

# Palm Sunday

## 24 March 2024

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.

The Blessing and Procession of Palms begins at St Francis Xavier's Cathedral. When the procession reaches the church, the following Responsory is sung:

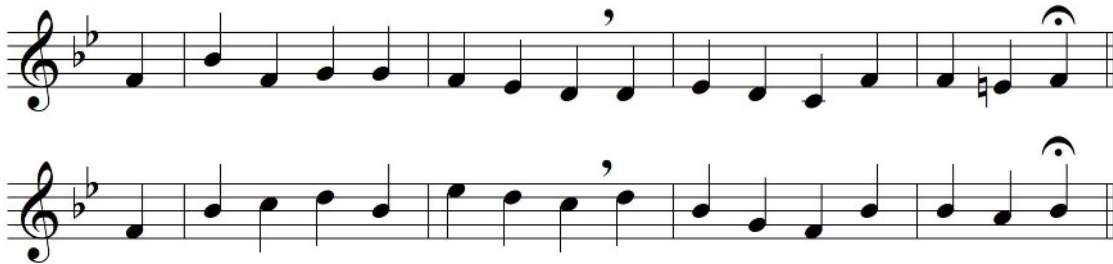
### Responsory

cf Baruch 3:2, Ps 79:9

∇ As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life. R Waving their branches of palm, they cried: Hosanna in the Highest. ∇ When the people heard that Jesus was coming into Jerusalem, they went out to meet him. R Waving their branches of palm, they cried: Hosanna in the Highest.

The Procession enters the church, and the following hymn is sung:

WINCHESTER NEW



- Ride on, ride on in majesty!  
Hark, all the tribes hosanna cry,  
Thy humble beast pursues his road  
With palms and scattered garments strowed.**
- 2 Ride on, ride on in majesty!  
In lowly pomp ride on to die:  
O Christ, thy triumphs now begin  
O'er captive death and conquered sin.**
- 3 Ride on, ride on in majesty!  
The wingèd squadrons of the sky  
Look down with sad and wondering eyes  
To see the approaching sacrifice.**
- 4 Ride on, ride on in majesty!  
Thy last and fiercest strife is nigh;  
The Father on his sapphire throne  
Awaits his own anointed Son.**
- 5 Ride on, ride on in majesty!  
In lowly pomp ride on to die;  
Bow thy meek head to mortal pain,  
Then take, O God, thy power, and reign.**

Henry Hart Milman 1791-1868

When the concelebrants arrive at the altar, they venerate it, and incense it. Then the principal concelebrant goes to the chair, puts aside the cope, and puts on the chasuble.

Omitting the usual Introductory Rites, the celebrant says the Collect, and then continues the Mass in the usual way.

## Collect

Let us pray.

God of all,  
you gave your only-begotten Son  
to take the form of a servant,  
and to be obedient even to death on a cross:  
give us the same mind that was in Christ Jesus  
that, sharing in his humility,  
we may come to be with him in his glory,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

## THE LITURGY OF THE WORD

### First Reading

Isaiah 50.4-9a

Thus says the LORD:

The Lord GOD has given me  
the tongue of a teacher,  
that I may know how to sustain  
the weary with a word.

Morning by morning he wakens—  
wakens my ear to listen as those who are taught.

The Lord GOD has opened my ear, and I was not rebellious,  
I did not turn backwards.

I gave my back to those who struck me,  
and my cheeks to those who pulled out the beard;

I did not hide my face  
from insult and spitting.

The Lord GOD helps me;  
therefore I have not been disgraced;  
therefore I have set my face like flint,  
and I know that I shall not be put to shame;  
he who vindicates me is near.

Who will contend with me?  
Let us stand up together.

Who are my adversaries?  
Let them confront me.

It is the Lord GOD who helps me;  
who will declare me guilty?

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

## Psalm 31.9-16

Chant: William Crotch 1775-1847

Have mercy on me, O Lord, for I am in trouble:  
my eye is consumed with sorrow, and my soul and my body.  
For my life is spent with grief and my years with sighing;  
my strength fails me and my bones are consumed.

I am the scorn of my enemies and even of my neighbours:  
when my friends see me in the street they avoid me.  
I am forgotten like the dead, out of mind:  
I have become like a broken vessel.

