

St Mary Magdalene's Anglican Church
Moore Street, Adelaide

Thursday 9 July 2020

Mass of the 5th Sunday after Pentecost

AT 12 NOON, ANGELUS

Leader: The Angel of the Lord declared unto Mary.

Response: **And she conceived by the Holy Ghost.**

Hail Mary, full of grace, the Lord is with thee.

Blessèd art thou among women,
and blessèd is the fruit of thy womb, Jesus.

**Holy Mary, mother of God,
pray for us sinners, now, and at the hour of our death.**

Leader: Behold the handmaid of the Lord.

Response: **Be it unto me according to thy word.**

Hail Mary ... **Holy Mary ...**

Leader: And the Word was made Flesh.

Response: **And dwelt among us.**

Hail Mary ... **Holy Mary ...**

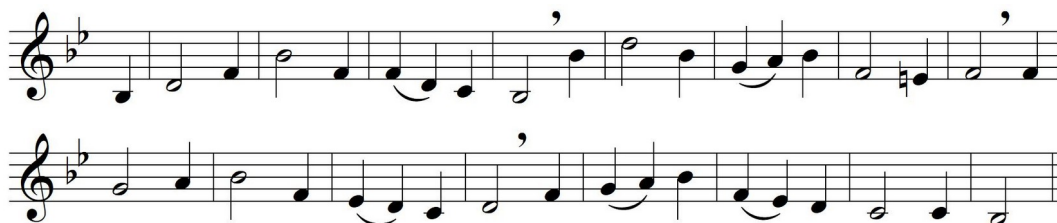
Leader: Pray for us, O holy Mother of God.

Response: **That we may be made worthy of the promises of Christ.**

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts : that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel ; so by his Cross ✠ and Passion we may be brought to the glory of his resurrection; through the same Christ our Lord. Amen.

AT 12.10, MASS



Almighty Father, who dost give
The gift of life to all who live,
Look down on all earth's sin and strife,
And lift us to a nobler life.

Hear thou the prayer thy servants pray,
Uprising from all lands today,
And o'er the vanquished powers of sin,
O bring thy great salvation in.

John H. B. Masterton 1868-1933
Cf. Romans 8, 22.

PREPARATION FOR MASS

The priest (and ministers) having entered, facing the altar and standing before the lowest altar step, and the faithful kneeling, make the Sign of the Cross.

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

Ministers: Amen.

Priest: I will go unto the altar of God.

Ministers: Even unto the God of my joy and gladness.

Psalm 43. Iudica me, Deus

Priest: Give sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

Ministers: For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

Priest: O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

Ministers: And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

Priest: Why art thou so heavy, O my soul : and why art thou so disquieted within me?

Ministers: O put thy trust in God, for I will yet give him thanks, Which is the help of my countenance, and my God.

Priest: Glory be to the Father, and to the Son, and the Holy Ghost.

Ministers: As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest: I will go unto the altar of God.

Ministers: Even unto the God of my joy and gladness.

Priest: Our help is in the ✠ Name of the Lord.

Ministers: Who hath made heaven and earth.

With hands joined, bowing, the priest says:

Priest: I confess to Almighty God, to blessed Mary the Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, my brothers and sisters, that I have

sinned exceedingly in thought, word, and deed, (striking the breast three times, the priest continues:) through my fault, through my fault, through my most grievous fault. Therefore I beg blessed Mary the Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Ministers: Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

Priest: Amen.

The priest the stands upright, and the Ministers repeat:

Ministers: I confess to Almighty God, to blessed Mary the Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, *Father*, that I have sinned exceedingly in thought, word, and deed, (all strike their breast three times, saying:) through my fault, through my fault, through my most grievous fault. Therefore I beg blessed Mary the Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, *Father*, to pray for me to the Lord our God.

Priest: Almighty God have mercy upon you, forgive you your sins and bring you to everlasting life.

Ministers: Amen.

Priest: May the Almighty and Merciful Lord grant unto us pardon, ✠ absolution and remission of all our sins.

Ministers: Amen.

Priest: Wilt thou not turn again and quicken us, O Lord?

Ministers: That thy people may rejoice in thee.

Priest: O Lord, show thy mercy upon us.

Ministers: And grant us thy salvation.

Priest: O Lord, hear my prayer.

Ministers: And let my cry come unto thee.

Priest: The Lord be with you.

Ministers: And with thy spirit.

THE INTRODUCTORY RITES

Priest: Let us pray.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly love thee, and worthily magnify thy holy name: through Christ our Lord. Amen.

INTROIT

Ps. 27, 1-2. The Lord is my light, and my salvation, whom then shall I fear? the Lord is the strength of my life, of whom then shall I be afraid? **Ps. ibid. 3.** Though an host of men were laid against me: yet shall not my heart be afraid. **V.** Glory be. As it was. **Repeat** The Lord is my light as far as the Psalm.

