring me forth in the paths of righteousness for his Name's sake.
- 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me.
- 5 Thou shalt prepare a table before me in the presence of them that trouble me; thou hast anointed my head with oil, and my cup shall be full.
- 6 Surely thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever.

Second Reading

Revelation 7.9-17

A reading from the book of Revelation.

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying

'Salvation belongs to our God who is seated on the throne,
and to the Lamb!'

And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, singing,

'Amen! Blessing and glory and wisdom
and thanksgiving and honour and power and might
be to our God for ever and ever! Amen.'

Then one of the elders addressed me, saying, 'Who are these, robed in white, and where have they come from?' I said to him, 'Sir, you are the one that knows.' Then he said to me, 'These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.'

For this reason they are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on the throne will shelter them.

They will hunger no more, and thirst no more;
the sun will not strike them, nor any scorching heat;
for the Lamb at the centre of the throne will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes.'

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

Gospel Acclamation

Jn 10.14

Alleluia, alleluia!

I am the good shepherd, says the Lord;
I know my own sheep any my own know me.

Alleluia, alleluia!

Gospel

John 10.22-30

The Lord be with you.

And also with you.

✠ A reading from the holy Gospel according to John.

Glory to you, Lord Jesus Christ.

At that time the festival of the Dedication took place in Jerusalem. It was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered around him and said to him, 'How long will you keep us in suspense? If you are the Messiah, tell us plainly.' Jesus answered, 'I have told you, and you do not believe. The works that I do in my Father's name testify to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand. The Father and I are one.'

For the Gospel of the Lord,
praise to you, Lord Jesus Christ.

Homily

Silence may be kept.

Profession of Faith

The Apostles' Creed

Let us profess the faith of the church:

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ,
God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.**

**On the third day he rose from the dead;
he ascended into heaven,
and is seated at the right hand of the Father;
from there he will come to judge
the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. 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 musical score is written for two staves, Treble and Bass clef, in 3/4 time with a key signature of two flats (B-flat and E-flat). The melody is primarily composed of quarter and eighth notes, with some rests. The lyrics are: '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.' The score concludes with a double bar line and repeat dots.

Praise the Lord, all nations!

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

God of loving care,
you spread before us the table of life,
and give us the cup of salvation to drink.
Keep us always in the fold of your Son Jesus Christ,
our Saviour and our shepherd. **Amen.**

The Eucharistic Prayer

The Lord be with you.
And also with you.

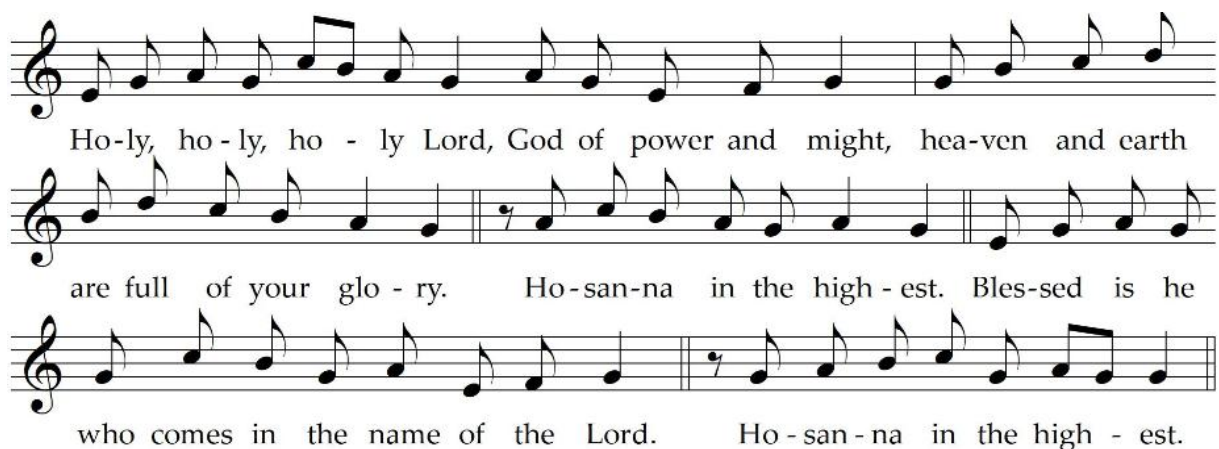
Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

True and living God, the source of life for all creation,
you have made us in your own image.
Always and everywhere we give you thanks
through Jesus Christ our Lord.

