

## The 14th Sunday after Pentecost

29 August 2021

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**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.

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*The reintroduction of restrictions to public activities to minimise the risk of contracting or spreading COVID-19 mean that there will be no congregational or choral singing in churches while the directions remain in force. A single cantor will offer some music on behalf of the worshipping community, but in the main our worship today will be said.*

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*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.*

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*When the bell rings, all stand. A cantor sings the Entrance Antiphon.*

### Entrance Antiphon

Psalm 86.3, 5. *Ÿ*.1

Have mercy upon me, O Lord, for I have called daily upon thee: for thou, O Lord, art gracious and merciful, and plenteous in thy loving-kindness toward all them that call upon thee. *Ÿ*. Bow down thine ear, O Lord, and hear me: for I am poor and in misery. Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen. Have mercy upon me ... *is repeated as far as the Verse.*

### Greeting

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

**Amen.**

The grace and peace of God the Father and the Lord Jesus Christ be with you all.

**And also with you.**

### Penitential Act

*The assistant, or the priest or deacon, says*

Let us acknowledge our sins,  
and so prepare to celebrate the sacred mysteries.

*Silence.*

You were sent to heal the contrite of heart:

Lord, have mercy.

**Lord, have mercy.**

You came to call sinners:

Christ, have mercy.

**Christ, have mercy.**

You are seated at the right hand of the Father to intercede for us:

Lord, have mercy.

**Lord, have mercy.**

*The priest says*

May almighty God have mercy on us,  
forgive us our sins,  
and bring us to everlasting life. **Amen.**

*And the Kyrie is said.*

Lord, have mercy.      **Lord, have mercy.**  
Christ, have mercy.    **Christ, have mercy.**  
Lord, have mercy.      **Lord, have mercy.**

## **Collect**

Let us pray.

Cleanse our consciences, O Lord,  
and enlighten our hearts  
through the daily presence of your Son Jesus Christ,  
that when he comes in glory to be our judge  
we may be found undefiled and acceptable in his sight;  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

## THE LITURGY OF THE WORD

### **First Reading**

Song of Solomon 2.8-13

A reading from the book of the Song of Solomon.

The voice of my beloved!  
Look, he comes, leaping upon the mountains, bounding over the hills.  
My beloved is like a gazelle or a young stag.  
Look, there he stands behind our wall,  
gazing in at the windows, looking through the lattice.  
My beloved speaks and says to me:  
'Arise, my love, my fair one, and come away;  
for now the winter is past, the rain is over and gone.  
The flowers appear on the earth;  
the time of singing has come,  
and the voice of the turtle-dove is heard in our land.  
The fig tree puts forth its figs, and the vines are in blossom;  
they give forth fragrance.  
Arise, my love, my fair one, and come away.'

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

### **Psalm**

Psalm 45.1-3, 7-10

*A cantor sings*

My heart is inditing of a good matter : I speak of the thing which I have made unto the King.  
2 My tongue is the pen : of a ready writer.  
3 Thou art fairer than the children of men: full of grace are thy lips, because God hath  
blessed thee for ever.  
7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.  
8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath  
anointed thee with the oil of gladness above thy fellows.

- 9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.
- 10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

## Second Reading

James 1.17-27

A reading from the letter of James.

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfilment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures. You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness. Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls. But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act – they will be blessed in their doing. If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

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

## Gospel Acclamation

James 1.18

*A cantor sings:*

Alleluia!

The Father willed to give us birth by the word of truth  
that we might be a kind of firstfruits of his creatures.

Alleluia!

## Gospel

Mark 7.1–8, 14–15, 21–23

The Lord be with you.

**And also with you.**

✠ A reading from the holy Gospel according to Mark.

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

When the Pharisees and some of the scribes who had come from Jerusalem gathered around Jesus, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, 'Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?' Jesus said to them, 'Isaiah prophesied rightly about you hypocrites, as it is written, "This people honours me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines." You abandon the commandment of God and hold to human tradition.'

Then he called the crowd again and said to them, 'Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile.

For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person.'

For the Gospel of the Lord,  
**praise to you, Lord Jesus Christ.**

**Homily**

Fr Steven Ogden

**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. 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, silence may be kept, music played, or a hymn or anthem may be 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.*

*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

Merciful God,

receive all we offer you this day.

Give us grace to love one another

that your love may be made perfect in us.

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.**

All glory and honour, be yours now and always,  
mighty Creator, everliving God.

We give you thanks and praise for your Son,

our Saviour Jesus Christ,

who by the power of your Spirit was born of Mary  
and lived as one of us.

