

The 4th Sunday after Epiphany

29 January 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.

When the bell rings, all stand and sing the hymn

ST PETERSBURG



- Creator God, you made this land
and gave to us the gift of life.
You wish that we should live as one,
but we acknowledge sin and strife.
Let justice everywhere be found,
Let discord end and love abound.**
- 2 Your covenants of old stand firm,
your ways are faithful, right and just.
Bind us together in your love
to live and work in growing trust.
Strengthen those ties which keep us true
to serve each other, serving you.**
- 3 Great Spirit in this ancient land,
speak in the stillness deep within.
Remove all prejudice and fear,
give life to all, new hope begin.
Then help us gently walk as friends,
while on this land your peace descends.**

Keith Pearson 1926-2007

Cf. Ps. 106.47

Entrance Antiphon

The choir sings

Save us, O Lord our God! And gather us from the nations,
to give thanks to your holy name, and make it our glory to praise 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

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



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.

Living God,
 in Christ you make all things new:
 transform the poverty of our nature
 by the riches of your grace,
 and in the renewal of our lives
 make known your glory;
 through Jesus Christ our Lord,
 who is alive and reigns with you and the Holy Spirit,
 one God, now and for ever. **Amen.**

THE LITURGY OF THE WORD

Old Testament Reading

Micah 6.1-8

A reading from the book of the prophet Micah.

Hear what the LORD says:

Rise, plead your case before the mountains,
 and let the hills hear your voice.

Hear, you mountains, the case of the LORD,
 and you enduring foundations of the earth,
 for the LORD has a case against his people,
 and he will contend with Israel.

“O my people, what have I done to you?

In what have I wearied you? Answer me!
 For I brought you up from the land of Egypt,
 and redeemed you from the house of slavery,
 and I sent before you Moses,
 Aaron, and Miriam.

O my people, remember now what King Balak of Moab devised,
what Balaam son of Beor answered him,
and what happened from Shittim to Gilgal,
that you may know the saving acts of the LORD.”

“With what shall I come before the LORD,
and bow myself before God on high?
Shall I come before him with burnt offerings,
with calves a year old?
Will the LORD be pleased with thousands of rams,
with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?”
He has told you, O mortal, what is good;
and what does the LORD require of you
but to do justice and to love kindness
and to walk humbly with your God?

For the word of the Lord.

Thanks be to God.

Psalm

Psalm 15



℞. Jus-tice a - lone is the way of the Lord; be just and wor - ship God.

O Lord, who may abide in your tabernacle?
or who may dwell upon your holy hill?
Whoever leads a blameless life and does what is right;
and speaks the truth from the heart. ℞

Whoever has done no evil to a friend,
nor slandered a neighbour;
whoever rejects the wicked,
but honours all that fear the Lord. ℞

Whoever has sworn to do no wrong
and will not go back on that oath;
whoever does these things
shall never be overthrown. ℞

New Testament Reading

1 Corinthians 1.18–31

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

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scholar? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of the proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to gentiles, but

to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to abolish things that are, so that no one might boast in the presence of God. In contrast, God is why you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, "Let the one who boasts, boast in the Lord."

For the word of the Lord.

Thanks be to God.

Gospel Acclamation

Matthew 5.12

Alleluia, alleluia, alleluia.

Rejoice and be glad:

your reward will be great in heaven.

Alleluia, alleluia, alleluia.

Gospel Reading

Matthew 5.1–12

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 saw the crowds, he went up the mountain, and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they will be comforted.

"Blessed are the meek, for they will inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they will be filled.

"Blessed are the merciful, for they will receive mercy.

"Blessed are the pure in heart, for they will see God.

"Blessed are the peacemakers, for they will be called children of God.

"Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

"Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you."

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

All stand to sing the chant. Please note that there will be no Collection taken up: offerings of money can be left in the Collection plates at the front and rear of the pews.

May be sung as a 2 or 3 part round.

Fath-er bless us gath-ered here. Je - sus, walk be -

side us. Ho - ly Spi - rit, guide us.

