

# The 2nd Sunday after Epiphany

## 15 January 2023

St Mary Magdalene's  
Anglican Church

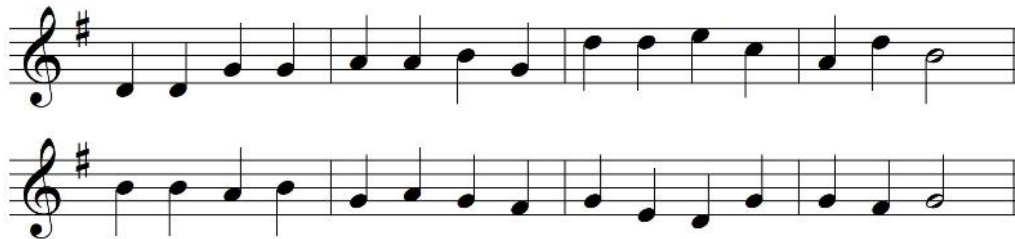


Founded 1886

**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.

When the bell rings, all stand and sing the hymn

STUTTGART



**Crashing waters at creation,  
ordered by the Spirit's breath,  
First to witness day's beginning  
from the brightness of night's death.**

- 2 **Parting water stood and trembled  
as the captives passed on through,  
Washing off the chains of bondage—  
channel to a life made new.**
- 3 **Cleansing water once at Jordan  
closed around the one love-told,  
Opened to reveal the glory  
ever new and ever old.**
- 4 **Living water, never ending,  
quench the thirst and flood the soul.  
Well-spring, Source of life eternal,  
drench our dryness, make us whole.**

Sylvia Dunstan 1955-93  
Cf. Ps. 66.4

### Entrance Antiphon

The choir sings

All the earth shall bow down before you, O God,  
and shall sing to you,  
shall sing to your name, O Most High!

### Invocation and 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

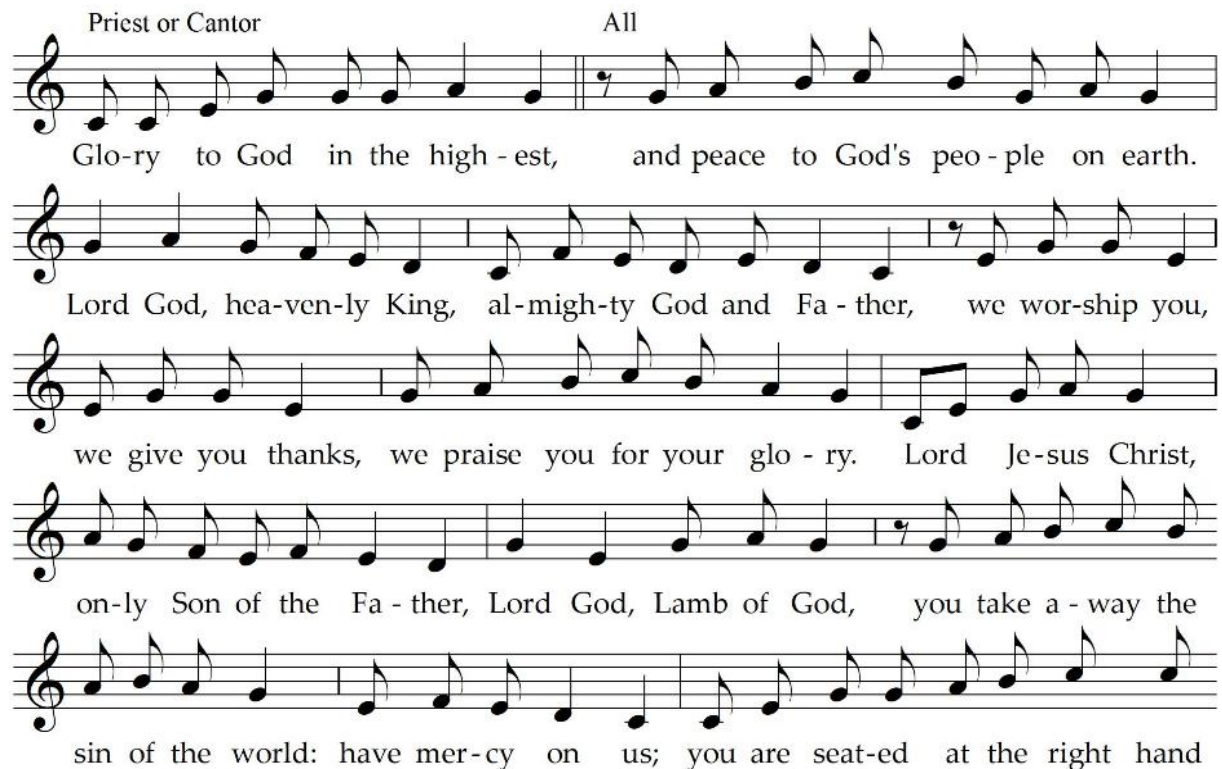
**Merciful God,  
our maker and our judge,  
we have sinned against you in thought, word, and deed,  
and in what we have failed to do:  
we have not loved you with our whole heart;  
we have not loved our neighbours as ourselves;  
we repent, and are sorry for all our sins.  
Father, forgive us.  
Strengthen 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

