

St Mary Magdalene's Anglican Church

Moore Street, Adelaide



An open, welcoming and inclusive community
in the heart of the City of Adelaide

Keeping Community Spiritual Resources & Reflections

Thursday 29 April 2021

Dear friends,

The relaxation of Covid-19 restrictions makes it possible to once again worship on Sunday, when Mass is sung at 10 am. The church is also open for private prayer and public worship on Thursday from 11.30 am to 1 pm, and Mass is offered at 12.10 pm after Regina Coeli at 12 noon.

The decision to return to worship in community, even for private prayer, is not a straightforward matter, so we will continue to produce these newsletters for now.

In these Thursday newsletters, we offer ideas and opportunities for nourishing our personal and communal spiritual lives.

1. Easter Time – Fifty Days of Joy

Those in our community who remember the incumbency of Fr Ron Dowling will recall his firm insistence that the whole season of Easter should be celebrated with uninterrupted joy! So there are Easter eggs to be enjoyed throughout the season, and the opportunity for a glass of "Resurrection Riesling" over Morning Tea.

The word **joy** appears over and over again in the Scriptures. It appears more than a hundred times in the Old Testament, with fifteen different Hebrew words! The Psalms are filled with references to joy. The psalmists write, "Weeping may linger for the night, but joy comes with the morning" (Ps 30:5) and "Shout for joy to God, all the earth"(Ps 66:1).

Likewise, in the New Testament, the word joy appears more than 60 times, and using 8 Greek words. Its first occurrence is about the nativity of Jesus (Matthew 2:1) which says, "When [the wise men] saw that the star had stopped, they were overwhelmed with joy." We read that joy is a fruit of the Holy Spirit (Galatians 5:22), which means that it is a Christian virtue.

In the letter to the Philippians, the Apostle Paul speaks about joy and about the Christian's duty to rejoice over and over again. For example, he writes, "Rejoice in the Lord always" (4:4a). This is one of those biblical imperatives, and it leaves no room for not rejoicing, for Paul says Christians are to rejoice always—not sometimes, periodically, or occasionally. He then adds, "Again I will say, Rejoice" (v. 4b). Paul wrote this epistle from prison, and in it he addresses very sombre matters, even the possibility that he will be martyred (2:17). Yet he tells the Philippian believers that they should rejoice despite his circumstances.

Can we be joyful as a matter of discipline or of the will? How is it possible to remain joyful all the time? Paul gives us the key: "Rejoice in the Lord always". The key to the Christian's joy is its source, which is the Lord. If Christ is in us and we are in Christ, that relationship is not a "sometimes" experience. The Christian is always in the Lord and the Lord is always in the Christian, and that is always a reason for joy. Even if we cannot rejoice in our circumstances, if

we find ourself passing through pain, sorrow, or grief, we still can rejoice in Christ. We rejoice in the Lord, and since the Lord never leaves us or forsakes us, we can rejoice always.

2. Daily Prayer

Most Christian denominations have forms for prayer in the morning and the evening, and at other times of the day. Morning and Evening Prayer in the Anglican church's *A Prayer Book for Australia*, are available in either a fixed form (pages 3 – 33) or a different form for each day of the week (pages 383 – 424).

Online Resources

There is a complete online version of Daily Prayer from *A Prayer Book for Australia* for each day available at Australian Daily Prayer <https://dailyprayer.ampers.x10.mx/>. There is also a free app for mobile devices from the App Store or Google Play.

The Church of England provides an online version of its orders for Daily Prayer at <https://www.churchofengland.org/prayer-and-worship/join-us-service-daily-prayer>. This is also available as a free app. The Divine Office of the Catholic Church is available online at www.ibreviary.com and is also available as a free app (App Store or Google Play).

Times of Prayer

Many people find it helpful to make a particular time daily for prayer and reflection. One option might be to join your prayer with those of the wider world at some special times during the day. While we cannot attend at the church at the present time, you may like to join the wider community in praying the Angelus at 9 am, 12 noon and 6 pm.

3. Reflections and Meditations

Fr Gwilym and others within our community will continue to prepare Reflections for Sundays and Holy Days for posting on the web page. Fr Philip Carter's meditations and spiritual reflections are presented on our blog, <https://stmarymagdalenesadelaide.org/>.

To access these meditations, simply go to the blog and select the "Spirit matters" tab on the top. If you would like to receive an email update when there is a new posting on the blog, whether for a Sunday or weekday service, or for meditations and other supports for prayer, please subscribe to the blog using the box on the right-hand side of the page.

Service booklets as PDF files are still available for Sunday and weekday services on the web site and on the Parish's Facebook page.

4. The Second Readings on Sundays in Easter – the First Letter of John

In the second year of the Three Year Revised Common Lectionary, the second readings at Sunday Mass are taken from the First Letter of John, one of the so-called "catholic" epistles in the New Testament. The word "catholic" is a convention dating from the 4th century: at the time, that word simply meant "general", so there is no denominational inference to be drawn.