Robin Mann 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

God of steadfast love,
may our offering this day,
by the power of your Holy Spirit,
renew us for your service.

We ask this in the name of Jesus Christ the 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.

God of holy dreaming,
Great Creator Spirit,
from the dawn of creation you have given your children
the good things of mother earth.

You spoke and the gum tree grew.
In the vast desert and dense forest
and in cities at the water's edge,
creation sings your praise.

Your presence endures
as the rock at the heart of our Land.

When Jesus hung on the tree
you heard the cries of all your people
and became one with your wounded ones:
the convicts, the hunted, and the dispossessed.

The sunrise of your Son coloured the earth anew,
and bathed it in glorious hope.

In Jesus we have been reconciled to you,
to each other and to your whole creation.

Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

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.

Merciful God, we thank you for these gifts of your creation,
this bread and wine,
and we pray that by your Word and Holy Spirit,
we who eat and drink them
may be partakers of Christ's body and blood.

On the night he was betrayed Jesus took bread;
and when he had given you thanks
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.'

After supper, he took the cup,
and again giving you thanks
he gave it to his disciples, saying,
'Drink from this, all of you.
This is my blood of the new covenant
shed for you and for many
for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me.

Therefore we do as our Saviour has commanded:
proclaiming his offering of himself
made once for all upon the cross,
his mighty resurrection and glorious ascension,
and looking for his coming again,
we celebrate, with this bread and this cup,
his one perfect and sufficient sacrifice
for the sins of the whole world.

Let us proclaim the mystery of faith:



Christ has died: Christ is ris - en: Christ will come a - gain.

Renew us by your Holy Spirit,
unite us in the body of your Son,
and bring us with all your people
into the joy of your eternal kingdom;
through Jesus Christ our Lord,
with whom, and in whom,
in the fellowship of the Holy Spirit,
we worship you, Father,
in songs of never-ending praise:



Bles - sing and hon - our and glo - ry and power are

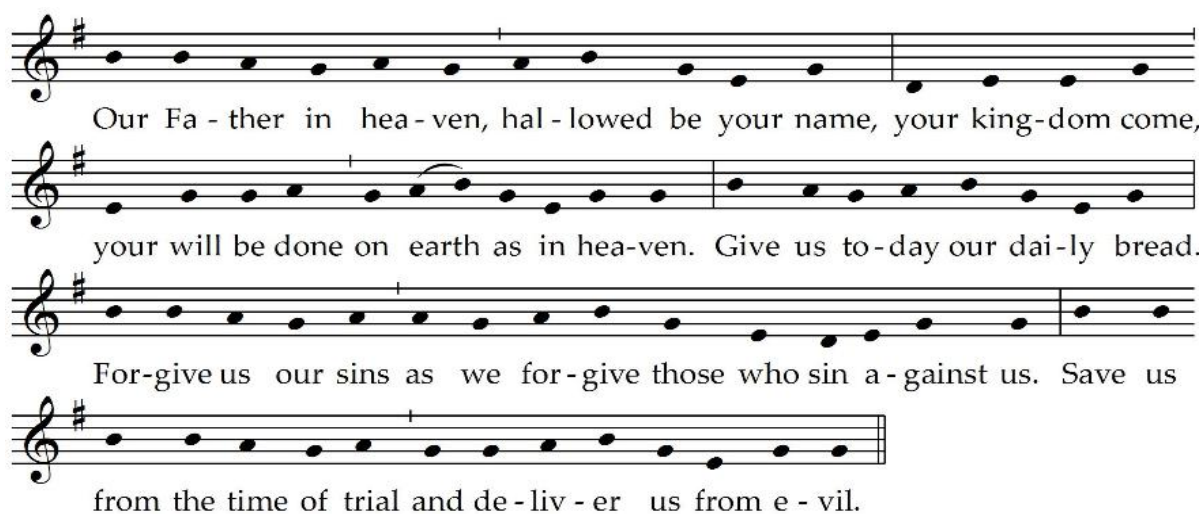


yours for ev - er and ev - er. A-men.

