

# Pentecost

## 19 May 2024

**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.

As Mass begins, the Invocation to the Holy Spirit is sung.

VENI CREATOR



1 Come, Ho - ly Ghost, our souls in - spire, And light - en  
2 Thy bless - èd un - ction from a - bove Is com - fort,  
3 An - oint\_\_ and cheer our soil - èd face With the a -  
4 Teach us\_\_\_ to know the Fa - ther, Son, And thee, of



with ce - les - tial fire; Thou the an - oint - ing Spi - rit art,  
life, and fire of love; En - a - ble with per - pet - ual light  
bun - dance of thy grace: Keep far our foes, give peace at home;  
Both, to be but One; That through the a - ges all a - long



Who dost thy sev'n - fold gifts im - part: *After v. 4*  
The dull - ness of our blind - ed sight: 5 Praise\_\_ to thy  
Where thou art guide no ill can come.  
This may be our end - less song,



e - ter - nal me - rit, Fa - ther, Son, and Ho - ly Spi - rit. A - men.

John Cosin 1594-1672

The priest says or sings,

Lord, send forth your Spirit.

**And renew the face of the earth.**

O God, who taught the hearts of your faithful people  
by sending to them the light of your Holy Spirit:  
grant us by the same Spirit  
to have a right judgement in all things,  
and evermore to rejoice in his holy comfort;  
through Christ our Lord. **Amen.**



✠ Let us proceed in peace. Alleluia.

In the name of Christ. Amen. Alleluia.

Come down, O Love divine,  
Seek thou this soul of mine,  
And visit it with thine own ardour glowing;  
O Comforter, draw near,  
Within my heart appear,  
And kindle it, thy holy flame bestowing.

2 O let it freely burn,  
Till earthly passions turn  
To dust and ashes in its heat consuming;  
And let thy glorious light  
Shine ever on my sight,  
And clothe me round, the while my path illuming.

3 Let holy charity  
Mine outward vesture be,  
And lowliness become mine inner clothing;  
True lowliness of heart,  
Which takes the humbler part,  
And o'er its own shortcomings weeps with loathing.

4 And so the yearning strong,  
With which the soul will long,  
Shall far outpass the power of human telling;  
For none can guess its grace,  
Till it become the place  
Wherein the Holy Spirit makes his dwelling.

## THE INTRODUCTORY RITES

### Entrance Antiphon

Wisdom 1.7

The choir sings the Entrance Antiphon.

The spirit of the Lord has filled the world, alleluia;  
and that which holds all things together knows what is said, alleluia, alleluia, alleluia.

### Greeting

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

**Amen.**

The Lord be with you.

**And also with you.**

Christ is risen, alleluia!

**He is risen indeed, alleluia!**


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

### Sprinkling with Holy Water

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.

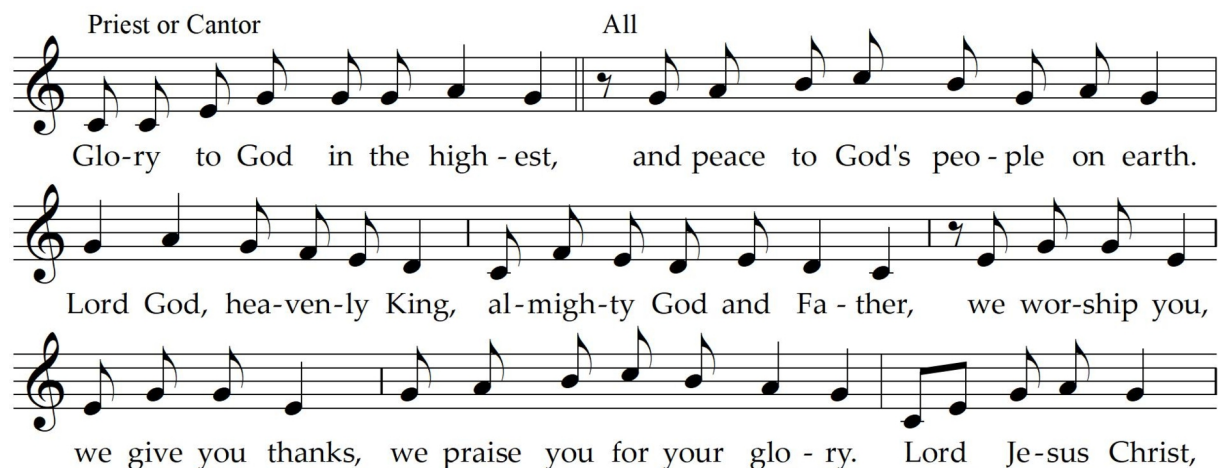
The priest or another minister sprinkles the people with the blessed water, while all sing:



I saw wa-ter flow-ing from the Tem-ple, from its right-hand side, al - le-lu-ia; and all  
to whom this wa-ter came were saved and shall say: al-le-lu - ia, al - le-lu - ia.

Verses of Psalm 118 may also be sung.

### Hymn of Praise



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.

Almighty God,  
 at the feast of Pentecost  
 you sent your Holy Spirit to the disciples,  
 filling them with joy and boldness to preach the gospel:  
 empower us with that same Spirit  
 to witness to your redeeming love  
 and draw all people to you;  
 through Jesus Christ our Lord,  
 who lives and reigns with you and the Holy Spirit,  
 one God, now and for ever. **Amen.**

## THE LITURGY OF THE WORD

### First Reading

Acts 2:1-20

A reading from the Acts of the Apostles.

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in their native language. Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God's deeds of power.' All were amazed and perplexed,

saying to one another, 'What does this mean?' But others sneered and said, 'They are filled with new wine.'

But Peter, standing with the eleven, raised his voice and addressed them, 'Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved."

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

### **From Psalm 104**

**Chant: E.C. Bairstow 1847-1946**

Bless the LORD, O my soul!  
O Lord my God, how great you are!  
How many are your works, O LORD!  
The earth is full of your creatures.

You take away their breath, they die,  
returning to the dust from which they came.  
You send forth your spirit, and they are created,  
and you renew the face of the earth.

May the glory of the LORD last forever!  
May the LORD rejoice in his works!  
May my thoughts be pleasing to him.  
I will rejoice in the LORD.

### **Second Reading**

**Romans 8.22-27**

A reading from the letter of Paul to the Romans.

We know that the whole creation has been groaning together as it suffers together the pains of labour, and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope, for who hopes for what one already sees? But if we hope for what we do not see, we wait for it with patience.

The Spirit helps us in our weakness, for we do not know how to pray as we ought, but that very Spirit intercedes with groanings too deep for words. And God, who searches hearts, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

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

### **Gospel Acclamation**

Alleluia, alleluia!  
Come, Holy Spirit, fill the hearts of your faithful  
and kindle in them the fire of your love.

## Sequence

## The Golden Sequence

Come, thou Holy Spirit, come,  
And from thy celestial home  
Shed thy light and brilliancy:  
Father of the poor, draw near,  
Giver of all gifts, be here,  
Come, the soul's true radiancy.  
Come, of comforters the best,  
Of the soul the sweetest guest,  
Come in toil refreshingly:  
Thou in labour rest most sweet,  
Thou art shadow from the heat,  
Comfort in adversity.  
O thou Light most pure and blest,  
Shine within the inmost breast  
Of thy faithful company:

Where thou art not, man has nought;  
Every holy deed and thought  
Comes from thy divinity.  
Sinful hearts do thou make whole,  
Bring to life the arid soul,  
Guide the feet that go astray.  
Make the stubborn heart unbend,  
To the faint, new hope extend,  
Wounded souls, their hurt allay.  
Fill the faithful, who confide  
In thy power to guard and guide,  
With thy sevenfold mystery:  
Here thy grace and virtue send,  
Grant salvation in the end,  
And in heaven felicity. Amen. Alleluia!

## Gospel

John 15.26-27; 16.4b-15

The Lord be with you.

