

The 16th Sunday after Pentecost

20 September 2020

The Archbishop has directed that in order to minimise the risk of contracting or spreading COVID-19, there should be no congregational singing in Anglican churches in the Diocese of Adelaide until further notice.

The Archbishop has undertaken to maintain a watching brief on advice about singing by SA Health with a view to announcing when it is possible to resume congregational singing.

When familiar chants are used, the congregation may wish to make the offering their own by humming or vocalising quietly, as may be found helpful or devotional.

Offering a Sunday Mass without congregational singing is new for us all: this is a work in progress, and we will be considering the options in the coming weeks: please let us have your suggestions.

Pray that the "hymns and psalms and spiritual songs" to which St Paul exhorts us in the Letter to the Ephesians may still be joyful, even as they are fewer in number, and more quiet.

THE INTRODUCTORY RITES

Entrance Antiphon

Mass for Ordinary Time II

The choir sings the Entrance Antiphon.

You, Lord, have become my defender. In you I put my trust.

Psalm 18

- 1 I love you, O Lord my strength:
O Lord my crag, my fortress and my deliverer,
- 2 My God, the rock to which I come for refuge:
my shield, my mighty saviour, and my high defence.
- 3 I called to the Lord with loud lamentation:
and I was rescued from my enemies.
- 4 The waves of death en compassed me:
and the floods of chaos overwhelmed me;
- 6 In my anguish I called to the Lord:
I cried for help to my God.
- 7 From his temple he heard my voice:
and my cry came even to his ears.
- 18 He reached down from on high and took me:
he drew me out of the great waters.
- 20 They confronted me in the day of my calamity:
but the Lord was my upholder.
- 22 The Lord rewarded me for my righteous dealing:
he recompensed me according to the cleanness of my hands,
- 51 For this will I give you thanks among the nations, O Lord:
and sing praises to your name.

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

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

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

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,**

**with the Holy Spirit,
in the glory of God the Father. Amen.**

Collect

Let us pray.

Loving and righteous God,
your boundless generosity exceeds all that we can desire or deserve,
and you give to the last worker all you promised to the first:
liberate us from all jealousy and greed,
that we may be free to love and serve others,
and in your service may find our true reward;
through Jesus Christ our Lord. **Amen.**

THE LITURGY OF THE WORD

First Reading

Exodus 16.2-15

A reading from the book of Exodus.

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, ‘If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.’

Then the LORD said to Moses, ‘I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.’ So Moses and Aaron said to all the Israelites, ‘In the evening you shall know that it was the LORD who brought you out of the land of Egypt, and in the morning you shall see the glory of the LORD, because he has heard your complaining against the LORD. For what are we, that you complain against us?’ And Moses said, ‘When the LORD gives you meat to eat in the evening and your fill of bread in the morning, because the LORD has heard the complaining that you utter against him – what are we? Your complaining is not against us but against the LORD.’

Then Moses said to Aaron, ‘Say to the whole congregation of the Israelites, “Draw near to the LORD, for he has heard your complaining.”’ And as Aaron spoke to the whole congregation of the Israelites, they looked towards the wilderness, and the glory of the LORD appeared in the cloud. The LORD spoke to Moses and said, ‘I have heard the complaining of the Israelites; say to them, “At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.”’ In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, ‘What is it?’ For they did not know what it was. Moses said to them, ‘It is the bread that the LORD has given you to eat.’

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

Psalm

Psalm 105.1-6, 37-45

- 1 O give thanks to the LORD and call upon his name:
tell among the peoples what things he has done.

- 2 Sing to him, O sing praises:
and be telling of all his marvellous works.
- 3 Exult in his holy name:
and let those that seek the LORD be joyful in heart.
- 4 Seek the LORD and his strength:
O seek his face continually.
- 5 Call to mind what wonders he has done:
his marvellous acts, and the judgements of his mouth,
- 6 O seed of Abraham his servant:
O children of Jacob his chosen one.
- 37 He brought Israel out with silver and with gold:
and not one among their tribes was seen to stumble.
- 38 Egypt was glad at their going:
for dread of Israel had fallen upon them.
- 39 He spread out a cloud for a covering:
and fire to lighten the night.
- 40 The people asked, and he brought them quails:
and satisfied them with the bread from heaven.
- 41 He opened a rock, so that the waters gushed:
and ran in the parched land like a river.
- 42 For he had remembered his holy word:
that he gave to Abraham his servant.
- 43 So he led out his people with rejoicing:
his chosen ones with shouts of joy;
- 44 He gave them the land of the nations:
and they took possession of the fruit for which other peoples had toiled,
- 45 So that they might keep his statutes:
and faithfully obey his laws. O praise the LORD.

Second Reading

Philippians 1.21-30

A reading from the letter of Paul to the Philippians.

For to me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well – since you are having the same struggle that you saw I had and now hear that I still have.

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

Gospel Acclamation

Cf. Acts 16.14

Alleluia, alleluia, alleluia!

Open our hearts, O Lord,
to accept the words of your Son.

Alleluia, alleluia, alleluia!

