

# 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 December 2022

Dear friends,

The relaxation of Covid-19 restrictions will make 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.

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 keep our entire community informed on events in the life of the Parish, so we will continue to produce these news bulletins for now.



### 1. The Christmas Season

Christmas is one of the most important days of the Church year, second only to Easter itself. Celebrating the birth of the Lord Jesus Christ, it is the culmination of the mystery of the incarnation, the feast of God becoming flesh (the Latin "in carne" means "enfleshment"). It is a uniquely Christian teaching, the Divine choosing to become one of us. Because of this belief, God is not only Transcendent, but also wholly Immanent, Emmanuel (God-with-us). While remaining Transcendent (meaning we must rise above our present condition to reach Him), God is at the same time Immanent (meaning God is with us as we rise toward him). And there is the self-evident link with the Eucharist, where bread and wine are likewise transformed—incarnated, if you will—and we receive Christ's Body and Blood.

The liturgical season of Christmas begins with the vigil Masses on Christmas Eve and concludes on the Feast of the Baptism of the Lord. During this season, we celebrate the birth of Christ into our world and into our hearts and reflect on the gift of salvation that is born with him, including the fact that he was born to die for us.

After the joy of Christmas Day with ceremonies like the lighting of the Christ candle, and the blessing of the Crib, we go on, on the Sunday after Christmas, to celebrate the **Holy Family of Jesus, Mary and Joseph**. Our modern Western understanding of family typically includes a tight nucleus — parents and children. But the concept of family wasn't always known as such. Centuries ago, the notion of family was thought of as the household, which in those days included extended relatives and servants. And two thousand years ago, Mary, Joseph and Jesus certainly did not resemble a stereotypical modern, white, suburban family.

More often, these days, we remember that this feast celebrates holy families, not perfect families. The Holy Family lived through confusing moods and strange journeys, dealt with disgruntled cousins and people who just couldn't understand. That is why this feast does not celebrate the idealized family, with perfect parents, and an impeccable child. The feast is for the elderly who sit alone. The feast is for a woman whose child awaits life-saving surgery. This feast is for the gay couple whose children are punished by society for their perceived shortcomings. This feast is for the single parent, struggling to do the best she can to raise her children. It is for the immigrant family, in a strange world, where everyone seems to have so much and they consider themselves blessed to have one another. This feast is for the grieving family whose parent, whose loved one, is in an ICU, clinging to life and they cannot even hold his, hold her hand.

In all these families you cannot fail to see the principle of sacrifice at work. The word "sacrifice" means to make holy. Sacrifice is usually difficult and irksome; only love can make it easy, and perfect love can make it a joy. Love, then, is another word for sacrifice.

In the letter to the Colossians, St Paul writes, "... put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful. Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the lord Jesus, giving thanks to God the Father through him" (Col 3:14-17).

There we have a formula for a holy, happy family. Not a perfect family, but a holy family.

## 2. COVID-19 Update

With the significant increase in COVID-19 infections being reported, the Parish Council has again considered the precautions we have put in place within our worshipping community. Parish Council, noting that we (like many church communities) have a number of older folk and others who might be regarded as vulnerable among our number, 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, so we will neither freeze nor boil!—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](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, 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. This Week in the Calendar

This week in the church's calendar we remember the martyr and bishop St Thomas Becket, the social reformer Josephine Butler (d. 1905), the teacher John Wycliffe (d. 1384); the early church bishops St Basil of Caesarea and St Gregory of Nazsianzus; and the missionary Eliza Hassall (d. 1917). We also celebrate the Feast of the Naming and Circumcision of our Lord.

### St Thomas Becket

A strong man who wavered for a moment, but then learned one cannot come to terms with evil, and so became a strong churchman, a martyr, and a saint—that was Thomas Becket, archbishop of Canterbury, murdered in his cathedral on December 29, 1170.