Priest or Cantor All



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.

Almighty God,  
 whose Son, our Saviour Jesus Christ,  
 is the light of the world:  
 may your people, illumined by your word and sacraments,  
 shine with the radiance of his glory,  
 that he may be known, worshipped, and obeyed  
 to the ends of the earth;  
 who lives and reigns with you and the Holy Spirit,  
 one God, now and for ever. **Amen.**

## THE LITURGY OF THE WORD

### Old Testament Reading

Isaiah 49.1-7

A reading from the book of the prophet Isaiah.

Listen to me, O coastlands,  
 pay attention, you peoples from far away!  
 The LORD called me before I was born;  
 while I was in my mother's womb he named me.  
 He made my mouth like a sharp sword;  
 in the shadow of his hand he hid me;  
 he made me a polished arrow;  
 in his quiver he hid me away.  
 And he said to me, "You are my servant,  
 Israel, in whom I will be glorified."  
 But I said, 'I have laboured in vain;  
 I have spent my strength for nothing and vanity;  
 yet surely my cause is with the LORD,  
 and my reward with my God.'

And now the LORD says,  
 who formed me in the womb to be his servant,  
 to bring Jacob back to him,  
 and that Israel might be gathered to him,  
 for I am honoured in the sight of the LORD,  
 and my God has become my strength—

he says,

“It is too light a thing that you should be my servant  
to raise up the tribes of Jacob  
and to restore the survivors of Israel;  
I will give you as a light to the nations,  
that my salvation may reach to the end of the earth.”

For the word of the Lord.

**Thanks be to God.**

## Psalm

From Psalm 40



℞ I come to do your will, O God.

- 1 I waited patiently for the Lord,  
and he inclined to me and heard my cry.  
He brought me out of the mire and clay,  
and set my feet upon a rock, and made firm my foothold.  
And he has put a new song in my mouth,  
a song of thanksgiving unto our God.  
Many shall see it and fear  
and shall put their trust in the Lord. ℞
- 2 Great are the deeds which you have done  
and your thoughts which are towards us.  
If I should declare them and speak of them  
they are more than I can express.  
Sacrifice and offering you do not desire,  
but you have given me ears to hear you.  
Burnt offerings and sacrifices you have not required;  
then said I, ‘Behold, I come’. ℞
- 3 I have declared your righteousness in the congregation;  
I have spoken of your truth and of your deliverance.  
Withhold not your mercy from me, O Lord;  
let your truth and your loving kindness ever preserve me. ℞

## New Testament Reading

1 Corinthians 1.1–9

The beginning of the first letter of Paul to the Corinthians.

From Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind—just as the testimony of Christ has been strengthened among you—so that you are not lacking in any gift as you wait for the revealing of our Lord Jesus Christ.