THE COMMUNION RITE

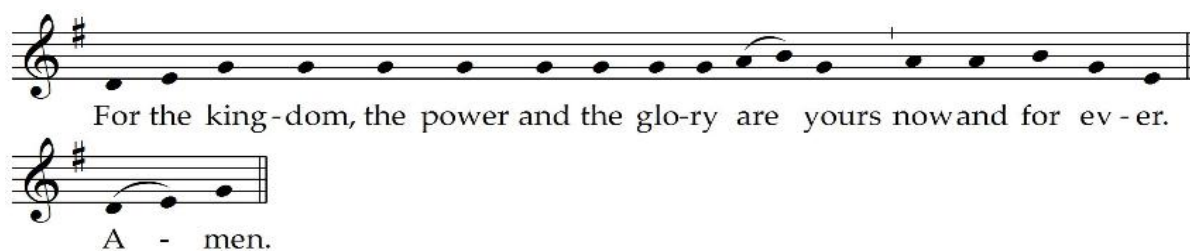
The Lord's Prayer

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

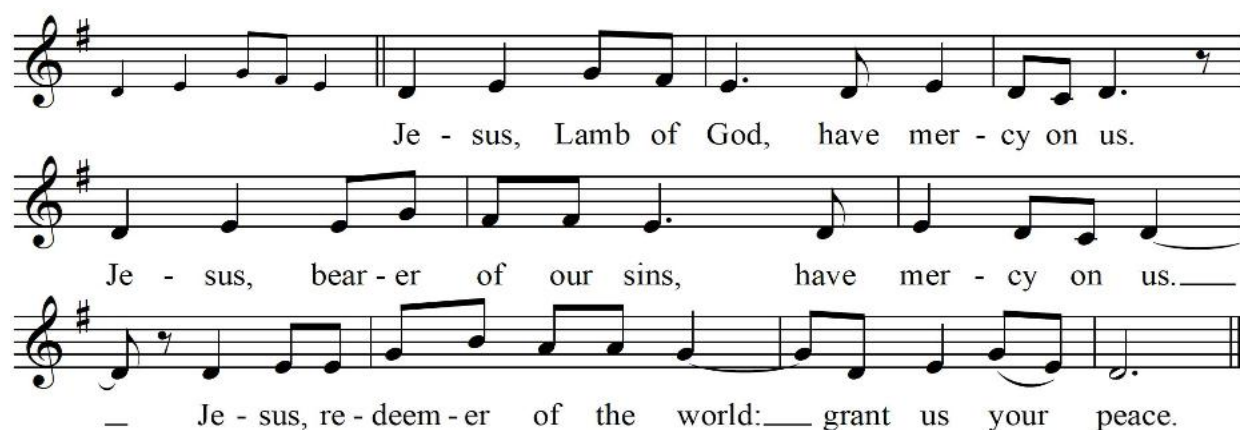
The priest breaks the bread, saying

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

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

Act of Spiritual Communion

St Alphonsus Liguori

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

Healing ministry will be offered in the Holy Innocents chapel.

During Communion, the choir sings

Panis angelicus
Fit panis hominum;
Dat panis coelicus
Figuris terminum:
O res mirabilis!
Manducat Dominum
Pauper, servus et humilis.

Te trivia Deitas,
Unaque poscimus,
Sic nos tu visita,
Sicut te colimus;
Per tuas semitas
Duc nos quo tendimus,
Ad lucem quam inhabitas.

*The bread of the angels
becomes the bread of mortals;
the bread of heaven
puts an end to prefigurations.
O wondrous thing!
the poor, the slave and the humble
feed on their Lord.

