

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 September 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 provide some resources for prayer and reflection: enjoy!



1. Anniversary of the Dedication of the Church

This coming Sunday we celebrate the 136th anniversary of the Dedication of the Church in 1886. Here, for reflection, we present an extract from a sermon by the Very Reverend Dr John Hall *Dean of Westminster, on the Dedication Festival in Westminster Abbey in 2019.*

Dedication Festivals tend to be about buildings, about the consecration and dedication of a new church and then the annual celebration of its place in its local community. But this year, as we are being reminded of one of the saints of our joint Anglican and Catholic history in this country and more widely, we are led on to think of ourselves, after the example of the saints, being inspired to become more saintly, more holy.

There are many passages in Scripture that remind us that buildings, even church buildings, should not dominate our thinking or our attention, however beautiful or historic they turn out to be. In the Gospel account of the cleansing of the temple, for example, we are told of Jesus sweeping away all the tables of the people changing money from Roman to Jewish coinage in order that pilgrims can use Jewish money to buy the animals to be offered in the temple for sacrifice. What really matters is that we are told that it is not the temple and all its false animal sacrifice, but the body of Jesus himself, that will be crucified and buried but will rise from the dead on the third day.

And St Paul talks of us being built spiritually into a dwelling-place for God. St Paul turns the metaphor of the temple as the body on its head and refers to the Body of Christ, the Church and all its members, as being built into this spiritual temple, this holy temple, this temple not made with hands. This is a powerful and beautiful image. God dwells in us. We should not simply think of God as dwelling in the temple in Jerusalem, or even as dwelling in any particular church building. God dwells in us. So, we are called and enabled to be holy, as the saints of God are holy. We find within ourselves the holiness of the living God dwelling in us.

God inhabits our lives, transforms us into the very stuff of heaven, into the immortal life, the eternal life, we are destined to enjoy beyond this life.

St Paul assures us that we are not to think of ourselves as strangers or aliens but as citizens with the saints and members of the household of God. We are already here on earth in a position to take up our eternal destiny in heaven. We are part of God's intimate family, his household. What could be more beautiful, more wonderful, than this glorious reality: we are the Body of Christ.

2. COVID-19 Update

The current increase in cases of COVID-19 in the community have 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 in this cold weather, we have air conditioning, so we won't freeze!—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://stmarymagdalenesadelade.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

In the coming week we celebrate the Feast of the Archangels Michael, Gabriel and Raphael, the early church scholar St Jerome, and the medieval friar and preacher St Francis of Assisi.

St Michael, St Raphael, St Gabriel and all the holy Archangels are celebrated each year on 29 September. Often called Michaelmas.

Rowan Williams suggests it is important to talk about angels in Christian teaching. “Odd as it may sound, thinking about these mysterious agents of God’s purpose, who belong to a different order of being, can be at least a powerful symbol for all those dimensions of the universe about which we have no real idea.”

“Round the corner of our vision, things are going on in the universe — glorious and wonderful things, of which we know nothing ... They do God strange services that we don’t fully see; they provide a steady backdrop in the universe of praise and worship.”



Most of the saints are remembered for some outstanding virtue or devotion which they practised, but **St Jerome** (30 September) is frequently remembered for his bad temper! It is true that he had a very bad temper and could use a vitriolic pen, but his love for God and his son Jesus Christ was extraordinarily intense; anyone who taught error was an enemy of God and truth, and St Jerome went after him or her with his mighty and sometimes sarcastic pen. Jerome was above all a Scripture scholar, and is particularly important for having made a translation of the Bible which came to be called the Vulgate. It is not the most critical edition of the Bible, but it was the accepted standard text for more than a thousand years.

Jerome spent five years in the desert so that he might give himself up to prayer, penance, and study. Finally, he settled in Bethlehem, where he lived in the cave believed to have been the birthplace of Christ. He died in Bethlehem.



The patron saint of Italy, **Francis of Assisi** (4 October) was a poor man who astounded and inspired the Church by taking the gospel literally—not in a narrow fundamentalist sense, but by actually following all that Jesus said and did, joyfully, without limit, and without a sense of self-importance.

Serious illness brought the young Francis to see the emptiness of his frolicking life as leader of Assisi’s youth. Prayer—lengthy and difficult—led him to a self-emptying like that of Christ, climaxed by embracing a leper he met on the road. It symbolized his complete obedience to what he had heard in prayer: “Francis! Everything you have loved and desired in the flesh it is your duty to despise and hate, if you wish to know my will. And when you have begun this, all that now seems sweet and lovely to you will become intolerable and bitter, but all that you used to avoid will turn itself to great sweetness and exceeding joy.”