Because in his victory over death a new age has dawned,
the long reign of sin is ended,
a broken world is being renewed
and we are once again made whole.

Therefore, with angels and archangels
and with all the company of heaven
we praise your glorious name:



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.

Blessed are you, almighty God,
because on the night he was betrayed
the Lord Jesus took bread,
and when he had given you thanks,
he broke it, gave it to his disciples and said,
Take, eat; this is my body
which is given for you:
do this in remembrance of me.

In the same way, after supper he took the cup;
when he had given you thanks
he gave it to them and said,
Drink this, all of you;
this cup is the new covenant in my blood
poured out for you and for many
for the forgiveness of sins:
do this as often as you drink it
in remembrance of me.

Great is the mystery of faith:



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

Therefore, loving God,
recalling now the sacrifice of Christ your Son
once for all upon the cross
and the triumph of his resurrection,
we ask you to accept this our sacrifice of praise.

Send your Holy Spirit on us and on these gifts
that we may be fed with the body and blood of your Son
and be filled with your life and goodness.

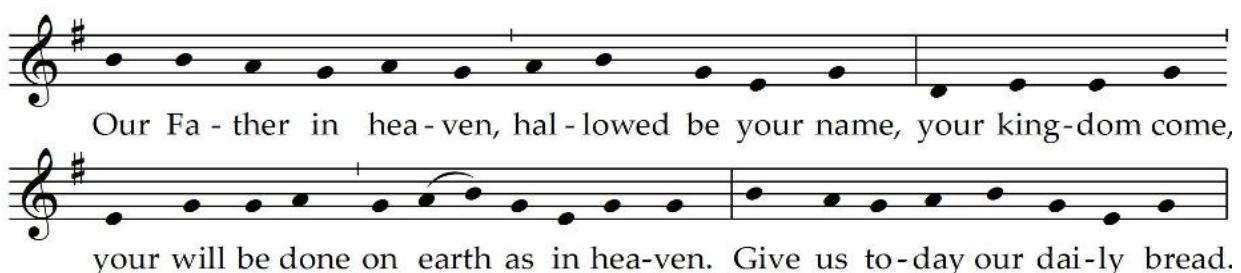
Unite us in Christ and give us your peace
that we may do your work and be his body in the world.

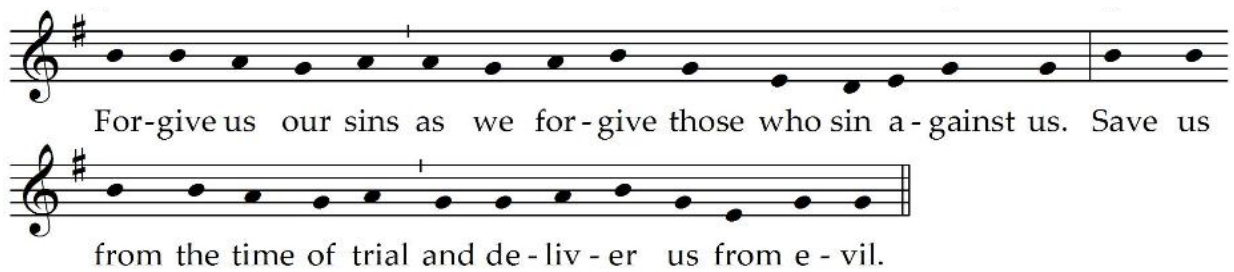
Through whom, with whom, in whom,
in the unity of the Holy Spirit
all honour and glory are yours, almighty Father,
for ever and ever. **Amen.**

