

The 10th Sunday after Pentecost

6 August 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 Kaurna people, and close to Tarntanyangga (Victoria Square), which is still an important meeting place for the Kaurna people today. We express our gratitude in the sharing of this land; our sorrow for the personal, spiritual and cultural costs of that sharing; and our hope that we may walk together in harmony, in the spirit of Reconciliation.

A ministry of prayer for healing and wholeness will be offered in the Holy Innocents Chapel during the Communion of the People. If you would like to make a note of prayer points or special intentions for prayer, please use the card which is available at the rear of the church.

When the bell rings, all stand and sing the hymn

HEATHLANDS



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

- 2 Let the people praise thee, Lord;
Be by all that live adored:
Let the nations shout and sing,
Glory to their Saviour King;
At thy feet their tributes pay,
And thy holy will obey.
- 3 Let the people praise thee, Lord;
Earth shall then its fruits afford;
God to man his blessing give,
Man to God devoted live;
All below, and all above,
One in joy, and light, and love.

Henry Francis Lyte 1793-1847

Entrance Antiphon

Cf. Isaiah 55.1

The choir sings

All you who are thirsty, come to the waters, says the Lord,
and you who have no money, come, drink in gladness.

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 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 ...

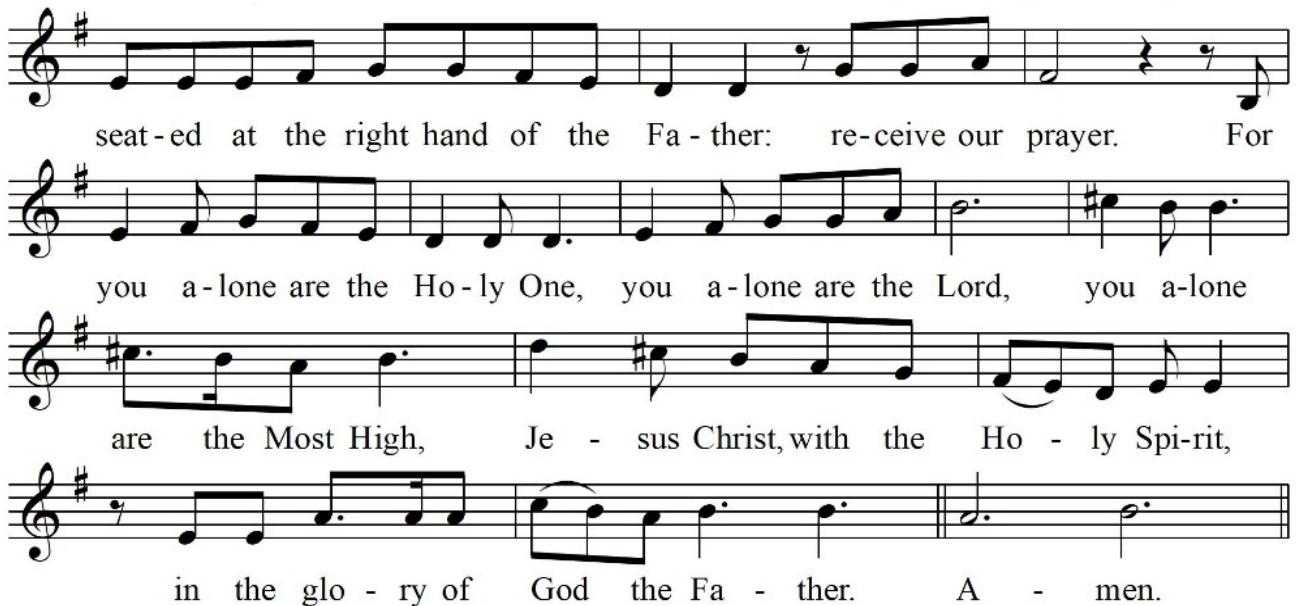
The priest says

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.

O God, giver of life and health,
 whose Son Jesus Christ has called us
 to hunger and thirst for justice:
 refresh us with your grace,
 that we may not be weary in well-doing,
 for the sake of him who meets all our needs,
 Jesus Christ our Saviour;
 who lives and reigns with you and the Holy Spirit,
 one God, now and for ever. **Amen.**

THE LITURGY OF THE WORD

Old Testament Reading

Genesis 32.22-31

A reading from the book of Genesis.

Jacob took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone, and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans and have prevailed." Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the place Peniel, saying, "For I have seen God face to face, yet my life is preserved." The sun rose upon him as he passed Penuel, limping because of his hip.

For the word of the Lord.

Thanks be to God.