In a field-chapel at San Damiano, near Assisi in Italy, there is a painted cross in the style of an icon with figures of Our Lord and other saints and people related to the crucifixion. This chapel was much neglected in Francis's time, but tradition has it that when he stopped there one day to pray, Christ told him, "Francis, go out and build up my house, for it is nearly falling down."

Francis became the totally poor and humble workman. He must have suspected a deeper meaning to "build up my house." But he would have been content to be for the rest of his life the poor "nothing" man actually putting brick on brick in abandoned chapels.

He gave up all his possessions, piling even his clothes before his earthly father—who was demanding restitution for Francis' "gifts" to the poor—so that he would be totally free to say, "Our Father in heaven."



6. From a homily on the Gospels by St Gregory the Great

The word "angel" denotes a function rather than a nature

You should be aware that the word "angel" denotes a function rather than a nature. Those holy spirits of heaven have indeed always been spirits. They can only be called angels when they deliver some message. Moreover, those who deliver messages of lesser importance are called angels; and those who proclaim messages of supreme importance are called archangels. And so it was that not merely an angel but the archangel Gabriel was sent to the Virgin Mary. It was only fitting that the highest angel should come to announce the greatest of all messages.

Some angels are given proper names to denote the service they are empowered to perform. In that holy city, where perfect knowledge flows from the vision of almighty God, those who have no names may easily be known. But personal names are assigned to some, not because they could not be known without them, but rather to denote their ministry when they came among us. Thus, Michael means "Who is like God"; Gabriel is "The Strength of God"; and Raphael is "God's Remedy."

Whenever some act of wondrous power must be performed, Michael is sent, so that his action and his name may make it clear that no one can do what God does by his superior power. So also our ancient foe desired in his pride to be like God, saying: "I will ascend into heaven; I will exalt my throne above the stars of heaven; I will be like the Most High." He will be allowed to remain in power until the end of the world when he will be destroyed in the final punishment. Then, he will fight with the archangel Michael, as we are told by John: "A battle was fought with Michael the archangel."

So too Gabriel, who is called God's strength, was sent to Mary. He came to announce the One who appeared as a humble man to quell the cosmic powers. Thus God's strength announced the coming of the Lord of the heavenly powers, mighty in battle. Raphael means, as I have said, God's remedy, for when he touched Tobit's eyes in order to cure him, he banished the darkness of his blindness. Thus, since he is to heal, he is rightly called God's remedy.

7. From the prologue on the commentary on Isaiah by St Jerome

Ignorance of Scripture is ignorance of Christ

I interpret as I should, following the command of Christ: "Search the Scriptures," and "Seek and you shall find." Christ will not say to me what he said to the Jews: "You erred, not knowing the Scriptures and not knowing the power of God." For if, as Paul says, Christ is the power of God and the wisdom of God, and if the man who does not know Scripture does not know the power and wisdom of Gods, then ignorance of Scripture is ignorance of Christ.

Therefore, I will imitate the head of a household who brings out of his storehouse things both new and old, and says to his spouse in the Song of Songs: "I have kept for you things new and old, my beloved." In this way permit me to explain Isaiah, showing that he was not only a prophet, but an evangelist and an apostle as well. For he says about himself and the other evangelists: "How beautiful are the feet of those who preach good news, of those who announce peace." And God speaks to him as if he were an apostle: "Whom shall I send, who will go to my people?" And he answers: "Here I am; send me."

No one should think that I mean to explain the entire subject matter of this great book of Scripture in one brief sermon, since it contains all the mysteries of the Lord. It prophesies that Emmanuel is to be born of a virgin and accomplish marvellous works and signs. It predicts his death, burial and resurrection from the dead as the Saviour of all men. I need say nothing about the natural sciences, ethics and logic. Whatever is proper to holy Scripture, whatever can be expressed in human language and understood by the human mind, is contained in the book of Isaiah. Of these mysteries the author himself testifies when he writes: "You will be given a vision of all things, like words in a sealed scroll. When they give the writings to a wise man, they will say: Read this. And he will reply: I cannot, for it is sealed. And when the scroll is given to an uneducated man and he is told: Read this, he will reply: I do not know how to read."