THE COMMUNION RITE

The Lord's Prayer

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

Two lines of musical notation on treble clef staves. Both staves are in the key of D major (one sharp). The first line contains two measures: the first measure has a quarter note on D4, a quarter note on E4, a quarter note on F4, a quarter note on G4, a quarter note on A4, a quarter note on B4, a quarter note on C5, a quarter note on B4, a quarter note on A4, a quarter note on G4, a quarter note on F4, and a half note on E4; the second measure has a quarter note on D4, a quarter note on E4, a quarter note on F4, a quarter note on G4, a quarter note on A4, and a half note on B4. The second line contains two measures: the first measure has a quarter note on D4, a quarter note on E4, a quarter note on F4, a quarter note on G4, a quarter note on A4, a quarter note on B4, a quarter note on C5, a quarter note on B4, a quarter note on A4, a quarter note on G4, a quarter note on F4, and a half note on E4; the second measure has a quarter note on D4, a quarter note on E4, a quarter note on F4, a quarter note on G4, a quarter note on A4, a quarter note on B4, a quarter note on C5, a quarter note on B4, a quarter note on A4, a quarter note on G4, a quarter note on F4, and a half note on E4. The piece ends with a double bar line.

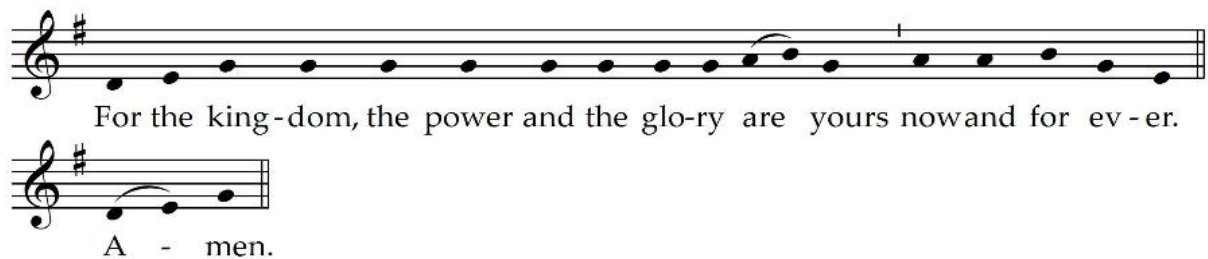


For-give us our sins as we for-give those who sin a-gainst us. Save us
from the time of trial and de-liv-er us from e-vil.

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



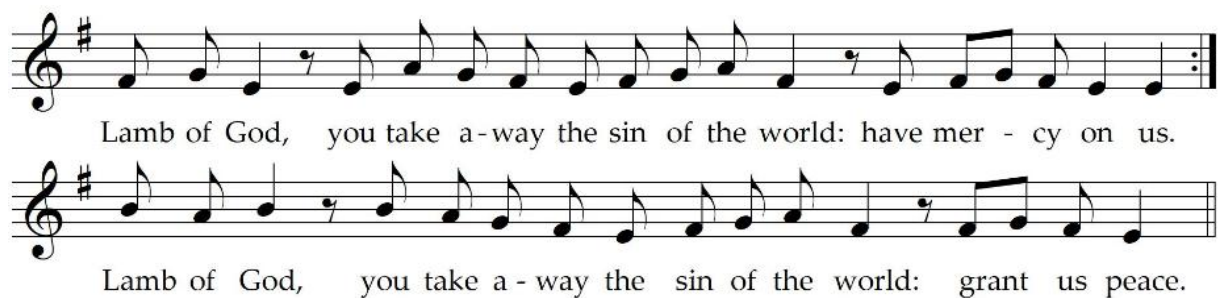
For the king-dom, the power and the glo-ry are yours now and for ev-er.
A - men.