Gospel

Matthew 20.1-16

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 said to his disciples: ‘The kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the market-place; and he said to them, “You also go into the vineyard, and I will pay you whatever is right.” So they went. When he went out again about noon and about three o’clock, he did the same. And about five o’clock he went out and found others standing around; and he said to them, “Why are you standing here idle all day?” They said to him, “Because no one has hired us.” He said to them, “You also go into the vineyard.” When evening came, the owner of the vineyard said to his manager, “Call the labourers and give them their pay, beginning with the last and then going to the first. When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, “These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.” But he replied to one of them, “Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?” So the last will be first, and the first will be last.’

For the Gospel of the Lord,

praise to you, Lord Jesus Christ.

Homily

Fr Bill Goodes

Matthew’s gospel Chapter 20 verse 1.

For the kingdom of heaven is like a man who is a landowner who went out early in the morning to hire labourers for his vineyard.

I love detective stories. You know that many detectives will start their investigation using the motto ‘Follow the money’ or ‘Who benefits?’. I recently started reading of a detective chief inspector Armand Gamache, who works in a tiny village in the Quebec region of Canada, and he’s much more focussed on the characters involved. A murder begins in the emotions, most often a long time ago, you might say. These stories by Louise Penny are delightful and engaging.

So instead of focussing on the 'denarius a day' aspect of this morning's gospel passage, I'd like us to look at the characters. First on the scene, early in the morning and this means of course around 5.30 so as to be ready for the 6.00 am start, here is the landowner.

It's interesting that it's the landowner, house ruler probably – it's interesting that it's the landowner in the marketplace looking for labourers. At the end of the story we notice that the pay is given out by someone called the manager, so why isn't he doing the hiring? No. It's the landowner himself who is at the labour exchange looking for labourers first thing in the morning.

His actions then and later in the day suggest that there is a lot of work to be done in the vineyard. He's concerned that it should be completed. Perhaps there's a storm brewing and he needs to get the grapes off the vine before the rain spoils them. So he comes the marketplace early in the morning and calls out 'Who will work in my vineyard for a denarius a day?'

Most of those present are keen to work. They recognise this as a fair deal, it's the usual daily wage. But are there a few who say to themselves or to one another, 'Oh I reckon we'll hang out for a better deal. Let's wait and see who else comes along and offers more money.' So the main group goes off and begins the work.

But no other offers are made. So the ones who waited for a better deal are still there at 9.00. The landowner sees how much work there is and its urgency and goes back. 'What about it?' he says. 'You won't get a better deal today, but I have work that needs doing. Come along.'

The vineyard still is demanding more work so off the worried landowner goes, and who does he find at midday. There are several young men, looking a little bleary-eyed after the previous night's activities, and finally hounded out of bed by their women. The landowner looks at them quizzically. And does he say, tongue in cheek, 'Why do you stand around here idle all day? Come on, there's work for you in the vineyard.'

Now there are some people in the village who are quite paralysed with fear about the current plague. They're carefully avoiding large crowds, so they haven't appeared in the marketplace until it's quite empty. But here it is in the middle of the afternoon, and this group with their supplies of personal protective equipment in hand, has appeared in the marketplace. The landowner says, 'Look I'll find you a safe spot to work away from crowds of people. Come to the vineyard.'

He's getting desperate by 5.00 in the afternoon. There's still more that needs doing. Is there anyone else who could help? Who could possibly be in the marketplace at this hour of the day? There were three or four who really hadn't been able to get there early. One had been sick and had just recovered sufficiently to get out in the late afternoon. Another one had been visiting sick relatives in another village and had just returned. Two others had just been released from prison.

Clearly they hadn't been there all day or they would have been sent to the vineyard earlier, so the landowner pretended, 'Why are you standing here all the day idle?' Catching the twinkle in his eye they said 'No one has hired us.' 'Go into the vineyard.'

When we completed the National Church Life Surveys back in February, some of us were able to say, 'We've been members of the church since we were babies.' Some said,

‘I’ve always been an Anglican.’, while for others there have been different stories. Church has children, then away for some years and now back again, or no religious upbringing and joined the church only recently, or members of one church and decided to change to a different church, or suddenly realising that it’s important to be much more involved than just by occasional attendance.

Whatever our story we relate to a landowner who sees that there is work to be done in the vineyard, who goes out looking for people to help doing its work. He deals with the willing workers and those holding out for a better deal, those who are hounded into activity only by the persuasive efforts of others. He deals with the sick, the anxious, the busy, the outcast, the young, the old, and we know, even if the gospel writers didn’t seem to, that this landowner also hires people who do not identify themselves as ‘male persons’.

Come into the vineyard. This is the invitation of the one who planted the vineyard, who is always solicitous for its welfare, who looks forward to the plentiful harvest. Come into the vineyard. There is work for everyone who accepts the gracious call.

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

The weather is changeable – some days we are seeing bright clear skies and some days are grey and full of rain. Still we feel the earth coming awake after the winter and burgeoning into new life. I was away on holiday on the Yorke Peninsula last week and had the pleasure of seeing a landscape of flourishing crops. It looks like a bumper harvest this year.