Responsorial Psalm

Ps 17:1, 5-6, 8 and 15

℟ Lord, when your glory appears, my joy will be full.

O LORD, hear a cause that is just,
pay heed to my cry.

Turn your ear to my prayer:
no deceit is on my lips. **℟**

I kept my steps firmly in your paths.
My feet have never faltered.
To you I call; for you will surely heed me, O God.
Turn your ear to me; hear my words. **℟**

Guard me as the apple of your eye.
Hide me in the shadow of your wings.
As for me, I shall behold your face in righteousness;
when I awake I shall be filled with the vision of your presence. **℟**

New Testament Reading

Romans 9.1-16

A reading from the letter of Paul to the Romans.

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own brothers and sisters, my own flesh and blood. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Christ, who is over all, God blessed forever. Amen.

It is not as though the word of God has failed. For not all Israelites truly belong to Israel, and not all of Abraham's children are his true descendants; but "it is through Isaac that descendants shall be named for you." This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants. For the word of the promise is this: "About this time I will return, and Sarah shall have a son." Nor is that all; something similar happened to Rebecca when she had conceived children by one husband, our ancestor Isaac: even before they had been born or had done anything good or bad (so that God's purpose of election might continue, not by works but by his call) she was told, "The elder shall serve the younger." As it is written,

"I have loved Jacob,
but I have hated Esau."

What then are we to say? Is there injustice on God's part? By no means! For he says to Moses,

"I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion."

So it depends not on human will or exertion but on God who shows mercy.

For the word of the Lord.

Thanks be to God.

Gospel Acclamation

Matthew 4.4

Alleluia, alleluia.

One does not live on bread alone,
but on every word that comes from the mouth of God.

Alleluia.

Gospel Reading

Matthew 14.13-21

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.**

When Jesus heard that Herod had beheaded John the Baptist, he withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven and blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

For the Gospel of the Lord,

Praise to you, Lord Jesus Christ.

Homily

The Revd Alison Dutton

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

Exodus 32,11, 12, 14

The choir sings

Moses consecrated an altar to the Lord,
and made an evening sacrifice as a fragrant offering to the Lord,
in the presence of the children of Israel.

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

O Lord, hear my prayer, O Lord, hear my prayer. When I call an-swer me. O

Lord, hear my prayer, O Lord, hear my prayer. Come and lis-ten to me.

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 our sustainer,
accept all we offer you this day,
and feed us continually with that bread
which satisfies all hunger,
your Son our Saviour Jesus Christ. **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.

It is truly right to give you thanks,
Father of mercy, faithful God,
it is fitting that we offer you praise.

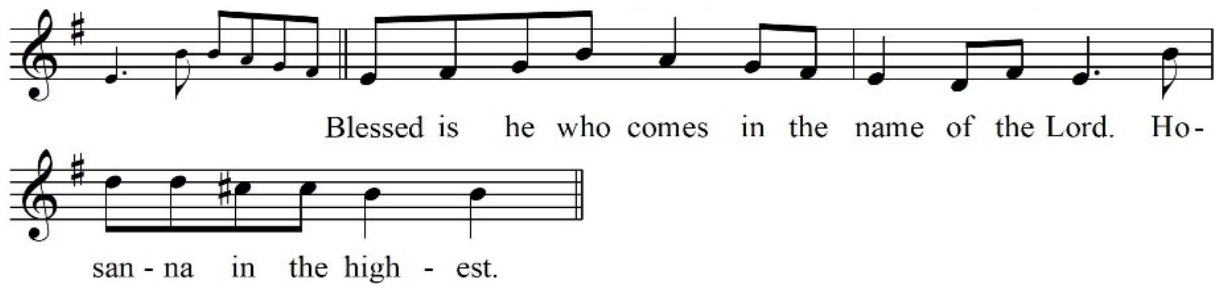
You sent Jesus Christ your Son among us
as redeemer and Lord.

He was moved with compassion
for the poor and the powerless,
for the sick and the sinner;
he made himself neighbour to the oppressed.

By his words and actions
he proclaimed to the world
that you care for us
as a father cares for his children.

And so, with all the angels and saints
we sing the joyful hymn of your praise:

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.

We bless you, God of holiness:
 you accompany us with love
 as we journey through life.
 Blessed too is your Son, Jesus Christ,
 who is present among us
 and whose love gathers us together.
 As once he did for his disciples,
 Christ now opens the Scriptures for us
 and breaks the bread.

Great and merciful Father, we ask you:
 send down your Holy Spirit
 to hallow these gifts of bread and wine,
 that they may become for us
 the body and blood of our Lord, Jesus Christ.

