

# The Most Holy Trinity

4 June 2023

St Mary Magdalene's  
Anglican Church



Founded 1886

**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.

When the bell rings, all stand and sing the hymn

NICEA



**Holy, Holy, Holy! Lord God Almighty!  
Early in the morning our song shall rise to thee;  
Holy, Holy, Holy! Merciful and mighty!  
God in three Persons, blessed Trinity!**

- 2 **Holy, Holy, Holy! all the saints adore thee,  
Casting down their golden crowns around the glassy sea;  
Cherubim and seraphim falling down before thee,  
Who wert, and art, and evermore shalt be.**
- 3 **Holy, Holy, Holy! though the darkness hide thee,  
Though the eye of sinful man thy glory may not see,  
Only thou art holy, there is none beside thee  
Perfect in power, in love, and purity.**
- 4 **Holy, Holy, Holy! Lord God Almighty!  
All thy works shall praise thy name, in earth, and sky, and sea;  
Holy, Holy, Holy! Merciful and mighty!  
God in three Persons, blessed Trinity!**

Reginald Heber 1783-1826

Tobit 12.6

## Entrance Antiphon

The choir sings the Entrance Antiphon.

Blessed be the Holy Trinity and its undivided Unity;  
we shall ever give him thanks,  
for he has dealt with us according to his 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 priest addresses the congregation.*

Dear friends let us humbly beseech the Lord our God  
to bless this water he has created,  
which will be sprinkled upon us  
as a memorial of our Baptism.

May he graciously renew us,  
that we may remain faithful to the Spirit  
whom we have received.

*The priest or another minister sprinkles the people with the blessed water, while the antiphon  
Asperges me is sung:*

Thou shalt purge me, O Lord, with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow. **Ps. 51.** Have mercy upon me, O God, after thy great goodness. Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be: world without end. Amen. Thou shalt purge me ...

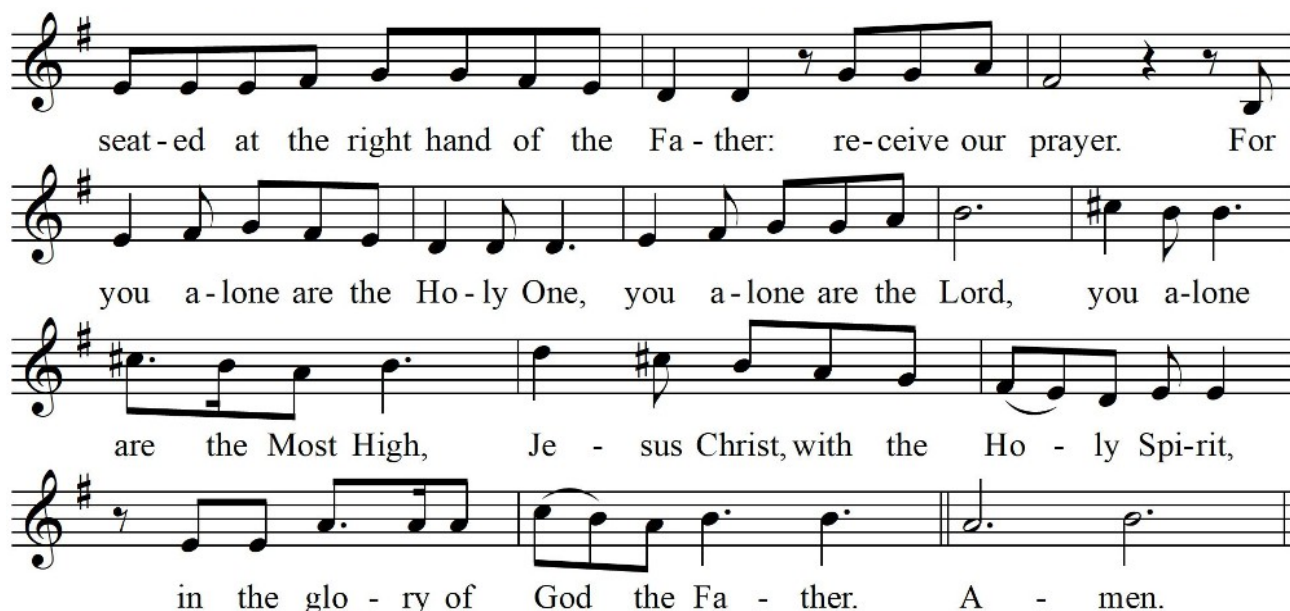
*The priest says*

May almighty God cleanse us of our sins,  
and through the celebration of this Eucharist  
make us worthy to share at the table of his kingdom. **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.