He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful, by him you were called into the partnership of his Son, Jesus Christ our Lord.

For the word of the Lord.

**Thanks be to God.**

### **Gospel Acclamation**

John 1.14, 12

**Alleluia, alleluia, alleluia.**

The Word was made flesh and lived among us;  
to all who did accept him he gave power to become children of God.

**Alleluia, alleluia, alleluia.**

### **Gospel Reading**

John 1.29–42

The Lord be with you.

**And also with you.**

The Gospel of our Lord Jesus Christ according to John.

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

John the Baptist saw Jesus coming towards him and declared, “Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, ‘After me comes a man who ranks ahead of me because he was before me.’ I myself did not know him, but I came baptizing with water for this reason, that he might be revealed to Israel.” And John testified, “I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.’ And I myself have seen and have testified that this is the Chosen One.”

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, “Look, here is the Lamb of God!” The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?” He said to them, “Come and see.” They came and saw where he was staying, and they remained with him that day. It was about four o’clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter’s brother. He first found his brother Simon and said to him, “We have found the Messiah” (which is translated Anointed). He brought Simon to Jesus, who looked at him and said, “You are Simon son of John. You are to be called Cephas” (which is translated Peter).

For the Gospel of the Lord,

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

### **Homily**

Fr Steven Ogden

### **Prayers of the People**

The priest may say

Let us 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

All stand to sing the chant. 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.

The image shows a musical score for a chant. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#), and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes. The chant is: "Come, Ho-ly Spi - rit, gra-cious heaven-ly dove; come, fire of love. love." The music ends with a double bar line and repeat dots.

John Bell b.1949

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

Living God,  
you have revealed your Son as the Messiah.  
May we hear his word and follow it,  
and live as children of light.  
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.**

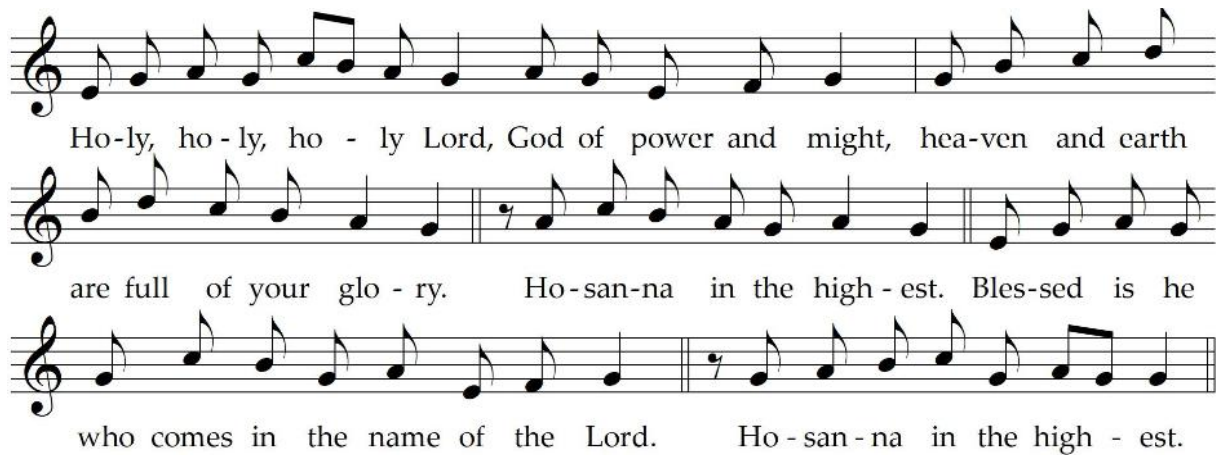
Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

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:



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.

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.

Great is the mystery of faith:



Christ has died. Christ is risen. Christ will come a - gain.