On the eve of his passion and death,
 while at table with those he loved,
 he took bread and gave you thanks:
 he broke the bread,
 gave it to his disciples, and said:
 Take this, all of you, and eat it:
 this is my body which will be given up for you.

When supper was ended, he took the cup;
 again, he gave you thanks
 and, handing the cup to his disciples, he said:
 Take this, all of you, and drink from it:
 this is the cup of my blood,
 the blood of the new and everlasting covenant.
 It will be shed for you and for all
 so that sins may be forgiven.
 Do this in memory of me.

The deacon says or sings

Great is the mystery of faith:



Christ has died, Christ is ri - sen, Christ will come a - gain.

The priest continues

And so, Father most holy,
we celebrate the memory of Christ, your Son,
whom you led through suffering and death on the cross
to the glory of the resurrection
and a place at your right hand.
Until Jesus, our Saviour, comes again,
we proclaim the work of your love,
and we offer you the bread of life
and the cup of eternal blessing.

Open our eyes to the needs of all;
inspire us with words and deeds
to comfort those who labour and are burdened;
keep our service of others
faithful to the example and command of Christ.

When our pilgrimage on earth is complete,
welcome us into your heavenly home,
where we shall dwell with you for ever.
There, with Mary, the Virgin Mother of God,
with the apostles, the martyrs,
Saint Mary Magdalene and all the saints,
we shall praise you and give you glory
through Jesus Christ, your Son.

Through whom, with whom, in whom,
in the unity of the Holy Spirit,
all glory and honour is yours,
Father almighty, for ever and ever. **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, or a blessing, as they prefer. Please approach in single file, returning 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.

During Communion, the choir sings.

Communion Antiphon

Wisdom 16.20

The choir sings

You gave us bread from heaven, O Lord,
having in it all that is delicious, and the sweetness of every taste.

Prayer after Communion

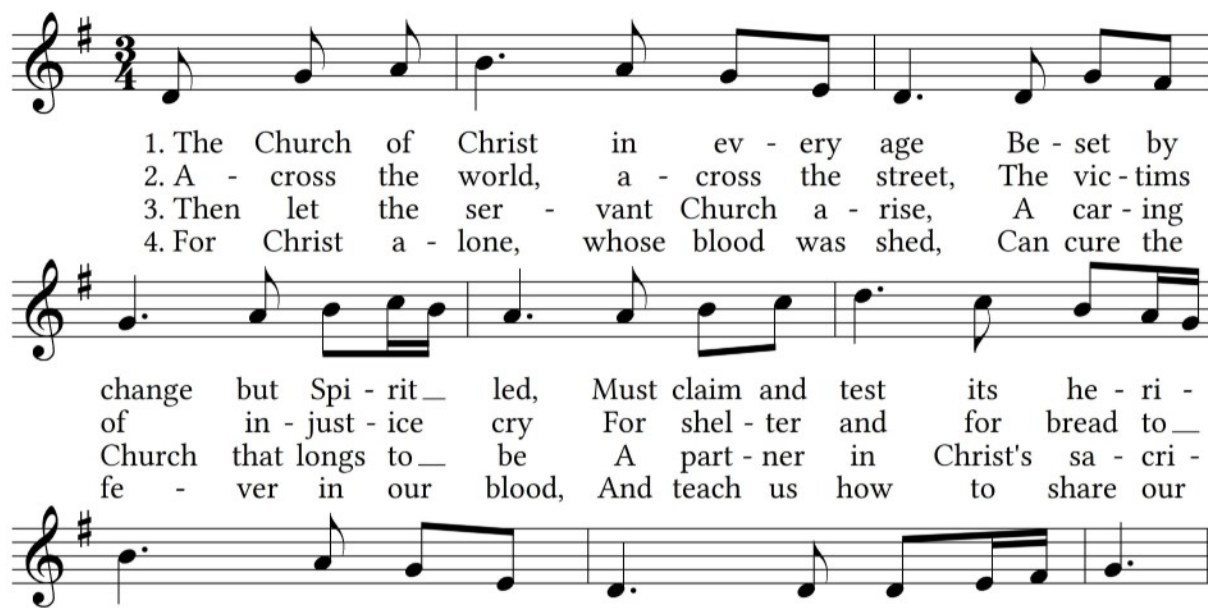
Let us pray.

God of grace,
we have shared in the mystery
of the body and blood of Christ.
May we who have tasted the bread of life
live with you for ever.