For I have heard the whispering of many, and fear is on every side:  
they conspire together to take away my life.  
But I have put my trust in you, O Lord:  
I have said, 'You are my God'.

My times are in your hand:  
deliver me from the hand of my enemies, and from those who persecute me.  
Let your face shine upon your servant:  
and save me for your mercy's sake.

## Second Reading

Philippians 2.5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

## Gospel Acclamation

Philippians 2.8-9

**Praise to you, O Christ, King of eternal glory!**

Christ was humbler yet, even to accepting death, death on a cross.

But God raised him high, and gave him the name which is above all other names.

**Praise to you, O Christ, King of eternal glory!**

## The Gospel of the Passion

Mark 15.1-47

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All say the parts **in bold type**.

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- Evangelist** The Passion of our Lord Jesus Christ according to Mark.  
As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,
- Pilate** 'Are you the King of the Jews?'
- Evangelist** He answered him,
- Jesus** 'You say so.'
- Evangelist** Then the chief priests accused him of many things. Pilate asked him again,

**Pilate** 'Have you no answer? See how many charges they bring against you.'

**Evangelist** But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

**Pilate** 'Do you want me to release for you the King of the Jews?'

**Evangelist** For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

**Pilate** 'Then what do you wish me to do with the man you call the King of the Jews?'

**Evangelist** They shouted back,

**Crowd** '**Crucify him!**'

**Evangelist** Pilate asked them,

**Pilate** 'Why, what evil has he done?'

**Evangelist** But they shouted all the more,

**Crowd** '**Crucify him!**'

**Evangelist** So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

**Soldiers** '**Hail, King of the Jews!**'

**Evangelist** They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

**Passers-by** '**Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!**'

**Evangelist** In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

**Priests** '**He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.**'

**Evangelist** Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

**Jesus** 'Eloi, Eloi, lema sabachthani?'

**Evangelist** which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said,

**Bystanders** 'Listen, he is calling for Elijah.'

**Evangelist** And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

**Bystander** 'Wait, let us see whether Elijah will come to take him down.'

**Evangelist** Then Jesus gave a loud cry and breathed his last.

**Silence**

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

**Centurion** 'Truly this man was God's Son!'

**Evangelist** There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

*All may sit for a time of reflection.*

## **Profession of Faith**

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 celebrant 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 69.31-32

The choir sings.

As for me, I am poor and in misery: O God, let your deliverance lift me up.  
And I will praise the name of God in a song: and glorify him with thanksgiving.

During the preparation of the gifts, the chant is sung.

Je - sus, re - mem - ber me when you come in - to your king - dom.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The musical score consists of two systems. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are: 'Je - sus, re - mem - ber me when you come in - to your king - dom.' The first system ends with a double bar line, and the second system ends with a double bar line and repeat dots.

Jacques Berthier 1923-24

### Prayer over the Offerings

When all is prepared, the celebrant says,

Gracious God,  
the suffering and death of Jesus, your only Son,  
makes us pleasing in your sight.  
Alone we can do nothing,  
but through his sacrifice,  
may we receive your love and mercy. **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 him thanks and praise.**

It is truly right and our greatest joy  
to give you thanks and praise,  
O Lord our God, creator and ruler of the universe.

In your wisdom, you made all things  
and sustain them by your power.  
You made us in your image,  
setting us in your world to love and serve you  
and to live in peace with your whole creation.

From generation to generation you have guided us,  
 sending prophets to turn us from wayward paths  
 into the way of righteousness.  
 Out of your great love for the world  
 you sent your only Son among us to redeem us  
 and to be the way to eternal life.

Therefore we praise you,  
 joining our voices with the choirs of heaven  
 and with all the faithful of every time and place,  
 who forever sing to the glory of your name:

**Flowing**

Ho - - ly, ho - - - ly,  
 ho - ly Lord. God of power and might, \_\_\_ heav'n and earth are  
 full \_\_\_ of your glo - ry. Ho-san-na in the high-est.  
 Bless - ed is he who comes in the  
 name of the Lord. Ho-san-na in the high-est.

You are holy, O God of majesty,  
 and blessed is Jesus Christ, your Son, our Lord.  
 As one of us, he knew our joys and sorrows,  
 and our struggles with temptation.  
 He was like us in every way except sin.  
 In him we see what you created us to be.

