

The 11th Sunday after Pentecost

13 August 2023

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

SLANE



Lord of all hopefulness, Lord of all joy,
whose trust, ever childlike, no cares could destroy:
Be there at our waking, and give us, we pray,
your bliss in our hearts, Lord, at the break of the day.

2 Lord of all eagerness, Lord of all faith,
whose strong hands were skilled at the plane and the lathe:
Be there at our labours, and give us, we pray,
your strength in our hearts, Lord, at the noon of the day.

3 Lord of all kindness, Lord of all grace,
your hands swift to welcome, your arms to embrace:
Be there at our homing, and give us, we pray,
your love in our hearts, Lord, at the eve of the day.

4 Lord of all gentleness, Lord of all calm,
whose voice is contentment, whose presence is balm:
Be there at our sleeping, and give us, we pray,
your peace in our hearts, Lord, at the end of the day.

Jan Struther 1901-53

Entrance Antiphon

Psalms 74.20, 19, 22, 23

The choir sings

Remember, O Lord, your covenant, and do not abandon for ever the souls of your poor”
arise, O Lord, and judge your own cause; forget not the cries of those who seek you.

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 choir sings

Mass for 3 Voices (Byrd)

Kyrie eleison. Christe eleison. Kyrie eleison.

The priest, deacon, or another minister says

Brothers and sisters, let us acknowledge our sins,
and so prepare to celebrate the sacred mysteries.

Silence. Then all say

**Merciful God,
our maker and our judge,
we have sinned against you in thought, word, and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord. Amen.**

The priest says:

Almighty God,
who has promised forgiveness
to all who turn to him in faith:
pardon ✠ you and set you free from all your sins,
strengthen you in all goodness,
and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

Hymn of Praise

Priest or Cantor *All*

Glo-ry to God in the high - est, and peace to God's peo - ple on earth.

Lord God, hea-ven-ly King, al-migh-ty God and Fa - ther, we wor-ship you,
we give you thanks, we praise you for your glo - ry. Lord Je - sus Christ,
on - ly Son of the Fa - ther, Lord God, Lamb of God,

you take a - way the 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.

Mighty God and ruler of all creation,
 give new strength to our faith,
 that we may recognise your presence
 even when all hope seems lost.
 Help us to face all trials with serenity
 as we walk with Christ through the stormy seas of life
 and come at the last to your eternal peace.
 We ask this through Jesus Christ our Lord,
 who lives and reigns with you and the Holy Spirit,
 one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

Old Testament Reading

Genesis 37.1-4, 12-28

A reading from the book of Genesis.

Jacob settled in the land where his father had lived as an alien, the land of Canaan. These are the descendants of Jacob.

Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives, and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children because he was the son of his old age, and he made him an ornamented robe. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock, and bring word back to me." So he sent him from the valley of Hebron.

He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them at Dothan. They saw him from a distance, and before he came near to them they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him"—that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the ornamented robe that he wore, and they took him and threw him into a pit. The pit was empty; there was no water in it.

Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

For the word of the Lord.

Thanks be to God.

Psalm

From Psalm 105

- 5 Remember the wonders the Lord has done:
his marvels and his words of judgment.
- 6 O children of Abraham, his servant,
O descendants of Jacob, whom he chose.
- 16 When God called down a famine on the land,
and broke their staff of bread,
- 17 he had sent a man ahead of them,
Joseph, sold as a slave.
- 18 His feet were weighed down in chains,
his neck was bound with iron;
- 19 until what he said came to pass,
and the word of the Lord proved him true.
- 20 Then the king sent orders and released him;
the ruler of the peoples set him free.
- 21 He made him master of his house
and ruler of all his possessions,
- 22 to instruct the princes from his heart,
and to teach the elders wisdom.

New Testament Reading

Romans 10.4-15

A reading from the letter of Paul to the Romans.

Christ is the culmination of the law so that there may be righteousness for everyone who believes.

Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says,

“Do not say in your heart, ‘Who will ascend into heaven?’ ” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’ ” (that is, to bring Christ up from the dead). But what does it say?

“The word is near you,
on your lips and in your heart”

(that is, the word of faith that we proclaim), because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

For the word of the Lord.

Thanks be to God.

Gospel Acclamation

Psalm 130.5

Alleluia, alleluia.

My soul is waiting for the Lord,
I count on his word.

Alleluia.