KYRIE

Orbis factor

Musical notation for the Kyrie 'Orbis factor'. The notation is in G major (one flat) and 4/4 time. It consists of three staves of music with lyrics underneath. The first staff has a treble clef and a key signature of one flat. The lyrics are: Ky - ri - e e - le - i - son. Chri - ste. Above the first staff are the numbers (1, 2, 3) and (4, 5, 6). The second staff has a treble clef and a key signature of one flat. The lyrics are: e - le - i - son. Ky - ri - e e - le - i - son. Above the second staff are the numbers (7, 8). The third staff has a treble clef and a key signature of one flat. The lyrics are: Ky - ri - e e - le - i - son. Above the third staff is the number (9).

COLLECT

Priest: The Lord be with you.

Response: **And with thy spirit.**

Let us pray.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, throughout all ages, world without end. **Amen.**

THE LITURGY OF THE WORD

EPISTLE

The Lesson from the epistle of blessed Paul the apostle to the Romans.

Romans 8, 18-23.

Brethren: I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body: in Christ Jesus our Lord.

Reader: The Word of the Lord.

Response: **Thanks be to God.**

Gradual. Ps. 79, 9-10. Be merciful, O Lord, unto our sins: wherefore do the heathen say: Where is now their God? **V̇.** Help us, O God of our salvation: and for the glory of thy name, O Lord, deliver us.

Alleluia, alleluia. **V̇. Ps. 9, 5 and 10.** O God, who art set in the throne and judgest right: be thou the refuge of the oppressed in time of trouble. Alleluia.

GOSPEL

Reader: The Lord be with you.

Response: **And with thy spirit.**

Reader: The continuation of the Holy Gospel according to Luke.

Response: ✠ **Glory be to thee, O Lord.**

Luke 6, 36-42.

At that time: Jesus said unto his disciples: Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Reader: The Gospel of the Lord.

Response: **Praise be to thee, O Christ.**

A homily may be preached, or a pause for silent reflection observed.

THE INTERCESSION

The priest says:

In the power of the Spirit and in union with Christ, let us pray to the Father.

The priest or deacon or another minister continues:

Hear our prayers, O Lord our God.

Hear us, good Lord.

Govern and direct thy holy Church; fill her with love and truth; and grant her that unity which is thy will.

Hear us, good Lord.

Give us boldness to preach the Gospel in all the world and to make disciples of all the nations.

Hear us, good Lord.

Enlighten (**N.** our Primate ...) Geoffrey our Bishop, Denise our assistant Bishop, and all thy ministers with knowledge and understanding that by their teaching and their lives they may proclaim thy Word.

Hear us, good Lord.

Give thy people grace to hear and receive thy Word and to bring forth the fruit of the Spirit.

Hear us, good Lord.

Strengthen those who stand, comfort and help the faint-hearted; raise up the fallen; and finally beat down Satan under our feet.

Hear us, good Lord.

Guard and strengthen thy servant Elizabeth our Queen; that she may put her trust in thee and seek thy honour and glory.

Hear us, good Lord.

Endue the High Court of Parliament and all the ministers of the Crown with wisdom and understanding.

Hear us, good Lord.

Bless those who administer the law that they may uphold justice, honesty and truth.

Hear us, good Lord.

Give us the will to use the fruits of the earth to thy glory and for the good of all creation.

Hear us, good Lord.

Bless and keep all thy people.

Hear us, good Lord.

Help and comfort the lonely, the bereaved, and the oppressed.

Lord, have mercy.

Keep in safety those who travel and all who are in danger.

Lord, have mercy.

Heal (N. and all) the sick in body and mind, and provide for the homeless, the hungry, and the destitute.

Lord, have mercy.

Show thy pity upon prisoners and refugees and all who are in trouble.

Lord, have mercy.

Forgive our enemies, persecutors, and slanderers, and turn their hearts.

Lord, have mercy.

Hear us as we pray for those who have died in the peace of Christ, (especially N. and N.) both those who have confessed the faith and those whose faith is known to thee alone, and grant us with them a share in thy eternal kingdom.

Lord, have mercy.

Silence may be kept.

Then the priest concludes with this doxology, or another Collect:

For thine is thy majesty, O Father, Son, and Holy Spirit; thine is the kingdom and the power and the glory, now and for ever. Amen.

THE LITURGY OF THE EUCHARIST

OFFERTORY

Offertory Chant. Ps. 13, 4-5. Lighten mine eyes, that I sleep not in death: lest mine enemy say: I have prevailed against him.

Taking the paten with the bread, the priest says:

BLESSED art thou, O Lord, God of all creation, for of thy bounty have we received this bread which we offer unto thee, fruit of the earth and the work of human hands: whence it shall become for us the bread of life.

Response: Blessed be God for ever.

Taking the chalice, the priest says:

BLESSED art thou, O Lord, God of all creation, for of thy bounty have we received this wine which we offer unto thee, fruit of the vine and the work of human hands: whence it shall become for us our spiritual drink.

Response: Blessed be God for ever.

The Priest invites the people to enter spiritually into the celebration,

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

Response: The Lord receive the sacrifice at thy hands, to the praise and glory of his name, to our benefit, and that of all his holy Church.