By his death on the cross

and rising to new life,

he offered the one true sacrifice for sin

and obtained an eternal deliverance for his people.

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

**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.**

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

On the night he was betrayed Jesus took bread;  
and when he had given you thanks  
he broke it, and gave it to his disciples, saying,  
'Take, eat. This is my body given for you.  
Do this in remembrance of me.'

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

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

Let us proclaim the mystery of faith:

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

Renew us by your Holy Spirit  
unite us in the body of your Son,  
and bring us with all your people  
into the joy of your eternal kingdom;  
through Jesus Christ our Lord,

with whom, and in whom,  
in the fellowship of the Holy Spirit,  
we worship you, Father,  
in songs of never-ending praise:

**Blessing and honour and glory and power  
are yours for ever and ever. Amen.**

### **The Lord's Prayer**

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

**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 said.*

**Lamb of God, you take away the sins of the world, have mercy upon us.  
Lamb of God, you take away the sins of the world, have mercy upon us.  
Lamb of God, you take away the sins of the world, grant us peace.**

### **Invitation to Communion**

*The priest says*

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

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

*All receive Holy Communion. Communion will be administered in one kind only. Communicants should approach in single file, maintaining physical distance, returning 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 cantor sings*

**Communion Antiphon**

Psalm 71.16-18

*A cantor sings*

O Lord, I will make mention of thy righteousness only; thou, God, hast taught me from my youth up until now: forsake me not, O God, in my old age, when I am gray-headed.

**Prayer after Communion**

Let us pray.

Almighty God,  
you renew us at your table with the bread of life.

May your holy food strengthen us in love  
and help us to serve you in each other.

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

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.**

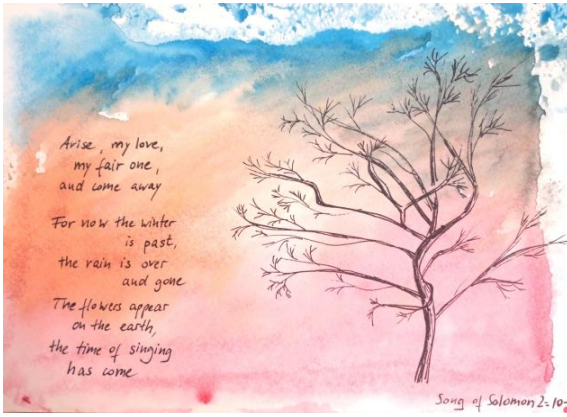
*The assistant, or the priest or deacon, says*

Go in peace to love and serve the Lord.

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



## THE SONG OF SONGS



Surprisingly, there are two books included in the Bible which don't mention God. One is the book of Esther.

The second one is the book called the Song of Songs, or the Song of Solomon. This is a beautiful, evocative and passionate love song. It was included in the Hebrew Scriptures because it was believed to have been written by King Solomon, whose name appears several times in the book.

The Song of Songs stands alone among the books of the Bible because it simply celebrates the delights of human sexual love.

The first verse makes this clear. A voice, presumably the bride's, says, "Let him kiss me with the kisses of his mouth!" and she goes on to tell her friends about her wonderful lover. And then the groom describes the beauty of his bride and his desire for her.

The book continues, the lovers exchanging the most extravagant compliments, yearning for each other, desiring each other. The Song celebrates sexual love in the voices of the lovers and their companions. It is a book of joy and happiness, of harmony and intimacy, full of delightful and sometimes surprising imagery and sexual allusion; a properly and profoundly erotic work of art.

The Song shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like [Proverbs](#) or [Ecclesiastes](#), so, faced with such a banquet of allusion, what were the devout readers to do?

The Jewish scholars after much debate and controversy, decided to treat it as an allegory of the relationship between God and Israel. Many of the prophets referred to God as the husband of Israel, and Israel the sometimes unfaithful bride, so the analogy is consistent.

The Christian Church, likewise, faced with such a "garden of earthly delights" decided to treat the Song as an allegory of the Church as the Bride of Christ. Again, a thoroughly Biblical viewpoint.

But there were others who approached the Song as a mystical union between the soul and Christ. The Christian mystics delighted in allegory, dreams and visions, drawing on a rich and imaginative tradition which is found in most religions.

