

The 16th Sunday after Pentecost 12 September 2021

Acknowledgement of Country. As a community, we recognise that the church is built and our worship is offered on the traditional lands of the Kurna people, and close to Tarntanyangga (Victoria Square), which is still an important meeting place for the Kurna people today. We express our gratitude in the sharing of this land; our sorrow for the personal, spiritual and cultural costs of that sharing; and our hope that we may walk together in harmony, in the spirit of Reconciliation.

The 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.

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.

When the bell rings, all stand. The cantor sings the hymn, and the Entrance Antiphon.

On this day, the first of days,
God the Father's name we praise,
Who, creation's Lord and spring,
Did the world from darkness bring.

2 On this day his only Son
Over death the triumph won;
On this day the Spirit came
With his gifts of living flame.

3 On this day his people raise
One pure sacrifice of praise,
And, with all the saints above,
Tell of Christ's redeeming love.

4 Praise, O God, to thee be given,
Praise on earth and praise in heaven,
Praise to thy eternal Son,
Who this day our victory won.

*HW Baker 1821-77
and editors of the New English Hymnal*

Entrance Antiphon

Sirach 36.18

Give peace, O Lord, to them that wait for thee, and let thy Prophets be found faithful: regard the prayers of thy servant, and of thy people Israel.

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 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.**

And the cantor sings the Kyrie.

Kyrie, eleison. Christe, eleison. Kyrie, eleison.

Collect

Let us pray.

God of mercy,
help us to forgive as you have forgiven us,
to trust you, even when hope is failing,
and to take up our cross daily
and follow you in your redeeming work;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

THE LITURGY OF THE WORD

First Reading

Wisdom of Solomon 7.22 – 8.1

A reading from the Wisdom of Solomon.

The Nature of Wisdom

There is in her a spirit that is intelligent, holy,
unique, manifold, subtle,
mobile, clear, unpolluted,
distinct, invulnerable, loving the good, keen,
irresistible, beneficent, humane,
steadfast, sure, free from anxiety,
all-powerful, overseeing all,

and penetrating through all spirits
 that are intelligent, pure, and altogether subtle.
 For wisdom is more mobile than any motion;
 because of her pureness she pervades and penetrates all things.
 For she is a breath of the power of God,
 and a pure emanation of the glory of the Almighty;
 therefore nothing defiled gains entrance into her.
 For she is a reflection of eternal light,
 a spotless mirror of the working of God,
 and an image of his goodness.
 Although she is but one, she can do all things,
 and while remaining in herself, she renews all things;
 in every generation she passes into holy souls
 and makes them friends of God, and prophets;
 for God loves nothing so much as the person who lives with wisdom.
 She is more beautiful than the sun,
 and excels every constellation of the stars.
 Compared with the light she is found to be superior,
 for it is succeeded by the night,
 but against wisdom evil does not prevail.
 She reaches mightily from one end of the earth to the other,
 and she orders all things well.
 For the word of the Lord,
thanks be to God.

Psalm 19

Caeli enarrant

The cantor sings

The heavens declare the glory of God : and the firmament sheweth his handywork.
 One day telleth another : and one night certifieth another.
 There is neither speech nor language : but their voices are heard among them.
 Their sound is gone out into all lands : and their words into the ends of the world.
 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of
 his chamber, and rejoiceth as a giant to run his course.
 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it
 again : and there is nothing hid from the heat thereof.
 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is
 sure, and giveth wisdom unto the simple.
 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is
 pure, and giveth light unto the eyes.
 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true,
 and righteous altogether.
 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey,
 and the honey-comb.
 Moreover, by them is thy servant taught : and in keeping of them there is great reward.
 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.
 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall
 I be undefiled, and innocent from the great offence.
 Let the words of my mouth, and the meditation of my heart be alway acceptable in thy
 sight : O Lord, my strength, and my redeemer.

Second Reading

James 3.1–12

A reading from the letter of James.

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue – a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

For the word of the Lord,

thanks be to God.

Gospel Acclamation

Galatians 6.14

The cantor sings:

Alleluia!

The only thing I can boast about is the cross of our Lord,
through whom the world is crucified to me, and I to the world.

Alleluia!

Gospel

Mark 8.27–38

The Lord be with you.

And also with you.

✠ A reading from the holy Gospel according to Mark.

Glory to you, Lord Jesus Christ.

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, ‘Who do people say that I am?’ And they answered him, ‘John the Baptist; and others, Elijah; and still others, one of the prophets.’ Jesus asked them, ‘But who do you say that I am?’ Peter answered him, ‘You are the Messiah.’ And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, ‘Get behind me, Satan! For you are setting your mind not on divine things but on human things.’

He called the crowd with his disciples, and said to them, ‘If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me

and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

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

Homily

Fr Gwilym Henry-Edwards

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, the cantor sings the hymn. 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.

All praise to thee, for thou, O King divine,
Didst yield the glory that of right was thine,
That in our darkened hearts thy grace might shine: Alleluia.

2 Thou cam'st to us in lowliness of thought;
By thee the outcast and the poor were sought,
And by thy death was God's salvation wrought: Alleluia.

3 Let this mind be in us which was in thee,
Who wast a servant that we might be free,
Humbling thyself to death on Calvary: Alleluia.

4 Wherefore, by God's eternal purpose, thou
Art high exalted o'er all creatures now,
And given the name to which all knees shall bow: Alleluia.