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

The gifts of God for the people of God.

May we who share these gifts be found in Christ, and Christ in us.

All receive Holy Communion.

Communion will be administered in one kind only.

Communicants are asked to approach in single file, maintaining physical distance, returning to their places via the side aisles.

Those who are not to receive the Blessed Sacrament are invited to unite themselves with Jesus by making a Spiritual Communion.

Act of Spiritual Communion

St Alphonsus Liguori

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Since I cannot now receive you sacramentally, come spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

Healing ministry will be offered in the Holy Innocents chapel. Please enter the chapel one at a time. You may wish to record prayer points or remembrances on a piece of paper prior to Mass.

Communion Antiphon

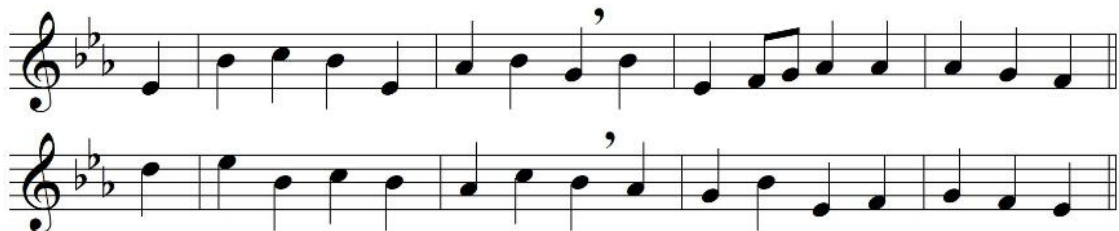
The Good Shepherd has risen,
who laid down his life for the sheep
and willingly died for his flock, alleluia.

Prayer after Communion

Let us pray.

God of steadfast love,
watch over the Church redeemed by the blood of your Son.
May we who share in these holy mysteries
come safely to your eternal kingdom,
where there is one flock and one shepherd.
We ask this in the name of Jesus Christ the risen Lord. **Amen.**

Postcommunion Hymn



- Jesus, where'er thy people meet,
There they behold thy mercy-seat;
Where'er they seek thee, thou art found,
And every place is hallowed ground.
- 2 For thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring thee where they come,
And going, take thee to their home.
- 3 Dear Shepherd of thy chosen few,
Thy former mercies here renew;
Here to our waiting hearts proclaim
The sweetness of thy saving name.
- 4 Here may we prove the power of prayer
To strengthen faith and sweeten care;
To teach our faint desires to rise,
And bring all heaven before our eyes.

5 Lord, we are few, but thou art near;
Nor short thine arm, nor deaf thine ear;
O rend the heavens, come quickly down,
And make a thousand hearts thine own!

William Cowper 1731-1800

THE CONCLUDING RITES

Blessing and Dismissal

The Lord be with you.

And also with you.

The God of peace,
who brought again from the dead our Lord Jesus,
the great shepherd of the sheep,
through the blood of the everlasting covenant,
make you perfect in every good work to do his will,
working in you what is pleasing in his sight;
and the blessing of God almighty,
the Father, the Son, ✠ and the Holy Spirit,
be among you and remain with you always. **Amen.**

Dismissal

The Priest, deacon or another minister sings



All respond



While Regina cœli is sung, the priest and ministers move to the Shrine of Our Lady.

**Joy to thee, O Queen of heaven, alleluia!
He whom thou was meet to bear, alleluia!
As he promised hath arisen, alleluia!
Pour for us to God thy prayer, alleluia!**

Rejoice and be glad, O Virgin Mary, alleluia.

For the Lord has truly risen, alleluia.

Let us pray.