Father, we praise you,  
 that through your Word and Holy Spirit  
 you created all things;  
 you reveal your salvation in all the world  
 through Jesus Christ, the Word made flesh;  
 through your Holy Spirit you give us a share in your life and love:  
 fill us with the vision of your glory,  
 that we may always serve and praise you,  
 Father, Son, and Holy Spirit,  
 one God, for ever and ever. **Amen.**

## THE LITURGY OF THE WORD

### Old Testament Reading

Exodus 34.1-8

A reading from the book of Exodus.

The LORD said to Moses, “Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. Be ready in the morning, and come up in the morning to Mount Sinai and present yourself there to me on the top of the mountain. No one shall come up with you, and do not let anyone be seen throughout all the mountain; and do not let flocks or herds graze in front of that mountain.” So Moses cut two tablets of stone like the former ones; and he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand the two tablets of stone. The LORD descended in the cloud and stood with him there, and proclaimed the name, “The LORD.” The LORD passed before him, and proclaimed,

“The LORD, the LORD,  
 a God merciful and gracious,  
 slow to anger, and abounding in steadfast love and faithfulness,  
 keeping steadfast love for the thousandth generation,  
 forgiving iniquity and transgression and sin,  
 yet by no means clearing the guilty,  
 but visiting the iniquity of the parents

upon the children  
and the children's children,  
to the third and the fourth generation.”

And Moses quickly bowed his head toward the earth, and worshipped.

For the word of the Lord.

**Thanks be to God.**

### **Canticle**

*The Song of the Three 29-35*

Blessèd are you, the God of our forebears,  
worthy to be praised and exalted for ever.

Blessèd is your holy and glorious name,  
worthy to be praised and exalted for ever. |

Blessèd are you, glorious in your holy temple,  
worthy to be praised and exalted for ever.

Blessèd are you who behold the depths,  
worthy to be praised and exalted for ever.

Blessèd are you, enthroned on the cherubim,  
worthy to be praised and exalted for ever.

Blessèd are you on the throne of your kingdom,  
worthy to be praised and exalted for ever.

Blessèd are you in the heights of heaven,  
worthy to be praised and exalted for ever.

### **New Testament Reading**

*2 Corinthians 13.11–13*

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

Brothers and sisters, farewell. Be restored; listen to my appeal: agree with one another; live in peace; and the God of love and peace will be with you.

Greet one another with a holy kiss. All the saints greet you.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

For the word of the Lord.

**Thanks be to God.**

### **Gospel Acclamation**

*Cf. Revelation 1.8*

**Alleluia, alleluia, alleluia.**

Glory be to the Father, and to the Son, and to the Holy Spirit,  
the God who is, who was, and who is to come.

**Alleluia, alleluia, alleluia.**

### **Gospel Reading**

*Matthew 28.16–20*

The Lord be with you.

**And also with you.**

The Gospel of our Lord Jesus Christ according to Matthew.