Though blameless,  
 he suffered willingly for our sin.  
 Though innocent,  
 he accepted death for the guilty.  
 On the cross he offered himself, a perfect sacrifice,  
 for the life of the world.  
 By his suffering and death,  
 he freed us from sin and death.  
 Risen from the grave,  
 he leads us to the joy of new life.



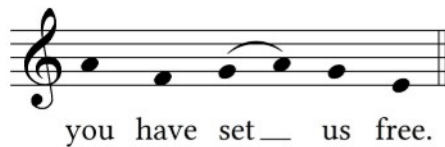
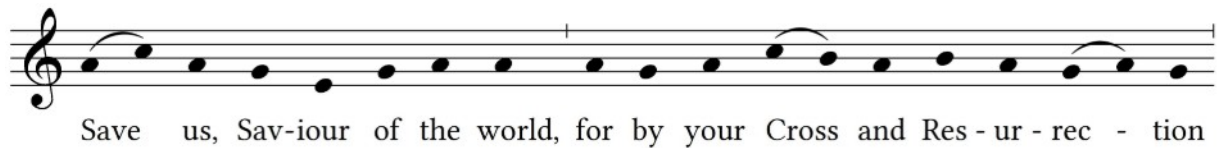
We give you thanks that the Lord Jesus,  
on the night before he died,  
took bread,  
and after giving thanks to you,  
he broke it, and gave it to his disciples, saying:  
Take, eat.

This is my body, given for you.  
Do this in remembrance of me.

In the same way he took the cup, saying:  
This cup is the new covenant sealed in my blood,  
shed for you for the forgiveness of sins.  
Whenever you drink it,  
do this in remembrance of me.

Remembering all your mighty and merciful acts,  
we take this bread and this wine  
from the gifts you have given us,  
and celebrate with joy  
the redemption won for us in Jesus Christ.  
Accept this our sacrifice of praise and thanksgiving  
as a living and holy offering of ourselves,  
that our lives may proclaim the One crucified and risen.

Great is the mystery of faith:



Gracious God,  
pour out your Holy Spirit upon us  
and upon these your gifts of bread and wine,  
that the bread we break  
and the cup we bless  
may be the communion of the body and blood of Christ.

By your Spirit unite us with the living Christ  
and with all who are baptized in his name,  
that we may be one in ministry in every place.  
As this bread is Christ's body for us,  
send us out to be the body of Christ in the world.

Lead us, O God, in the way of Christ.  
Give us courage to take up our cross  
and, in full reliance upon your grace, to follow him.

Help us to love you above all else  
and to love our neighbour as we love ourselves,  
demonstrating that love in deed and word  
in the power of your Spirit.

Give us strength to serve you faithfully  
until the promised day of resurrection,  
when, with the redeemed of all the ages,  
we will feast with you at your table in glory.

Through Christ,  
all glory and honour are yours, almighty Father,  
with the Holy Spirit in the holy church,  
now and forever. **Amen.**

## THE COMMUNION RITE

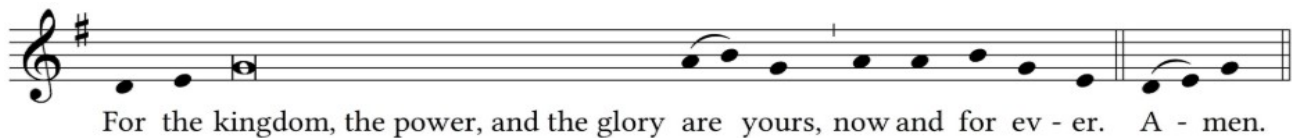
### The Lord's Prayer

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



Our Fa - ther in hea - ven, hal - lored 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 kingdom, the power, and the glory are yours, now and for ev - er. A - men.

### The Breaking of the Bread

The celebrant 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 -  
dee - mer of the world, grant us your peace.

### Invitation to Communion

The celebrant 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.

During Communion, the choir sings.

### Communion Antiphon

Matthew 26.42

The choir sings

My Father, if this cannot pass unless I drink it, your will be done.

### Prayer after Communion

Let us pray.