**And also with you.**

✠ A reading from the holy Gospel according to John.

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

Jesus said to his disciples: "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify because you have been with me from the beginning.

"I have said these things to you so that when their hour comes you may remember that I told you about them.

"I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, yet none of you asks me, "Where are you going?" But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgement: about sin, because they do not believe in me; about righteousness, because I am going to the Father, and you will see me no longer; about judgement, because the ruler of this world has been condemned. "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you."

For the Gospel of the Lord,

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

## Homily

Fr Cameron Burr

## Profession of Faith

## The Apostles' Creed

Let us profess the faith of our Baptism:

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

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

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

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

## Prayers of the People

*The priest may say*

Let us pray for the world and for the church.

*The prayers may conclude*

Almighty God, you have promised to hear our prayers.

**Grant that what we have asked in faith  
we may by your grace receive,  
through Jesus Christ our Lord. Amen.**

## Greeting of Peace

We are the body of Christ.

**God's Spirit is with us.**

The peace of the Lord be always with you.

**And also with you.**

## THE LITURGY OF THE EUCHARIST

*During the preparation of the gifts, the chant is sung, and a Collection will be taken up.*

The image shows a musical score for a chant. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#), and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the treble staff. The music features a mix of quarter, eighth, and sixteenth notes, with some rests. There are repeat signs at the end of the phrase.

Come, Ho-ly Spi - rit, gra-cious hea-ven-ly dove; come, fire of love. love.

John Bell b.1949

When all is prepared, the priest says,

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

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

### **Prayer over the Offerings**

Giver of life,  
receive all we offer you this day.  
Let the Spirit you bestow on your Church  
continue to work in the world  
through the hearts of all who believe.  
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.**

It is right to give you thanks and praise,  
O Lord, our God, sustainer of the universe,  
you are worthy of glory and praise.

At your command all things came to be:  
the vast expanse of interstellar space,  
galaxies, suns, the planets in their courses,  
and this fragile earth, our island home;  
by your will they were created and have their being.

From the primal elements  
you brought forth the human race,  
and blessed us with memory, reason, and skill;  
you entrusted us with the care of your creation.

But we turn against you, and betray your trust;  
and we turn against one another.

Again and again you call us to return.

Through the prophets and sages  
you reveal your righteous law.

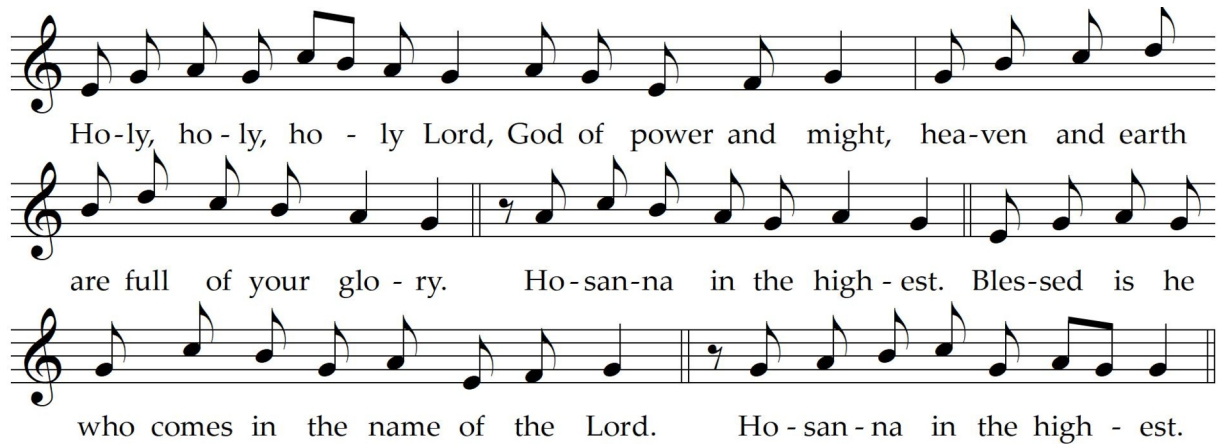
In the fullness of time you sent your Son,  
born of a woman,  
to be our Saviour.

