

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

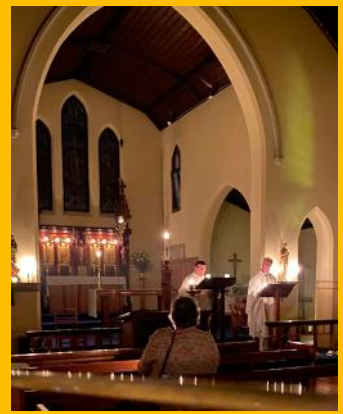
Thursday 21 April 2022

Dear friends,

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

The regular schedule of worship resumes in Easter time with Regina Coeli at noon and Mass at 12.10 pm (Thursday) and Sung Mass and Regina Coeli (Sunday at 10 am)

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 – Anglicanism 101

Who are we? Where are we going?

In order to know where we are going, it is important to know where we have come from. So, following the success of the Lenten Studies, I will be offering Anglicanism 101. I have included a draft program (below) for comment.

In particular, the two options of either a café in the morning or Zoom at night worked well. On that note, Café Bocelli was good, but noisy. Can anyone suggest another café in Hutt Street?

DRAFT PROGRAM

ANGLICANISM 101: THE HISTORY AND MYSTERY OF ANGLICANISM

A five-week course for the curious, the new, and long-standing Anglicans

Thursdays May 19, 26; June 2, 9, 16. Two groups morning and evening

Morning 10am - Café (to be confirmed); Evening 7pm - Zoom

1. OUR CELTIC ROOTS AND THE MYSTERY OF LIFE
 - a. The earth is sacred
 - b. Mystery is not magic
 - c. The Synod of Whitby and the problem with Rome
2. THE REFORMATION: WHAT IS POWER? WHO IS IN CHARGE?
 - a. Gregory VII (1020-1085) and the Investiture Contest
 - b. A conciliar model and the council of Constance (1414-1418)
 - c. Henry VIII (1491-1547) and the rule of moderation
3. RICHARD HOOKER (1554-1600): GOD IS LIKE THE OCEAN
 - a. Are Anglicans closet-Thomists?

- b. Scripture, tradition, and reason
 - c. The Evangelical and Oxford movements
4. THE SACRAMENTS AND THE REDISCOVERY OF MYSTERY
- a. Chantry Masses
 - b. Grandmother's mantelpiece
 - c. Karl Rahner and the power of symbol
5. AN INCARNATIONAL TRADITION
- a. The fear of modernity and the rise of fundamentalism
 - b. Church as an open space of freedom
 - c. The Incarnation of love

Steven Ogden
Locum Priest

2. COVID-19 Update from Friday 15 April

With effect from 12.01 am on Friday 15 April, many of the remaining restrictions on public activities associated with the State's response to the COVID-19 pandemic will be removed. In particular, this includes the requirement to wear face masks in indoor public spaces. The limitations on hospitality are also removed, provided good infection control is in place.

COVID-Safe Plans will continue to be required for the time being, by way of guidance about infection control and community safety, especially if there is a risk of over-crowding.

It is worth remembering the advice of the Australian Medical Association that a face masks continue to be an effective way of minimising the spread of COVID-19 and other diseases, especially in crowded or indoor settings, and anyone who wishes to continue to wear a face mask is at liberty to do so. We will continue to make face masks available, along with the other hygienic measures that have been in place for much of the past two years.

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 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 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.

4. 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 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. This Week in the Calendar

This week in the Church's calendar we celebrate a saint from the earliest days of the church through to the 20th century martyr Oscar Romero.

Indifferent toward religion as a young man, **St Anselm** (d.1109) became one of the Church's greatest theologians and leaders. He received the title "Father of Scholasticism" for his attempt to analyze and illumine the truths of faith through the aid of reason.

At 15, Anselm wanted to enter a monastery, but was refused acceptance because of his father's opposition. Twelve years later, after careless disinterest in religion and years of worldly living, he finally fulfilled his desire to be a monk. He entered the monastery of Bec in Normandy, was elected prior three years later, and 15 years later, was unanimously chosen abbot.