Compassionate and loving God,  
through your Son Jesus Christ you have fed us  
and have reconciled your people to yourself.  
Following his example of fasting and prayer,  
may we obey you with willing hearts  
and serve one another in holy love. **Amen.**

## Postcommunion Hymn

WAKEFIELD STREET



1. When his time was ov - er the palms lay where they fell.  
2. Se - cret - ly they planned it, with mo - ney chang - ing hands;  
3. Wo - men wept to see him; he said, 'Don't weep for me.'  
4. There was one who asked you, 'Re - mem - ber me this day.'



As they ate to - geth - er he told his friends fare - well.  
in the qui - et gar - den a kiss be - trayed their man.  
Ma - ny laughed and mocked him: 'For-give them, they don't see.'  
Je - sus, when I'm dy - ing, re - mem - ber me that way;



Je - sus, though you cried out for some oth - er end,  
Priests and eld - ers tried him. Sold - iers crowned him king.  
Je - sus, please for - give me, you know what I am;  
when my life is ov - er, be with me, my friend,



love could on - ly choose a cross when our life be-gan a - gain.  
We were in the crowd that day when our life be-gan a - gain.  
I was one who nailed your hands when our life be-gan a - gain.  
like the thief up - on the cross, when our life be-gan a - gain.



*After each verse.*

Robin Mann b.1949

## THE CONCLUDING RITES

### Prayer over the People and Blessing

The Lord be with you.

**And also with you.**

Look, we pray, O Lord, on this your family,  
for whom our Lord Jesus Christ  
did not hesitate to be delivered into the hands of the wicked  
and submit to the agony of the Cross.

Who lives and reigns for ever and ever. **Amen.**

And the blessing of God almighty,  
the ✠ Father, the Son, ✠ and the Holy ✠ Spirit,  
be among you and remain with you always. **Amen.**

*A concelebrant, deacon, or another minister says*

Go in peace to love and serve the Lord.

**In the name of Christ. Amen.**

## **THIS WEEK: HOLY WEEK**

### **Holy Wednesday, 27 March – Tenebrae at 7.30 pm**

Tenebrae is an ancient service of worship at which the first two services of the monastic cycle of prayer were combined and anticipated on the previous evening during the last three days of Holy Week. It consists of sets of Psalms and Readings, after each of which candles are gradually extinguished to convey the sense of the apparent loss of God's presence and the effect of the death of Jesus on the world. This solemn service is offered on the community's behalf, and is almost entirely sung to ancient chants—though our choir also sings 20th century settings of some of the texts as well—and takes about 70 minutes. It is a unique devotion.

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### **Maundy Thursday, 28 March – Low Mass at 12.10 pm; Mass of the Lord's Supper at 7.30 pm**

Mass will be offered at 12.10 pm and 7.30 pm on Maundy Thursday. The Evening Mass is known as the "Mass of the Lord's Supper." For the first time since the pandemic we are reintroducing the symbolic ceremony of foot washing, where any who wish are able to participate in the ceremony of having their feet washed, or washing the feet of others. Those who wish to participate are asked to wear face masks, and to wash their hands and/or use hand sanitiser before and after – there will be provision for this in the church.

At the end of the Mass, sufficient hosts for the Communion on Good Friday are taken in procession to the "Altar of Repose" in the Chapel, where we keep a watch throughout the night until the liturgies of the following day. The symbolism draws on Jesus' appeal to the weary disciples, "Could you not watch with me for one hour?"

If you wish to participate in the Watch, there is a roster with a few gaps remaining to ensure there is always at least one person present. All are welcome at any time. Please note that there are arrangements in place for the security of the building should anyone find themselves alone, especially at night.

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### **Good Friday, 29 March – The Liturgy of the Day at 10 am and 3 pm**

The Liturgy of Good Friday is another unique offering in the Church's year. Mass is not celebrated. The service begins with kneeling, or prostration, symbolic of the abasement of the people of God for their sins, and also the grief and sorrow of the Church.

There are solemn prayers, drawn from ancient tradition, reflecting a full range of needs and intentions. There is the Adoration of the Holy Cross, in which a cross is brought in, veiled, and slowly unveiled while chants are sung. Then all may come and make their own devotion before the unveiled cross. Finally, Communion is given from the Sacrament reserved after Mass the previous day, and all depart in silence.

The 10 am Liturgy will include contemporary chants and texts, while the 3 pm Solemn Liturgy features some of the church's finest music, including the singing of the St John Passion, and a 20th century setting of the "Reproaches" (sung during the Adoration of the Cross).