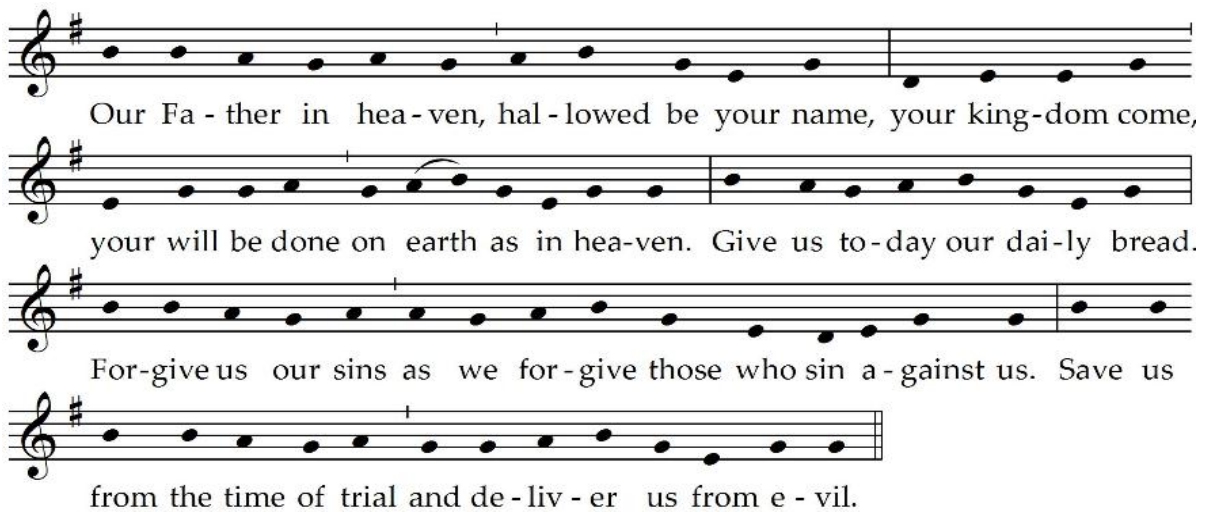
O God, holy Wisdom, merciful and generous,  
accept our sacrifice of praise and thanksgiving.  
Make us good stewards of creation,  
with justice in our hearts,  
courage in our actions and power in our speech  
to bear witness to the truth.  
Protect us with your glory,  
unite your church in loyalty 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.**

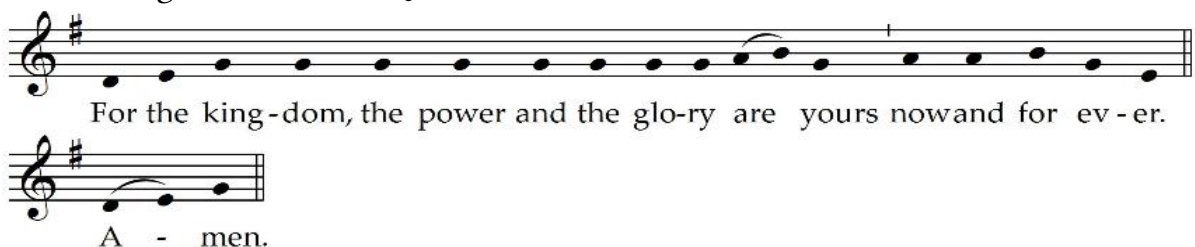
#### THE COMMUNION RITE

##### The Lord's Prayer

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



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.





## 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.

## Invitation to Communion

The priest says

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

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

All receive Holy Communion. Communion will be administered in one kind only. Communicants should approach in single file, maintaining physical distance, returning via the side aisles. Communicants should remove their face masks immediately prior to receiving Holy Communion, replacing them afterwards.

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

### Act of Spiritual Communion

St Alphonsus Liguori

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

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Healing ministry will be offered in the Holy Innocents chapel. Please enter the chapel one at a time. You may wish to record prayer points or remembrances on a piece of paper prior to Mass.

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During Communion, the choir sings.