His career had been a stormy one. While archdeacon of Canterbury, he was made chancellor of England at the age of 36 by his friend King Henry II. When Henry felt it advantageous to make his chancellor the archbishop of Canterbury, Thomas gave him fair warning: he might not accept all of Henry's intrusions into Church affairs.

Nevertheless, in 1162 he was made archbishop, resigned his chancellorship, and reformed his whole way of life!



Troubles began. Henry insisted upon usurping Church rights. At one time, supposing some conciliatory action possible, Thomas came close to compromise. He momentarily approved the Constitutions of Clarendon, which would have denied the clergy the right of trial by a Church court and prevented them from making direct appeal to Rome. But Thomas rejected the Constitutions, fled to France for safety, and remained in exile for seven years. When he returned to England he suspected it would mean certain death. Because Thomas refused to remit censures he had placed upon bishops favoured by the king, Henry cried out in a rage, "Will no one rid me of this troublesome priest!" Four knights, taking his words as his wish, slew Thomas in the Canterbury cathedral.

Thomas Becket remains a hero-saint down to our own times.

No one becomes a saint without struggle, especially with himself. Thomas knew he must stand firm in defence of truth and right, even at the cost of his life. We also must take a stand in the face of pressures—against dishonesty, deceit, destruction of life—at the cost of popularity, convenience, promotion, and even greater goods.

**Josephine Butler** was born in 1828 into a family of wealthy political reformers. Mostly educated at home, she was schooled in social reform and in a form of Christianity that emphasised practical action.

In 1852 she married the academic and Anglican clergyman Dr George Butler, who shared her hatred of social injustice. George's career took them first to Oxford, where Josephine achieved a level of education unusual for a woman of her time.

The Butlers moved to Liverpool in 1864 and it was there that Josephine became increasingly involved in women's rights. She was particularly passionate about higher education and the plight of prostitutes.



In 1869 Josephine was appointed Secretary to the Ladies' National Association for the Repeal of the Contagious Diseases Acts. Introduced in the 1860s to reduce venereal disease and regulate prostitution, these laws required all women believed to be prostitutes in seaports and garrison towns to submit to intrusive medical examinations. Their male clients, however, were not subjected to this.

Butler and her fellow campaigners recognised the examinations as unjust and humiliating and she conducted a long and ardent campaign for their repeal, confronting Victorian sexual taboos head-on. The Acts were finally repealed in Britain in 1886.

Butler also turned her attention abroad, visiting France, Italy and Switzerland, and spoke out against the growing problem of under-age prostitution and licensed houses. This led to the founding in London of a committee for the suppression of 'white slave traffic'.

In later years, Josephine lobbied for causes including Irish Home Rule, women's suffrage and the rooting out of police corruption. She also led a campaign to end the regulation of prostitution in India. She died in 1906.

**John Wycliffe** (c.1330-84) was an English theologian, philosopher, church reformer and promoter of the first complete translation of the Bible into English.

Wycliffe was already firmly established as a notable theologian and philosopher when in 1374 King Edward III appointed him to discuss with representatives of the Pope the differences between England and Rome, such as papal taxes and appointments to church posts, all of which were already contributing to the unrest that would ultimately lead to the Protestant Reformation. He wrote treatises on divine and civil dominion, and decried the wealth and power of the clergy.



Over time, Wycliffe's attacks on the beliefs and practices of the church became more systematic, and popes, cardinals, and clergy in remunerative secular employment, as well as



the monks and friars, were all castigated in language that was bitter even for 14th-century religious controversy.

In later life, Wycliffe turned to planning a translation of the Bible into English. For him, the Bible became a necessity in his theories to replace the discredited authority of the church and to make the law of God available to every person who could read.

Most of Wycliffe's post-Reformation, Protestant biographers see him as the first Reformer, fighting almost alone the corruption of his day.