We ask this in the name of Jesus Christ our Lord. **Amen.**

All stand to sing the Postcommunion hymn.

O WALY, WALY



1. The Church of Christ in ev - ery age Be - set by
2. A - cross the world, a - cross the street, The vic - tims
3. Then let the ser - vant Church a - rise, A car - ing
4. For Christ a - lone, whose blood was shed, Can cure the

change but Spi - rit_ led, Must claim and test its he - ri -
of in - just - ice cry For shel - ter and for bread to_
Church that longs to_ be A part - ner in Christ's sa - cri -
fe - ver in our blood, And teach us how to share our

tage And keep on ris - ing from the_ dead.
eat, And ne - ver live un - til they die.
fice, And clothed in Christ's hu - man - i - ty.
bread, And feed the star - ving mul - ti - tude.

Fred Pratt Green 1903-2000

Blessing and Dismissal

The Lord be with you.

And also with you.

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son, Jesus Christ our Lord;
and the blessing of God almighty,
the Father, the Son, ✠ and the Holy Spirit,
be upon you and remain with you always. **Amen.**

The deacon says

Go in peace to love and serve the Lord.

In the name of Christ. Amen.

Fr Steven writes ... It is a mystery

Clergy are encouraged to undertake study leave – the relevant ordinance calls it “continuing ministry education” – for two weeks (ten working days) including one Sunday in each calendar year. I will be commencing study leave on Tuesday 8 August. How that is used varies. In my case, it is a chance to read some works in depth. I am also working on an article for a journal on political philosophy. There are five of us writing articles. I am the only theologian; the rest are philosophers. It began about 18 months ago, when a friend asked me to join a panel to review his latest book. The panel was a great success. In the process, we realized there was more to this than meets the eye. But let me put this in context.

In the 1960s and 1970s, there was a rumour going around in academic circles and the public square that religion was on the way out. Or at the least, religion was irrelevant. This was known as the secularisation thesis. But scholars found that it is hard to get rid of religious ideas. For example, populist leaders, the so-called strongmen, often present themselves in messianic terms as called personally to fulfil the destiny of their people. Trump’s 2016 inauguration speech was a classic example of this religious embellishment. In other words, religion will not go away.

In our post-secular age, the obvious instance of incorrigible religion is the rise of religious fundamentalism and more generally the rise of the religious right. Even White supremacists are prone to claim that they are good faithful evangelical Christians (even if they have not been to church for decades, not to mention the appalling racism).

My interest is in the concept of *atheism*. On the one hand, atheism is generally understood as meaning that there is no God. On the other hand, and this is a more nuanced issue, it is not God *per se*, but certain interpretations of the divine that are repudiated. On this note, *theism* is the view of God separate from the world, but with the capacity to intervene. Since WW2, this view of God has been challenged because of widespread violence and suffering.

In the Anglican tradition, however, we are conscious that faith begins and ends in mystery. From Moses and the burning bush (Exodus 4) to our Celtic and Medieval mystics, as well as our theologians, poets, musicians, and liturgists, mystery of the divine is vital. The divine mystery created the cosmos and fills our lives with wonder and delight. Often, in the face of mystery, the best response is silence.

I see myself as in the tradition of negative theology. This is the tradition of *not-knowing*. That is, we cannot put divine mystery into a box. In some cases, moreover, it is a matter of taking the divine out of the box (e.g., God as judge). This is the practice of *un-knowing*. From this point of view, *a-theism* means not putting God in a box.

The older I get, the more I try to immerse myself in divine mystery. It is more about what Karl Rahner described as the *mystagogical* process. That is, the life of faith is where, in the footsteps of Christ and the apostles, we live in, and we are transformed by divine mystery. Of course, this is where being part of a compassionate and inclusive faith community, with its shared stories, symbols, music, and rituals, is so important. In fact, our Sunday liturgy has a lot to offer. It preserves and celebrates that past but is open to the new.

It is a mystery indeed.

Fr Steven

FR STEVEN IS ON STUDY LEAVE FROM 8 TO 19 August. Please direct any inquiries to the Wardens during this time. Our thanks to Fr Graeme Kaines who will say the Thursday and Sunday Masses during this period.

OUR THANKS TODAY to the Revd Alison Dutton for serving as Guest Preacher. Alison is a Deacon in the Diocese of The Murray, ministering in the Parish of Western Fleurieu (broadly the “southern vales” area). Elsewhere in the Diocese, she has been developing a ministry in quiet days and retreats. Alison is also a practising lawyer, with a particular focus on human rights, including matters concerning termination of employment, redundancies, discrimination, harassment and bullying. Please make her welcome.