### Communion Antiphon

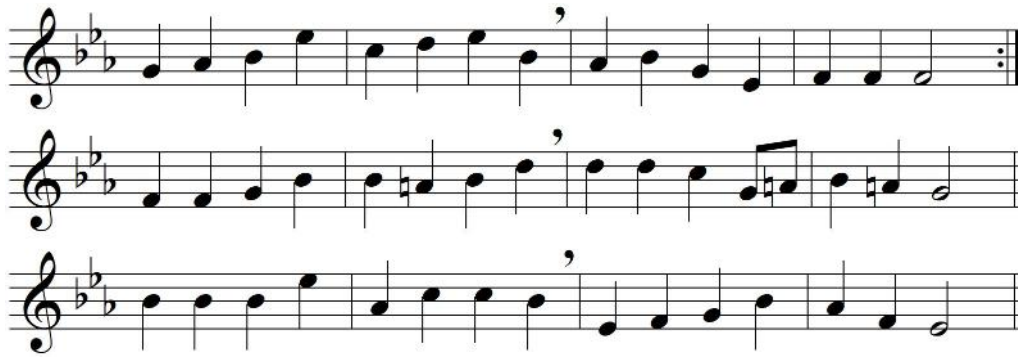
1 John 4.16

We have come to know and to believe in the love that God has for us.

### Prayer after Communion

Let us pray.

God of glory,  
you nourish us with bread from heaven.  
Fill us with your Holy Spirit,  
that through us your light may shine in all the world.  
We ask this in the name of Jesus Christ. **Amen.**



Those who love and those who labour,  
follow in the way of Christ;  
Thus the first disciples found him,  
thus the gift of love sufficed.  
Jesus says to those who seek him,  
I will never pass you by;  
Raise the stone and you shall find me;  
cleave the wood, and there am I.

- 2 Where the many work together,  
they with Christ himself abide.  
But the lonely workers also  
find him ever at their side.  
Lo, the Prince of common welfare  
dwells within the market strife;  
Lo, the bread of heaven is broken  
in the sacrament of life.
- 3 Let the seeker never falter,  
till the truth is found afar.  
With the wisdom of the ages  
underneath a giant star,  
With the richest and the poorest,  
of the sum of things possessed,  
Like a child at first to wonder,  
like a king at last to rest.

Geoffrey Dearmer 1893-1996

## 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 upon 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.**

## FROM FR STEVEN – GRACE UNDER PRESSURE

The Bible readings used on Sundays and festivals in most mainline churches are based on the 1994 *Revised Common Lectionary*. The major principle behind the lectionary is that on a Sunday members of congregations should be able to hear the voice of each writer week by week. Thus, in any given year the writer of one of the first three gospels will be heard from beginning to end. Likewise the rest of the New Testament is heard, in some cases, virtually in total, in others in large part.

This year, the New Testament readings in the first few months of the lectionary are drawn from Paul's letters to the Corinthians. This Sunday, I will begin a three-part sermon series on Chapter 1 of the letter. The three sermons and texts are as follows.

1. Sunday 15 January *A community under grace* (1 Cor 1:1-9)
2. Sunday 22 January *The humanity of Corinth* (1 Cor 1:10-18)
3. Sunday 29 January *A shared sense of vocation* (1 Cor 1:18-31)

### So, where is Corinth?

In the Roman empire, Corinth was a city state on the isthmus between Athens and Sparta. The modern city of Corinth is 5 kilometres north of the ancient City, about 80 km east of Athens. The old city was destroyed in 146 BCE and rebuilt by Julius Caesar in the year 44 as a colony for retired soldiers, emancipated slaves, and dispossessed peasants. It became a major commercial centre. It was ruled by rich families under the patronage of Rome.

### And what is Paul's agenda?

Paul wrote two letters to this 'parish'. They predate the writing of the Gospels. Paul worked there—as he did in other places—by building a team of leaders.

Paul knew the Roman system. Paul knew how to work the system. His use of the concept of *ekklesia* provides us with an important insight into Paul's ministry.