Gospel Reading

Matthew 14.22-36

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.**

Immediately after feeding the crowds, Jesus made the disciples get into the boat and go on ahead to the other side of the sea, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking towards them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out in fear. But immediately Jesus spoke to them and said, “Take heart, it is I; do not be afraid.” Peter answered him, “Lord, if it is you, command me to come to you on the water.” He said, “Come.” So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, “Lord, save me!” Jesus immediately reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?” When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, “Truly you are the Son of God.”

When they had crossed over, they came to land at Gennesaret. After the people of that place recognized him, they sent word to that whole surrounding region, and brought all who were sick to him and begged him that they might touch even the fringe of his cloak, and all who touched it were healed.

For the Gospel of the Lord,

Praise to you, Lord Jesus Christ.

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.**

**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

Psalm 31.15, 16

The choir sings

In you have I put my trust, O Lord;

I said: "You are my God, my destiny is in your hands."

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.

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

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

Father,

receive all we offer you this day,

and grant that in this eucharist

we may be enriched by the gifts of the Spirit.

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

The Eucharistic Prayer

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

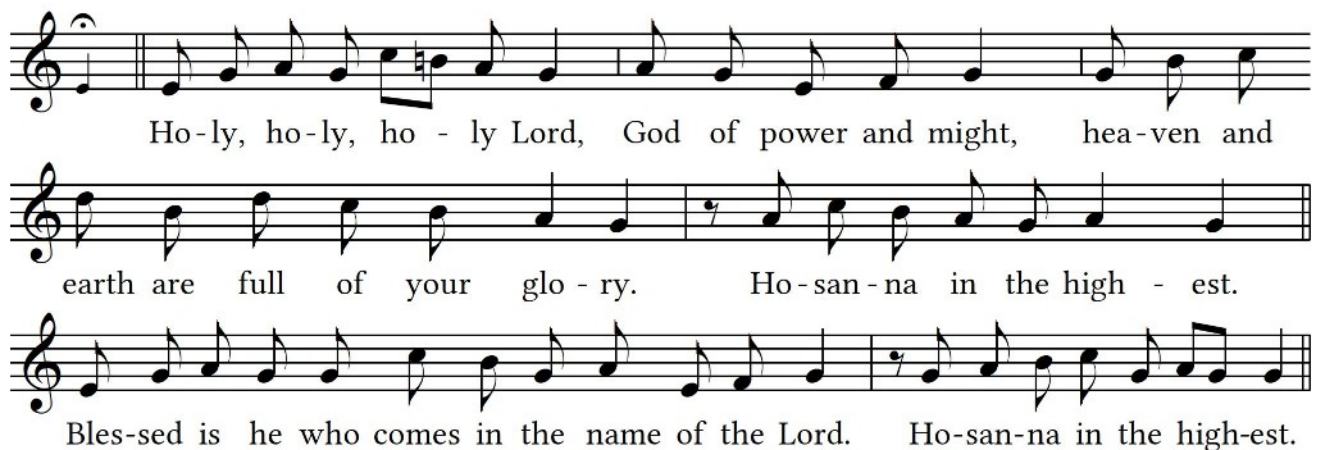
It is right to give our thanks and praise.

Eternal God, Source of all being,
we give you thanks and praise
for your faithful love.

You call us into friendship
with you and one another
to be your holy people,
a sign of your presence in the world.

When those we trust betray us,
unfailingly you remain with us.
When we injure others,
you confront us in your love
and call us to the paths of righteousness.
You stand with the weak,
and those, broken and alone,
whom you have always welcomed home,
making the first last, and the last first.

Therefore we raise our voices
with angels and archangels,
forever praising you and saying (singing):



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, O Holy One:
when Hagar was driven into the wilderness
you followed her and gave her hope.

When Joseph was sold into bondage,
you turned malice to your people's good.

When you called Israel out of slavery,
you brought them through the wilderness
into the promised land.

When your people were taken into exile
you wept with them by the river of Babylon
and carried them home.

At the right time you sent your Anointed One
to stand with the poor,
the outcast, and the oppressed.
Christ knew the desolation of the cross
and opened the way for all humanity
into the redemption of your reconciling love.

On the night he was betrayed,
Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread,
gave it to them, and said, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper he took the cup of wine,
and when he had given thanks,
he gave it to them,
and said, "Drink this, all of you:
this is my blood of the new covenant
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me."

Great is the mystery of faith.

