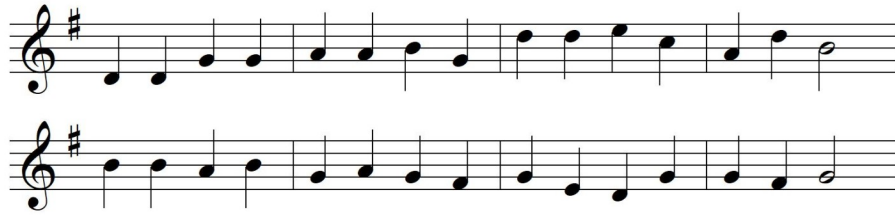


The 14th Sunday after Pentecost

6 September 2020

Hymn



Christ has promised to be present
when we gather in his name.
Christ, the Holy One, will cleanse us
from our sinfulness and shame.

Christ has promised to be present
when God's mercy we proclaim.
Christ, the Guiding One, will teach us
words of wisdom in his name.

Christ has promised to be present
when in pain we cry his name.
Christ, the wounded One, will touch us
with the Spirit's healing flame.

Christ has promised to be present
in our failures, joys, or fame.
Christ, the Risen One, will save us
through his powerful, glorious name.

Rae E. Whitney b.1927

THE INTRODUCTORY RITES

Entrance Antiphon

Ps 119.137, 124

You are just, O Lord, and your judgment is right;
treat your servant in accord with your merciful love.

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 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

The musical score is written on ten staves of music. The first staff is labeled 'Priest or Cantor' and the second staff is labeled 'All'. The lyrics are written below the notes. The music is in a simple, melodic style with a key signature of one flat (B-flat) and a common time signature (C). The lyrics are: 'Glo-ry to God in the high-est, and peace to God's peo-ple on earth. Lord God, hea-ven-ly King, al-migh-ty God and Fa-ther, we wor-ship you, we give you thanks, we praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther: re-ceive our prayer. For you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spi-rit, in the glo-ry of God the Fa-ther. A - men.'

Collect

Let us pray.

Go before us, O Lord,
and further us with your continual help,
that in all our works,
begun, continued, and ended in you,
we may glorify your holy name,
and finally, by your mercy, obtain everlasting life;
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

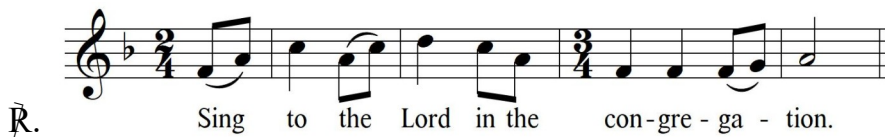
Exodus 12.1-14

A reading from the book of Exodus.

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgements: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

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



O sing to the LORD a new song;
 praise him in the congregation of the faithful.
 Let Israel rejoice in his maker;
 let the children of Zion be joyful in their king.
 Let them praise his name in the dance;
 let them sing praise to him with timbrel and with harp. **R.**

For the Lord takes delight in his people
 and crowns the poor with salvation.
 Let the faithful rejoice in God's glory;
 let them sing for joy upon their beds. **R.**

Let the praises of God be in their mouths
 and a two-edged sword in their hands,
 to visit upon the nations the judgement decreed;
 such honour belongs to his faithful people. Praise the LORD! **R.**

Second Reading

Romans 13.1-10

A reading from the letter of Paul to the Romans.

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. Therefore one must be subject, not only because of wrath but also because of conscience. For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing. Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due.

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet'; and any other commandment, are summed up in this word, 'Love your neighbour as yourself.' Love does no wrong to a neighbour; therefore, love is the fulfilling of the law.

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

Gospel Acclamation

2 Cor 5.19

Alleluia, alleluia, alleluia!

God was reconciling the world to himself in Christ
 and entrusting to us the message of reconciliation.

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.

Jesus spoke to his disciples. “Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven. What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that one of these little ones should be lost.

‘If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax-collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.’

For the Gospel of the Lord,

praise to you, Lord Jesus Christ.

Homily

Fr Graeme Kaines

The Gospel today acknowledges that Christians are far from perfect, and Jesus sets out a procedure for dealing with sin and evil in the Church. It is salutary to consider this procedure in view of the offences committed by the Church over the centuries.