In fifth/fourth century BCE Athens, *ekklesia* was a highly developed civic practice. The assembly met regularly. It was open to male citizens. The attendees were remunerated. The *agenda* was made available prior to the assembly. Its *business* came via a council.

In the assembly, participants were expected to speak with substance. In fact, the *ekklesia* was the place where free speech (*parrhesia*) was expected. Clearly, *ekklesia* is a political term, which makes its use in the early church a significant choice.

In first-century Christianity, the meaning of *ekklesia* had been adapted, in keeping with the practice of early Christian communities. In general, the term is best translated *assembly*, even though it has come to connote *Church*. In Paul, it came to mean the liturgical assembly, that is, it is the *ekklesia* of God in Christ.

Later, in his letter to the Galatians, the church as an *ekklesia* is very much an open space of freedom, where differences are accepted and celebrated (Gal 3:28).

The first letter to the Corinthians is valuable for its illuminations both of Paul's thoughts and of the problems of the early church. Our challenge today is to embrace its teaching and learning in the context of the real issues and real people of our own time.

Fr Steven

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## ADELAIDE FRINGE CONCERTS, 2023

The Parish has again registered as a venue in the 2023 Adelaide Fringe and will host three concerts on Sunday at 2.30 pm. These are **Sunday 26 February** ("Sonnet and Song" – theatre troupe Butterfly Theatre presents Shakespeare with accompanying music), **Sunday 5 March**. (Popular community choir Voices in the Wilderness) and **Sunday 12 March** (Singers from "St Mary Magdalene's and Friends" will present the "Song of Ascents", the fifteen Psalms 120–134, sung to classic Anglican chant by South Australian composers). Tickets \$23 (\$18 concession) are now on sale through Fringetix via [adelaidefringe.com.au](http://adelaidefringe.com.au) or 1300 621 255.

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## MARY MAGS DINNERS IN 2023

Advance notice that the Parish is rostered to supply the Mary Mags Dinner on the first Saturday evening after the annual recess, **Saturday 4 February**. Organisation will begin after Christmas, but please note the date.

Also, we have proposed to the Collective that the Parish supply a special "Christmas In July" meal on Saturday 22 July (which happens to be St Mary Magdalene's Day!). In advance of this, you might like to be on the look-out for Christmas specials at the supermarkets – get some ham or turkey now and pop it in the freezer, or a Christmas pudding or two. The bon bons have already been organised! If you have any questions, please contact Heather Carter at [hcarter58@gmail.com](mailto:hcarter58@gmail.com).

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## CHRISTMAS BOWL APPEAL 2022

Thank you for your support for the Christmas Bowl Appeal in 2022. This is the first time for some years that we have made an active drive in support of this very deserving appeal, which will help provide practical care to people in urgent need all around the world. The response has been really gratifying: **we have donated a magnificent \$620 by direct giving, in addition to \$100 in donations through envelopes.**

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## ARCHBISHOP'S VISIT IN 2023

The Archbishop has advised that his pastoral visit to the Parish in 2023 will be held on Sunday 2 April, which is Palm Sunday. The Archbishop will join the Ecumenical Blessing and Procession of Palms at St Francis Xavier's Cathedral then return to the church for Mass.

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## VISITING PREACHERS

At the recent Vestry meeting, we discussed among other things the possibility of occasionally inviting visiting preachers to address us in the course of 2023.

- **Sunday 29 February, The 1st Sunday in Lent:** the Revd Professor Paul Babie, Assistant Priest at the Ukrainian Catholic Parish of the Holy Protection, Wayville. (Many will remember Fr Paul from Fr Steven's commissioning, when he was the Gospeller.)
  - **Sunday 28 May, the Feast of Pentecost:** Associate Professor Lorna Hallahan of the College of Education Psychology and Social Work at Flinders University, and a member of St Chad's, Fullarton, who is undertaking doctoral research into disability and spirituality.
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## ABOUT LECTIONARIES

A few people have asked about “Lectionaries” of late. A lectionary is a collection of readings or selections from the Scriptures, arranged and intended for proclamation during the worship of the people of God. Lectionaries were known and used in the fourth century, where major churches arranged the Scripture readings according to a schedule which follows the calendar of the church’s year. This practice of assigning particular readings to each Sunday and festival has continued through the history of the Christian Church.

