

# 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 17 February 2022

Dear friends,

The relaxation of Covid-19 restrictions means it possible to again 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.

These newsletters are intended to support the spiritual life of the community as we continue to cope with and respond to the pandemic.



### 1. From Fr Steven – It Is Actually Exciting!

#### It is actually exciting

In the past, many of us have been turned-off parish discussion/study groups. Typically, we have gone to a study group in good faith, and with much enthusiasm, expecting a lively and life-related discussion. Instead, we have had endure a 90-minute lecture on Jewish ceramics in the first century, or the 113 things you can do when your ox falls down a well on the Sabbath. So, with our Lenten Study beginning in March, it is important to clarify guiding principles:

1. **Engagement:** This is adult learning. Each person will bring experience and questions to the discussion. The key is to create an atmosphere that fosters a deep sense of engagement.
2. **Respectful:** The possibility of an engaged discussion relies on the recognition that there will be different perspectives. And that difference is the point of creativity.
3. **Informed:** New information will come to us from a variety of sources. And so, while I have extensive teaching experience in parochial and academic circles, my input will be focused. In other words, parish study groups are more like a workshop than a lecture.

In the end, we look forward to a positive group experience, where we are all enriched. So, then, our Lenten Study will be pursuing the theme of liberation. It will be a 5-week study, held on the Thursdays in March. It will be offered in the morning and the evening:

- **Thursday 10am at Bocelli:** This café is in Hutt St, on the corner with Wakefield. There are **outside tables** under cover and free parking in Angas Street.
- **Thursday 7pm on Zoom:** Please email me, so I can send you an invitation

The sessions will go for about an hour and a quarter. If you miss the morning session at Bocelli's, you can join the evening session on Zoom, and vice versa. So, here is an outline of the Lenten Study:

Christianity is good news. It is a story of liberation: spiritual, political, and ecological. We will use the Gospel of Luke as a platform for finding freedom. The bible, however, is not an end in itself. The key is a discussion, where we explore and embrace the good news for the here and now.

- MARCH 3<sup>rd</sup> SET FREE (Text Luke 4:16-21)
- MARCH 10<sup>th</sup> FINDING COURAGE (Text Luke 1:46-55)
- MARCH 17<sup>th</sup> DISARMING SHAME (Text Luke 8:40-56)
- MARCH 24<sup>th</sup> BASED ON LOVE (Text Luke 23:1-49)
- MARCH 31<sup>st</sup> EVERYDAY MYSTICISM (Text Luke 24:1-12; I Corinthians 15)

These weekly themes are expanded further on in this newsletter. We already have half a dozen or so takers, and there is room for as many as want to be involved.

Steven Ogden  
Locum Priest

---

## 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](http://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 the church cannot be open every day, you may like to join the wider community in praying the *Angelus* at 9 am, 12 noon and 6 pm.

---

## 3. Reflections and Meditations

Reflections for our two weekly newsletters will continue for the time being, and our Thursday "Spiritual Resources" newsletter will continue to be uploaded to the web page. Fr Philip Carter's meditations and spiritual reflections have resumed with a series on the teachings of Julian of Norwich, and are presented on our blog, <https://stmarymagdalenesadelelaide.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. 2022 Lenten Study - *In love, in hope, in freedom – In Person and On Line*

I will be offering a Lenten Study which will be pursuing the theme of liberation. It consists of a 5-week study, on the Thursdays in March. It will be offered in the morning and the evening, but with different formats: both are COVID-safe.

- **Thursday morning: 10am at Bocelli's Caffe in Hutt Street** (cr Wakefield Street): free parking in Angas Street. In terms of COVID, there are outside tables at Bocelli, under cover.
- **Thursday evening: 7pm on zoom.** Please email me, so I can send you an invitation.

The morning and evening sessions will go for about an hour and a quarter. If you miss the morning session at Bocelli's, you can join the evening session on zoom, and vice versa.

So, here is an outline of the Lenten Study. I am happy to take suggestions or make some modifications at this stage.