We welcome the green shoots and leaves, we smile at the spring blossom, and if we have the good fortune to visit the vineyards around Adelaide we are happy to see the vines coming to life and heralding a new season of delight.

So as we reflect on the parable of the landowner and his generosity to the labourers in his vineyard let's pray for the world and its people.

As we pray for the earth, we remember that sun, wind and rain, crops and vines, bees, birds and all creatures, landowners and labourers and the very land itself — nothing in creation is outside your concern, mighty God. In your mercy, tend to it all and give us a spirit of generosity and care toward all you have made.

In your mercy, hear our prayer.

As we pray for the world, we remember that where we find envy and create enemies, you provide enough for all. Bring peace to places of conflict and violence. Inspire leaders with creativity and wisdom. Bless the work of negotiators, peacekeepers, and, especially in this time, those who find themselves in places of leadership for our community's health and welfare.

In your mercy, hear our prayer.

As we pray for the church, we remember generous God, that you make the last first, and the first last. Where the gospel message of the labourers in the vineyard challenges our church, equip it for its works of service. Strengthen us to live and work for Christ.

In your mercy, hear our prayer.

As we pray for our communities, we remember that you reveal yourself as gracious and merciful, slow to anger, abounding in steadfast love, ready to forgive. We pray that you give guidance and confidence to those people in the health and police work forces as they lead us through this extraordinary time; that you calm the fears and anxieties of those who are struggling with COVID restrictions, that you help our community to support those people who are struggling to find work.

In your mercy, hear our prayer.

As we pray for those who are in need, we remember that you are full of compassion, and even beyond our expectations you choose to give generously. Grant life, health, and courage to all those who are sick, anxious, overwhelmed. And we pray for those who are

commended to our prayers, especially Paull, Valerie, Bishop David McCall, Sim, Chris, Clarice, Ossi Grotto and Caroline.

In your mercy, hear our prayer.

We praise you for the generations that have declared your power to us. Give us faithfulness to follow them, living for Christ, until you call us to join them in the joyful song around his throne.

In your mercy, hear our prayer.

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 choir sings the chant. The congregation may wish to make the offering their own by humming or singing quietly, as may be found helpful or devotional. 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.

Taste and see, taste and see the good-ness of the Lord, of the Lord.

taste and see, taste and see the good-ness of the Lord, of the Lord.

James Moore b. 1951

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

The Prayer of Hippolytus

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.

We give you thanks and praise, almighty God,
through your beloved Son, Jesus Christ,
our Saviour and Redeemer.

He is your living Word,
through whom you have created all things.

You sent him from heaven to take our flesh:
born of the Holy Spirit and the Virgin Mary,
he was revealed as your Son.

He lived and died as one of us,
to reconcile us to you,
the God and Father of all.

In fulfilment of your will
he stretched out his hands in suffering,
to bring release to those who place their hope in you;
and so he won for you a holy people.

He chose to bear our griefs and sorrows,
and to give up his life on the cross,
that he might break the chains of evil and death,
and banish the darkness of sin and despair.

By his resurrection
he brings us into the light of your presence.

Now with all creation we raise our voices
to proclaim the glory of your name:

**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.

Holy and gracious God,
accept our sacrifice of praise,
through your Son our Saviour Jesus Christ;
who on the night he was handed over
to suffering and death,
took bread and gave you thanks,
saying to his disciples, 'Take, and eat:
this is my body which will be given for you.'

In the same way he took the cup,
saying, 'This is my blood which will be shed for you.
When you do this, you do it in memory of me.'

In remembrance of his death and resurrection,
with this bread and this cup,
we give you thanks that you have counted us worthy
|to stand in your presence and serve you.

Send your Holy Spirit upon the celebration of your Church:
gather into one all who share in these holy mysteries,
filling them with your Spirit
and confirming them in the truth,
that together we may praise you and give you glory
through Jesus your servant.

All glory and honour are yours,
Father and Son, with the Holy Spirit
in the holy Church,
now and for 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 said –

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

All receive Holy Communion.

Communion will be administered in one kind only.

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

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

Act of Spiritual Communion

St Alphonsus Liguori

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

Communion Antiphon

Cf. Ps 118.4-5

You have laid down your precepts to be carefully kept;
may my ways be firm in keeping your statutes.

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 priest, deacon, or another minister says

Go in peace to love and serve the Lord.

In the name of Christ. Amen.

SERVICE TIMES THIS WEEK

Thursday 12 noon Angelus; **12.10 pm Mass** *in the language of the BCP* (Church open 11.30 am – 1 pm)
Sunday 10 am Sung Mass with children's ministry and choir

The Tuesday Mass is in abeyance until 6 October.

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

Fr Graeme is on leave from 14 September to 5 October. Fr Bill Goodes will celebrate Sunday and Weekday Masses
In an emergency during Fr Graeme's leave, please contact Peter Burdon on 0414 471 894

Next Sunday, 13 September, at 10 am – The 16th Sunday after Pentecost

Readings: Exodus 16.2-15 • Romans Philippians 1.21-30 • Matthew 20.1-16

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.