The Priest says the Prayer over the Offerings,

Regard, O Lord, the prayers and oblations of thy Church: and grant that the partaking thereof may avail for the salvation and continual sanctification of thy faithful people; through Jesus Christ our Lord. **Amen.**

THE EUCHARISTIC PRAYER

Priest: The Lord be with you.

Response: And with thy spirit.

Priest: Lift up your hearts.

Response: We lift them up unto the Lord.

Priest: Let us give thanks unto our Lord God.

Response: It is meet and right so to do.

PREFACE

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying:

Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most high. ✠ Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

All glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his Holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again;

Hear us, O merciful Father, we most humbly beseech thee, and with thy Holy and Life-giving Spirit vouchsafe to bless and sanctify both us and these thy gifts of Bread and Wine, that they may be unto us the Body and Blood of thy Son, our Saviour, Jesus Christ, to the end that we, receiving the same, may be strengthened and refreshed both in body and soul;

Who, in the same night that he was betrayed, took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying,

Take, eat, this is my Body which is given for you;
do this in remembrance of me.

Likewise after supper he took the Cup; and when he had given thanks, he gave it to them, saying,

Drink ye all of this;
for this is my Blood of the New Covenant,
which is shed for you and for many for the remission of sins;
Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious death and passion of thy dear Son, his mighty resurrection and glorious ascension, according to his holy institution, do celebrate, and set forth before thy Divine Majesty with these thy holy gifts, the memorial which he hath willed us to make, rendering unto thee most hearty thanks for the innumerable benefits which he hath procured unto us.

And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction.

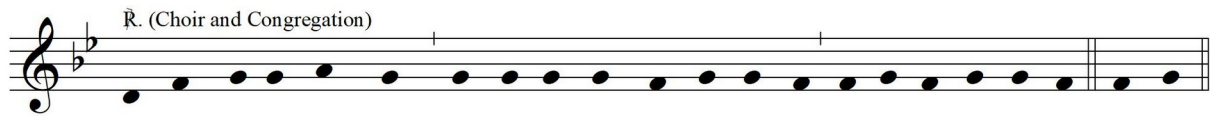
And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences; Through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. **Amen.**

THE LORD'S PRAYER

Let us pray: As our Saviour Christ hath commanded and taught us, we are bold to say:

Our Father, which art in heaven, hallowed be thy Name: Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil.

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come: and at the intercession of the blessed and glorious Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days: that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.



For thine is the king-dom, and the po-wer, and the glo-ry, for ev-er and ev-er. A-men.

O LORD Jesus Christ, who saidst to thine Apostles, Peace I leave with you; my peace I give unto you: regard not our sins, but the faith of thy Church; and grant to her peace and unity according to thy will; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. **Amen.**

Priest: The peace of the Lord be always with you.

Response: **And with thy spirit.**

All may offer one another a sign of peace.

Taking the Host, the Priest says:

Priest: Christ our Passover is sacrificed for us.

Response: **Therefore let us keep the feast.**

While the bread is broken, Agnus Dei is said.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

Then the priest, bowing profoundly, says with all who shall receive Communion:

PRAYER OF HUMBLE ACCESS

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. **Amen.**

The Priest genuflects, takes the Host and, turning to the people, says:

Priest: Behold the Lamb of God, behold him that taketh away the sins of the world.

Response: **Lord, I am not worthy that thou shouldst come under my roof:
but speak the word only and my soul shall be healed.**

The response is said three times, all striking their breast.

When the bell rings, all those who are to receive Holy Communion come forward.

Communion will be distributed in one kind only. Communicants should approach the celebrant in single file, maintaining physical distance, returning by the side aisles.

Those who are not able to receive the Blessed Sacrament are invited to unite themselves with Jesus by making the following Act of Spiritual Communion.

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.

If the Communion Antiphon has not been recited, it is said here. Silence may be kept.

Communion Ant. Ps. 18, 1. The Lord is my stony rock, and my defence, my Saviour, my God, and my might.

Then the priest standing, and the people kneeling, the priest says:

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father,

so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then the priest says the Postcommunion Prayer:

Let us pray.

We beseech thee, O Lord: that we, being quickened by thy holy mysteries which we have now received; may be cleansed from our offences, and made ready for the obtaining of thy everlasting mercy; through Jesus Christ our Lord. **Amen.**

THE CONCLUDING RITES

Priest: The Lord be with you.

Response: **And with thy spirit.**

The peace of God, which passeth 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 Ghost, be amongst you and remain with you always. Amen.

Priest: Go forth in peace.

Response: **Thanks be to God.**

LAST GOSPEL

Priest: The Lord be with you.

Response: **And with thy spirit.**

Priest: The beginning of the holy Gospel according to John.

Response: ✠ **Glory be to thee, O Lord.**

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not

any thing made that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light that lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (**genuflect**) And the Word was made flesh, (**rise**) and dwelt among us: and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Response: **Thanks be to God.**