He was wounded for our transgressions,  
and bruised for our iniquities.

By his death he opened to us the way of freedom and peace.



Therefore we praise you,  
joining with the heavenly chorus,  
with prophets, apostles, and martyrs,  
and with those in every generation  
who have looked to you in hope,  
to proclaim with them your glory,  
in their unending hymn:



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, Lord our God,  
for sending us Jesus, the Christ,  
who on the night he was handed over  
to suffering and death,  
took bread, said the blessing,  
broke the bread, gave it to his friends, and said,  
“Take this, and eat it:  
this is my body which is given for you.  
Do this for the remembrance of me.”

In the same way, after supper, he took the cup of wine;  
he gave you thanks, 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.

Gracious God,  
we recall the death of your Son Jesus Christ,  
we proclaim his resurrection and exaltation,  
and we look with expectation  
for his coming as Lord of all the nations.  
We who have been redeemed by him,  
and made a new people by water and the Spirit,  
now bring you these gifts.

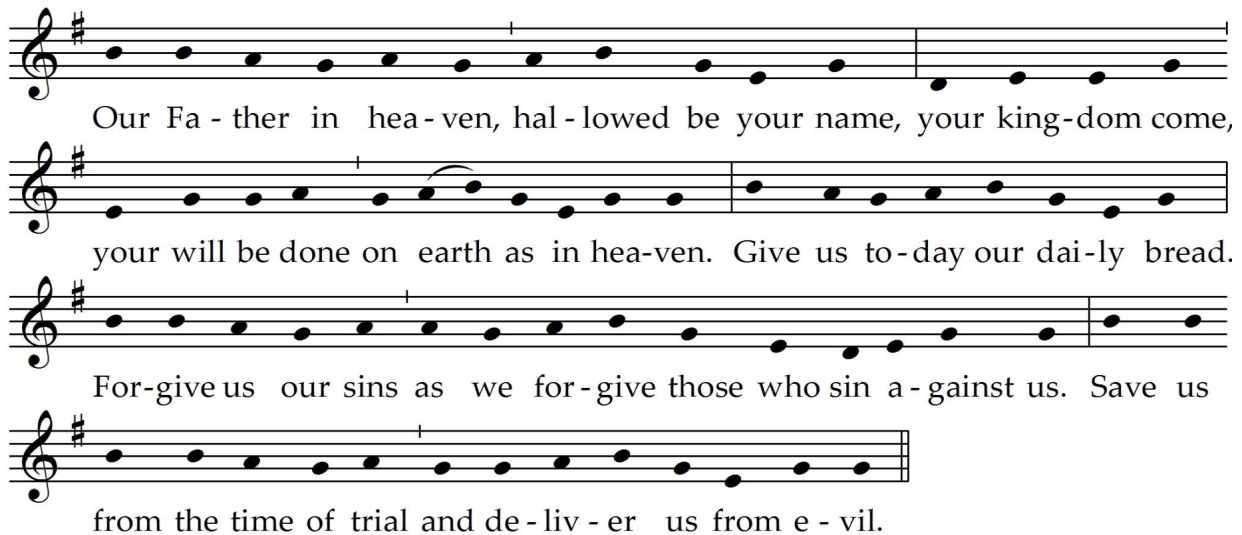
Send your Holy Spirit upon us  
and upon this offering of your Church,  
that we who eat and drink at this holy table  
may share the divine life of Christ our Lord.

