

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 16 February 2023

Dear friends,

The relaxation of Covid-19 restrictions will make it possible to open the church for private prayer and public worship.

Sunday Mass is offered weekly at 10 am, and the church will also be open on Thursday between 11.30 am and 1 pm, with the Angelus at noon and Mass at 12.10 pm.

The decision to return to worship in community, whether for private prayer, or the public celebration of the Word and Sacraments, is not a straightforward matter.

These newsletters are intended to provide some resources for prayer and reflection: enjoy!



*Mary Magdalene, © Richard Stoddart
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1. From Fr Steven - Matters of the heart

This Sunday we celebrate the feast of the Transfiguration. It reminds us that the theme of transformation was central to the life and ministry of Jesus. And this ministry focused on the heart.

In fact, the ministry of Jesus was grounded in binding the broken-hearted. As such, his ministry was transformative. It often began, or concluded, with mending hearts. For example, the story of Nicodemus, from approaching Jesus in the night to receiving his body at the foot of the cross, is fundamentally about a change of heart. So, what do we mean by the heart?

The heart is a metaphor for the centre of the human being. It is the locus of feeling and thought. It makes us who we are. It shapes our lives and our relationships. In other words, our relationships centre on the heart. So, we can put up with a myriad of physical complaints, if only matters of the heart are restored. And so, we know what it is to have a broken heart. We also know what it is like to long for the transformation of the heart.

Theologian Rita Nakashima Brock says a lot about the importance of the heart, "Heart is our original grace. In exploring the depths of heart, we find incarnate in ourselves the divine reality of connection, of love. The grace we find through heart reveals the incarnate graciousness, generosity, and love necessary to human life". So, what are the practical possibilities here?

Consider the history of European colonialism, and the exploitation of first nations peoples, if we had a change of heart, we would see more compassion and justice in our land. What about violence in the Ukraine, and elsewhere? Surely, we need to change the hearts of the protagonists. Without a change of heart, there is no chance of a fair and just solution. And then there's the decimation of the environment. With a change of heart, for example, we

could see major advances in the area of climate action. We could bring healing to our beloved planet. It all begins with a change of heart.

Take heart,

Fr Steven

2. COVID-19 – Where are we now?

The ongoing impact of COVID-19 in the community has been considered by the Parish Council, which has agreed that we will continue to take a conservative approach for the time being, and to encourage precautions including Distancing, Ventilation and Facemasks: **DVM** for short. Distancing means maintaining a sensible distance of 1.5 metres between individuals or family groups; Ventilation means leaving some doors and/or windows open to allow a flow of air—and we have air conditioning, in case of extreme weather!—and Facemasks are obvious.

3. 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 *A Prayer Book for Australia*, are available in either a fixed form (pp 3-33) or a form for each day of the week (pp 383-424).

Online Resources

There is an 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, especially in praying the Angelus at 9 am, 12 noon and 6 pm.

4. Reflections and Meditations

In addition to Fr Steven's regular reflection in this newsletter, which is uploaded to the web page for wider accessibility, 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.

5. Ash Wednesday – 22 February

Lent is fast approaching. **The first day of Lent, Ash Wednesday, is next Wednesday, 22 February.** The day begins with a Reflection at 8 am, and there will be two celebrations of

the special liturgy of the day, the Blessing and Imposition of Ashes, during Masses at 12.10 pm (said) and 6.15 pm (sung).

There is a full list of extra opportunities for prayer and devotion during Lent available in a flyer in the church.

6. This Week in the Calendar

This week in the church's calendar we celebrate William Grant Broughton, the first bishop of Australia.

William Grant Broughton (1788-1853) was born at Westminster, London. He entered the church and his qualities as a scholar as much as a pastor led him to be chosen to head the emerging church in Australia as Archdeacon. He and his family arrived in Sydney in 1829 on the convict ship *John* and he spent several years in pastoral and administrative work, including implementing plans for the development of education in the colony which led to the establishment of the King's School in Parramatta. Returning to England in order to promote the interests of the colonial church, he was consecrated Bishop of Australia in February 1836 at Lambeth Palace Chapel, before returning to Sydney to commence his episcopacy.



While he was in England, he joined forces with a Master at Eton College, Rev. Edward Coleridge, to solicit donations of theological books to bring back with him to Sydney for the use of the clergymen there. This collection of books includes donations from E. B. Pusey, several heads of Oxford Colleges and John Henry Newman, and forms the nucleus of Moore College Library's rare book collection, the Bishop Broughton Memorial Library.

Broughton travelled vast distances across his new diocese, but maintained his campaigns for education, kept up with the development of the Oxford Movement back in England, continued to develop the diocese and attempted to implement plans for theological education and training. After a long journey back to England in 1852 he died early the next year and was the first post-Reformation bishop to be buried in Canterbury Cathedral.