In the Anglican church, when the Book of Common Prayer was first created in 1549, the lectionary was more or less identical to that which had been in common use for many hundreds of years in the preceding Latin rites. Those readings remained unchanged until the liturgical movement of the mid 20th century. Following Vatican II, the Catholic Church devised the Lectionary for Mass in 1969. This was a three year series of readings,

Many churches undertook adaptations and revisions of the Lectionary for Mass for their own use during the 1970s. This work was led by two ecumenical bodies who provide resources for the churches that send representatives to them, namely, the Consultation on Common Texts (CCT) and, later, the International English Language Liturgical Consultation (ELLC). An agreed format known as the Common Lectionary was published in 1983. Following three “cycles” of trial use, the Revised Common Lectionary was published in 1983.

The lectionary for Sundays and major festivals is arranged in a three-year cycle. The years are known as Year A, the year of Matthew; Year B, the year of Mark; and Year C, the year of Luke. Year A (Matthew) began on Advent Sunday last year, and we will primarily hear from St Matthew’s Gospel in 2023.

The major principle behind the lectionary is that on a Sunday members of congregations should be able to hear the voice of each writer week by week. Thus, in any given year the writer of one of the first three **gospels** will be heard from beginning to end. Likewise the rest of the **New Testament** is heard, in some cases, virtually in total, in others in large part.

From the First Sunday of Advent to Trinity Sunday of each year, the **Old Testament** reading is closely related to the gospel reading for the day. On the remaining Sundays, those “after Pentecost”, the lectionary provides of a pattern of semicontinuous Old Testament readings. The Psalm is always a meditation on the first reading.

Each year is centered on one of the synoptic gospels. Year A is the year of Matthew, year B is the year of Mark, and year C is the year of Luke. John is read each year, especially in the times around Christmas, Lent, and Easter, and also in the year of Mark, whose gospel is shorter than the others. The three synoptic evangelists have particular insights into Christ. Each year, we allow one of these gospels to lead us to Christ by a semicontinuous reading during the Sundays before Lent and after Pentecost. Passages and parables that are unique to one evangelist are normally included as part of the Sunday readings.

### The Yearly Structure

#### Advent-Christmas

The structure of the Christmas cycle presumes an Advent that is basically eschatological (looking forward to the return or second coming of the Lord Jesus and the realization of the reign of God) more than a season of preparation for Christmas (which recalls his first coming among us). In the readings, Isaiah is prominent, along with Jeremiah, Malachi, Zephaniah, Micah, and 2 Samuel. The gospels of the first Sunday in each year are all apocalyptic; those on the second and third Sundays refer to the preaching and ministry of John the Baptist. On the Fourth Sunday of Advent the

annunciation of the birth of Christ is proclaimed. On the Epiphany, the gospel of the sages from the East is read. The Sunday after the Epiphany has the Baptism of the Lord as its theme.

## **Lent-Easter**

The Revised Common Lectionary, along with its Roman parent, emphatically relates the gospels for the Sundays of Lent with the Easter proclamation. This is particularly true in year A, where the baptismal emphasis is strong. These Sundays relate closely to the primary Lenten theme, preparation for the joy of Easter, rather than to a penitential note.

During Easter time, the first reading is taken from the Acts of the Apostles, and the second reading is taken from 1 Peter, the letters of John, and the book of Revelation. The purpose of this selection is to complement the Acts narrative of the formation and growth of the resurrection community with a theological commentary on the character of its inner life, namely, its mutual love, and its life of praise in anticipation of the fulfilment of the kingdom.