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

The eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but they doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make

disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

For the Gospel of the Lord,

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

**Homily**

Fr Steven Ogden

**Profession of Faith**

*All stand.*

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

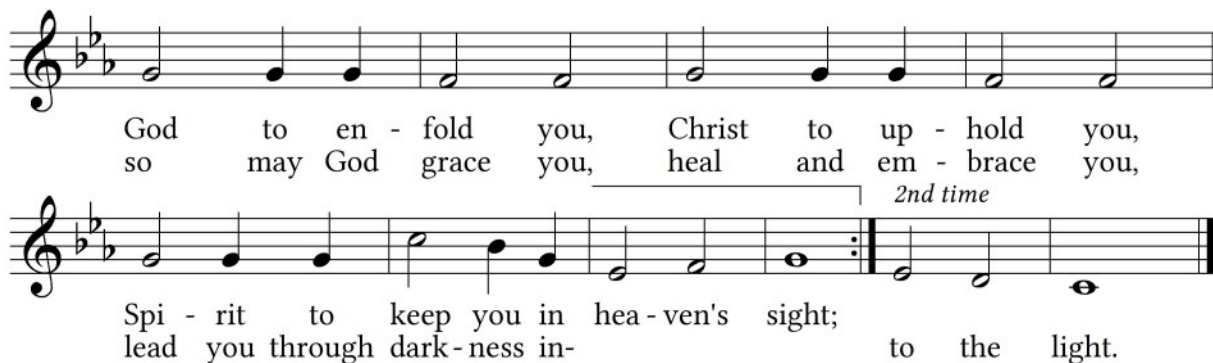
### Offertory Antiphon

Cf. Tobit 12.6

The choir sings the Offertory Antiphon

Blessed be God the Father,  
and the only-begotten Son of God,  
and the Holy Spirit;  
for he has dealt with us according to his mercy.

All sing the chant, during which a Collection will be taken up.



God to en - fold you, Christ to up - hold you,  
so may God grace you, heal and em - brace you,  
Spi - rit to keep you in hea - ven's sight;  
lead you through dark - ness in- to the light.

*2nd time*

John Bell b. 1949

When all is prepared, the priest says,

Pray, brothers and sisters, that my sacrifice and yours  
may be acceptable to God, the Father almighty.

**May the Lord accept our sacrifice  
for the praise and glory of God's name,  
for our good, and the good of all God's holy Church.**

### Prayer over the Offerings

Eternal God,

receive all we offer you this day.

Give us the wisdom of obedience

and help us to do your holy and life-giving will;

through 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 our thanks and praise.**

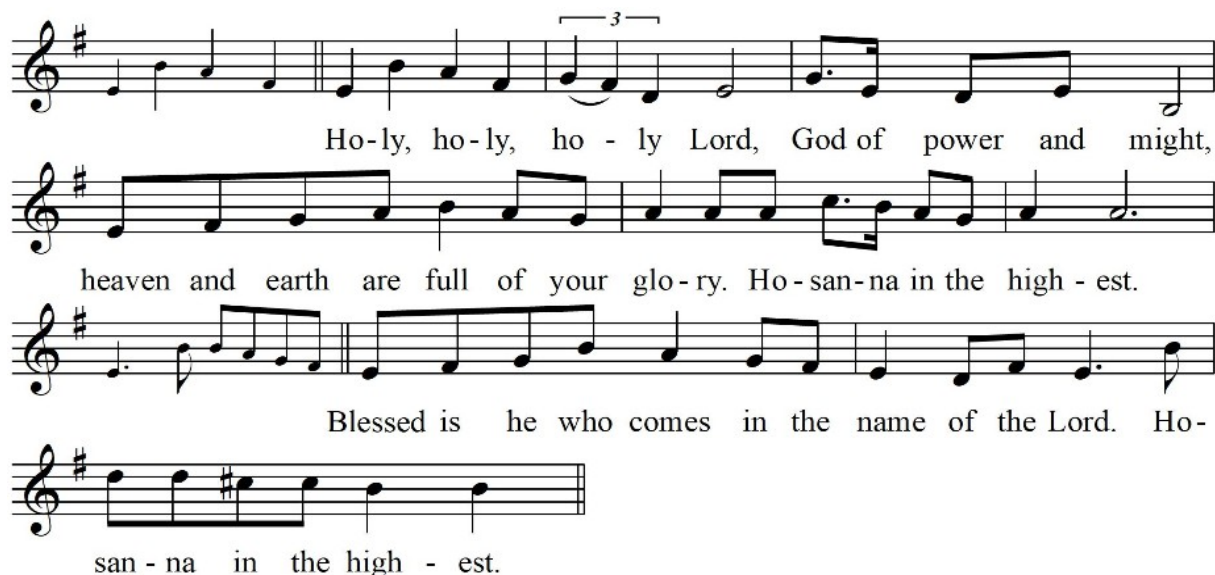
You are truly worthy of all glory and praise,  
O holy God, eternal and mighty,  
whom we worship as Father, Son and Holy Spirit.  
You we praise, great Trinity of power and love,  
our God, forever and ever.