In the Christian church, the **Feast of the Naming and Circumcision of Jesus** was celebrated on the 8th day after Christmas, which itself began to be celebrated on December 25 from at least the 4th century. The book of Genesis records that God made a covenant with Abraham, promising to multiply his offspring and to give them the land of Canaan for an everlasting possession. Circumcision was a sign of that covenant, which was reinforced by the giving of a new name, from Abram to Abraham. Our Lord's circumcision thus manifests that he is truly human, born into the Jewish nation, whom he had come to redeem.

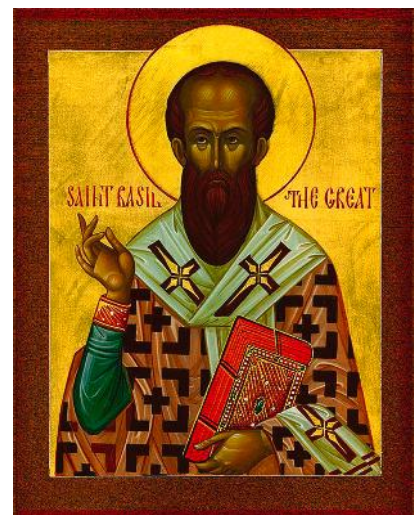
God had chosen his people to prepare the way for the Incarnation of his Son, who would be their Messiah, their anointed one, who would free them from their sins and establish a new and definitive covenant with them.



When Christ was circumcised, he was given the name Jesus, which the angel had announced both to Joseph and to Mary. The name Jesus means "Saviour" and so the angel had told Joseph that the child was to be named Jesus "for he will save his people from their sins".

**St Basil** was on his way to becoming a famous teacher when he decided to begin a religious life of gospel poverty. After studying various modes of religious life, he founded what was probably the first monastery in Asia Minor. He is to monks of the East what Saint Benedict is to the West, and Basil's principles influence Eastern monasticism today.

He was ordained a priest, assisted the bishop of Caesarea—now southeastern Turkey—and ultimately became its bishop himself, in spite of opposition from some of the bishops under him, probably because they foresaw coming reforms. With St Athanasius, Basil was a staunch defender of the faith in the face of the heresies that abounded in the early church.



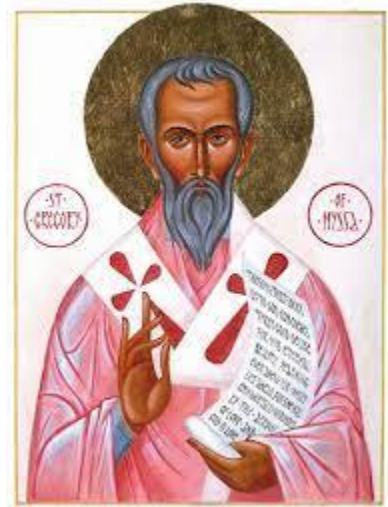
Basil was tireless in pastoral care. As a youth he had organised famine relief and worked in a soup kitchen, while as priest and bishop, he preached twice a day to huge crowds, and among his many achievements built a hospital that was called a wonder of the world.

Basil was best known as an orator. Though not recognised greatly in his lifetime, his writings rightly place him among the great teachers of the Church.

Basil faced the same problems as modern Christians. Sainthood meant trying to preserve the spirit of Christ in such perplexing and painful problems as reform, organisation, fighting for the

poor, maintaining balance and peace in misunderstanding.

After his baptism at 30, **St Gregory of Nazianzus** gladly accepted his friend Basil's invitation to join him in a newly founded monastery. The solitude was broken when Gregory's father, a bishop, needed help in his diocese and estate. As bishop, Gregory skillfully avoided a schism that threatened when his own father made compromises with Arianism. At 41, Gregory was chosen suffragan bishop of Caesarea and at once came into conflict with Valens, the emperor, who supported the Arians.



An unfortunate by-product of the battle was the cooling of the friendship of two saints. Basil, his archbishop, sent him to a miserable and unhealthy town on the border of unjustly created divisions in his diocese, then reproached him for neglecting the people under his care.