Jesus says that in the first place, a person who suffers offence must approach the offender privately and try to have the matter out. This should be done without the offender losing face, and without a feud being induced. Should this approach fail, Jesus says the matter should be brought to the attention of the Church authorities and witnesses should be called to give their evidence. Should the matter remain unresolved after this, then it needs to be taken to the civil authorities and settled accordingly.

It is clear, then, that we need to do two things. First we need to acknowledge the reality of our own sinfulness and second, to maintain the reality that the Gospel of Christ is ‘good news’. The mercy and forgiveness of God remain valid for all but people who commit sin need to repent of their sin.

We all have a massive say in our destiny in eternal terms. We may choose not to repent, and that choice may well drive us out of immediate contention for God’s forgiveness. Christianity is a religion which requires its people to behave well in ordinary life. This means that today’s Gospel is a warning that we need to look at ourselves. It is like a warning printed on the packaging of some food items about ingredients which may cause health problems. We normally regard these warnings as helpful and not threatening.

So Jesus is not sabre-rattling in this Gospel reading. He is speaking to his followers with goodwill and love. We must love God with all our heart, mind and soul. There is forgiveness from God if we fail to live according to his will but we need to repent of our failing.

Our sins were forgiven in Baptism, and our subsequent sins are forgiven liturgically in Mass or in the Sacrament of Reconciliation. The Church's liturgy also helps us to be alert to warnings signs about our behaviour, in prayers of confession, repentance, and for God's help and support. We are lucky to have all this to our advantage. But in the end it will be up to us and the choices we make for ourselves about our behaviour. For now, we continue on our journey together as we make our ways through this life.

Silence may be kept.

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.

Eat this bread, drink this cup, come to me and ne-ver be hun - gry.

Eat this bread, drink this cup, come to me and you will not thirst.

Jacques Berthier 1923-1994

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

Great and holy God,
accept our offering of labour and love.
May we bring you true and spiritual worship
and be one with you.
We ask this in the name of Jesus Christ the Lord. **Amen.**

The Eucharistic Prayer

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

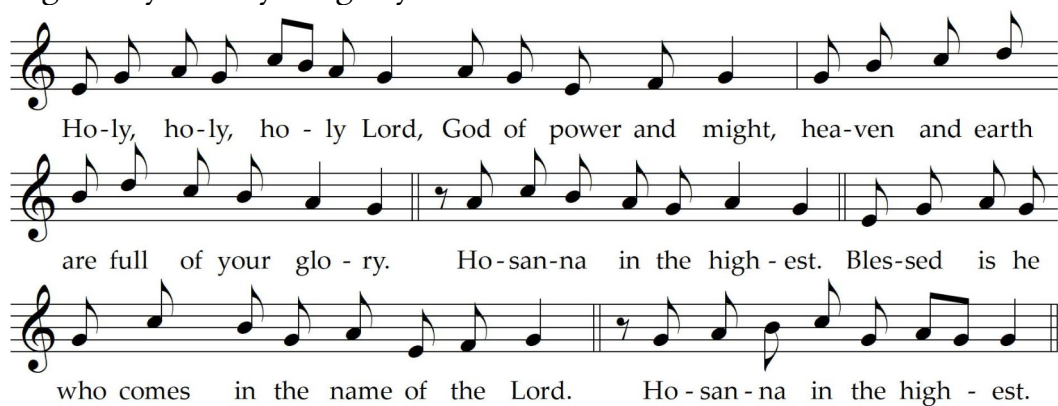
Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Merciful God and Father,
it is truly right to give you thanks
through Christ our Lord
for the working of your grace in the world.

In the midst of human conflict
you turn our minds to thoughts of peace.
Your Spirit stirs our hearts,
so that enemies speak again to each other,
adversaries join hands in friendship,
and nations seek to live in harmony.
Through your healing power
the love of peace quells violence,
mercy conquers hatred,
and vengeance yields to forgiveness.

For this we praise you without end
and join with the choirs of heaven
as they sing the hymn of your glory:



Ho-ly, ho-ly, ho - ly Lord, God of power and might, hea-ven and earth
are full of your glo - ry. Ho-san-na in the high - est. Bles-sed is he
who comes in the name of the Lord. Ho-san-na in the high - est.