In the darkness of time's beginning,  
your word brought order out of chaos,  
spread out the universe in space,  
and gave birth to every living thing.  
Your breath gave life to dust.  
You called us to love and serve you,  
but we turned from you to our own ways.  
In your mercy, you did not turn from us,  
and sent prophets to call us to return to your way.

Then, out of your great love for us,  
you came in Jesus Christ,  
taking our flesh and living among us,  
that we might be reconciled to you.

In your Holy Spirit you abide with us still,  
breathing new life into us,  
leading us into your truth,  
and empowering us to be your witnesses.

Therefore, joining our voices with choirs of angels,  
and with all the faithful who have served you in every age,  
we proclaim the glory of your name:



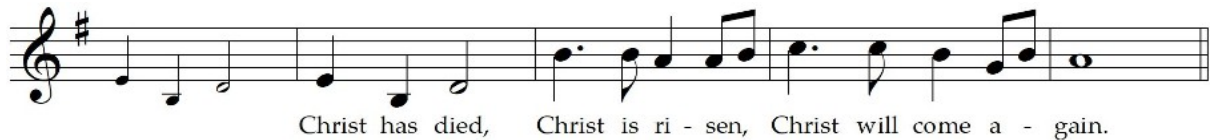
Ho-ly, ho-ly, ho - ly Lord, God of power and might,  
heaven and earth are full of your glo-ry. Ho-san-na in the high - est.  
Blessed is he who comes in the name of the Lord. Ho-  
san - na in the high - est.

You are holy, O God of majesty,  
and blessed is Jesus Christ, your Son, our Lord,  
for in his coming among us,  
we have seen your glory,  
and by his death and resurrection  
you have raised us to new life,  
and made us a new people by water and the Spirit.

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.

Great is the mystery of faith:



Remembering your gracious acts in Jesus Christ,  
we take from your creation this bread and wine  
and celebrate his death and resurrection,  
offering ourselves to you,  
a living and holy sacrifice in Christ our Lord.

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 for us the body and blood of Christ, your Son.  
Made one with Christ in his sacrifice,  
grant that all who share this bread and this cup  
may become one in body and spirit,  
to the glory of your name.

Keep us faithful in your service until Christ comes  
|and gathers the redeemed  
of every language, race and nation,  
into your kingdom of peace and justice,  
where we shall feast together  
at the banquet you have promised.