Should this argument appear weak to anyone, let him listen to the Apostle: "Let two or three prophets speak, and let others interpret; if, however, a revelation should come to one of those who are seated there, let the first one be quiet." How can they be silent, since it depends on the Spirit who speaks through his prophets whether they remain silent or speak? If they understood what they were saying, all things would be full of wisdom and knowledge. But it was not the air vibrating with the human voice that reached their ears, but rather it was God speaking within the soul of the prophets, just as another prophet says: "It is an angel who spoke in me;" and again, "Crying out in our hearts, Abba, Father'," and "I shall listen to what the Lord God says within me."

8. From a Letter from St Francis to All the Faithful

We must be simple, humble and pure

It was through his archangel, Saint Gabriel, that the Father above made known to the holy and glorious Virgin Mary that the worthy, holy and glorious Word of the Father would come from heaven and take from her womb the real flesh of our human frailty. Though he was wealthy beyond reckoning, he still willingly chose to be poor with his blessed mother. And shortly before his passion he celebrated the Passover with his disciples. Then he prayed to his Father saying: *Father, if it be possible, let this cup be taken from me.*

Nevertheless, he reposed his will in the will of his Father. The Father willed that his blessed and glorious Son, whom he gave to us and who was born for us, should through his own blood offer himself as a sacrificial victim on the altar of the cross. This was to be done not for himself

through whom all things were made, but for our sins. It was intended to leave us an example of how to follow in his footsteps. And he desires all of us to be saved through him, and to receive him with pure heart and chaste body.

O how happy and blessed are those who love the Lord and do as the Lord himself said in the gospel: *You shall love the Lord your God with your whole heart and your whole soul; and your neighbour as yourself.* Therefore, let us love God and adore him with pure heart and mind. This is his particular desire when he says: *True worshippers adore the Father in spirit and truth.* For all who adore him must do so in the spirit of truth. Let us also direct to him our praises and prayers saying: *Our Father, who art in heaven, since we must always pray and never grow slack.*

Furthermore, let us produce worthy fruits of penance. Let us also love our neighbours as ourselves. Let us have charity and humility. Let us give alms because these cleanse our souls from the stains of sin. Men lose all the material things they leave behind them in this world, but they carry with them the reward of their charity and the alms they give. For these they will receive from the Lord the reward and recompense they deserve. We must not be wise and prudent according to the flesh. Rather we must be simple, humble and pure. We should never desire to be over others. Instead, we ought to be servants who are submissive to every human being for God's sake. The Spirit of the Lord will rest on all who live in this way and persevere in it to the end. He will permanently dwell in them. They will be the Father's children who do his work. They are the spouses, brothers and mothers of our Lord Jesus Christ.

9. Sermon at the Opening of the Church for Worship, March 1887

The sermon at the Dedication of the Church on 12 March 1887 was delivered by Bishop Alfred Barry, the Bishop of Sydney and Primate. Those who think it unusual for the bishop of a resolutely evangelical diocese—which Sydney already was—will appreciate that Bishop Barry's episcopate was a short one!

Matt, xviii. 20—'Where two or three are gathered together in My name, there am I in the midst of them.'

This is an old familiar text, my brethren, used, I doubt not, again and again on such occasions as that which calls us there to-day ; and yet one of those old familiar truths which comes to us with newness whenever we open a new Church, and plant, as we trust we are doing to-day, a new centre in any quarter for the light of the Cross of Jesus to shine. Christ in us is the secret of our personal spiritual life ; Christ in the midst of us is the secret of that one corporate life in the Church which binds us together in the communion of the saints, and accordingly the realization of that truth of Christ in the midst of us is that which keeps us realizing in the spirit of adoration that God is in the midst of us.

We know that it is the in dwelling presence of Christ in a place where people meet as you do to-day that makes a Church sacred, whether it be four bare walls or the grandest Cathedral ever reared by the art of man. Let us consider the meaning of this truth—Christ in the midst of us—as bearing on the two great functions of every Christian Church.

A Church, as I have hinted, has a double function. It is a place where God manifests Himself in Christ to His people ; it is a place where that manifestation is answered by the outpouring of worship to Him ; and in both of these functions of the Church the whole sacredness and the certainty of communion with God rests on the truth that Christ is in the midst of us.

The Church is the first place where God manifests Himself to His people, not in individual Christianity so much as in that collective Christianity which binds them together as in one

body. Of course we know quite well that in public worship every soul is face to face with God. Outwardly we kneel side by side, we pray the same words and in the same spirit, and yet there is a secrecy in the soul in which it is conscious only of the two existences, itself and God. But, nevertheless, it is true that by public worship we recognise the unity that binds us together in the one faith, and the "I" of personal life in Christ is exchanged for the 'we' of collective unity with Him and His people. In this sense it is that the Church is especially the chosen place where, according to our Lord's promise, He meets His people in order to manifest God to them as one body. In the Church there are two great means to this end.