O God,
Who gave joy to the world
through the resurrection of your Son, our Lord Jesus Christ,
grant we pray, that with his mother, the Virgin Mary,
we may obtain the joys of everlasting life.
Through the same Christ our Lord. **Amen.**

NOTICES FOR THIS WEEK

NOMINATION PROCESS

Bishop Denise Ferguson, the Assistant Bishop, chaired the first meeting of the Nomination Committee last night, Wednesday 4 May. It was a very positive and productive meeting, and we are pleased to advise that the Committee will meet again within the next two weeks for further discussion.

Please keep the members of the Nomination Committee in your prayers as they engage in this vital work. You may like to pray for them by name: the members are Bishop Denise Ferguson (Chair), Archdeacon David Bassett (our Area Archdeacon), Annemarie van Putten, John Dow and Ashley Durham (the elected Parish representatives), Alison McAllister and Peter Burdon (the church wardens), the Revd Janet Phillips and Dr Geoff Bloor (the clerical and lay nominators elected by the Synod of the Diocese).

GENERAL SYNOD MEETS THIS WEEK

The General Synod of the Anglican Church of Australia normally meets every three years to consider matters affecting the life of the church at a national level. The last meeting was scheduled for 2020, but has been postponed twice in response to the restrictions imposed in relation to the COVID-19 pandemic. General Synod will now be held from today to Friday 13 May 2022 in the Diocese of Brisbane.

We live in a turbulent time in the life of the national church. There are deep disagreements between conservative and progressive dioceses, with several dioceses aligned with “GAFCON” (Global Anglican Future Conference), a loose network of local and in some cases national churches which have conservative views in relation to marriage, sexuality, same-sex relationships and other matters, often including the ordained ministry of women. Some Dioceses, including Tasmania and Sydney, are even advocating for the establishment of a separate diocese for (self-styled) “orthodox” Anglicans in Australia.

There are a number of motions at General Synod on marriage, sexuality and same-sex relationships, both supportive and otherwise, and it seems likely that debate will be tense.

Pray for all the members of General Synod, especially Archbishop Geoff, who as Primate is President of the Synod. Others from the Diocese of Adelaide are:

- **House of Clergy:** The Rev'd Assoc Prof Matthew Anstey, the Rev'd Paula Bullock, the Venerable Dr Ruth Mathieson, the Rev'd Professor Peter Sandeman.
- **House of Laity:** Mr Thomas Bassett, Mr Grant Chapman, Ms Ann Nadge, Dr David Phillips

Pray also for Sister Juliana, who is attending General Synod as one of the official Chaplains, as a representative of the Advisory Council for Anglican Religious Life in Australia.

Ahead of General Synod, the Bishop and Assistant Bishops of Newcastle have issued the following **Pastoral Letter**. It makes for interesting reading.

Jesus said, “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.” John 13:34

Jesus said, “You are my friends if you do what I command you.” John 15:14

Dear friends in Christ,

As fellow disciples, living under the command to love, we write to ask you to pray for the General Synod as it begins meeting on Sunday 8 May on the Gold Coast.

Whenever the General Synod meets it is an assembly of beloved sisters and brothers in Christ representing their Dioceses in three houses Bishops (Diocesan Bishops), Clergy and Laity.

Every church needs a way of debating big ideas and major rules. In our church we have Synods. At its best a Synod waits carefully on God to hear what the Spirit is saying to the Church. At its worst a Synod is a highly charged political environment with voting tickets and caucusing. There will be a mixture of both at General Synod.

There is a very substantial agenda prepared for each General Synod as it responds to the call of God to take its place in enabling this Church to be equipped for mission. This time, most of the media and online coverage will focus on the way we consider this Church's response to matters affecting human sexuality given there is a diversity of views about the response among Anglican Christians.

Sometimes there is a misunderstanding about the role of the General Synod in the life of this Church. In the Anglican Church of Australia, the responsibility to make decisions about the order and good government of a diocese falls to the Diocesan Synod, within the framework provided by the Constitution. This approach arose because of the historic and significant differences between the Dioceses and has perpetuated those differences. This is consistent with the Anglican ethos of living together with difference and honouring each other as partners in the Gospel.