When protection for Arianism—in a nutshell, the believe that Jesus, as Son of God, was created by God, which stresses God's unity at the expense of the notion of the Trinity—ended with the death of Valens, Gregory was called to rebuild the faith in the great See of Constantinople, which had been under Arian teachers for three decades. Retiring and sensitive, Gregory dreaded being drawn into the whirlpool of corruption and violence. He first stayed at a friend's home, which became the only orthodox church in the city. In such surroundings, he began giving the great sermons on the Trinity for which he is famous. In time, Gregory did rebuild the faith in the city, but at the cost of great suffering, slander, insults, and even personal violence. An interloper even tried to take over his bishopric.

His last days were spent in solitude and austerity. He wrote religious poetry, some of it autobiographical, of great depth and beauty. He was acclaimed simply as "the Theologian." St. Gregory shares the celebration of his liturgical feast with St. Basil the Great on January 2.

We do well to remember the devastation caused by the Arian heresy, a trauma the Church has never forgotten. Christ did not promise the kind of peace we would love to have—no problems, no opposition, no pain. In one way or another, holiness is always the way of the cross.

**Eliza Marsden Hassall** (1834-1917) was born at Denbigh, Cobbity, New South Wales, seventh of eight children of one of the early colonial chaplains, Rev Thomas Hassall.

She showed a strong missionary spirit from an early age, ministering to the families of the estate's tradesmen and tenants.

Her older sisters married. She did not, devoting her life to helping her father and her eldest brother Rev. James Hassall, caring for her widowed mother and finally promoting overseas missions.

In 1855 her father wrote of her taking up 'so earnestly' the work of the British and Foreign Bible Society. In July 1880 she helped to found the NSW branch of the Young People's Scripture Union, of which she became secretary.



In July 1892 the Church Missionary Association of New South Wales was formed, reflecting unprecedented interest in evangelical missions. It set its own policies and recruited its own missionaries, although the parent committee retained ultimate control over their placement. About 1893 Eliza bought a house in suburban Sydney to be used as a training home for women missionaries. Its first recruit, her niece Amy Isabel Oxley, went to China in 1896.

Almost three-quarters of Australian missionaries overseas in Eliza's time were women. She had contributed significantly to their recruitment in Sydney.

## 6. St Thomas Becket writes to King Henry II

"To his most revered lord, Henry, by the grace of God, the illustrious king of the English, duke of Normandy and Aquitaine, and earl of Anjou, Thomas, by the same grace the humble servant of the church of Canterbury, health and best prayers for his prosperity in all things.

To speak concerning God stands in need of a mind utterly free and unbiased; upon this subject it is that I address my lord, and, I trust, with peace towards all men. I beseech you, my lord, that, with patience of mind, you will endure some little advice, which, by the grace of God, which is never ineffectual, will contribute to the salvation of your soul and to my acquittal.

Difficulties beset me on every side; even tribulation and difficulties have come upon me, who am placed between two most grave and fearful alternatives. When I say between two most fearful alternatives, I mean a dangerous silence on the one hand, and admonition of you on the other. If, on the one hand, I am silent, it will be death to me, and I shall not escape the hands of the Lord, who says, 'If thou dost not warn the wicked from his wicked way, and he shall die in his iniquity, his blood He will require at your hands.' If, on the other hand, I admonish you I fear, which God forbid, that I shall not escape the wrath of my lord. And I trust that it may not befall me, according to what the wise man says, that when a person sends to intercede or to admonish a person who is not pleased thereat, it is to be feared lest, becoming angered, his mind may be provoked to do what is worse.

What, then, am I to do? Am I to speak, or am I to be silent? In either alternative there is danger, no doubt. But inasmuch as it is safer to fall under the indignation of men than into the hands of the living God, trusting in the mercy of the Most High, in whose hands are the hearts of kings, and who will induce them as He shall think fit (and I trust that He will, to take the better part), I will speak to my lord, inasmuch as I have once begun so to do. For often are good things provided for those who are unwilling, and especially when the safety more than the will is consulted.