Considered an original and independent thinker, Anselm was admired for his patience, gentleness, and teaching skill. Under his leadership, the Abbey of Bec became a monastic school, influential in philosophical and theological studies.

During these years, at the community's request, Anselm began publishing his theological works, comparable to those of Saint Augustine. His best-known work is the book *Cur Deus Homo* ("Why God Became Man").

Against his will, Anselm was appointed archbishop of Canterbury in 1093, at age 60. His appointment was opposed at first by England's King William Rufus and later accepted. Rufus persistently refused to cooperate with efforts to reform the Church.

Anselm finally went into voluntary exile until Rufus died in 1100. He was then recalled to England by Rufus' brother and successor, Henry I. Disagreeing fearlessly with Henry over the king's insistence on investing England's bishops, Anselm spent another three years in exile in Rome.

His care and concern extended to the very poorest people. Opposing the slave trade, Anselm obtained from the national council at Westminster the passage of a resolution prohibiting the sale of human beings.

Like every true follower of Christ, Anselm had to carry his cross, especially in the form of



opposition and conflict with those in political control. Though personally a mild and gentle man and a lover of peace, he would not back off from conflict and persecution when principles were at stake.

St George (d.303) is the object of a vast amount of imagination. There is every reason to believe that he was a real martyr who suffered at Lydda in Palestine, probably before the time of Constantine. The Church adheres to his memory, but not to the legends surrounding his life. That he was willing to pay the supreme price to follow Christ is what the Church believes. And it is enough.

The story of George's slaying the dragon, rescuing the king's daughter, and converting Libya is a 12th-century Italian fable. George was a favourite patron saint of crusaders, as well as of Eastern soldiers in earlier times.

He is a patron saint of England, Portugal, Germany, Aragon, Catalonia, Genoa, Milan and Bologna.

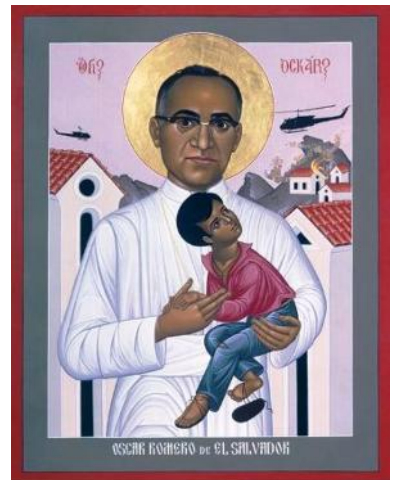


Human nature seems to crave more than cold historical data. The life of Saint Francis of Assisi is inspiring enough, but for centuries the Italians have found his spirit in the legends of the *Fioretti*, too. Santa Claus is the popular extension of the spirit of Saint Nicholas. The legends about Saint George are part of this yearning. Both fact and legend are human ways of illumining the mysterious truth about the One who alone is holy.

Born in Ciudad Barrios, El Salvador, in 1917, **Oscar Romero** was trained by his father to be a carpenter, but he went on to the seminary and later studied in Rome for a licentiate in theology. After his ordination there in 1942, Romero returned to El Salvador to serve as a pastor for 20 years, eventually becoming a seminary rector. He served the Salvadoran bishops' conference and directed a fairly conservative archdiocesan newspaper.

On February 23, 1977, Romero was appointed archbishop of San Salvador, much to the relief of the junta government and the aristocracy, who saw him as an ally.

The authorities were to be sadly disappointed.



At the time of Romero's appointment, two percent of the population owned 60 percent of the land, and 14 families were said to own the country. Those in power were worried about the rising movement of liberation theology. (Essentially this is a theology that asserts that God has a preferential option for the poor, and that people of faith need to transform social, government, and economic systems that keep people poor.)

A few weeks after Romero was installed as the new archbishop, his friend Father Rutilio Grande, SJ, was brutally killed with companions for organizing Salvadoran peasants. The government failed to investigate. After this stunning experience, Romero then fully committed himself to walk the same path—a major, personal transformation in the Spirit.