There is the manifestation in His word ; there is the manifestation in His grace, represented, I may say, most strikingly in the holy sacraments. The Church, as the place for the Sacraments to be administered, is the place for the manifestation of God to all His people. Let us consider how this entirely depends on the fact that our Lord is by His own promise here in the midst of us. These Holy Scriptures, written by many hands in many circumstances and in many generations, form one book which is directly or indirectly the words of Christ manifesting God to man. In the Old Testament all the lines of this composition—the lines of history, psalm, law, and prophecy—have their meaning only in this, that they lead up to the manifestation of the Lord Jesus Christ, at once the true Son of Man and yet the Immanuel, God present on earth. And what is the New Testament ? Its true centre is in the four-fold manifestation by the Gospels of the teaching, of the life, and of the person of our Lord ; and all that follows either in the Acts of the Apostles or in the various Epistles is simply the carrying out or the enforcement of truths declared in Christ.

Therefore, my brethren, whenever this Word of God is read to you, whenever it is faithfully preached to you, you must remember that that Word, though from human pens and human lips, is not the word of man, but the Word of Jesus Christ invisibly present speaking to every soul here of the deep things of God.

And what are those two holy sacraments which may be taken to represent the manifestation of God in His word and in His grace ? The minister of Christ stands at the font to receive your children in His name. As a man what can he do ? He can but pour a little water on the child's brow and give him a new name. But what says our baptismal service? Doubt ye not, but earnestly believe, that the Lord Jesus Christ will favourably receive your children, that He will wash them from their sin, that He will give them the blessing of eternal life, and make them partakers of His everlasting kingdom. The sacrament is what it is in virtue of the real presence of Christ invisible in the midst of us—in the power of His grace drawing souls to Him and engrafting them into the body of the Church.

And what is the sacrament of that table ? You have the minister simply as a man of God to recite to you God's promises and blessings, and repeat the words in which our Lord ordained the institution. He can but give you a morsel of bread and a few drops of wine, but we doubt not that the Lord Jesus Christ is here in a real and spiritual presence according to His promises to give you spiritually His body and blood, so that, eating that flesh and drinking that blood, you may dwell for ever with Him and He with you. Men have disputed and speculated as to what the real presence means, but one thing is certain that the sacrament is what it is, because in it Christ is present in the midst of us manifesting God to us, not as individual souls, but as bound together in the unity of saints. This Church is what it is because of the great promise of Him who is the Son and the word of God, "Where two or three are gathered together in My name there am I in the midst."

One lesson that must come from the realization of this truth must surely be that of faithful and adoring reverence—I say reverence. That is a lesson which, from many causes, needs

especially to be enforced and taught in this nineteenth century of ours. It is a lesson which needs to be taught in respect of our Church life. I care very little about this or that degree of ceremony, this or that form of rites, but I do care greatly for everything that tends to true reverence on the part of those who enter into the Church of God. I do care that they should come here understanding that they are here to meet God, who is their Father, Redeemer, and sanctifier—that they should come in the spirit of that reverence which makes even the angels, who know no sin, to veil their faces before the Lord of Hosts. May God grant that in our domestic, our social, and our political, as well as in our religious life, we may more and more possess that temper of reverence which is surely the right temper of the Christian Church when it is brought directly into the presence of God.

Now, as to the second function of the Church. It is emphatically the home of worship. Have you ever studied the perfect harmony of those various phases of worship which are brought before us in the service of the Church? We are sinners, and therefore you never enter these walls without the utterance of confession of wrong, and you hear the answer in the absolution of the Church as a certain pledge of God's forgiveness. As children of God we have in us the divine life, and so far as that extends we do not humble ourselves in the dust. We stand up boldly, as the Apostle says, with unveiled faces reflecting the glory of the Lord, and in that spirit we pour out our souls in worship and adoration. We are God's children, forgiven and redeemed in Christ, and yet we know how imperfect is our spiritual life, how unworthy we are even to think of our admission to the glory of Heaven. And so we come in the spirit of prayer, which of itself indicates that we have some spiritual life already, and that we are striving to be purer, holier, and more like Christ and conformed to the image of God.