News from Parish Council

Parish Council met last week and among its resolutions was to pursue a number of maintenance jobs on the Church building advised to the Annual Vestry Meeting in August 2021, which have now been on notice for several years. These include:

- Repair/replacement of a barge board (the long, straight board that runs along the lower edge of the roof) on the eastern end of the church.
- Repair/replacement of porch gutters and downpipes.
- Repair of flashing (capping that prevents water and wind from getting underneath roofing sheets through the exposed and vulnerable ridge seams) on the south-western end of the main roof.
- To these three needs to be added an additional job of repairing the roof to the priest's vestry, which is not watertight at times of heavy rain.

The first three jobs were formally quoted by two accredited heritage repairers in mid-2021, and submissions made to the City of Adelaide for support from the Heritage Incentives Scheme, which provides dollar for dollar support for approved work on heritage buildings. We consulted with City Council staff as part of this to ensure that the jobs were within the guidelines for the Scheme.

The Heritage Incentives Scheme was defunded in 2021-22 owing to the financial pressures on the City Council during COVID. The funding has since been restored. However, since that time, the previous State Government changed the process for seeking approval which now has to be done through Plan SA, adding a layer of bureaucracy and the imposition of non-recoverable application fees.

Each of these jobs is likely to cost between \$3,000 and \$4,000. The quotes for these jobs were refreshed a few months ago, but will require further refinement.

The Heritage Incentives Scheme requires that approved projects be completed and paid in full prior to applying for the dollar-for-dollar support. We have kept aside cash of some \$10,000 to facilitate these works, assuming we do the jobs one at a time. It was agreed that a Working Group comprising Peter Burdon, Heather Carter and Alison McAllister take the matter forward.

Current Maintenance Jobs

Another resolution of the last Parish Council meeting was to obtain quotes for some locksmith works. We have identified a number of items that require attention, including some additional keys, servicing some locks and padlocks, and the replacement of old-fashioned door knobs with disability-compliant lever-style handles. We have received a quote for around \$1,200 to allow this work to proceed.

“Chants Encounters”

Are you interested in learning how to sing plainchant music?

Plainchant music, sometimes known as Gregorian chant, has been a much loved form of liturgical music across centuries. The beautifully haunting melodies and the freely flowing rhythms of plainchant are uplifting and help to create a space for prayerful meditation.

We hear plainchant at Sunday Masses at St Mary Magdalene’s – in the Antiphons, and at other times.



St Mary Magdalene’s is hosting a series of three workshops in plainchant.

The workshops, led by Richard Black, Music Director at St Columba’s, Hawthorn, will introduce you to:

- The history of plainchant in liturgical music
- How to read and interpret plainchant notation
- Contemporary uses of plainchant
- How to sing plainchant

The final workshop will culminate in a choral celebration of the service of Compline, in which participants will sing some of the plainchant learned over the course of the three workshops.

When: Sunday 27 August
Sunday 24 September
Sunday 29 October (followed by Compline)

Time: All workshops will be 1.5 hours in length from 2.30 – 4.00 pm

Location: St Mary Magdalene’s Anglican Church

To assist with preparation of music please click on the link to the Google Form to register your intention to attend the workshops. <https://forms.gle/TgqmUkvxv1kOeqf5A>. You can also contact Alison McAllister by email at alison.mca@gmail.com.

Royal School of Church Music SA Spring Festival – Saturday 14 October

The RSCM Spring Festival will be held on **Saturday 14 October** and will celebrate the 400th anniversary of the Tudor composer William Byrd. We have agreed to host this event which will consist of an all day workshop followed by **Evensong at 5 pm**. The collection plate will be offered to the Parish.

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.

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

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/>.

The Collective of St Mary Magdalene (Mary Mags Dinner)

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

Directory

Parish Priest: The Revd Dr Steven Ogden

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

Fr Steven is on leave from 8 to 19 August: please direct inquiries to the Wardens.

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

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

Next Sunday, 13 August, at 10 am - The 11th Sunday after Pentecost

Readings: Genesis 37.1-4, 12-28 • Psalm 105.1-6, 16-22 • Romans 10.4-15 • Matthew 14.22-36

For Your Prayers

Pray for responsible leadership among the nations; 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, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Nance, Neil, Elaine, Edward, Neil, Hugh, Bart O'Donovan (priest) and Prue O'Donovan (Priest).

Pray for those who have died: those who have worked and worshipped in this place before us; those who have died recently, especially James King and Christina Theseira, and those whose anniversaries of death occur at this time. † *Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.*