Lord of power and might,
we bless you through Jesus Christ, your Son,
who comes in your name.
He is the word that brings salvation,
the hand you stretch out to sinners,
the way that leads to your peace.

God our Father,
when we had wandered far from you,
you called us back through your Son.
You gave him over to death,
that we might turn to you again
and find our way to one another.

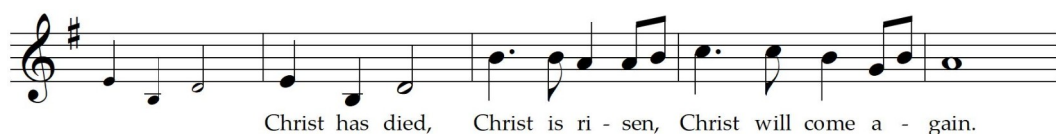
We now celebrate the reconciliation
gained for us by Christ.

We ask you to sanctify these gifts
by the coming of your Spirit,
as we fulfil your Son's command.

Before he laid down his life for our deliverance,
he took bread in his hands and gave you thanks;
he broke the bread,
gave it to his disciples, and said:
Take this, all of you, and eat it:
this is my Body, which will be given up for you.

So too, on that last evening,
he took into his hands the cup of blessing;
he praised your mercy,
gave the cup to his disciples, and said:
Take this, all of you, and drink from it:
this is the Cup of my Blood,
the Blood of the new and everlasting covenant.
It will be shed for you and for all,
so that sins may be forgiven.
Do this in memory of me.

Let us proclaim the mystery of faith:



Lord our God,
your Son has left us this pledge of his love.
We celebrate, therefore, the memorial of his death and resurrection,
offering you the very gift you have given us,
the sacrifice of perfect reconciliation.

Father most holy,
accept us together with your own beloved Son,
and, through our partaking of this banquet,
fill us with his Spirit,
who heals every wound and division.

May that Holy Spirit preserve us in unity,
together with Geoffrey our Bishop,
all the bishops and your entire people.
Make your Church throughout the world
a sign of unity and an instrument of peace.

Lord,
as you have welcomed us here to the table of your Son
in fellowship with Mary, the virgin Mother of God,
and all the saints,
so gather at the one eternal banquet

people of every race, nation, and tongue,
in that new world
where the fullness of peace will reign
through Jesus Christ the Lord.

Through whom, with whom, in whom,
in the unity of the Holy Spirit,
all glory and honours is yours,
almighty Father,
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 –



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



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

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 – *To the lost Christ shows his face*

Communion Antiphon

John 8.12

I am the light of the world, says the Lord;
whoever follows me will not walk in darkness,
but will have the light of life.

Prayer after Communion

Father,
your word and sacrament give us food and life.
May we who have shared in holy things
bear fruit to your honour and glory,
in the name of Jesus Christ the Lord. **Amen.**

Hymn



- | | |
|--|--|
| O day of God, draw nigh
in beauty and in power,
come with your timeless judgement now
to match our present hour. | 3 Bring justice to our land
that all may dwell secure,
and firmly build for days to come
foundations that endure. |
| 2 Bring to our troubled minds,
uncertain and afraid,
the quiet of a steadfast faith,
calm of a call obeyed. | 4 Bring to our world of strife
your sovereign word of peace,
that war may haunt the earth no more
and desolation cease. |
| 5 O day of God, draw nigh
as at creation's birth;
let there be light again, and set
your judgements in the earth. | |

*Robert Balgarnie Young Scott 1899-1987
Together in Song 616*

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 the Parish Priest. 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)

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, 13 September, at 10 am – The 15th Sunday after Pentecost

Readings: Exodus 14.19-31 • Romans 14.1-14 • Matthew 18.21-35

PARISH PICNIC AT A DISTANCE

On **Sunday 27 September** here will be a Picnic in the Parklands from 11.30 am (after the 10 am Mass). Gourmet Sandwiches will be supplied, with everyone invited to bring their own drinks, chairs, rugs, and the like. There is a sheet to indicate your attendance, or email Heather Carter (hcarte58@gmail.com)

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, David, Sim, Chris and Clarice.

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.