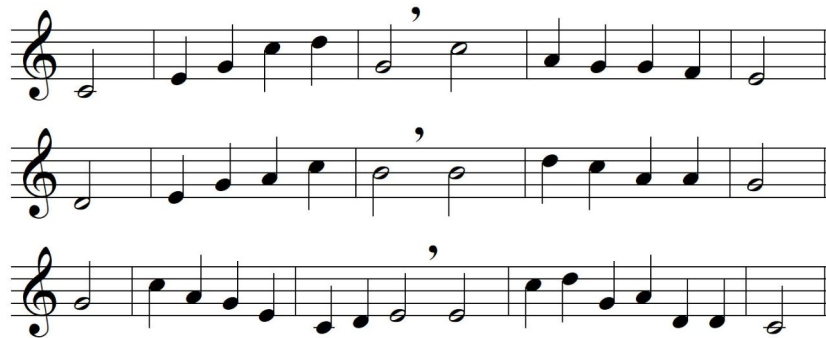


The 12th Sunday after Pentecost

23 August 2020

Hymn



- 'Thou art the Christ, O Lord,
The Son of God most high!
Forever be adored
That name in earth and sky,
In which, though mortal strength may fail,
The saints of God at last prevail.**
- 2 Oh, surely he was blest,
With blessedness unpriced,
Who taught of God, confessed
The Godhead in the Christ;
For of thy Church, Lord, thou didst own
Thy saint a true foundation-stone.**
- 3 Thrice fallen, thrice restored,
The bitter lesson learnt,
That heart for thee, O Lord,
With triple ardour burnt.
The cross he took he laid not down
Until he grasped the martyr's crown.**
- 4 O bright triumphant faith,
O courage void of fears,
O love most strong in death,
O penitential tears!
By these, Lord, keep us lest we fall,
And make us go where thou shalt call.**

W. Walsham How 1823-97
New English Hymnal 172

THE INTRODUCTORY RITES

Entrance Antiphon

Cf. Ps 85.1-3

Turn your ear, O Lord, and answer me;
save the servant who trusts in you, O God.
Have mercy on me, O Lord, for I cry to you all the day long.

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.

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

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father,
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

Collect

Let us pray.

O God, fount of all wisdom,
in the humble witness of the apostle Peter
you have shown the foundation of our faith:
give us the light of your Spirit,
that, recognising in Jesus of Nazareth the Son of the living God,
we may be living stones
for the building up of your holy Church;
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

First Reading

Exodus 1.8 – 2.10

A reading from the book of Exodus.

A new king arose over Egypt, who did not know Joseph. He said to his people, 'Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.' Therefore they set taskmasters over them to oppress them with forced labour. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labour. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, 'When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.' But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, 'Why have you done this, and allowed the boys to live?' The midwives said to Pharaoh, 'Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.' So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, 'Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.'

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, 'This must be one of the Hebrews' children,' she said. Then his sister said to Pharaoh's daughter, 'Shall I go and get you a nurse from the Hebrew women to nurse the child for you?' Pharaoh's daughter said to her, 'Yes.' So the girl went and called the child's mother. Pharaoh's

daughter said to her, 'Take this child and nurse it for me, and I will give you your wages.' So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, 'because,' she said, 'I drew him out of the water.'

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

Psalm

Psalm 124



℞. Our help is in the name of the Lord.

If the Lord himself had not been on our side, now may Israel say;
if the Lord had not been on our side
when our enemies rose up against us,
they would have swallowed us alive,
when they were so wrathful at us.
The waters would have drowned us;
the stream would have gone over our soul. **℞.**

But praised be the Lord,
who has not made us a prey to their teeth.
Our soul is escaped, as a bird from the snare of the fowler,
the snare is broken, and we have gone free.
Our help is in the name of the Lord,
who has made heaven and earth. **℞.**

Second Reading

Romans 12.1-8

A reading from the letter of Paul to the Romans.

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgement, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

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

Gospel Acclamation

Matthew 16.18

Alleluia, alleluia, alleluia!

You are Peter, and on this rock I will build my Church.
And the gates of the underworld can never hold out against it.

Alleluia, alleluia, alleluia!

The Lord be with you.

And also with you.

✠ A reading from the holy Gospel according to Matthew.

Glory to you, Lord Jesus Christ.