Anglicans are not strangers to passionate debates in their Synods about matters affecting the way Christians should live and the way the Church should be ordered. Anglicans at local, national, and international level have often been engaged in dialogue about the holy response to complex moral issues. In 1930, the Lambeth Conference of Bishops became the first major and responsible authority to publicly support the use of artificial contraception. The vote was 193 to 67 with 47 abstentions. In the Australian Church, there have been significant debates about the leadership of women and the pastoral response to people who have been divorced. Such debates have almost always been part of our life. In the nineteenth century, debate about the nature of baptism and what should take place in church services were hotly contested. Anglicans explore theology and practice in debates often accompanied by high emotions, strong words, and sometimes threats of schism.

One of the central elements in the debates on moral issues is whether the resulting action will impact a person's relationship with God now and in eternity. That is the lens of salvation. From the beginning, Christians have sought to understand what might impede our relationship with God and impoverish our witness to God's love. Christians seek to live their lives in ways in which the saving story of Christ's love becomes more and more real in and through us. Our vocation is to promote human flourishing inspired by the way of God amongst us, Jesus Christ, our Lord.

In this exploration the Scriptures have an authoritative role. We look to the Scriptures which point us to the mind of God and help us understand all that is necessary for salvation. People of faith approach the Bible in diverse ways. Underneath our disagreements about human sexuality are different ways of faithful people hearing and responding to the Bible. Anglicans do not have a single way of understanding, interpreting, and applying the Scriptures.

The Scriptures point out how human beings inspired by God grappled with the tangled web of power, love, vulnerability, and intimacy. In seeking to explain holy living they draw heavily on the experience and metaphors of the context in which they are written.

The General Synod will come and go. Anglicans will continue their work of study, reflection, and prayer strengthened by their faith in Christ. Our hope and prayer are that through deep listening to God and to one another we will find ways engaging in mission and ministry that have such a profound influence on our region and its people, while we continue to seek the truth together.

The General Synod discussion will focus on LGBTIQ+ people. For over 60 years Anglicans have been recalibrating their thinking and action in response to the frightened voice of these brothers

and sisters who know themselves to be fearfully and wonderfully made. In tears, they have explored with heterosexual Christians their profound sense that they are bearers of the image of God and are committed to holiness. Anglicans made a commitment to listen to the experience of LGBTIQ+ people.

Anglicans affirm that LGBTIQ+ people are deeply loved by God. We affirm that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ. Sixty years ago we affirmed decriminalising homosexual activity and have been involved in reforms ever since.

In our present age LGBTIQ+ people and their allies have spoken fully and openly of their continued sense of rejection by cultural, family, and religious communities as a direct contributor to their sense of poor well-being leading to self-harm, suicide risk, and suicide. We are listening to this. We can take practical action in our communities to minister with genuine welcome, care, and partnership in the Gospel. We can commit ourselves to ensuring that none of our ministry and mission is a cause of further alienation and harm. We must also acknowledge that there are attitudes, behaviours, and practices in churches which, have led and lead to long-lasting harm because of the way spiritual and pastoral power is used or perceived to be used.

The LGBTIQ+ community and their allies have further spoken openly and fully about their experience of community and church debates which often feel like “about them without them”. The Marriage Act Plebiscite in 2017 and last year’s parliamentary consideration of Religious Discrimination law reform have been identified as two significant periods which increased the sense of isolation and anxiety for many.

We are reminded in the Scriptures about the power of our words. Everyone reflecting on these matters is impacted by the tone and tenor of the debate. We witness to our faith and character by what we communicate and how we communicate it.

Finally, friends, it is our delight to be amongst you in ministry in these challenging times. We know that we are supported by your prayer and your love.