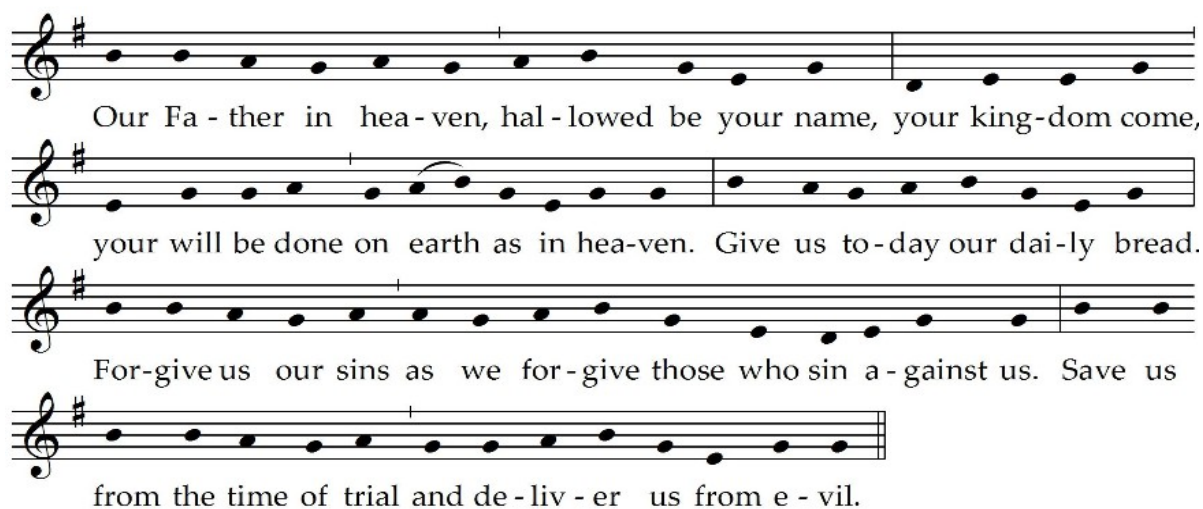
Through Christ, with Christ, in Christ,  
in the unity of the Holy Spirit,  
all glory and honour are yours,  
almighty God, now and forever. **Amen.**



## THE COMMUNION RITE

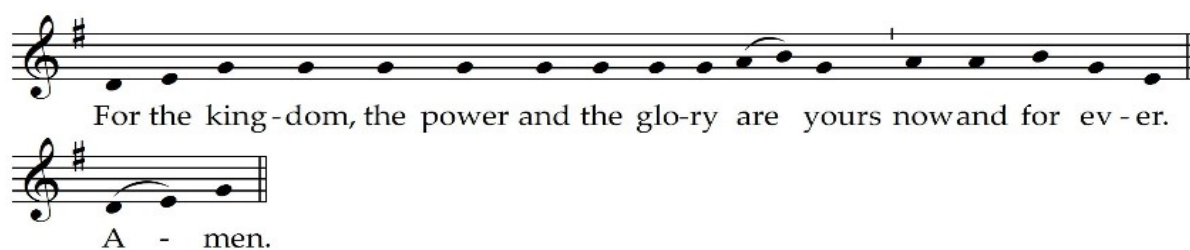
### The Lord's Prayer

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



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.

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

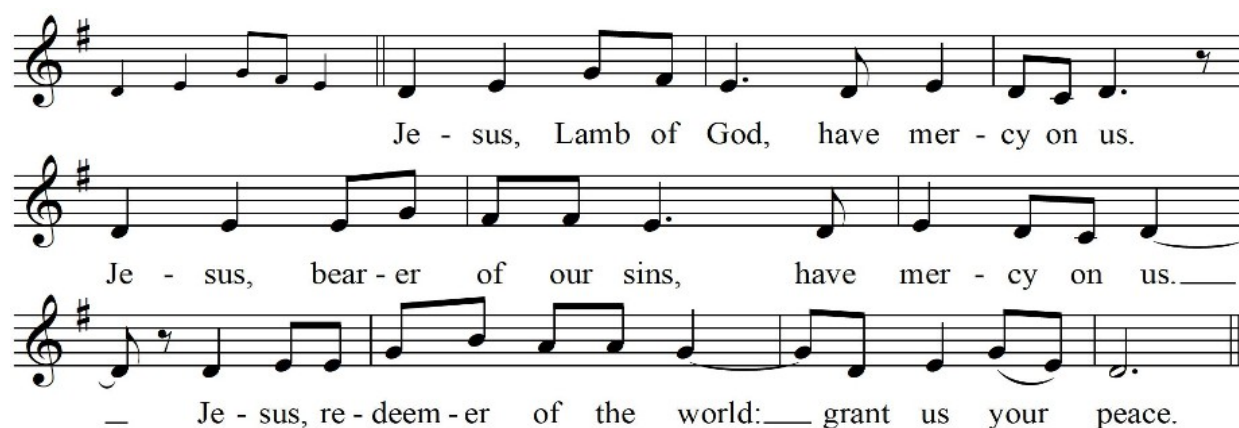
The priest breaks the bread, saying

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. Communicants should approach in single file, maintaining physical distance, returning via the side aisles.