*Christianity is good news. It is a story of liberation: spiritual, political, and ecological. In this Lenten Study, we use the Gospel of Luke as a platform for finding freedom. The bible, however, is not an end in itself. The key is the discussion, where together we explore and embrace the good news.*

##### **MARCH 3 - SET FREE** (Text Luke 4:16-21)

What is slavery? What do we mean by liberation? In our day, many people labour under a range of constraints, physical and otherwise. If the gospel means anything, it is about being set free. Enabling us to become, to grow, to engage the world with courage and compassion. In this session, we examine something of the forms of captivity that hold us back and see that the Gospel of Luke is premised on the God who sets free. **Question: How does this hope of liberation address your life?**

##### **MARCH - 10 FINDING COURAGE** (Text Luke 1:46-55)

The Christian community of Luke lived in the shadow of Rome. As a community, they had to be careful. Rome, like all empires, has a powerful sense of entitlement. This meant the Lucan community was in survival mode. It is no surprise that they saw in Mary, the mother of Jesus, a figure offering hope, spiritually and politically. **Question: How has Mary been portrayed in our tradition? And how does this measure up with Luke?**

##### **MARCH - 17 DISARMING SHAME** (Text Luke 8:40-56)

Jesus is concerned about the burden of shame. Now, there is a difference between the concepts of shame and guilt. Guilt has its place. Guilt reflects our own values, reminding us of our true selves and our deeper aspirations. Shame is somebody else's problem, which we have internalized to our detriment. In the first century, the purity system - with its concern about clean and unclean - made women, the poor, and the sick feel ashamed. So, the healing of the haemorrhaging woman is the quintessential liberation story. **Question: What is the social and symbolic significance of blood?**

##### **MARCH 24 - BASED ON LOVE** (Text Luke 23:1-49)

The cross is the central symbol of our faith. So, then, what is the point of the death of Jesus. Traditionally, theories of atonement explain the meaning of the cross (e.g., Jesus as substitute). In some instances, atonement theories have portrayed God as demanding or wrathful, requiring satisfaction. In recent years, I have found an emphasis on love helpful; it represents a

shift from what God does in the cross to what God does in the life of Jesus, which culminates in the cross. This is a celebration of the Incarnation. **Question: What is the significance of the slave woman?**

**MARCH 31 - EVERYDAY MYSTICISM** (Text Luke 24:1-12; I Corinthians 15)

The mysteries of the faith are creation, incarnation, and resurrection. Together, they represent a radical affirmation that God is in the world. Specifically, the resurrection changes us, and the way we see the world. It also makes sense of the idea of a sacramental view of life. So, then, God is not a remote despot. Instead, we live, move, and breathe in God. We are a resurrection people. This does not mean we are exempt from suffering, and the vicissitudes of everyday existence. Instead, existence is permeated by the possibility of joy. **Question: How important is Mary Magdalene?**

## 5. Ash Wednesday – 2 March

The announcement of the Lenten Study reminds us that Lent is approaching. **The first day of Lent, Ash Wednesday, is on 2 March.** 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).

Also during Lent there will be a meditative, contemplative service of Morning Prayer on Wednesdays, the Lenten Study on Thursdays, and the Stations of the Cross on Fridays. These are all opportunities to deepen our experience of Lent. A full list of events and activities will be available next week.

## 6. In the Church's Calendar

This week the Church celebrates William Grant Broughton, the first bishop of Australia (d. 1853), and the early church martyr St Polycarp, bishop of Smyrna (d. c 155).

**William Grant Broughton** (1788-1853) was born on 22 May 1788 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.



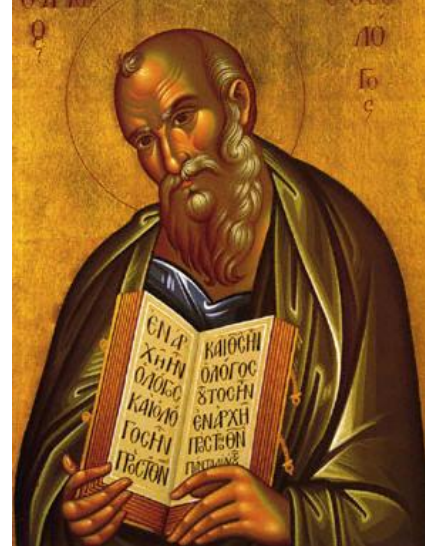
While he was in England, he joined forces with a Master at Eton College, Rev. Edward Coleridge, to solicit donations of theological books to bring back with him to Sydney for the use of the clergymen there. This collection of books includes donations from E. B. Pusey, several heads of Oxford Colleges 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.