St John of the Cross was one such mystic, who, in the 16<sup>th</sup> century, wrote a poem called The Dark Night of the soul. It is an account of his soul's search for God expressed in terms of a lover leaving his sleeping household to be united with his lover in the garden. It has been movingly set to music and sung by Loreena McKenitt. The internet reference is <https://www.youtube.com/watch?v=fzHeT-Go4Zg>

The passage he used from the Song is also read on the Feast of St Mary Magdalene, chapter 3, verses 1 to 4a. Beginning "Upon my bed at night I sought him whom my soul loves" and finishing "I held him and would not let him go." This refers, of course to Mary's encounter with the Risen Christ at the tomb, where she sought to cling to him. Omitted is the second half of verse 4 and verse 5, which shows the original intent of the chapter, and which reads, "I brought him into my mother's house and into the chamber where my mother conceived me. I adjure you, O daughters of Jerusalem, do not stir up or awaken love until it is ready!"

A similar passage is to be read this coming Sunday, 29 August, in the only other appearance of a reading from the Song in the Sunday lectionary. The bridegroom is seen leaping over the mountains like a young stag, urging his beloved to come away with him. Combined with Mark 7:1-8 and 14-23, it invites a comparison between the wholesome and joyous love between lovers and the evil desires "which come from within and defile a person".

Let us give thanks to God who has made us body and soul, soul and body, and may we rejoice in the good things which delight them both.

## NOTICES

Fr Gwilym is on leave today. We are delighted to welcome as guest presider and preacher the Revd Dr Steven Ogden. Fr Steven was ordained in Adelaide and served as Dean of St Peter's Cathedral from 2000-2008. He was subsequently Principal of St Francis' College, Brisbane from 2009 to 2016, then Rector of Holy Trinity, Fortitude Valley from 2016-2018. He is at present the Chaplain at the Queen Elizabeth Hospital.

Fr Steven is Research Fellow at the Centre for Public and Contextual Theology, and adjunct lecturer, Charles Sturt University. He is a writer and speaker, with extensive experience on local and national radio. His research interests include political theology, political philosophy, gender-based violence, and masculinity. His most recent book is *The Church, Authority and Foucault: Imagining the Church as an Open Space of Freedom*. (Routledge, 2018) and his next title is 'Violence, Entitlement, and Politics: A Theology on Transforming the Subject' (Routledge 2021).

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### **COVID-19 – Where are we now? \*changes from 21 August \*\***

There has been a further change in the Public Activities direction that imposes some ongoing restrictions on the community in response to the COVID-19 pandemic.

Substantial restrictions on activities will remain in place for the time being, but in a summary:

- Worship is permitted, at a density of 3 per 4 square metres in the church, ie., 75% capacity. Choral or congregational singing is permitted, but all are required to wear face masks: alternatively, a single cantor is permitted. We will opt for the use of a single cantor for the time being.
- The wearing of face masks will continue to be widely required, especially in "enclosed public spaces." This will continue to impact on our activities, especially in the Mission Hall. But with luck, the current restrictions will be further eased in the coming week.

Please keep an eye on the [web page](#) and the [blog](#) for further information.

The reintroduction of these restrictions is a reminder of the seriousness with which public health authorities view non-compliance, especially as the COVID vaccination program is still gaining momentum.

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### **Fr Gwilym's Availability**

Fr Gwilym will normally be physically in the parish office on Thursdays which is the best time to contact him by phone or by email at [stmariamagdalene\\_adelaide@outlook.com](mailto:stmariamagdalene_adelaide@outlook.com). Apart from the time spent in the Mass (12 noon to 1pm) he can be available to talk or visit. Lunch or coffee would also be a distinct possibility! If necessary, Fr Gwilym can be available on other days, except Tuesdays.

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### **New Parish Email**

The Parish has a new email address. The email is:

**[StMMAdelaide.Parish@outlook.com](mailto:StMMAdelaide.Parish@outlook.com)**

There will inevitably be some teething problems with the email being classified as "spam". If you are not noticing communications, please check your trash or spam folders, and mark parish emails as "trusted"!

## 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 on Monday to Friday at 7.30 am, and on Wednesday at 10 am.

Inquiries about Baptisms and Weddings to the Locum Priest. 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: Bankwest, 8 Rundle Mall, Adelaide 5000  
BSB 305 122, account no 0324654. Reference: Your name

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### 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.

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

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### The Collective of St Magdalene (Drop-In Centre)

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

Locum Priest: Fr Gwilym Henry-Edwards

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

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### Next Sunday, 5 September, at 10 am – The 15th Sunday after Pentecost

Readings: Proverbs 22.1–2, 8–9, 22–23 • James 2.1–17 • Mark 7.24–37

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### 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 Paull, Valerie, Sim, Clarice, Dulcie, Jasmin, Henry, Fr Gary Priest, Fr Bart O'Donovan, Beth, Linda, Fr Peter Garland and Helen Carter.

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.*