The Sacrament of Reconciliation (Confessions) will be offered before the two liturgies of the day, from 9 am (before 10 am) and 2 pm (before 3 pm).

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## **Holy Saturday, 30 March – Preparations for Easter**

During the day on Holy Saturday, there is a great deal to do “behind the scenes”. The church needs to be decorated for Easter. All the brass needs to be polished. There are 9 altar cloths to iron. There is polishing, cleaning and vacuuming in abundance. And more! If you have some time to assist from mid morning through to mid afternoon, please speak to Peter Burdon.

Also, after the Easter Vigil at 8 am and the Mass of Easter Sunday at 10 am there will be suitably festive hospitality. Please bring a plate to share.

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## **The Easter Vigil (30 March, 8 pm) and Easter Sunday (31 March, 10 am)**

The Easter Vigil—celebrated on Saturday evening at 8 pm—is the greatest celebration in the church’s year. Like so many of the special services of Holy Week, it is rich with symbolism. The first major section of the celebration may be the most memorable and engaging to the senses. It certainly includes some vivid symbols and actions which we do not encounter in the liturgy every day. The solemn liturgy begins outdoors (weather permitting!) with the blessing of the new fire followed by the preparation and lighting of the Easter Candle. As the candle is being carried in procession into the dark church, all those in attendance are given individual candles which have received their light from the one Easter Candle.

When the Easter Candle is placed in its prominent candle stand in the church, the candle is incensed, and the deacon intones one of the most evocative and poetic hymns of praise in all liturgy: the Easter Proclamation – also known as the Exsultet, named after the first word of the Latin original. The liturgy’s symbolic movement has been from darkness to light; now words and music are used to praise and thank God for what the light represents: God’s saving activity throughout human history, culminating in Christ’s defeat of death and resurrection from the dead.

After the Exsultet, the liturgy continues with a series of three or more readings from the Old Testament that recount creation, exile and restoration, then the Gloria is sung, bells are rung, and the lights in the church are turned on. “Alleluia” is sung for the first time since Lent began, and after the gospel and homily, water is blessed, and we renew our baptismal promises, and on to Holy Communion.

The Mass of Easter Sunday at 10 am begins with a procession, and we again renew our baptismal promises.

The Masses of Easter Sunday, and throughout Easter Time, conclude with Regina Caeli (“Queen of Heaven”), the seasonal antiphon of the Blessed Virgin Mary, in which we give thanks for the resurrection, and pray that we, like Mary, may always be ready to do God’s will.