In your land is kept in captivity the daughter of Sion, the spouse of a great king, oppressed by many, insulted by those who long have hated her, and by whom she ought rather to be honoured than addicted, and in especial by you. Keeping, therefore, in your recollection each of those blessings which God has bestowed upon you in the beginning of your reign, in the middle thereof, and almost unto the present moment, do you release her, and allow her to reign jointly with her husband, to the end that God may bless you, and that your kingdom may forthwith begin to recover its strength, and this reproach be taken away from your generation, and that unbroken peace may reign in your days.

Believe me, most serene prince, my much loved lord, the Almighty is slow in retribution, long-suffering in His patience, but most severe in His vengeance. Hear me, and do that which is right. But, if otherwise, it is greatly to be feared that (and I trust that so it may not be) He will gird His sword upon His thigh, and will come in His might and with a strong hand, armed with many woes, to set free His spouse, and that not without heavy oppressions and servitude, attended by tribulation. But if you listen to me, then the Lord will of necessity be sensible

forthwith of your duteousness as acting the part of a valiant soldier on His side, and in such case He will bless you, and will add glory unto your glory, even unto the issue of your sons and of your daughters, down to distant times.

But if otherwise, I fear, and may God avert it from you, that the sword will not depart from your house, until the Most High shall have come and avenged the injuries done to Him and His; just as it did not depart from the house of Solomon, although God had made choice of him, and had conferred upon him such great wisdom, and such an enjoyment of peacefulness, that it was said by all, 'This is the son of wisdom and of peace;' yet, inasmuch as he departed from the path of the Lord, and proceeded from wickedness to wickedness, God divided asunder his kingdom, and gave it unto his servant; and, in especial, because, after the commission of his sin, he did not instantly seek to appease the Lord, as his father David had done, who immediately after his offence humbled himself before the Lord, corrected his fault, sought for mercy, and obtained pardon; and would that, with the grace of God, you would do the like.

These words I write unto you at present, the rest I have placed in the mouth of him who bears these presents, a pious man, one of great credit, and, as I believe, a faithful servant of yours. In them, I pray that so it may please you to place full belief; still in preference, with your favour, I could wish to enjoy the condescension of an interview with you.

Once and always to my lord, farewell!"

## 7. On the Feast of the Naming and Circumcision - From the Sermons of St. Bernard of Clairvaux

The Name of Jesus is the Name which the Apostle was commanded to bear before Gentiles, and kings, and the children of Israel, the Name which he bore as a light to enlighten his people, crying everywhere The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light, let us walk honestly as in the daylighth, He pointed out to all that candle set upon a candlestick, preaching in every place Jesus and Him crucified. How did that Name shine forth and dazzle every eye that beheld it, when it came like lightning out of the mouth of Peter to give bodily strength to the feet of the lame man, and to clear the sight of many a blind soul? Cast he not fire when he said: In the Name of Jesus Christ of Nazareth, rise up and walk?

The Name of Jesus is not a Name of light only, but it is meat also. Dost thou ever call it to mind, and remain unstrengthened? Is there anything like it to enrich the soul of him that thinketh of it? What is there like it to restore the weakened senses, to fortify strength, to give birth to good lives and pure affections? The soul is fed on husks if that whereon it feedeth lack seasoning with this salt. If thou writest, thou hast no meaning for me if I read not of Jesus there. If thou preach, or dispute, thou hast no meaning for me if I hear not of Jesus there. The mention of Jesus is honey in the mouth, music in the ear, and gladness in the heart. It is our healing too. Is any sorrowful among us? Let the thought of Jesus come into his heart, and spring to his mouth. Behold, when the day of that Name beginneth to break, every cloud will flee away, and there will be a great calm. Doth any fall into sin? Doth any draw nigh to an hopeless death? And if he but call on the life-giving Name of Jesus, will he not draw the breath of a new life again?