Of you, threefold and
one God, we ask:
Come to visit us
as we worship you;
lead us on your paths
to where we want to go:
to the light in which you dwell.*

Attrib. St Thomas Aquinas
Music by Colin Brumby 1933-2018

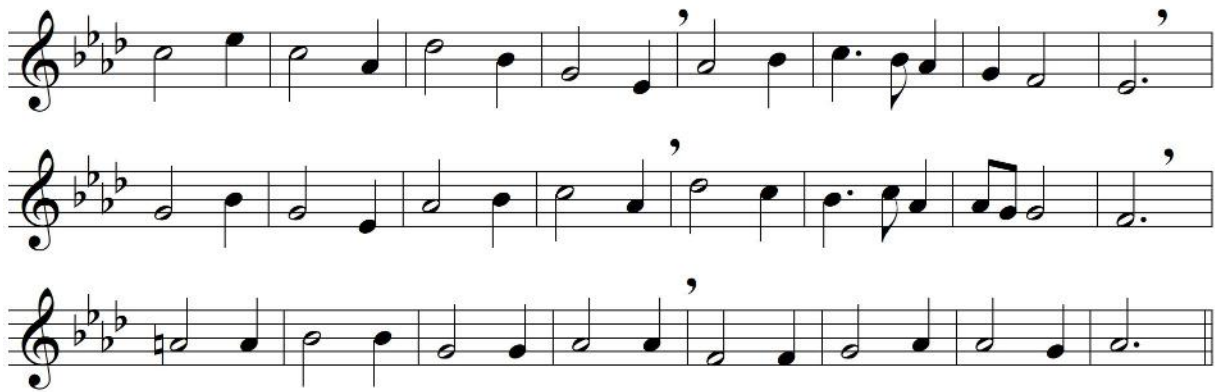
Communion Antiphon

Matthew 5.3-4

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
Blessed are the meek, for they shall possess the land.

Prayer after Communion

Let us pray.
Source of all goodness,
in this eucharist we are nourished by the bread of heaven
and invigorated with new wine.
May these gifts renew our lives,
that we may show your glory to all the world,
in the name of Jesus Christ the Lord. **Amen.**



**Lord of earth and all creation,
let your love possess this land:
wealth, and freedom, far horizons,
mountain, forest, shining sand:
may we share, in faith and friendship,
gifts unmeasured from your hand.**

**2 People of the ancient Dreamtime,
they who found this country first,
ask with those, the later comers,
will our dream be blessed or cursed?
Grant us Lord, new birth, new living,
hope for which our children thirst.**

**3 Lord, life-giving healing Spirit,
on our hurts your mercy shower;
lead us by your inward dwelling,
guiding, guarding, every hour.
Bless and keep our land Australia:
In your will her peace and power.**

Michael Rayner Thwaites 1915-2005
and Honor Mary Scott Thwaites 1914-93

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.

FROM FR STEVEN - ONLY LOVE

Today we conclude a series of sermons on the first chapter of St Paul's first letter to the Corinthians. The three sermons, and their texts, are

1. Sunday 15 January *A community under grace* (1 Cor 1:1-9)
2. Sunday 22 January *The humanity of Corinth* (1 Cor 1:10-18)
3. Sunday 29 January *A shared sense of vocation* (1 Cor 1:18-31)

What do you need when you are feeling crushed? Sometimes we need time and space. Perhaps a listening ear. Eventually, wise advice may be helpful. In the end, however, it is love that makes the difference.

Ironically, it is often difficult for us to express our need for love, especially when we are feeling vulnerable. So, we shy away. Of course, those who know us, and love us, also know how to disarm us with kindness and good grace.

Love is the key to understanding the Apostle Paul's first letter to the Corinthians. In this Sunday's homily, I will be reflecting on Paul's understanding of the wisdom of God, which is the life that emerges in us in response to love.

In I Corinthians 1:18-31, Paul draws attention to the wisdom of God, in contrast to the wisdom of the world. In this light, the quintessential expression of the wisdom of God is found in Christ crucified. In Paul, Christ crucified is not a feeble sacrifice. Instead, Christ crucified is a generous and decisive act of love. It is a turning point.

Arguably, Paul's tribute to love in 1 Corinthians 13 represents the climax of the letter. It gathers in one all the pain and confusion of the people of God, offering a healing balm, prefiguring a transformative future (1 Corinthians 15).