### **Holy Wednesday • 27 March**

8 am Reflection & Prayers  
7.30 pm, Tenebrae

### **Maundy Thursday • 28 March**

12 noon, Angelus, 12.10 pm Low Mass  
7.30 pm Mass of the Lord’s Supper

*The Watch of the Passion  
throughout the night*

### **Good Friday • 29 March**

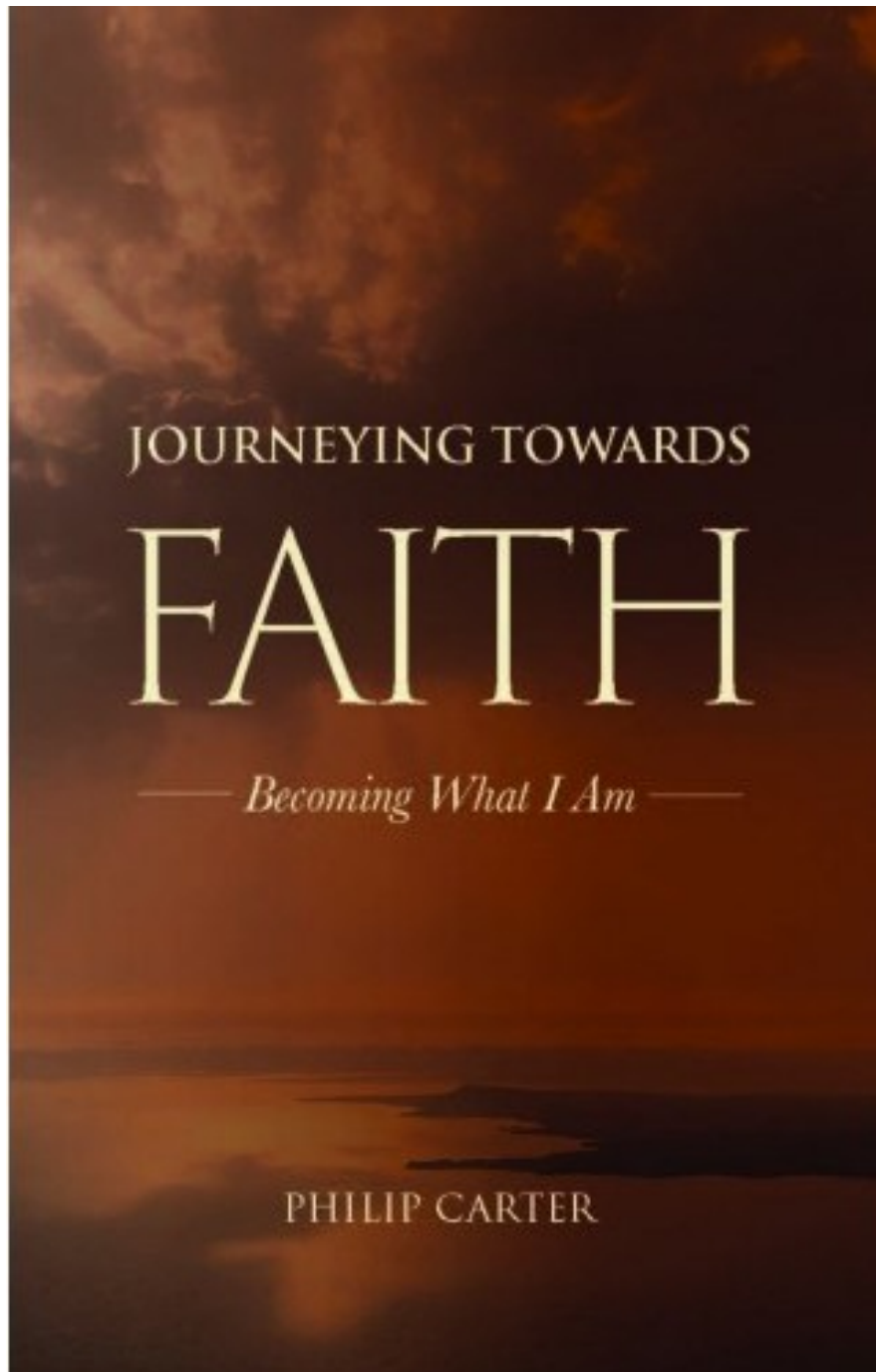
10 am The Liturgy of the Day  
3 pm Solemn Liturgy of the Day

### **Easter Eve • 30 March**

8 pm The Easter Vigil and  
the First Mass of Easter

### **Easter Sunday • 31 March**

10 am, Procession and Solemn Mass



Congratulations to Fr Philip Carter whose book *Journeying Towards Faith: Become What I Am* has recently been published by Coventry Press. The seven chapters in this book take seriously these celebrated words of Irenaeus. Confessing the Incarnation of Jesus of Nazareth, their underlying assumption is that Jesus did not come to offer us a particular way of being religious, but a universal way of being human.

The book is an invitation to become more fully alive and more fully human. It is out of the reality of our everyday lives – and in the context of our wounded and wounding world – where we can hear, through the questions Jesus asks, the call and challenge to have our thinking about ourselves, prayer, and our relationship with God, utterly transformed.

The book was launched last week at St Peter's Cathedral, and is available from the Cathedral shop (10.30 – 1 pm Monday, 10.30 – 3.30 pm Tuesday to Friday) for \$19.95. (Autographs are free!)

## SERVICE TIMES THIS WEEK

See the Special Leaflet.

For those wishing to attend a daily Mass this week, Mass is offered at St Peter's Cathedral Monday and Tuesday at 7.30 am and 6 pm, and on Wednesday at 7.30 am and 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's appointment is part-time. His days on duty are Tuesday to Thursday and Sunday.*

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

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

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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, John Edwards (priest), Peter Garland (priest), John Parkes (bishop), Stephan Clark (priest), Nance, Graeme, Neil, Elaine, Hugh and Bart 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, and those whose anniversaries of death occur at this time, especially Julie Hooke and Ted Whitworth (priest). † *Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.*