Pour out your Spirit upon the whole earth  
 and make it your new creation.  
 Gather your Church together  
 from the ends of the earth into your kingdom,  
 where peace and justice are revealed,  
 that we, with all your people,  
 of every language, race, and nation,  
 may share the banquet you have promised;  
 through Christ, with Christ, and in Christ,  
 all honour and glory are yours,  
 creator of all,  
 now and for ever. **Amen.**

## THE COMMUNION RITE

### The Lord's Prayer

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

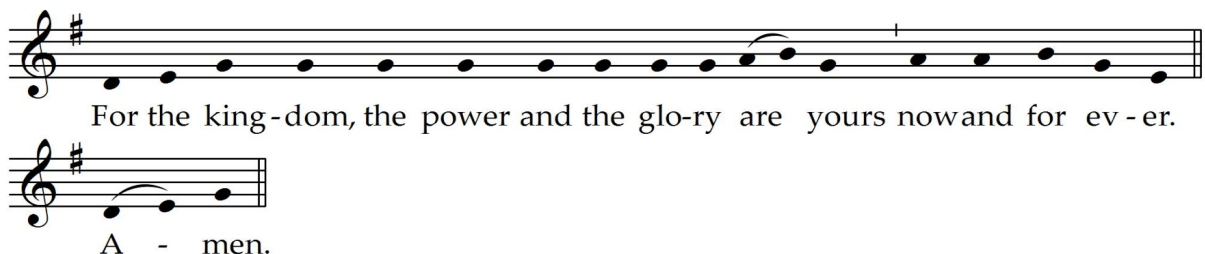


Our Fa - ther in hea - ven, hal - lowed be your name, your king - dom come,  
 your will be done on earth as in hea - ven. Give us to - day our dai - ly bread.  
 For - give us our sins as we for - give those who sin a - gainst us. Save us  
 from the time of trial and de - liv - er us from e - vil.

#### The Priest continues alone

Deliver us, Lord, we pray, from every evil,  
 graciously grant peace in our days,  
 that, by the help of your mercy,  
 we may be always free from sin  
 and safe from all distress,  
 as we await the blessed hope  
 and the coming of our Saviour, Jesus Christ.

#### And all make the prayer their own, singing



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

## The Breaking of the Bread

The priest breaks the bread, saying

We break this bread to share in the body of Christ.  
We who are many are one body,  
**for we all share in the one bread.**

While the bread is broken Agnus Dei is sung.



Lamb of God, you take a-way the sin of the world: have mer - cy on us.



Lamb of God, you take a - way the sin of the world: grant us peace.

## Invitation to Communion

Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.

**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

All receive Holy Communion.

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

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

## Act of Spiritual Communion

St Alphonsus Liguori

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

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

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During Communion, the choir sings

Cum complerentur dies Pentecostes  
erant omnes pariter decentes, alleluia:  
et subito factus est  
sonus de caelo, alleluia,  
tanquam spiritus vehementis  
et replevit totam domum, alleluia.

*When the day of Pentecost had come  
they were all together talking, alleluia:  
and suddenly there was  
a sound from heaven, alleluia,  
as of a rushing mighty wind,  
and it filled the whole house, alleluia*

Cesario Gussago c.1550-1612

## Communion Antiphon

Acts 2:4, 11

They were all filled with the Holy Spirit,  
and spoke of the marvels of God, alleluia.

## Prayer after Communion

Father,  
may we who have received this eucharist  
live in the unity of your Holy Spirit,  
that we may show forth his gifts to all the world.  
We ask this in the name of Jesus Christ our Lord. **Amen.**

## Postcommunion Hymn

WOODLANDS



**Filled with the Spirit's power, with one accord  
the infant church confessed its risen Lord.  
O Holy Spirit, in the church today  
no less your power of fellowship display.**

- 2 **Now with the mind of Christ set us on fire,  
that unity may be our great desire.  
Give joy and peace; give faith to hear your call,  
and readiness in each to work for all.**
- 3 **Widen our love, good Spirit, to embrace  
in your strong care all those of every race.  
Like wind and fire with life among us move,  
till we are known as Christ's, and Christians prove.**

John Raphael Peacey 1896-1971

## THE CONCLUDING RITES

### Blessing and Dismissal

The Lord be with you.  
**And also with you.**

God stir up within you the gift of the Spirit  
that you may confess Jesus Christ as Lord  
and proclaim the joy of the everlasting gospel  
wherever you may be;  
and the blessing of God almighty,  
the Father, the Son, ✠ and the Holy Spirit,  
be among you and remain with you always. **Amen.**