Certainly, Paul's rhetorical flourishes can be a little abrasive. What's more, we recognize there are other opinions in Corinth besides Paul's. But the key is love.

Of course, there is more to love than this. This tradition of love finds its locus in the life and teachings of Jesus. It is the Church's source of resilience and integrity. It is the defining measure of all things Christian.

The theme of love shines through the story of Ruth, the Song of Songs, the lives of Mary Magdalene, our Celtic mystics, Aquinas, Julian of Norwich, the 17th century poets, modern mystics like Evelyn Underhill, and Christian leaders of our own time including Desmond Tutu, Carter Heyward, and Kwok Pui Lan.

In the real world, love is expressed in ordinary, complex, sometimes heroic, often, fragile lives. Love makes a difference. It is powerful. It is healing. It is our best hope. This personal face of love is not a distraction from the fruit of scholarly labour: on the contrary, this is the real deal. It is an incarnation of the wisdom of God.

Fr Steven

NOTES ON TODAY'S MUSIC

Music is a powerful tool. It can be, and has been, used both for good and for evil, but at its heart is the capacity to foster a common identity. Music has a huge potential when used in conflict transformation, to prevent or to resolve conflict by non-violent means, and can assist in processes of healing and rehabilitation. Moreover, the world of music often can be a place of comfort, consolidation and safe haven, and even a sense of purpose.

In this week when our attention is focussed on the land, the nation, that is our common home, we acknowledge that churches, as much as wider society, have a rich and complicated history of involvement with the First Nations peoples of Australia, including some significant failings. The Anglican Church of Australia affirms that the task of working for reconciliation within Australia is integral to mission, and we are reminded that “in Christ God is reconciling the world to himself, not counting our trespasses against us, and entrusting to us the message of reconciliation.”

Much of the music at Mass today is by Australian composers. The first hymn was written in response to a 1982 meeting was held at Crystal Creek, north of Townsville in north Queensland, in which First Nations people came together with Christian leaders from across Australia. A direct outcome of this was the creation of the Uniting Aboriginal and Islander Christian Congress, which continues its work to this day. Uniting Church minister the Revd Keith Pearson wrote the hymn (and recommended the tune we sing today) for the first meeting of the Congress in 1985.

The Offertory chant is adapted from a piece by South Australian Christian singer, songwriter and theologian Robin Mann. Contemporary Australian worship owes much to Robin Mann, much of whose music has given a fresh, authentically Australian voice to the way we express our faith. More than 100 of Robin's hymns and songs have been published, mostly in the *All Together* series, and in *Together in Song*. He has been actively involved with the music ministry at St Stephen's Lutheran Church in Wakefield Street for nearly 50 years.

The Communion anthem is a setting of an ancient text by Colin Brumby. Melbourne-born but spending most of his adult life in Queensland, he is one of Australia's most prolific composers: his music includes both sacred and secular works across a wide range of forms. He was very generous with his church music, making it widely available at no charge.

The postcommunion hymn was written by the poet and academic Michael Thwaites and his wife Honor. Throughout a career first in academia and then in intelligence—he was a director in the Australian Security Intelligence Organisation for many years, supervising among other missions the sensational Petrov affair—Thwaites wrote poetry which reflected his innate humanity, while also giving expression to his love for his country. His Christian faith, strengthened and deepened through his lifelong involvement with Moral Re-Armament, infused much of his verse, as did his feeling for his family and for Australia's Aboriginal people.

The teenaged Honor Good knew of Michael when he was a student at Geelong Grammar School, where her father was the school doctor, but their relationship began when they met as undergraduates at the University of Melbourne in 1934. She travelled with Michael when he went to the UK as a Rhodes Scholar, and later worked in London with the Society of Friends' committee which had been established during the Second World War to help "non-Aryan" Christians escape from countries under Nazi rule. When Michael and Honor returned to Australia, they became active parishioners at the Church of St John the Baptist, Canberra.