## **THE GOSPEL OF JOHN**

Although it is not given a year of its own, the gospel of John is used during the major seasons, the so-called “festal” days of the year. Some see the inner outline of this gospel as an attempt to provide a Christian understanding of the great festivals of the Jewish calendar; it is certainly not a sequential, chronological narration as much as it is a liturgical, theological exposition of the paschal mystery. Others would understand the gospel of John as being catechetical or mystagogical, since it examines what it means to be the community of Jesus Christ; in this interpretation, the symbolism of the Jewish feasts is seen as illustrative. The Revised Common Lectionary seeks to read the four gospels during the liturgy in a manner that respects their own varied literary structures.

## **YEAR A - THE YEAR OF MATTHEW**

Year A focuses on the gospel of Matthew. The gospel readings from the season of Advent through the Sundays after the Epiphany tell of the coming of Christ and his manifestation especially through his preaching. Most of the first readings, chosen to illuminate the gospel passage, are from the prophet Isaiah. The second readings include selections mainly from Romans and 1 Corinthians. The season also features some traditional propers, such as John 1 on Christmas Day. The period after Epiphany concludes with a reading on the Transfiguration, an ancient custom restored in the RCL.

From Ash Wednesday through Pentecost of year A, we continue to focus on Matthew. Some of the gospel readings, however, are traditional selections from the gospel of John, including the here great initiatory texts of John 4, 9, and 11 on Lent 3, 4, and 5, and the discourses of John during the season of Easter. During the season of Lent, the first readings, chosen to illuminate the gospel, include important narratives of faith. During the season of Easter, the first readings are from Acts. The second readings highlight Romans and the initiatory exhortations in 1 Peter.

During the Sundays after Pentecost, the gospel readings move forward through the gospel of Matthew. One set of Old Testament lessons is a semicontinuous series of readings that focus on the major Genesis narratives, the covenant with Moses, and the establishment of Israel in the promised land. The other set of readings is selected from throughout the Hebrew Scriptures for their relationship with the gospel of the day. The second readings are taken from Romans, Philipians, and 1 Thessalonians. The final Sundays after Pentecost focus on eschatological themes and the reign of Christ.

## SERVICE TIMES THIS WEEK

**Thursday**      **12 noon** Angelus; **12.10 pm** Mass (traditional rite)

**Sunday**        **10 am** Sung Mass with choir

After Christmas and during January, Mass is offered at St Peter's Cathedral on Wednesday and Friday at 7.30 am and on Wednesday at 10 am (BCP).

Inquiries about Baptisms and Weddings to Fr Steven Ogden.

Confessions or confidential personal time with a priest are always available on request.

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### Regular Giving and Donations

Financial support for our mission and ministry through electronic funds transfer (EFT) is an efficient way of making regular contributions to your congregation. Regular giving helps us plan for the future and ensures you continue offering support when you can't make it to Church.

Our Details: Bank: Bankwest • BSB 305 122 • account no 0324654 • Reference: Your name

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### The Magdalene Centre

*A partnership in mission between St Mary Magdalene's, St John's Halifax Street,  
St Peter's Cathedral, and Anglicare SA*

82 Gilbert Street, Adelaide Tel (08) 8305 9389

Non-perishable food for those in need can be left in the baskets at the back of the church or delivered to the Magdalene Centre from 12 noon to 3 pm, Monday to Friday.

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

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### The Collective of St Mary Magdalene (Mary Mags Dinner)

Pray for all those who receive the Collective's weekly support,  
and who are seeking meals and companionship at other times during the week.

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### Directory

Parish Priest: The Revd Dr Steven Ogden

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

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### Next Sunday, 22 January, at 10 am - The 3rd Sunday after Epiphany

Readings: Isaiah 9.1-4 • Psalm 27.1-10 • 1 Corinthians 1.10-18 • Matthew 4.12-25

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### For Your Prayers

Pray for responsible leadership among the nations as the COVID-19 pandemic continues; pray for an end to violence and oppression; pray for peace and justice, especially for refugees, asylum seekers, and those seeking places of safety and security.

Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Neil, Elaine and Edward.

Pray 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, and those whose anniversaries of death occur at this time. † *Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.*