

The Morning Star

The Anglican Parish of St Bede's Semaphore

Nurturing the Soul of Semaphore

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September, 2024



80 people sat down to a delicious meal of soup, warm homestyle comfort food, and dessert at Breakfast@StBedes Mid-Winter Fest, on 30 July.

The Anglican Parish of St Bede's Semaphore

Nurturing the Soul of Semaphore

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Organist: Judith Pennington, Dr Deborah Osman

Parish Councillors: Colin Lehmann (Treasurer), Greg Manning,
Georgina Stamp, Diana Geier, Ken Holds

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Direct Credit: BSB 705-077 Account Number 00040467 Please include your name
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Services

Sundays at 8.00am and 9.30am: Holy Communion

Wednesdays at 10.00am: Holy Communion

Holy Baptism, Confirmation, Holy Matrimony, Funerals, Ministry with the Sick,
Confession and Reconciliation by appointment with the priest.

Encouragement

in Australia. Many of us remember the happy days when there were dozens, if not hundreds of children in our Sunday Schools; when groups like MU, GFS, CEBs CEMS, YAF and guilds were flourishing; when there was a large choir of men and women; when the church was the centre of social life; and when to be Christian was respected by society.

In our lifetime the church has declined, our younger generations have discarded the church as a major part of their lives, the organisations have shrunk or been abandoned, and to be Christian is not necessarily respected. In fact, we are sometimes the butt of jokes and a focus for scorn. (“It comes with the territory,” the Archbishop of Canterbury told me in 2022. We must expect it.) Yet, we have faith. We want to continue to worship God, to learn from Jesus and to be sent out spirit-filled to love our neighbours, and to invite others to join us as “pilgrims. on the journey”. We need courage and encouragement to continue.

I love the old hymn, “Who would true valour see”, for there is none more relevant for today, even though couched in 17th symbolism.

1 Who would true valour see
let him come hither
one here will constant be,
come wind, come weather.
There's no discouragement
shall make him once relent
his first avowed intent
to be a pilgrim.



2 Who so beset him round
with dismal stories,
do but themselves confound—
his strength the more is.
No lion can him fright
he'll with a giant fight;
but he will have a right
to be a pilgrim.



3 Hobgoblin nor foul fiend
can daunt his spirit;
he knows he at the end



shall life inherit.
 Then, fancies, fly away!
 he'll fear not what men say,
 he'll labour night and day
 to be a pilgrim.

The character, Valiant-for-Truth sings this song to Mr Greatheart as they come to the Enchanted Ground in Part 2 of *The Pilgrim's Progress* by John Bunyan (1678). Was there ever a more modern message to “pilgrims on the journey, companions on the road “ (from the modern hymn ‘Brother, sister, let me serve you’. (1999)?

It is up to us to recognise the impediments placed in the way of us modern pilgrims. What ‘wind and weather’ must we make our way through as individuals, as a parish, or even as the Christian Church? What stories / gossip/misinformation of impending failure and doom confront us? What “lions” and “giants” do we need to fight? And just what or who are the ‘hobgoblins and foul fiends’ who stand in our way. This hymn is one of the great hymns of encouragement —we won’t give in to stories of doom about the future, we won’t be afraid if people who pour scorn on our mission, or those who want to hinder our progress. We’ll “labour night and day”, loving God and our neighbours as ourselves, speaking of the good news of Jesus, making disciples, and standing for justice.

In the services for the Ordination of Deacons and the Ordination of Priests, the exhortation to “encourage” is given several times: “Encourage the members of Christ’s body”. “Encourage and build up the body of Christ” . We received encouragement to invite others from Fr Max; we look forward to future encouragement in our discipleship. And let us encourage each other. The Community of St Barnabas and St Cecilia (see pp 11-12 was formed to encourage people in music—St Barnabas was a member of the Christian community in Jerusalem. His name, which means “son of encouragement,” aptly describes his steadfast support of many in the church.) The faith and persistence of the saints and martyrs for September, (see pp 14-15) are a great encouragement to all of us “to be a pilgrim” . **DAT**

If you can't fly then run, if you can't run then walk, if you can't walk then crawl, but whatever you do you have to keep moving forward. Martin Luther King Jnr.