Those three phases of worship—confession belonging to us as sinners, praise and thanksgiving belonging to us as children of God, and the intermediate phase of prayer, which indicates the existence and the growth of spiritual life—are all harmonized in our service. But how is it that the prayers of such as we are can mount above to the silence of heaven? It is in virtue of the great truth of the divine intercession of Christ for us at the right hand of God. He is present in the midst of us. By the divine power of His grace He draws our souls to Him in order that we may take part in the intercession—that offering of the incense of worship that goes on for ever—until the time comes when having subdued all enemies He shall surrender the kingdom to God.

If you believe that your prayer and thanksgiving and adoration are acceptable, though unworthy of being mingled with the angelic song that ever sounds in the kingdom of love, surely it is not because you trust in yourself, but because you believe that Christ is here present in the midst of us to take up our imperfect worship into His own divine intercession and so offer it acceptably at the divine throne. All our prayers end with the words "For Jesus Christ our Lord." or "In Jesus Christ," which is the realization of our unity with Him. Surely it is true, then, that these old familiar words are constantly fruitful in new teaching to our souls, and in regard to those two teachings as to the manifestation of God and the offering of worship in the Church, the whole fabric rests on the truth that the Son of God and the revealer of God, the Son of Man, the new head of our race, is present here in the midst of us.

Before I pass from this, brethren, let me say one word about the regard paid to our Churches as places of worship. Let us get rid of the idea that people come here simply to hear sermons and take part in a conventional duty. Our Churches must be the homes of the worship of God. When I see those who would not dream in private worship of not bending the knee, nevertheless in Church sit through the service without bending the knee, I cannot but think that is a sign that they are not yet realizing the true sacredness of the Church as a place

of worship, and do not sufficiently remember that the Lord is in the midst of those who gather together in His name.

This then is the old familiar truth, simple enough, that I have desired to bring before you to-day. It would not become me, in some sense a stranger, to dwell upon your local needs, but I rejoice with you over this offshoot of the old Church of St. John, with emphatically a mission duty, and a Church moreover in which there is no distinction, all the seats being free and open, recognising the equality of all men as brethren in the House of God. It does not become me as a stranger to do more than remind you that there is a debt to be got rid of in connection with it. Here and in other colonies I constantly hear the plea of what are called 'hard times,' but I have observed that hard times are not the times when we cannot, if we will, do our duty: but they are times when that duty costs us some real sacrifice, and therefore us the more hallowed and more acceptable to God. When I see the luxuries of the people diminished and cut short, and no money to spare for indulgences and amusements, then and not till then will I believe that there are hard times in the sense that will make it impossible for you to do your duty to God in this way.

I pass over these things, but I urge the truth upon you that Christ in the midst of us is the very secret of our higher humanity and higher life. It is true in respect of us as a civil community, for I do not forget that all the kingdoms of this world are to become the kingdoms of God, and His Christ.

Here in this colony at no distant time you will be called upon to discharge an important duty devolving on you as individual members of the community. I know there are many questions for settlement that bear on our social and political life, but of one thing I am certain, that the great question of the future of all Australia is not a question of material resources or intellectual enlightenment ; it is a question of moral progress. History declares and experience confirms the fact that the moral life of a community will be true, bright, and progressive, just in proportion as directly or indirectly the people recognise the moral and spiritual power of Christianity, or rather of Christ dwelling in the midst of them. This only is the means of true civilization, and the only security the world has ever seen against disaster.

But if that is true of the civil community how much truer is it of the Church Catholic of the Lord Jesus Christ. If that is a society which the world had never before seen, if through all ages and changes her organization has remained, and her life has been undying, it is in virtue of one thing, and one thing alone, and that is the indwelling of Christ according to His promise, 'Lo, I am with you alway, even unto the end of the world.' In this, my brethren, not in any thing external, however sacred it may be, not in anything secondary, however great its usefulness—in this alone we trust, and in that alone shall we find the victory that overcomes the world.

And lastly, one word to each individual soul here. I have spoken of Christ in the midst of us. Let me remind you that the true secret of the Christian life is Christ in the soul. The Apostle does not hesitate on this truth when he says, 'I live, and yet not I ; it is Christ that liveth in me.' My brethren, just in proportion as you know God in the Lord Jesus Christ, in proportion as you trust only in His salvation, in proportion as you delight to drink in His grace, just in proportion will your spiritual life be conformed to His life now, and be prepared for that perfection which we call Heaven.

10. 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 Mundu (South Sudan). In our national church, pray for theological colleges and Religious Communities; and within the Diocese of Adelaide, for the Parish of Fullarton.

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 Her Majesty Queen Elizabeth, 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 Michael, St Gabriel and St Raphael, St Jerome, St Francis, 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.