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

## Act of Spiritual Communion

St Alphonsus Liguori

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

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Healing ministry will be offered in the Holy Innocents chapel.

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During Communion, the choir sings.

## Communion Antiphon

Cf Tobit 12.6

The choir sings

Let us bless the God of heaven  
and utter his praises before all who live;  
for he has dealt with us according to his mercy.

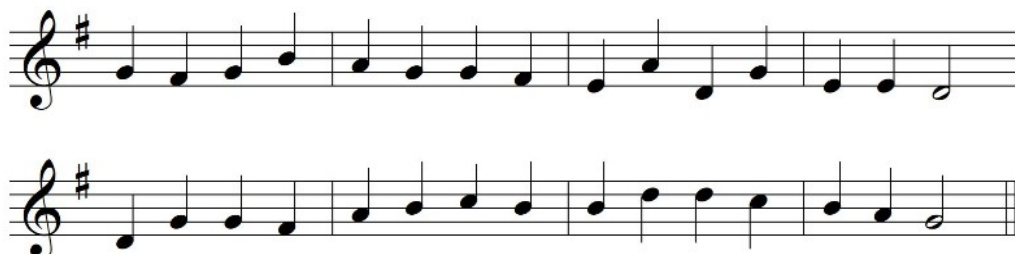
## Prayer after Communion

Let us pray.

Eternal God,  
you have fed us at the table of your grace.  
Deliver us from all spiritual pride,  
and give us a quiet confidence in your mercy.  
We ask this in the name of Jesus Christ our Lord. **Amen.**

## Postcommunion Hymn

REDHEAD NO. 46



**Bright the vision that delighted  
Once the sight of Judah's seer;  
Sweet the countless tongues united  
To entrance the prophet's ear.**

- 2 Round the Lord in glory seated  
Cherubim and seraphim  
Filled his temple, and repeated  
Each to each the alternate hymn:
- 3 “Lord, thy glory fills the heaven;  
Earth is with its fullness stored;  
Unto thee be glory given,  
Holy, Holy, Holy Lord.”
- 4 Heaven is still with glory ringing,  
Earth takes up the angels’ cry,  
“Holy, Holy, Holy,” singing,  
“Lord of hosts, the Lord most high.”
- 5 With his seraph train before him,  
With his holy Church below,  
Thus unite we to adore him,  
Bid we thus our anthem flow:
- 6 “Lord, thy glory fills the heaven;  
Earth is with its fullness stored;  
Unto thee be glory given,  
Holy, Holy, Holy, Lord.”

Richard Mant 1776-1848

#### THE CONCLUDING RITES

##### Blessing and Dismissal

The Lord be with you.

**And also with you.**

God the Holy Trinity make you strong in faith and love,  
defend you on every side,  
and guide you in all truth and peace;  
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 writes ... The Trinity and The Voice

The symbol of the Holy Trinity is central to the Christian faith. In essence, it expresses something of the dynamic nature of divine love in history, in Christ, and in the world. This potent and living symbol tells our story. It expresses something of the depths of Christian character. On that note, I want to outline two important features. First, the Trinity is not a mathematical equation. Second, and instead, it is a living symbol of the dynamic nature of our experience of divine love.

1. A complicated debate lays behind the development of the doctrine of the Trinity. Beginning with the Greek understanding of perfection and Athanasius's response to the Arian heresy as well as misunderstandings between Western Latin and Eastern Greek churches about the meaning of the word *substance* (*ousios*). Not to mention the Emperor Constantine's questionable involvement in the Council of Nicaea. It does your head in. In sum, the Trinity cannot be solved like a mathematical equation. It is a gift.
2. Our God is not detached or impassive, but passionately engaged in the world. In other words, the Trinity expresses divine love. Moreover, the Trinity comes to life in community. In a Trinitarian community, we are all equals. In sum, the Trinity is a living symbol. And for us, symbols are not empty gestures, but potent expressions of the divine.