Through sermons, radio broadcasts, processions, and the like, this once-timid archbishop began to denounce the government's rapidly growing violence, building a massive local and global following. By February 1980, Romero wrote to US President Jimmy Carter, strongly

urging him to end military support to the Salvadoran junta. His pleas were ignored, and over the next number of years, the Reagan administration would direct roughly a million dollars per day to the military regime. This led to the killing of 100,000 and, some believe, as many as 300,000 Salvadorans—one of the longest and bloodiest conflicts in our hemisphere.

On March 23, 1980, Archbishop Romero delivered a now-famous homily ordering soldiers to stop killing their own countrymen. “It is time to regain your conscience. In the name of God and the name of the suffering people, I implore you, I beg you, I order you, stop the repression!” The very next day, Romero was shot while celebrating Mass, as plotted by military and other local leaders. Forty people were killed by gunfire and explosions at Romero’s funeral. Romero was beatified in 2015, and canonised by Pope Francis in 2018.

Most of what we know about **St Mark** comes directly from the New Testament. He is usually identified with the Mark of Acts 12:12. When Saint Peter escaped from prison, he went to the home of Mark’s mother.

Paul and Barnabas took him along on the first missionary journey, but for some reason Mark returned alone to Jerusalem. It is evident, from Paul’s refusal to let Mark accompany him on the second journey despite Barnabas’s insistence, that Mark had displeased Paul.

Because Paul later asks Mark to visit him in prison, we may assume the trouble did not last long.



The oldest and the shortest of the four Gospels, the Gospel of Mark emphasizes Jesus’s rejection by humanity while being God’s triumphant envoy. Probably written for gentile converts in Rome—after the death of Peter and Paul sometime between A.D. 60 and 70—Mark’s Gospel is the gradual manifestation of a “scandal”: a crucified Messiah.

Evidently a friend of Mark—calling him “my son”—Peter is only one of this Gospel’s sources, others being the Church in Jerusalem (Jewish roots), and the Church at Antioch (largely Gentile).

Like another Gospel writer Luke, Mark was not one of the 12 apostles. We cannot be certain whether he knew Jesus personally. Some scholars feel that the evangelist is speaking of himself when describing the arrest of Jesus in Gethsemane: “Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked” (Mark 14:51-52). Others hold Mark to be the first bishop of Alexandria, Egypt. Venice, famous for the Piazza San Marco, claims Mark as its patron saint; the large basilica there is believed to contain his remains.

A winged lion is Mark’s symbol. The lion derives from Mark’s description of John the Baptist as a “voice of one crying out in the desert” (Mark 1:3), which artists compared to a roaring lion. The wings come from the application of Ezekiel’s vision of four winged creatures to the evangelists.

Mark fulfilled in his life what every Christian is called to do: proclaim to all people the Good News that is the source of salvation. In particular, Mark’s way was by writing. Others may proclaim the Good News by music, drama, poetry, or by teaching children around a family table.

6. The Gospel According to St Mark

As we celebrate the feast of St Mark this week, our attention is drawn to a wonderful reading of the Gospel by the famous actor David Suchet. Delivered in St Paul's Cathedral, London, in Lent 2017, it lasts for around 2 hours, and is a beautiful meditation. It can be found on YouTube at the following link

<https://m.youtube.com/watch?v=RUZKb4HQZes>

Thanks to Stephanie Edwards for this item.

7. ANZAC Day

This week, in the days after Anzac Day, we repeat a feature prepared for this newsletter in 2020, 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.*

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 Kyushu (Japan). In our national church, pray for the Diocese of Rockhampton; and within the Diocese of Adelaide, for St John's Grammar School.

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), Robert Whalley (priest), Mark, Neil, Olivia and Elaine.

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.*

For the saints. For the Blessed Virgin Mary, St Joseph, St Mary Magdalene, St Anselm, St George, St Oscar Romero, St Mark, 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, by Tuesday evening at 5 pm.