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, ‘Who do people say that the Son of Man is?’ And they said, ‘Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered, ‘You are the Messiah, the Son of the living God.’ And Jesus answered him, ‘Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’ Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

For the Gospel of the Lord,

praise to you, Lord Jesus Christ.

Homily

The Revd Sr Juliana SI

I began to go to my first school at the age of 4. Apparently I had worn out the local kindergarten the previous year, and so my mother sent me to the school where she had been educated, St. Peter’s Grammar School. There are photos of me, at that time, in a navy blue tunic, and a large navy velour hat. And I look as though I can’t keep my head up. And I probably couldn’t. Because, perched at the front of my velour hat, was the school badge, a large heavy metal badge, about four inches high ... enough to weigh any four year old’s head down. And on this impressive badge were the crossed keys of St. Peter. They appeared everywhere in the school; on our blazer monogram, and emblazoned on the front wall of the school. They were even woven into the blue carpet, all the way up the aisle in the parish church of St. Peter’s, Glenelg.

Those crossed keys are the symbol of Peter, the Apostle: Rocky, as Jesus called him. And the symbol goes right back to the gospel set for today. Jesus asks, “Who do people say that I am.” And he gets a variety of answers. “And what about you? Who do you say I am?” It’s Peter, never one to stand back, who replies, “You are the Messiah, the Son of the living God.” Jesus does not tell him he’s bright boy to have worked that out all by himself. Rather he tells Peter that he is blessed by God. For Peter has not discerned this by his human intelligence, or lack of it. It is a revelation which God has given him which allows to make this response. Peter’s response is an act of faith. And that faith is a gift *from* God, and the gift *of* God. Then Jesus gives Simon a new name, Peter, *petros*, “the rock” in Greek. “On this rock I will build my church,” says Jesus, “and the gates of death shall never conquer it.” The symbol of Peter’s authority in the church, which Jesus says he will give to Peter, are the keys of the kingdom. The authority of the church, symbolised by the keys, entails binding and loosing.

Today, I want to focus on Jesus saying to Peter, “You are Peter, and on this rock I will build my church, and the gates of death shall never conquer it.” It is one of the most controversial pieces of Scripture. The interpretation of this Scripture has divided the church for centuries, especially at the Reformation. And it continues to be a contentious issue right up to this day. In the early church, it was taken to mean that the authority of the church rested with Peter, and subsequently to the successors of Peter, who in turn became Bishop of Rome, or

as we later termed that position, Pope. This interpretation has remained dominant in the Roman Catholic Church, but it has not gone unchallenged. In 1054, the Eastern church, the Orthodox, split from the Western church, and no longer accepted the authority of the Bishop of Rome. By the time of the Reformation, the Western church, that is, the church under the authority of Rome, was in such disarray, with so many corruptions and perversions of practice, that many regional and even national churches removed themselves from the authority of Rome. (And did so, one must admit, for other reasons also, as in the case of our own Anglican Church.) These breakaway churches, Anglicans, Lutherans, and Anabaptists, to mention some of the early ones, were said to be “protestant” in that they protested against living under the authority of the bishop of Rome.

But what did they make of the text we are looking at this week? “*You are Peter, and this rock I will build my church.*” Remember, this had been taken to mean, down the ages, that the leadership of the church was given to Peter and to his successors as bishop of Rome. The Reformation scholars interpreted this Scripture to mean that the *faith* of Peter was the rock on which Jesus meant to build his church ... not Peter himself. This understanding allowed them with clear conscience to separate themselves from the authority of Peter’s successors, the Pope of the day. However, it does beg the question, “Why did Jesus not say so?” Furthermore, why did Simon *continue* to be called Peter by Jesus, and the early church, if the rock, the *petros*, referred only to his God-given faith.”

I think protestant scholars in later times, came to see that this interpretation was just a bit too convenient, and not true to the exegesis of Scripture. In recent years, protestant scholars have increasingly agreed that Jesus did indeed give authority to Peter. It is clearly written. But they claim that this was a once-and-for-all role, given to Peter only to establish the foundation of Christ’s church. They see the power of the keys, the symbols of the authority of the church, as being given, after Peter, to the Church as a whole.