Parish News

The Parish Council met on 14 August. It was Fr Max's last Parish Council meeting, His frank report expressed his disappointment that the Church had not grown more in the six months of his term as locum tenens, and with the lack of support for his initiatives as he perceives it. He left us with advice about the essentials of planning for the future.

We are particularly grateful that Fr Max has urged us to further and even complete some matters which have been on the Parish Council agenda for a long time: air-conditioning, video resources, better audio system and the Community Space. He writes: *"It has been commendable what has happened re the audio system, TV, heating, community area, community garden efforts, repair tinkering here and there, bit NONE of these are as important as growing the Church. Certainly they are tools towards growth, but unless there is a realistic plan for growth and **enthusiastically adopted by leadership and parishioners, it is just money wasted.**"*

"# A farewell morning tea is planned for Fr Max's last service on 1 September. The hope is that members of the Wednesday congregation and the 8,00 am Sunday congregation will also attend after the 9.30 service to thank Fr Max for his time with us.

thank you

The Parish Councillors feel that the locum tenens period has achieved much in preparation for the ministry of the new priest-in-charge.

The Wardens' Report contained the good news that Bede's Bazaar is now doing well after a few months where staffing was difficult, Judith Pennington is doing a great job with her band of volunteers. A recent customer told them it was a pleasure to shop there as it was the best op shop in Semaphore. From behind closed doors they wheel out a professional-looking display which is well-received by customers. A recent \$2.00 sale is in preparation for new summer stock as spring and summer approach. The Bazaar won't be open on 1 September for the Community Market (Fathers Day, Farewell to Fr Max) and there is no Community Market in October.

October Long Weekend : Saturday wedding 1.00 Sunday Pet blessing 2.00 Monday all day: Mr Vee's Music Market, Music Festival Concert at 5.30.

Volunteers are needed to provide catering on Monday 7th (See Dorothy)

Some Highlights from Fr Max's Time with Us.



The Seder meal, pastoral care, Mothers' Day, Pre-Anzac service, the harvest festival. Thank you Fr Max.



Georgie Stamp, Judith Manning, Greg Manning and Karen Fagan, some of the participants in the session on Intercessions held on 11 August, We enjoyed the round table discussion in the Community Space. With lively sharing of ideas, we explored Thanksgiving, and Supplication, the resources in A Prayer Book for Australia, and how to make each Sunday's prayers the Prayers of the People.



On the Feast of Mary, 15 August, 2024, a new assistant bishop for the Diocese of Adelaide was consecrated. In St Peter's Cathedral. Welcome Bishop Sophie Relf-Christopher, may your ministry be a blessing to the People of God in Adelaide.

Midwinter Fest for the Breakfast Community



Chair of the Management Committee, Dorothy Thorpe welcomes the diners, introduces the guests and says grace while Jak Tazzar, the Co-ordinator smiles at the friendly crowd. Guests included Fr Max, representatives from San Remo pasta and the Rotary Club of Regency Park, Bede's Bazaar volunteers, and a trustee from the Suzanne Elliott Charitable Trust whose grant employs the co-ordinator, members of the Committee (Anglicare and Treasurer Colin) and paymaster Karen Fagan.

Dorothy and Jak, thanking our donors, thanking God for food and fellowship

Some called it Christmas in July and pine leaves holly mistletoe and yule logs decorated the stage/Former volunteer Michele Wilkie travelled from Uraidla to do this and the table decorations for us.



Yule logs and pine branches



Waiting to begin as the soup is brought to the serving table: choice of 3 soups, cottage pie, lasagne, tuna mornay, chicken, several vegetable dishes and salad, followed by a choice of crumbles with ice-cream, donuts and waffles supplied by Copenhagen on Semaphore Road.

Jak invited friends to provide the entertainment, which was very much appreciated.



Emir in the foreground below said it was the best concert he's been to and he could have listened all afternoon!

The mirror shows the crowded room.

Someone took a day off school to come with Mum.

Many thanks to our great volunteers who cheerfully set up and put away furniture and table dressings, who cooked the food at home and brought it in, and who served it with joy.