5 Let every tongue confess with one accord
In heaven and earth that Jesus Christ is Lord;
And God the Father be by all adored: Alleluia.

*Francis Bland Tucker 1895-1984
based on Philippians 2:5-11*

Music: Charles Villiers Stanford 1852-1924

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

Holy God,

accept all we offer you this day.

May we who are reconciled at this table
bring wholeness to our broken world.

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

The Eucharistic Prayer

Wisdom in Creation

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.

We 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 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.**

Come let us take this holy sacrament of the body and blood of Christ
in remembrance that he died for us,
and feed on him in our hearts by faith with thanksgiving.

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.

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.

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.

During Communion, the cantor sings

Bread of heaven, on thee we feed,
For thy flesh is meat indeed;
Ever may our souls be fed
With this true and living bread,
Day by day with strength supplied
Through the life of him who died.

2 Vine of heaven, thy blood supplies
This blest cup of sacrifice;
'Tis thy wounds our healing give;
To thy cross we look and live:
Thou our life! O let us be
Rooted, grafted, built on thee.

Josiah Conder 1789-1855

Music: Freylinghausen's Gesangbuch 1714, harm. JS Bach

Communion Antiphon

Psalm 96.8-9

The cantor sings

Bring offerings and come into his courts: O worship the Lord in the beauty of holiness.

Prayer after Communion

Let us pray.

God of peace,
in this eucharist we have been reconciled
to you and to our neighbours.

May we who have been nourished by holy things
always have the courage to forgive.

We ask this in the name of Jesus Christ the 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.

NOTICES

Changes at The Magdalene Centre

AnglicareSA has made the difficult decision to not reopen the Bargain Centre at the Magdalene Centre in Gilbert Street. Activities such as the Bargain Centre have been dramatically affected by the COVID-19 pandemic, and the closure of the Bargain Centre will be a blow to those who relied upon it for good quality, inexpensive clothing and other items.

Related to this, we were sad to hear recently of the death of the Bargain Centre's long-standing Coordinator, Bronte Enjakovic. Bronte was a popular presence among the Magdalene Centre's regular customers, and a spirited and lively coordinator of the many volunteers who assisted in the Bargain Centre. May she rest in peace and rise in glory. Amen.

New Parish Email

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

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"!

Today's First Reading – the Wisdom of Solomon

On a few occasions in the Three Year Series the first reading, or the canticle appointed as an alternative to the Psalm, is drawn from the "Apocrypha", from the Greek ἀπόκρυφος, "hidden") a term coined by the 5th-century biblical scholar Saint Jerome for 14 "biblical" writings received by the church of his time as part of the Greek version of the Old Testament, but not included in the Hebrew Bible.

In the Anglican tradition, the apocryphal books are regarded as suitable "for instruction in life and manners, but not for the establishment of doctrine". In the Authorized, or King James, Version, the books were printed as an appendix.

One of these books is the Wisdom of Solomon, a Jewish work written in Greek and generally dated to the mid-first century BC. The central theme of the work is "Wisdom", appearing under two principal aspects. In its relation to humankind, Wisdom is the perfection of knowledge of the righteous as a gift from God showing itself in action. In direct relation to God, Wisdom is with God from all eternity.

Today's passage (7.22 – 8.1) is a hymn to Wisdom. The treats Wisdom as a person, and with broad reference to Greek philosophy, gives an account of many of Wisdom's personifications. In so far as Wisdom is identified with God as its origin, we might rephrase John to say that "in the beginning there was Wisdom and the Wisdom was with God and the Wisdom was God". To share God's Wisdom, that is, to see and understand reality as God does, is the most precious thing we can have in life for it gives meaning and direction to everything that we experience. It is to live in a light that is never extinguished.

* * *

Wisdom is the theme of the first readings in these few Sundays in the Three Year Series. Last week and next week we read from another Wisdom book, Proverbs, and other quotes from the Wisdom literature appear throughout the Mass – today's Entrance Antiphon, for example, from the book of Sirach, a Jewish work originally in Hebrew of ethical teachings, dating from approximately the same time as the Wisdom of Solomon. Many famous "Biblical" quotes come from the Wisdom literature. "Vanity of vanities; all is vanity ..." "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die ..." "A faithful friend is a sturdy shelter; he who finds one finds a treasure. A faithful friend is beyond price; no sum can balance his worth ..." "The souls of the righteous are in the hand of God, and no torment will ever touch them ..." and more. The "Wisdom" books are worthy of their name.

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.

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

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.

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 at other times during the week.

Directory

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Next Sunday, 19 September, at 10 am – The 17th Sunday after Pentecost

Readings: Proverbs 31.10–31 • James 3.1–12 • Mark 9.30–37

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 troubled in body, mind or spirit, especially Paull, Valerie, Sim, Clarice, Dulcie, Jasmin, Henry, Gary Priest (priest), Bart O'Donovan (priest), John Edwards (priest), Peter Garland (priest), Linda, Alex and Fr Samson Asirvatham (priest).

For those who have died. Those who have worked and worshipped in this place before us; those who have died as a result of COVID-19 and in other tragic circumstances; those who have died recently, especially Deva Asirvatham John, Bronte Enjakovic, and those whose anniversaries of death occur at this time.

Rest ✕ eternal grant unto them, O Lord, and let light perpetual shine upon them.