Behold a mystery, great and full of wonder! The Child is circumcised, and His Name is called Jesus. Why are these two things thus mentioned together? It would seem that circumcision should rather be for the saved than for the Saviour; that the Saviour ought rather to be Circumciser than circumcised. But behold here the Mediator between God and men, how even from His childhood He joineth the things of the Highest to the things of the lowest, the



things of God to the things of men. He is born of a woman, but her womb is made fruitful without the loss of the flower of her virginity. He is wrapped in swaddling-bands, but these swaddling-bands are a theme for the jubilation of angels. He is laid in a manger, but a bright star standeth in heaven over the place. So also in His circumcision, the ceremony gave proof of the reality of the Manhood which He had taken, and that Name which is above every name proclaimed the glory of His Blessed Majesty. As very son of Abraham He underwent circumcision; He assumed the Name of Jesus as very Son of God.

It is no wonder that it should be at His circumcision that the Name of Jesus (which is, being interpreted, Saviour) is given to the Child Who is born unto us, for it was then that He for the first time shed that sinless Blood Which is the mean whereby He hath chosen to work out our salvation. It is no matter for the speculation of Christians why the Lord Christ was pleased to be circumcised. He was circumcised for the same reason for which He was born, and for which He suffered. Neither one nor the other was for Himself, but all for the sake of the elect. He was not born in sin; He was not circumcised to separate Him from sin; neither did He die for sins of His own, but for ours. Which was so named of the Angel before He was conceived in the womb. The Angel indeed gave Him that title of Saviour, but not for the first time. Saviour is His Name from everlasting; He hath it of His own proper nature to save. This title He hath in Himself, not by the gift of anything that He hath made, be it man or Angel.

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## 8. On the Feast of St Basil and St Gregory – from a Sermon by St Gregory

### Two bodies, but a single spirit

Basil and I were both in Athens. We had come, like streams of a river, from the same source in our native land, had separated from each other in pursuit of learning, and were now united again as if by plan, for God so arranged it.

I was not alone at that time in my regard for my friend, the great Basil. I knew his irreproachable conduct, and the maturity and wisdom of his conversation. I sought to persuade others, to whom he was less well known, to have the same regard for him. Many fell immediately under his spell, for they had already heard of him by reputation and hearsay.

What was the outcome? Almost alone of those who had come to Athens to study he was exempted from the customary ceremonies of initiation for he was held in higher honour than his status as a first-year student seemed to warrant.

Such was the prelude to our friendship, the kindling of that flame that was to bind us together. In this way we began to feel affection for each other. When, in the course of time, we acknowledged our friendship and recognized that our ambition was a life of true wisdom, we became everything to each other: we shared the same lodging, the same table, the same desires, the same goal. Our love for each other grew daily warmer and deeper.

The same hope inspired us: the pursuit of learning. This is an ambition especially subject to envy. Yet between us there was no envy. On the contrary, we made capital out of our rivalry. Our rivalry consisted, not in seeking the first place for oneself but in yielding it to the other, for we each looked on the other's success as his own.

We seemed to be two bodies with a single spirit. Though we cannot believe those who claim that "everything is contained in everything," yet you must believe that in our case each of us was in the other and with the other.

Our single object and ambition was virtue, and a life of hope in the blessings that are to come; we wanted to withdraw from this world before we departed from it. With this end in view we ordered our lives and all our actions. We followed the guidance of God's law and spurred each

other on to virtue. If it is not too boastful to say, we found in each other a standard and rule for discerning right from wrong.

Different men have different names, which they owe to their parents or to themselves, that is, to their own pursuits and achievements. But our great pursuit, the great name we wanted, was to be Christians, to be called Christians.

## 9. 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 Olo (South Sudan). In our national church, pray for Theological Colleges and Religious Communities; and within the Diocese of Adelaide, for the Archdeaconry of Sturt in the south-western suburbs.

*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, especially Jean Pyman, 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 Thomas Becket, St Basil, St Gregory, 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](mailto:StMMAdelaide.Parish@outlook.com), by Tuesday evening at 5 pm.