The postcommunion hymn (originally entitled “For Australia”) was written in 1988 to the tune we use today for the Australia Day Bicentennial celebration at the Sydney Opera House and the opening by Queen Elizabeth II of the new Parliament House in Canberra.

ADELAIDE FRINGE CONCERTS, 2023

The Parish has again registered as a venue in the 2023 Adelaide Fringe and will host three concerts on Sunday at 2.30 pm. These are **Sunday 26 February** ("Sonnet and Song" – theatre troupe Butterfly Theatre presents Shakespeare with accompanying music), **Sunday 5 March**. (Popular community choir Voices in the Wilderness) and **Sunday 12 March** (Singers from "St Mary Magdalene's and Friends" will present the "Song of Ascents", the fifteen Psalms 120–134, sung to classic Anglican chant by South Australian composers). Tickets \$23 (\$18 concession) are now on sale through Fringetix via adelaidefringe.com.au or 1300 621 255.

We are planning a special event in association with the final concert on the Psalms. On **Wednesday 8 March at 7 pm** there will be a worship led by Old Testament scholar the Revd Dr Melissa Cousins. Dr Cousins recently completed her PhD on the Psalms with reference to ideas of performance, imagination, emotion, and embodiment. She is the Director of Ministry Accreditation for the Baptist Churches of SA, a lecturer at Tabor College, and Teaching Pastor at the Richmond Baptist Church. Information on registration for the workshop (which will be free) will be provided in the next week or so.

MARY MAGS DINNER, SATURDAY 4 FEBRUARY

The Parish is rostered to supply the Mary Mags Dinner next Saturday evening, the first night back after the annual recess. Many thanks to all those who have volunteered to assist with preparation or made donations of money to buy the food for the evening. If you would like to contribute, please contact Heather Carter at hcarter58@gmail.com.

CHRISTMAS BOWL APPEAL 2022

Thank you for your support for the Christmas Bowl Appeal in 2022. This is the first time for some years that we have made an active drive in support of this very deserving appeal, which will help provide practical care to people in urgent need all around the world. The response has been really gratifying: we donated a magnificent \$620 by direct giving, in addition to \$100 in donations through envelopes.

ARCHBISHOP'S VISIT IN 2023

The Archbishop has advised that his pastoral visit to the Parish in 2023 will be on Sunday 2 April, which is Palm Sunday. The Archbishop will join the Ecumenical Blessing and Procession of Palms at St Francis Xavier's Cathedral then return to the church for Mass.

VISITING PREACHERS

At the recent Vestry meeting, we discussed among other things the possibility of occasionally inviting visiting preachers to address us in the course of 2023.

- **Sunday 29 February, The 1st Sunday in Lent:** the Revd Professor Paul Babie, Assistant Priest at the Ukrainian Catholic Parish of the Holy Protection, Wayville. (Many will remember Fr Paul from Fr Steven's commissioning, when he was the Gospeller.)
 - **Sunday 28 May, the Feast of Pentecost:** Associate Professor Lorna Hallahan of the College of Education Psychology and Social Work at Flinders University, and a member of St Chad's, Fullarton, who is undertaking doctoral research into disability and spirituality.
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SERVICE TIMES THIS WEEK

Thursday **12 noon** Angelus; **12.10 pm** Mass (traditional rite)

Sunday **10 am** Sung Mass with choir

Mass is offered at St Peter's Cathedral from Monday to Friday at 7.30 am, and on Wednesday at 10 am (BCP).

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

*A partnership in mission between St Mary Magdalene's, St John's Halifax Street,
St Peter's Cathedral, and Anglicare SA*

82 Gilbert Street, Adelaide Tel (08) 8305 9389

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

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

The Collective of St 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

Email: stevengogden@gmail.com • 0408 817 147

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

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

Next Sunday, 5 February, at 10 am - The 5th Sunday after Epiphany

Readings: Isaiah 58.1-12 • Psalm 112 • 1 Corinthians 2.1-16 • Matthew 5.13-20

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 and Edward.

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