Ironically, Trinitarian theology can teach us something about how we approach the referendum on The Voice. The Trinity invites us to consider issues from the perspective of divine love. Specifically, the Trinity is an invitation to create communities of inclusion and equality. So, I am voting 'yes' on the referendum. Of course, the referendum will not address all the issues, but it will be a significant step forward. Eventually, I hope we can have a mature discussion about shared sovereignty (cf. New Zealand).

Some background texts may be helpful, as context is everything:

- [The Way of the Ancestors](#) by Marcia Langton and Aaron Corn (\$16). I have not read it yet, but it looks like a great source of first nations' wisdom.
- [Colonial Lives of Property](#) by Brenna Bhandar and [Theft is Property](#) by Robert Nichols provide history and context on colonialism, which include extensive references to Australia.
- An important [legal perspective](#) by Shireen Morris.

Let's continue to pray for constructive discussions around The Voice, our first nations people, as well as our politicians, and our local Aboriginal Legal Rights Movement.

Fr Steven

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## Today's Psalm ... "The Song of the Three"

For the Psalm today, we have a portion of a rare part of Scripture, the so-called **Prayer of Azariah and Song of the Three Holy Children**, a passage which appears after Daniel 3:23 in the ancient Greek translation of the Bible. The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. The date of composition of these documents is also uncertain, although many scholars favour a date either in the second or first century BCE.

The passage includes three main components. The first is the penitential prayer of Daniel's friend Azariah (called Abednego in Babylonian, according to Daniel 1:6-7) while three young men were consigned to the torment of a fiery furnace. The second component is a brief account of a radiant figure who met them in the furnace yet who was unburned. The third component—which we hear today—is the hymn of praise they sang when they realized their deliverance from a terrible death. The hymn includes the refrain, "worthy to be praised and exalted for ever", each time naming a feature of the world. The musical setting is arranged from a chant by Adelaide composer David Swale.

## COVID-19 - Where are we now?

Parish Council at its meeting on 17 May discussed the reintroduction of the few customs that have been in abeyance during the pandemic. We have decided that effective immediately, we will reintroduce the common cup at the time of Communion, and the physical Greeting of Peace. What does this mean?

- **Communion in both kinds.** The “Common Cup” is one of the hallmarks of Anglicanism. At the Last Supper, Jesus took one cup and gave it to all of his disciples to drink. There is a powerful challenge in this. We are reminded of the agonising decision that faced Jesus when he was praying before the crucifixion: ‘My Father, if it is possible, let this cup pass from me, yet not what I want but what you want’. (Matthew 26:39) We are also reminded by the one cup that we cannot drink it alone. We drink from a common cup as a strong symbol of unity and our willingness to accept each other. We share our love and lives as we share the cup. The implications for this for fellowship and support in the local church, for relationships between rich and poor in communities and nations, and for justice in our land, and first world and other countries are enormous. The cup of love and unity is unavoidably a cup of sacrifice.

So with immediate effect, the cup will be available to those who wish to partake of it. On Sundays, we will continue to receive Holy Communion one at a time in a single line, with the priest at the centre, and an assistant with the chalice to one side. If you wish to receive in both kinds, simply move to that side and receive. There is no obligation to receive in both kinds, and indeed the church has always taught that Christ is sacramentally (and equally) present under each species (of bread and wine), and therefore if a person receives only one species, Christ is fully present and nothing is lacking.

- **The Greeting of Peace.** “Passing the peace” is a tradition rooted in Scripture that embodies our identity as peacemakers (Matt. 5:9; 2 Cor. 5:20) and trains our hearts, hands, and tongues in the ways of peace. From the beginning Christians have exercised this practice. “Peace be with you” is a greeting Jesus himself used with his disciples. Our custom, since the pandemic, has been to refrain from a physical greeting of those outside our immediate families. We feel it is now acceptable to resume the use of a physical gesture.

But remember, the Greeting of Peace is not an interval! There is plenty of time for social chat over hospitality after Mass.