With vigour



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

Loving and Holy One,
recalling Christ's death and resurrection,
we offer you these gifts,
longing for the bread of tomorrow
and the wine of the age to come.

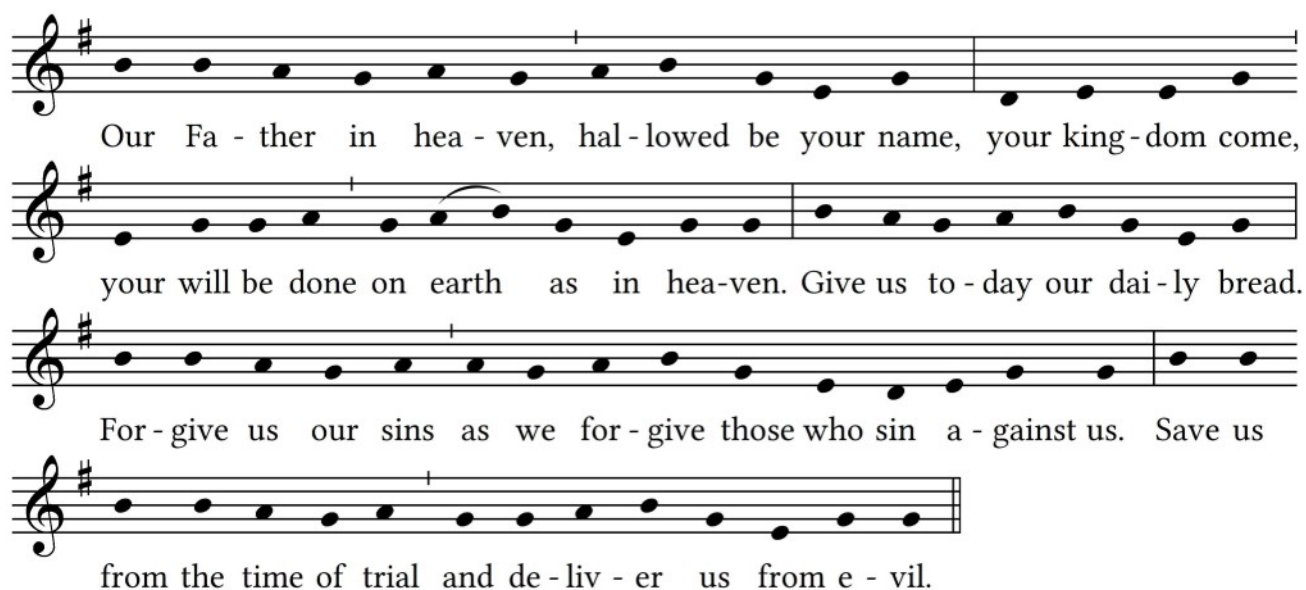
Pour out your Spirit on these gifts
that through them you may sustain us
in our hunger for your peace.
We hold before you
all whose lives are marked by suffering,
our sisters and brothers.
When we are broken and cast aside,
embrace us in your love.

Through Christ, with Christ, and in Christ
in the unity of the Holy Spirit,
all honour and glory are yours,
O Source of all life,
now and for ever. **Amen.**