Well, where do we Anglicans sit in all this argy bargy? Anglicans, like the eastern Orthodox from its time of splitting with Rome, hold that authority of the church does indeed lie with the successors of Peter, but not just the successive Bishops of Rome. Our church, and the Orthodox, are *episcopal* churches, where the authority lies with the bishop, the *episcopos*, of a diocese. It is the bishop who hold the power of the keys, the power of binding and loosing. The episcopate is a shared authority among all the descendants of the apostles, but each bishop holds the authority within the diocese. Not the Primate ... not the Archbishop of Canterbury ... the bishop of the diocese has the authority. The Archbishop of Canterbury has a spiritual leadership and seniority, and is often called *primus inter pares*, first among equals, in the Anglican Communion: but he has no authority here.

Well, it’s all very interesting. But does all this have anything to do with us here as Anglicans in the Diocese of Adelaide? Well, I think it does. We need to understand why we are Anglicans, and not belonging to some of the protestant denominations. Why aren’t we Roman Catholics? What is the difference between us and the Roman Catholic church? (The answer to that one is “Not much”.) “Why can’t we just all get together and be one church?” many ask. We Anglicans and Lutherans founder mostly on the rock of Peter, on the question of the absolute authority of the papacy. We may well think that Pope seems a nice enough bloke, so why don’t we just accept him. But scholars look behind the man, to the interpretation of scripture and to the principles involved. At present, there is much work being done between Catholics and Lutherans, and Catholics and Anglicans, on the authority of the papacy. There is movement towards accepting the bishop of Rome as a first among equals, without denying the authority of the diocesan bishop. However the Catholic church maintains its position of the supremacy of the Petrine office of the Papacy.

There is a second issue in this reading which speaks to us very much as Christians in a post modern world, where the church seems to be very much on the wane. It has been pointed out that the Church is always one generation from extinction. If we don't spread the Gospel, it will be just one generation away from disappearing from the face of the earth. It's a compelling idea, isn't it? It enhances our sense of Christian responsibility. We need to get out there and work for the Gospel or the Church could fade into history. I read the report of this parish's response to the recent National Church Life Survey. There are some very encouraging statistics in the document about this parish ... the strength of leadership, the commitment to social justice, the strength of our community, our welcoming and friendly nature. There was one statistic which struck me though ... it was about participation in evangelism, mission, outreach, whatever you might call it ... 14% of people involved ... not that the diocese was much better at 17%. And there is great room for improvement in readiness to share our faith with others.

You may have heard the story about Jesus appearing in heaven just after the Resurrection. Moses is there, and asks him, "Well Jesus, did you leave things in capable hands?" Jesus responds, "I did. I have left behind Mary and Martha and Peter and the other disciples." Moses said, "What if they fail?" Jesus said, "Well, I have established the Church and filled it with the Holy Spirit and they will carry on." And Moses said, "What if they fail?" Jesus replied, "I have no other plan."

Whether the church lives or dies is dependent on our generation, on you and me ... and in particular it is dependent on us in the church in the place of St Mary Magdalene's. We are acutely aware of this as we are facing difficult circumstances in the life of this parish. And it is not just a question of money, but of the viability of this congregation as a strong vibrant group of Christians ... sometimes as we look around at the number of us at worship on Sunday mornings, like Moses, we could be tempted to be a bit anxious.

The gospel today shows us that we need to look at Peter and his response to Jesus' question, "Who do you say that I am". And Simon Peter says, "You are the Christ the Son of the Living God." Jesus says, "You are Peter, and on this rock I will build my church."

If we truly can say with Peter to Jesus, "You are the Christ," and believe it in our hearts, and let that belief overwhelm us, then things fall into place in the Church. We will want to be here together Sunday by Sunday to worship the Living God. We won't be here just because of a roster, or to meet our friends though that is a good thing. We will be here in the response of faith to worship ... our faith will impel us. And we will want to share our belief with others, our faith will impel us.

When I was about five or six, one summer afternoon I drifted into a beach mission on the lawns at Glenelg. It was quite something let me tell you. But that afternoon I did learn that children's song,

*The wise man built his house upon the rock,
And the rain came tumbling down.
The rain came down and the floods came up,
And the house on the rock stood firm.
The foolish man built his house upon the sand,
And the rain came tumbling down.
The rain came down and the floods came up,
And the house on the sand fell down.*

You are Peter, I am Peter, we are Peter, we are the rock. On the rock of our faith in Jesus, and only on that rock, will his church survive. Jesus has no other plan.