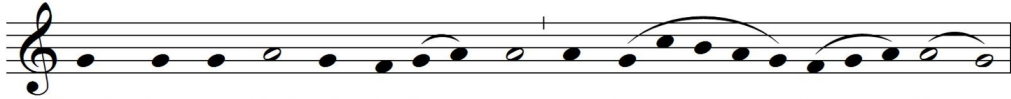
## Dismissal

The Priest, deacon or another minister sings



Go in peace, al - le - lu - ia, al - le - lu - ia.

All respond



Thanks be to God, al - le - lu - ia, al - le - lu - ia.

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

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

Rejoice and be glad, O Virgin Mary, alleluia.

**For the Lord has truly risen, alleluia.**

Let us pray.

O God,

Who gave joy to the world

through the resurrection of your Son, our Lord Jesus Christ,

grant we pray, that with his mother, the Virgin Mary,

we may obtain the joys of everlasting life.

Through the same Christ our Lord. **Amen.**

The Paschal Candle is extinguished, and Easter time ends.

## THANK YOU

Thanks to Sister Juliana and Fr Cameron for leading us in worship today. Fr Steven is on a week's leave: he returns on Thursday. Inquiries in his absence can be referred to either of the wardens.

## THE END OF EASTER TIME

Today we mark the end of Easter time, the period of 50 days, spanning from Easter Sunday to Pentecost. The whole season is celebrated as a single joyful feast, called the "great Lord's Day". Each Sunday of the season is treated as a Sunday of Easter.

Easter Sunday and Pentecost correspond to pre-existing Jewish feasts: the first day of Pesach (פסח) and the holiday of Shavu'ot (שבועות). In the Jewish tradition, the 49 days between these holidays are known as "Counting of the Omer" (ספירת העומר).

The first eight days after Easter, that is from Easter Sunday to the following Sunday inclusive, are often celebrated with great solemnity, with Sung Masses and Offices.

The Sunday after Easter has a number of names of its own, including "Quasimodo" Sunday, from the first words of the Entrance Antiphon at Mass, "Quasi modo geniti infantes" ("Like newborn babes ..."). It was also often called "Low Sunday", especially in England. The background to this title is unclear: the word "low" may serve to contrast it with the "high" festival of Easter on the preceding Sunday. Alternatively, the word "low" may be a corruption of the Latin word "laudes", the first word of a Sequence used in the historical Sarum Rite. (A humorous take on the name refers to the often small congregations on the Sunday after Easter, when everyone has made a special effort to be at church!)

The Feast of the Ascension of the Lord is celebrated on the 40th day of Easter. The focus of Easter time changes at this point from the celebration of the Resurrection to preparation for the coming of the Holy Spirit at Pentecost. This period of nine days is the origin of the form and period of prayer called a "novena".

At the end of Mass today, after the singing of Regina Caeli, the Easter Candle is ceremonially extinguished, signifying the end of Easter time. Nevertheless, we continue to celebrate the Resurrection at every Mass. Pope Francis reminds us that the Resurrection of Jesus is not just a "happy ending" but is an event that "changes our lives completely and forever."

"Jesus broke through the darkness of the tomb and lives forever ... With him, every day becomes a step in an eternal journey, every today can hope for a tomorrow, every end a new beginning, every instant is projected beyond the limits of time, toward eternity. The joy of the Resurrection is not something far away. It is very close; it is ours because it was given to us on the day of our baptism."

The major celebrations of Easter time – Easter, Ascension, Pentecost – all express in time one big mystery: that God "reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins," a mission to be carried out until the end of the world. Salvation history did not end with Pentecost or the end of the Apostolic Age. The work of salvation, the work of Easter-Ascension-Pentecost, goes on.