THE COMMUNION RITE

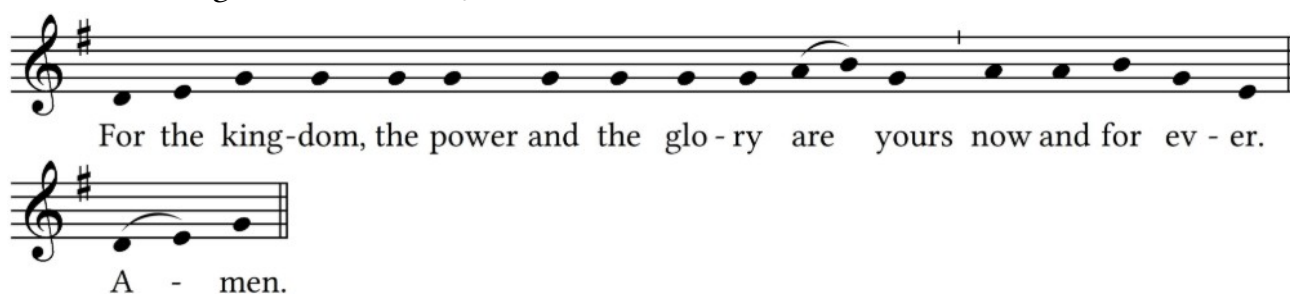
The Lord's Prayer

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

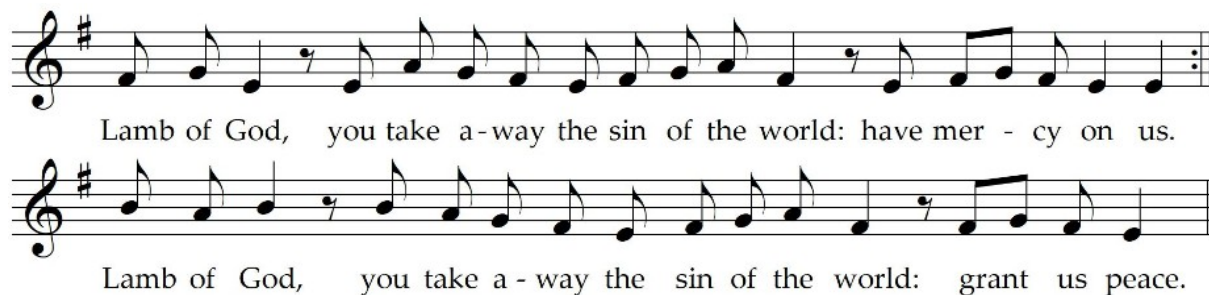
The priest breaks the bread, saying

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.



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 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.

Communion Antiphon

John 6.52

The choir sings

The bread which I will give is my flesh for the life of the world.

Prayer after Communion

Let us pray.

Eternal God,
grant to your Church the unity and peace
that we have tasted in this eucharist,
the fruit of your life-giving Spirit.

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

All stand to sing the Postcommunion hymn.

AUSTRIA



**Glorious things of thee are spoken,
Sion, city of our God;
He whose word cannot be broken
Formed thee for his own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.**

- 2 See, the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove:
Who can faint, while such a river
Ever flows their thirst to assuage?
Grace, which like the Lord the giver,
Never fails from age to age.
- 3 Saviour, if of Sion's city
I through grace a member am,
Let the world deride or pity,
I will glory in thy name:
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Sion's children know.

John Newton, 1725-1807

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 priest, deacon, or another minister says

Go in peace to love and serve the Lord.

In the name of Christ. Amen.

Fr Steven writes ... It Is A Mystery

I am on study leave this week and next. All clergy are expected to take time for personal and professional development each year: 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, the 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, *atheism* 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 Peter Burdon (0414471894) during this time. Our thanks to Fr Graeme Kaines who will say the Thursday and Sunday Masses during this period.

CONGRATULATIONS THIS WEEK to the **Revd Alison Dutton**, ordained priest yesterday for the Diocese of The Murray. Congratulations also to our Archdeacon, **David Bassett**, who is to be an Assistant Bishop in the Diocese of Perth. David has been a stalwart supporter of the Parish in his role as Archdeacon of the City of Adelaide and the Port.

NEXT SUNDAY we celebrate the principal festival of the Blessed Virgin Mary, and we will also celebrate the Sacrament of Holy Baptism of Duncan and Hamish Munro, the two youngest children of Ginny and James Munro, whose other children (along with James) have all been baptised here.

News from Parish Council

The recent meeting of Parish Council resolved 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 door knobs with disability-compliant lever-style handles. This work has been scheduled at a cost of around \$1,200.

During the week we had a visit from the plumber to address an ongoing issue with the tap in the kitchen, which was replaced last year at a cost of over \$1,000, but has had problems with the fitting being securely fastened to the sink. Fortunately this was able to be repaired under warranty, at no cost to the parish.

“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.

Poetry of the Psalms

The Parish of Mitcham has a “Sacred Space Sunday” program and the next offering in the series will be a presentation about the richness and poetry of the Psalms. The presenter is the Revd Dr Matthew Anstey, Parish Priest at Toorak Gardens and also a noted Biblical scholar who has been commissioned by the Anglican Church of Australia to undertake a new translation of the Psalter. There will also be an opportunity for participants to share some of their own poetry with the group. The presentation will be at 5 pm on **Sunday 27 August at St Michael’s, Mitcham**.

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

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

Next Sunday, 20 August, at 10 am - The Blessed Virgin Mary (Mass with Holy Baptism)

Readings: Isaiah 61.10 - 62.3 • Psalm 113 • Galatians 4.4-7 • Luke 2.1-7

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), 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 Alison Cobbett, Robert Whalley (priest), 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.*