These three letters were probably written around 85 AD, a few years after the Gospel of John, and a few years prior to the Book of Revelation, which shares at least a school of thought, if not authorship.

The letters of John are written in a very different style than other NT epistles. For example, his Greek is much simpler than Paul's and he uses a lot of poetic imagery to convey his theological

understanding. John has a tendency to emphasize dramatic contrasts to make a spiritual point. In 1 John he underscores the division of light and darkness, love and hate, life and death, God and the devil, sin and righteousness.

1 John is by not addressed to a specific group of believers: it is rather more in the nature of a sermon that many congregations could read. (2 John and 3 John are the two shortest books in the Bible. 2 John is written from "the elder" to an unnamed "elect lady" whom he loves and her children, warning her about opening her home to false teachers and to always practice truth and avoid secrecy. 3 John is addressed to a man named Gaius who had excommunicated another, Diotrephes, who was trying to get the church to stop receiving missionaries.)

"Abiding in God" is the central theme and heart of 1 John. John states that "God is love, and whoever abides in love abides in God, and God abides in him" (4:16). This "abiding" is a deep sense of remaining in or being present with God. It implies unity, connectedness and duration. Abiding in God is not a temporary activity, rather it lasts for eternity. If we abide in God, then we walk in the light (1:7), not blinded by the darkness of sin (2:11) and we become God's begotten children (3:1).

John conveys a rich notion of what it means to be a child of God. As God's children, we receive an inheritance of eternal life. God's promises to his children, which we have encountered in the life of Jesus through John's testimony, are always good (2:24-25). Since we are invited into God's family as his children, we find ourselves with new Christian brothers and sisters who deserve our love.

John repeatedly highlights the importance of loving these brothers and sisters (2:10; 3:10-16; 4:20-21). This theme recalls the "new commandment" Jesus gave at the Last Supper in John's Gospel to "love one another just as I have loved you" (John 13:34). Just as Jesus laid down his life for us, we should lay down our lives for each other (1 John 3:16). For John, the primary evidence that a person is "walking in the light" is his love of brothers and sisters (2:10).

John teaches that sin and the Christian life do not go together. If someone has become a child of God through faith, they must stop sinning (3:6). Continuing or abiding in sin is contrary to the nature of God's children. Conversely, abiding in God is contrary to sin (3:9). If we still sin and hate our brothers and sisters, then our conversion is not complete (4:20). John compares someone who hates a Christian brother or sister to Cain, the first murderer, thus equating hatred and murder (3:12). John teaches that God's children conquer the world through their faith in Jesus (5:4-5). His victory is available to all who are begotten of God.

God has freed us from sin and death by the suffering, death and resurrection of Jesus. If we believe then we have received this great grace through faith, so now we are begotten children of God. We abide with him and we are no longer blinded by the darkness of sin. We walk in the light because we have heard the promises he gave to us. We are now ready to conquer the world and inherit eternal life.

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5. In the Church's Calendar

This week, in the days after Anzac Day, we repeat a feature prepared for this newsletter last year, in which we remember those whose names are included on the War Memorial outside the church.

*O God, grant me serenity to accept the things I cannot change,
 courage to change the things I can and wisdom to know the difference;
 living one day at a time, enjoying one moment at a time;
 accepting hardships as a pathway to peace;
 taking, as Jesus did, this sinful world as it is, not as I would have it;
 trusting that You will make all things right if I surrender to Your will;
 so that I may be reasonably happy in this life
 and supremely happy with You forever in the next. (Reinhold Niebuhr 1892-1971)*

The Shrine on the outside west wall of the church is a very distinctive work in the *opus-sectile* mosaic style which became popular with the rise of the arts and crafts movement. It used different materials cut and inlaid to make an image of the Crucifixion, with the attendant figures of the Roman Centurion, representing the soldiers, and St. Mary Magdalene, representing the people of the parish mourning the death of those memorialised on the tablet. It replaced a temporary wooden shrine which had been erected outside the Church in 1917 which was in turn just the second of its type to be erected in Australia. Unveiled on 2 December 1923, the permanent memorial was crafted by the Melbourne firm of Brooks, Robinson & Co.

Of the fifteen named on the tablet, many were old boys of St Peter's College and had an association with the Parish Mission, though they were not regular worshippers. Others had a much stronger connection.



Ernest Cooper Baines was a printer. He saw extensive action in France for nearly 4 years before being wounded, and subsequently contracted pneumonia, before being invalided back to Australia. He died shortly afterwards and is memorialised at St George's, Goodwood. He was aged 26.

George Alwynne Garfit Barlow was a clerk who enlisted in 1915, and was killed at the second action at Pozières, which we now know as the Battle of the Somme. He was aged 27.