## TRINITY SUNDAY AND CORPUS CHRISTI

After Pentecost, and before we begin the long cycle of “green” Sundays in the Church’s year, there are two special Festivals, Trinity Sunday and Corpus Christi. These Sundays are “Feasts of Our Lord”, rather than Feasts of the Blessed Virgin Mary, or of the Saints, or on special occasions such as celebrations of the sacraments (Baptism, Confirmation, Matrimony, Ordination, and so on).

The Feasts of Our Lord that we celebrate each year include the Holy Family (the Sunday after Christmas), the Baptism of the Lord (the Sunday after Epiphany), the Presentation of the Lord on 2 February, the Transfiguration on 6 August, the Exaltation of the Holy Cross on 14 September, and so on.

Trinity Sunday has an unusual background. There are records of special Offices of daily prayer honouring the Trinity as early as the 10th century. In the 14th century, the commemoration was extended to the whole of the Western church, and the commemoration seems to have been widespread in England, where it was included in the first English prayer books after the Reformation. Trinity Sunday has always had a special place in Anglicanism, though the Catholic church did not raise its observance to the highest rank until 1911.

The timing of the festival is deliberate – it falls on the Sunday after the first great Pentecost when tradition holds that the doctrine of the Trinity was proclaimed to the world.

The meaning of the doctrine of the Holy Trinity is commonly expressed as the statement that the one God exists as or in three equally divine “Persons”, the Father, the Son, and the Holy Spirit.

God is described as Father - Julian of Norwich reminds us that God is both Father and Mother - because we believe that God is the **creator** of everything and Lord over all the universe. God is described as Son with reference to how we believe that God chose to come to earth as a human being in the form of Jesus, the son of Mary, and **redeemed** the world by the Cross and Passion. And God is also described as the Holy Spirit, with reference to the **life-giving power** of God in the world and in our daily lives.

The guiding principle has been the declaration in the Creeds that the Father, Son, and Holy Spirit of the New Testament are the same in substance or essence. Because this shared substance or essence is a divine one, this is understood to imply that all three named individuals are divine, and equally so. And the three are the one God. After its formulation towards the end of the 4th century, this sort of Christian theology reigned more or less unchallenged.

**The following Sunday is Corpus Christi** – from the Latin, ‘Body of Christ’ – when we celebrate and give thanks for the Sacrament of the Eucharist. The feast of Corpus Christi has its origins in the Middle Ages and was first celebrated in the 13th century. The tradition in the Western Church is that the Eucharist is the sacrament par excellence of the paschal mystery. The Eucharist, in short, fulfills one of Christ's last promises before the Ascension: "And know that I am with you always, to the end of the age" (Mt 28:20).

## SERVICE TIMES THIS WEEK

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

**Sunday** 10 am Sung Mass with children's ministry and choir

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

Inquiries about Baptisms and Weddings to Fr Steven Ogden.

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

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### Regular Giving and Donations

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

Our Details: Bank: Anglican Funds SA

BSB 705-077 • account no 00000052 • Reference: Your name (Regular Giving)

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### The Magdalene Centre

82 Gilbert Street, Adelaide Tel (08) 8305 9389

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

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

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

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

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### Directory

Parish Priest: The Revd Dr Steven Ogden

*Fr Steven is on leave until Thursday: please direct inquiries to the Wardens (0414 471 894)*

Office Email: [StMMAdeelaide.Parish@outlook.com](mailto:StMMAdeelaide.Parish@outlook.com) • Web: [stmarymagdalenes.weebly.com](http://stmarymagdalenes.weebly.com) •

Blog: [stmarymagdalenesadelaide.org](http://stmarymagdalenesadelaide.org) • Facebook: St Mary Magdalene's Anglican Church

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### Next Sunday, 26 May, at 10 am - The Most Holy Trinity

Readings: Isaiah 6.1-8 • Psalm 29 • Romans 8.12-17 • John 3.1-17

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### 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 Sim, Jasmin, Henry, John Edwards (priest), Elaine, John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Graeme, Edward, Neil and Grace.

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.*