**St Polycarp**, bishop of Smyrna, disciple of Saint John the Apostle and friend of Saint Ignatius of Antioch, was a revered Christian leader during the first half of the second century.

Saint Ignatius, on his way to Rome to be martyred, visited Polycarp at Smyrna, and later at Troas wrote him a personal letter. The Asia Minor Churches recognized Polycarp's leadership by choosing him as a representative to discuss with the Pope the date of the Easter celebration in Rome—a major controversy in the early Church.

Only one of the many letters written by Polycarp has been preserved, the one he wrote to the Church of Philippi in Macedonia.



At 86, Polycarp was led into the crowded Smyrna stadium to be burned alive. Tradition tells us that the flames did not harm him and he was finally killed by a dagger. The "Acts" of Polycarp's martyrdom are the earliest preserved, fully reliable account of a Christian martyr's death. He died in 155.

Polycarp was recognized as a Christian leader by all Asia Minor Christians—a strong fortress of faith and loyalty to Jesus Christ. His own strength emerged from his trust in God, even when events contradicted this trust. Living among pagans and under a government opposed to the new religion, he led and fed his flock. Like the Good Shepherd, he laid down his life for his sheep and kept them from more persecution in Smyrna. He summarized his trust in God just before he died: "Father... I bless you, for having made me worthy of the day and the hour..." (*Acts of Martyrdom*, Chapter 14).

## 7. From a letter on the martyrdom of Saint Polycarp by the Church of Smyrna

### *A rich and pleasing sacrifice*

When the pyre was ready, Polycarp took off all his clothes and loosened his under-garment. He made an effort also to remove his shoes, though he had been unaccustomed to this, for the faithful always vied with each other in their haste to touch his body. Even before his martyrdom he had received every mark of honour in tribute to his holiness of life.

There and then he was surrounded by the material for the pyre. When they tried to fasten him also with nails, he said: "Leave me as I am. The one who gives me strength to endure the fire will also give me strength to stay quite still on the pyre, even without the precaution of your nails". So they did not fix him to the pyre with nails but only fastened him instead. Bound as he was, with hands behind his back, he stood like a mighty ram, chosen out for sacrifice from a great flock, a worthy victim made ready to be offered to God.

Looking up to heaven, he said: "Lord, almighty God, Father of your beloved and blessed Son Jesus Christ, through whom we have come to the knowledge of yourself, God of angels, of

powers, of all creation, of all the race of saints who live in your sight, I bless you for judging me worthy of this day, this hour, so that in the company of the martyrs I may share the cup of Christ, your anointed one, and so rise again to eternal life in soul and body, immortal through the power of the Holy Spirit. May I be received among the martyrs in your presence today as a rich and pleasing sacrifice. God of truth, stranger to falsehood, you have prepared this and revealed it to me and now you have fulfilled your promise.

"I praise you for all things, I bless you, I glorify you through the eternal priest of heaven, Jesus Christ, your beloved Son. Through him be glory to you, together with him and the Holy Spirit, now and for ever. Amen".

When he had said "Amen" and finished the prayer, the officials at the pyre lit it. But, when a great flame burst out, those of us privileged to see it witnessed a strange and wonderful thing. Indeed, we have been spared in order to tell the story to others. Like a ship's sail swelling in the wind, the flame became as it were a dome encircling the martyr's body. Surrounded by the fire, his body was like bread that is baked, or gold and silver white-hot in a furnace, not like flesh that has been burnt. So sweet a fragrance came to us that it was like that of burning incense or some other costly and sweet-smelling gum.

## 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 Katanga (Congo). In our national church, pray for the Diocese of North Queensland; and within the Diocese of Adelaide, for the Parish of Kensington.

*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, especially Paull, Sim, Clarice, Dulcie, Jasmin, Henry, John Edwards (priest), Peter Garland (priest) and Mark.

*For those who have died.* Those who have worked and worshipped in this place before us; those who have died as a result of COVID-19 and in other tragic circumstances; those who have died recently, especially Valerie Taylor and John Harley, 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, St Polycarp, 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, [StMMAdeelaide.Parish@outlook.com](mailto:StMMAdeelaide.Parish@outlook.com), by Tuesday evening at 5 pm.