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

Pray for the world and for the church.

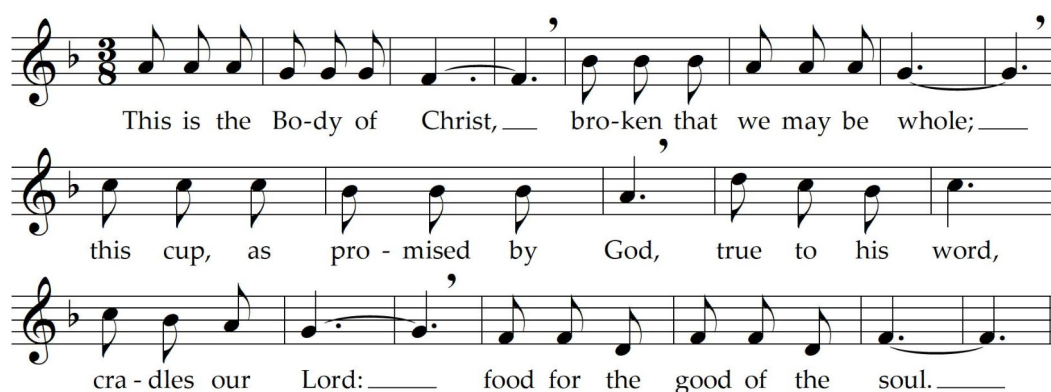
Greeting of Peace

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. 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.



This is the Bo-dy of Christ, bro-ken that we may be whole; this cup, as pro - mised by God, true to his word, cra - dles our Lord: food for the good of the soul.

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

God of glory,
receive all we offer this day as a symbol of our love,
and increase in us that true and perfect gift.
We ask this in the name of Jesus Christ our Lord. **Amen.**

The Eucharistic Prayer

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

O God, eternal Wisdom,
all you have made is beautiful and good.
We thank you for darkness and light,
for this earth and for our bodies,
for growth and change
and all that lies beyond our knowledge and imagination.

In every generation you befriend your people.
You gave us your holy Law, sent the prophets,
and called us back to the truth whenever we turned away.

You were vindicated in your servant Jesus
who came with forgiveness, feasting, and stories of your grace.

Though we rejected him,
death on a cross could not quench the fire of his love.
You raised him up for us,
the firstborn from the dead,
to build a new community of hope
where all are honoured as Christ's equal friends.

And so we praise you
with Mary, mother of the living Word,
and with all your faithful friends,
as we join the angels' song:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

God of the feast, your household is hungry
for the bread of heaven and the cup of life.
Send your Spirit on us and on our celebration,
so that we may eat at this table and be satisfied
with the sacrament of Christ's body and blood.

On the night before he died,
Jesus shared a meal with the people he loved.
He took the bread, gave you thanks,
broke it to share with them, and said:
"Take and eat this: it is my body."

Then he took a cup of wine.
Again he thanked you and told them:
"Drink this, all of you: it is my blood,
shed for you and for many
so that sins may be forgiven.
Whenever you do this, do it in memory of me."

So we delight to remember Jesus:
the faithfulness of his life,
the victory of his cross,
the glory of his resurrection,
the joy of the Holy Spirit poured out for the Church.

Let us proclaim the mystery of faith:

**Christ has died.
Christ is risen.
Christ will come again.**

O God, holy Wisdom, merciful and generous,
accept our sacrifice of praise and thanksgiving.
Make us good stewards of creation,
with justice in our hearts,
courage in our actions and power in our speech
to bear witness to the truth.

Protect us with your glory,
unite your church in loyalty and love,
and bring us home with Mary Magdalene and all your saints
to feast with you for ever.

Through Christ, with Christ, in Christ,
and in the Spirit's grace,
with heart and soul and mind and strength
we love and worship you alone, O God,
for ever and ever. **Amen.**

THE COMMUNION RITE

The Lord's Prayer

Let us pray with confidence to the Father
in the words our Saviour against us:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.**

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 ever. Amen.**

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 –

**Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, Redeemer of the world, grant us your peace.**

All receive Holy Communion.

Communion will be administered in one kind only.