It is our commitment to:

- point people to the way of salvation through Jesus Christ our Risen Saviour;
- enable Christians to be in deep and open conversations marked by the habits of reconciliation in which God is honoured;
- continue to ensure that all people experience safety in our shared life. The Royal Commission reminded us that bishops can never do less than this;
- be among you as people who hear what the Spirit is saying to the Church through the study of scriptures, in the living witness of our church, and through prayer.

Yours sincerely in Christ

Dr Peter Stuart – Bishop of Newcastle

Bishop Sonia Roulston – Assistant Bishop – Inland Episcopate

Bishop Charlie Murry – Assistant Bishop – Coastal Episcopate

CHAD’S FORUM, WEDNESDAY 25 MAY

“Chad’s Forum” is an ongoing series of quarterly talks organised by St Chad’s, Fullarton, providing information and open discussion on matters of community concern. The next Forum, to be held on 25 May, is entitled **Domestic Violence: Not here surely?** The first speaker will be Karena Jowsey. Karena is an experienced practitioner and trainer in crisis support, mental health, domestic and family violence, and suicide prevention; and is completing a Master of Social Work. The second speaker will be Fr Steven. The Forum will be held at St Chad’s, 14 Cheltenham St., Fullarton, at 6.30 for a 7 pm start. Bookings and more information at meetup.com/chads-forum.

NEW STUDY COURSE

The next of our online and in-person study courses is now finalised – many thanks to those who provided comments and suggestions. I have entitled the course

THE HISTORY AND MYSTERY OF ANGLICANISM

The world has changed. Anglicanism, however, has a lot to offer our complex world. So, I will be offering a five-week course for the curious, new, and long-standing Anglicans.

The course will be held on Thursdays (**May 19, 26; June 2, 9, 16**). Each session goes for about an hour and a quarter. There are two options:

- **10 am Bici Espresso*** 259 Hutt St (private meeting room)
- **7 pm on Zoom** (let me know if you want a Zoom invitation)

1. OUR CELTIC ROOTS AND THE MYSTERY OF LIFE

- a. The earth is sacred
- b. Mystery is not magic
- c. The Synod of Whitby and the problem with Rome
- d. There are many ways of understanding the divine-world relation

2. THE REFORMATION: WHAT IS POWER? WHO IS IN CHARGE?

- a. Gregory VII (1020-1085) and the Investiture Contest
- b. A conciliar model and the council of Constance (1414-1418)
- c. Henry VIII (1491-1547) and the rule of moderation
- d. The problem of the sovereign exception

3. RICHARD HOOKER (1554-1600): GOD IS LIKE THE OCEAN

- a. Are Anglicans closet-Thomists?
- b. Scripture, tradition, and reason
- c. The Evangelical and Oxford movements

4. THE SACRAMENTS AND THE REDISCOVERY OF MYSTERY

- a. Chantry Masses
- b. We are symbol makers
- c. Grandmother's mantelpiece
- d. Karl Rahner and the power of symbol

5. AN INCARNATIONAL TRADITION

- a. The fear of modernity and the rise of fundamentalism
- b. Church as an open space of freedom
- c. The Incarnation of love

*Many of us are familiar with **Bici Espresso**. It is in Hutt Street, about 100 metres south of the Hutt Street library. **Bici** has an excellent, well-ventilated, private meeting room, which can take up to 12 people. The coffee and cakes are excellent. Parking is good. And they are pleased to have us there.

Fr Steven Ogden
Locum Priest

SERVICE TIMES THIS WEEK

Thursday 12 noon **Regina Coeli**; 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 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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Next Sunday, 15 May, at 10 am – The 5th Sunday of Easter

Readings: Acts 11.1–18 • Psalm 148 • Revelation 21.1–16 • John 13.31–35

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), Mark, Olivia, Nance, Neil, and Elaine.

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 Clarice Conacher, Pam Lindsay and Mike Carroll, and those whose anniversaries of death occur at this time. *Rest ✠ eternal grant unto them, O Lord, and let light perpetual shine upon them.*