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### Requiem Mass for Thelma Zimmerman, Saturday 17 June

Our dear departed friend Thelma Zimmerman, who died some weeks ago at the age of 100¾, was a devoted member of the St Mary Magdalene’s community for many years.

It was Thelma’s wish that in addition to any memorial service, a Requiem Mass be sung in celebration of her life. We can now confirm that the date of this celebration will be **Saturday 17 June at 11 am**. This date is, by coincidence, her birthday – she would have been 101.

The Mass will be sung, in keeping with Thelma’s love of the music we are lucky enough to be able to offer.

Mass will be followed by a light lunch in the Mission Hall. To assist with catering, a list is available at the back of the church. Please let us know if you will be present.



## Mid Winter Dinner, Friday 23 June

A flyer for our **Mid Winter Dinner on Friday 23 June** is available today, as is a sign-up sheet at the back of the church.

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## Current Maintenance Matters

The hot water service in the Hall has reached the end of its useful life—it is some 14 years old—and will be replaced in the coming week or so. The likely cost ... \$3,104!

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## National Reconciliation Week - 27 May to 3 June

This week is National Reconciliation week, held each year between 27 May and 3 June. These dates commemorate two significant milestones in the reconciliation journey— the successful 1967 referendum, and the High Court Mabo decision respectively.

The week started out as a week of Prayer for Reconciliation in 1993, which was the International Year of the World's Indigenous Peoples. This was supported by many faiths, including our own Anglican Church, acknowledging our reliance on God for true reconciliation amongst such great suffering within our country.

The theme for NRW in 2023 is *Be a Voice for Generations*. The theme encourages all Australians to be a voice for reconciliation in tangible ways in our everyday lives - where we live, work and socialise.

Reconciliation must live in the hearts, minds and actions of all Australians as we move forward, creating a nation strengthened by respectful relationships between the wider Australian community, and Aboriginal and Torres Strait Islander peoples.





St Mary Magdalene's

# Mid Winter Dinner

**Friday, 23 June 2023**

**6.30 for 7.00 pm**

St Mary Magdalene's Mission Hall,  
Moore Street, Adelaide



Join us for a delicious and warming 3 course dinner of soups, roasts and puddings (vegetarian, gluten free and other dietary options available)

**Tickets \$30 or \$20 concession  
(cash or card)**

BYO Drinks



Be ready for surprises and  
bring cash for a Thelma-style raffle

Bookings essential. Please add your name to the list at the back of the church  
or email [StMMAdelaide.Parish@outlook.com](mailto:StMMAdelaide.Parish@outlook.com)

## 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 from Monday to Friday at 7.30 am, and on Wednesday at 10 am.

Inquiries about Baptisms and Weddings to Fr Steven Ogden.

Confessions or confidential personal time with a priest are always available on request.

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### Regular Giving and Donations

Financial support for our mission and ministry through electronic funds transfer (EFT) is an efficient way of making regular contributions to your congregation. Regular giving helps us plan for the future and ensures you continue offering support when you can't make it to Church.

Our Details: Bank: Bankwest • BSB 305 122 • account no 0324654 • Reference: Your name

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### The Magdalene Centre

82 Gilbert Street, Adelaide Tel (08) 8305 9389

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

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

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### The Collective of St Mary Magdalene (Mary Mags Dinner)

Pray for all those who receive the Collective's weekly support, and who are seeking meals and companionship at other times during the week.

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### Directory

Parish Priest: The Revd Dr Steven Ogden

*Fr Steven's appointment is part-time. His days on duty are Tuesday to Thursday and Sunday.*

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

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

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### Next Sunday, 11 June, at 10 am - Corpus Christi

Readings: Exodus 24.3-8 • Psalm 116.1-2, 11-16 • 1 Corinthians 10.14-21 • Mark 14.12-26

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### For Your Prayers

Pray for responsible leadership among the nations as the COVID-19 pandemic continues; pray for an end to 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, Edward, Neil, Bev and Hugh.

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 Prue Walker and Margaret Cunningham, and those whose anniversaries of death occur at this time. † *Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.*