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

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

Act of Spiritual Communion

St Alphonsus Liguori

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

Communion Antiphon

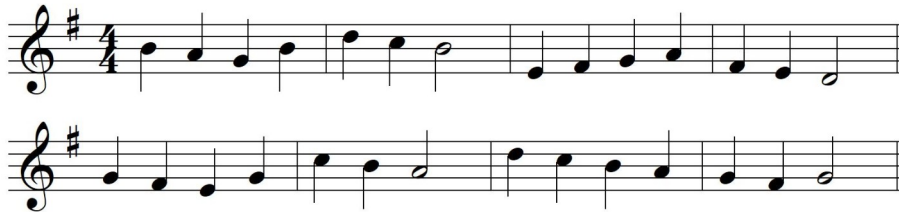
Cf. Ps 103.13-15

The earth is replete with the fruits of your work, O Lord;
you bring forth bread from the earth
and wine to cheer the heart.

Prayer after Communion

Living God,
increase in us the healing power of your love.
Guide and direct us
that we may please you in all things,
for the sake of Jesus Christ our Lord. **Amen.**

Hymn



**Christ, from whom all blessings flow,
Perfecting the saints below,
Hear us, who thy nature share,
Who thy mystic body are.**

**Join us, in one spirit join,
Let us still receive of thine;
Still for more on thee we call,
Thou who fillest all in all.**

**Move, and actuate, and guide,
Various gifts to each divide;
Placed according to thy will,
Let us all our work fulfil;**

**Freely may we all agree
Touched with loving sympathy;
Kindly for each other care;
Every member feel its share.**

**Love, like death, has all destroyed,
Rendered all distinctions void;
Names, and sects, and parties fall:
Thou, O Christ, art all in all.**

Charles Wesley 1707-88 *alt.*

THE CONCLUDING RITES

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 among you and remain with you always. **Amen.**

The priest, deacon, or another minister says

Go and announce the Gospel of the Lord.

Thanks be to God.

SERVICE TIMES THIS WEEK

Tuesday	12 noon	Angelus; 12.10 Mass (Church open 11.30 am – 1 pm)
Thursday	12 noon	Angelus; 12.10 pm Mass <i>in the language of the BCP</i> (Church open 11.30 am – 1 pm)
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.

Inquiries about Baptisms and Weddings to Fr Graeme. 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, Shop 8 Rundle Mall, Adelaide 5000
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.

Goods for the Bargain Centre are not able to be accepted at the present time owing to Covid-19 restrictions.

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

The Collective of St Magdalene (Drop-In Centre)

The Collective of St Mary Magdalene plans to resume the Saturday night Drop-In meal next week. Pray for all those who receive the Collective's weekly support, and who are seeking meals and companionship throughout the week.

Directory

St Mary Magdalene's Anglican Church 26 Moore Street, Adelaide

Email: omarymag@anglicaresa.com.au (checked twice daily) • Web: stmarymagdalenes.weebly.com •
Blog: stmarymagdalenesadelaide.org • Facebook: St Mary Magdalene's Anglican Church

Locum Priest: Fr Graeme Kaines

In addition to being present at times when the Church is open, Fr Graeme is also available to speak by phone on Tuesday & Thursday between 2 and 3 pm; and on Wednesday & Friday between 11 am and 3 pm. Phone 8357 6799.

In an emergency, please contact Fr Graeme on 0411 693 472

Next Sunday, 30 August, at 10 am – The 13th Sunday after Pentecost

Readings: Exodus 3.1-15 • Romans 12.9-12 • Matthew 16.21-28

NOTICE OF ANNUAL VESTRY MEETING

The Annual Vestry Meeting (postponed from March 2020 owing to the Covid-19 shutdown) will be held **next Sunday 30 August 2020 following the 10 am Mass**. In addition to reports from office bearers, there will be elections for the offices of Churchwarden, members of Parish Council, and members of the Nomination Committee. Nomination forms are available on the table at the back of the church.

For Your Prayers

Pray for responsible leadership among the nations as the Covid-19 pandemic continues; pray for an end to racist violence and oppression; pray for peace and justice, especially for refugees and asylum seekers.

Pray for all those who are sick in body, mind or spirit, especially Paul, Valerie, David, Sim, Rebecca, and Chris.

Pray for 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.