7. The Funeral of Bishop Broughton.

Empire (Sydney, NSW : 1850 - 1875), Saturday 28 May 1853, page 3

THE LATE BISHOP OF SYDNEY.

We extract the following from the (London) Morning Herald, March 1.—"On Saturday morning the mortal remains of the Right Rev. William Grant Broughton, D.D., late Lord Bishop of Sydney, and Metropolitan of Australia, were consigned to the tomb with due solemnity in the metropolitan church of the province of Canterbury, in the presence of a vast number of persons, who flocked from all quarters to pay a last tribute of respect to the memory of the venerable prelate.

At eleven o'clock the large bell of the cathedral began to toll, and the funeral procession was formed in the Dean's Yard, from which it moved slowly to the south door of the church. It was led by a large body of clergymen in their surplices, followed by the lay clerks of the cathedral, and upwards of 100 choristers and students of St. Augustine's Missionary College. On entering

the cathedral the lay clerks and choristers commenced the solemn service appointed by the Church of England to be used at the burial of the dead. As they moved along the nave, they chanted, "I am the resurrection and the life," "I know that my Redeemer liveth," and "We brought nothing into this world." These were followed by Psalm 39 ('Dixi Custodiam') and by Psalm 90 ('Domine refugium'). Both psalms were chanted with great effect. The services of the day were simple and earnest. All present seemed to feel deeply that in the death of Dr. Broughton the Church, and particularly the Church in Australia, had lost a devoted servant and a zealous friend."

In the Morning Chronicle of the previous day the subjoined letter appears, from a correspondent who signs himself A. J. B. H.—"This day, the mortal remains of the first Anglican metropolitan of the Southern World are to be laid to their rest in the mother Church of all the Anglican communion, in the city of his own youth. I do not enlarge upon this fact, it speaks for itself; but I desire, as excluded by circumstances beyond my power from being myself present, to contribute at least a suggestion towards duly honouring the noble-hearted Bishop.

The first thought of churchmen will, of course, be how best and most appropriately to leave behind them a memorial to the Bishop of Sydney, worthy of its object in dignity and in utility. May I then remind them that one of the great works upon which he had set his heart—a work which he had himself gone far to carry into execution—was the erection in his own city of the Cathedral Church of Sydney, the Metropolitan Church of Australia. A large and dignified cathedral destined to fulfil these functions, and at the same time to serve as a parish church for a portion of the growing town of Sydney, which much needs it, is at this time advancing towards that consecration which it never can receive from its founder.

To Bishop Broughton, as you well observed in your article the other day, the present favourable aspect of the synodical question owes a very great deal; and he has thereby acquired a claim on the gratitude of every consistent churchman of our communion. With the synodical movement the new cathedral is connected in a peculiarly interesting manner, for the six great pillars of the nave have been offered by the contributions of the churchmen of Australia in commemoration of the synodical meeting of the six Australasian prelates in November, 1850; and each has the name of the diocese which it records. The building in which they stand is designed, in its form and general character, to recall the old metropolitan Church of Canterbury.

This concurrence of events—and the certainty that nothing would be more gratifying to the deceased prelate, were he able to decide the question for himself, was his own memorial, than the completion of this material contribution towards his life's great work of the building up spiritually and materially of the Australasian Church—induce me to call, first, on those who this morning shall have been gathered in Canterbury Cathedral, and then on all English churchmen who realise the great good work of Bishop Broughton, and desire to testify their gratitude for it, and at the same time to contribute to a work in itself useful and noble—to make something like a collected effort to *complete*, as the *gift of England to Australia*, and *in memory of the departed founder*, the Cathedral of Sydney.

The Bishop's early friend, the Rev. G. Gilbert, of Grantham, has acted, heretofore, as his agent in England for the Cathedral, and to him all applications had best be addressed. He will, I feel certain, contribute the necessary information; and I make sure, though I speak without authority, that the excellent Secretary of the Society for Propagating the Gospel in Foreign Parts, and that Society in general, will gladly help the work.—February 26."

8. Intentions for Your Daily Prayers

We 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 refugees and asylum seekers, that they may find places of safety and welcome.

For the church. In the Anglican Cycle of Prayer, pray for the Diocese of Phulbani (North India). In our national church, pray for the Diocese of Newcastle; and within the Diocese of Adelaide, for the Parish of Norwood.

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. 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.

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, especial Tonia Bahr, and those whose anniversaries of death occur at 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, 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, StMMAdelaide.Parish@outlook.com, by Tuesday evening at 5 pm.