Lewis Gordon Brown was a postman, who had a long association with both the parish and the St Peter's College Mission. He was killed in France in 1916, aged 25.

Reginald Bennett Coad was a well-boring contractor, who also died in action on the Somme aged 25.

Charles William Cole was a driver who enlisted soon after war was declared. He was for some years thought to have deserted after spending time in a mental hospital, until it emerged that this was another soldier of the same name, and that Cole had died at Gallipoli in May 1915 aged 19.

Alfred Cotton was a plasterer, a keen sportsman, and a devoted church worker, much involved in the life of St Ninian's church at Prospect North. He died in France in 1917, probably at Ypres. He was 24 years old.

William John Egan was a labourer at the Government Produce Stores, and was another casualty of the Somme, aged 21.

Cuthbert Elsdon was much involved in the parish, with his family, whose name appears frequently in the registers of the period. He died in Palestine in 1917, aged 23.

Keith Eddowes Green was a shipping clerk, and the 7th man to enlist in South Australia on the outbreak of war. He was also heavily involved with the St Peter's College Mission, and a memorial in his honour was unveiled in the hall. He died at Gallipoli, aged 22.

Leonard Charles Hornabrook was the son of the then-rector, and there are numerous memorials to him inside the church. He enlisted almost immediately in 1914 and in 1917 volunteered for the Royal Flying Corps along with Charles Kingsford-Smith. He died of injuries sustained in a mustard gas attack on the Western Front in 1918, aged 22.

Christopher Keith Robinson was a railway worker who lived nearby, and died in Egypt in 1915 aged 20.

Harold Egerton Malpas, a draftsman, was another active member of the parish. He was wounded at Gallipoli and later died at Picardie in 1916, aged 21 years.

Leonard William Pepper was a fruiterer, wounded at Gallipoli, and died of septicemia in 1916 aged 19.

Arnold Harold Possingham was a career soldier who was killed in action at Gallipoli, aged 30, leaving a widow and young family.

The last named on our memorial, **Charles Frederick Suckling**, was not enlisted, but was a member of the Army Services Corps at Mitcham. One night he was riding home when he was thrown from his horse, dying of his injuries.



There is much more to be learnt of these men from their war records, and obituaries printed in the papers at the time. There are stories of devotion to family and friends while still at home, of camaraderie, of courage, of bravery, and even a touch of mischief, with several being cautioned – one was even docked 3 days' pay – for unauthorised absences, drunkenness, and other misbehaviour. It makes them real, and underlines the tragedy of their deaths, and of the futility of war.

*God of the nations, whose sovereign rule brings justice and peace,
have mercy on our broken and divided world.
Shed abroad your peace in the hearts of all
and banish from them the spirit that makes for war,
that all races and peoples may learn to live
as members of one family
and in obedience to your law,
through your Son Jesus Christ our Lord. Amen.*

*Almighty God, ruler of all,
in whose kingdom peace and righteousness abound;
we pray for those who are in conflict ...
Take away prejudice, cruelty and revenge.
Grant that barriers which divide may crumble,
suspicions disappear and hatreds cease,
through Jesus Christ our mediator. Amen.*

6. Intentions for Your Daily Prayers

We continue to pray throughout the week for the world and the church. These intentions may be helpful in your private or family prayers.

For the world. The leaders of the world as they seek to respond to the challenge of the COVID-19 pandemic. For medical researchers, that they may be granted knowledge and wisdom as they search for a vaccine and cure. For refugees and asylum seekers, that they may find places of safety and welcome.

For the church. For all those who are challenged to be church in a different and unfamiliar way. In the Anglican Cycle of Prayer, pray for the Diocese of Brisbane (Australia). In our national church, pray for Theological Colleges and Religious Communities; and within our own Diocese, for Anglicare SA Residential Aged Care Chaplains.

For our local community. For the Collective and its ministry in the local community. For the Magdalene Centre, as it deals with the need to change the way it delivers services in order to safeguard the health of customers, staff and volunteers.

For those in need. For all those who are sick in body, mind or spirit. For all those affected by the COVID-19 coronavirus and all who care for them. For those who are commended to our prayers, especially Paull, Valerie, Bishop David McCall, Sym, Dulcie, Jasmin, Henry, Diane, Fr Gary Priest, Fr Bart O'Donovan, Beth, Chris, and Linda Braby.

For those who have died. For those who have worked and worshipped in this place before us; all those who have died recently, including Jean Wearne, those who have died as a result of COVID-19; and those whose anniversaries of death occur at about this time. ✠ Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.

For the saints. For the Blessed Virgin Mary, St Joseph, St Mary Magdalene, St Catherine, St Philip, St James, and holy women and men of every time and place.

This newsletter will normally be distributed weekly on Thursday. Any appropriate items should be emailed to the Parish Office, omarymag@anglicaresa.com.au, by Tuesday evening at 5 pm.