Nurturing the soul of Semaphore



Visiting the Church of the Transfiguration Gawler, 11 August 2024 by Colin Lehmann

This morning I took the opportunity to visit the Anglican Church at Gawler South on their Patronal Festival, as it was a parish that I was involved with in the late 1970s. The service was held at 8 AM and was a full sung service. I had not been in the church since I had left in late 1980.

All of the pews have been removed, and 70 chairs, similar to those at the front of Saint Bede's church in a red colour, were purchased from BDO Online where we also purchased the tables for the community area from. I was quite surprised and was told that the change had been undertaken during the pandemic. I understand that there was some opposition, but the main disputant was asked – "Do you come to church to worship the pews, or to worship God?". Well, the couple left but the rest of the congregation is extremely happy with the outcome.

Their old church hall on the opposite side of Adelaide Road has been leased out permanently, which required them to make some changes to the church to make it relevant to their needs. Removing the pews has made it extremely flexible, and can be used like a hall. On a Wednesday at 12 noon they have their 'Taste of Grace Winter Soup Kitchen and Fellowship' for the homeless and hard up families in the community; on Wednesday night they have a meditation group at the church; they have a craft group renting the area; Bible study groups; and from this week they have a stamp club group renting the area. When there are lovely sunny days, the soup kitchen uses the area outside of the main porch with tables and chairs, and morning teas are held there also, except when it rains and tables and chairs in the church meet this need. Parish council meetings are held in the church, and the Minister and secretary have their office at the back of the church behind a screen. A small kitchen has now been installed in the main porch, which is much better than Saint Paul's, Port Adelaide. Overall, it has provided a very flexible area for their needs.



The Community of Saints Barnabas and Cecilia – who on earth are they? By Sr Cheryl Wiseman

I am a professed, (vowed) Sister of the Community of Saints Barnabas and Cecilia, a modern-day community of nuns and monks in the Anglican Church of Australia. The Community of Saints Barnabas and Cecilia, (CSBC for short)



is the youngest Anglican religious group, having started in 1996 when our founding members, Sr Sandra Sears and Sr Jean Johnson were called by God and the Bishop of Willochra, David McCall into community for the purpose of providing a ministry teaching and encouraging religious music in the

Willochra Diocese in South Australia.

At first the community was based at Jamestown in the Anglican Church rectory and then moved to the Peterborough Anglican Church rectory. During this time CSBC was a traditional community with the two sisters living, praying, and working together, composing music and hymns (including the Southern Flinders Mass Setting) providing music lessons and workshops in schools and the wider community, establishing and running a choir and playing music at services around the Diocese.

Since its inception, the community had attracted many friends who were interested but were unable to join. This suggested to the sisters that perhaps God and circumstances needed them to become more accessible. After much prayer and discussion, they introduced some changes.

First, CSBC would become a dispersed community. This meant that members could continue living in their own homes, adhering to a common prayer life and charism and meeting regularly for worship gatherings, and meetings including an annual retreat and renewal of vows service. They would also be required to carry out the charism in their local church and

community and support the other members in doing the same.

The second change was to expand the charism beyond the musical area to include the other gifts community members may possess.

Thirdly CSBC re-emphasised that its membership included men and women, married and unmarried, from all Christian denominations and walks of life who felt called to this community and its values. Saying annual vows were confirmed in recognition of flexibility needed as members made their commitment to CSBC.

Finally, it was decided to adopt an optional habit, (uniform) which would serve as an outward symbol to themselves and to others of the commitment they had made to God.

Since 2004, 13 Sisters and Brothers have joined CSBC and enriched us with their presence. Some have since left the community while others have gone to God, but all are loved, remembered, and prayed for.

So, as a religious community, where are we now? There are now 8 members living separately in Gladstone, Gawler, Adelaide and McClaren Vale. There are also 14 Friends who pray for us and join us for some activities. Once again, we are having regular gatherings and our yearly retreat and renewal of vows. We each have our own unique abilities and gifts. Our creative ones include music, poetry, photography, art, writing and needlework. We also have, in our number, those with other gifts and skills including cooking, hospitality, administration, organisation, health, spiritual and pastoral care. From a ministry point of view, we have not at this moment undertaken any projects as a group. Individually we are working and witnessing in our own churches and local communities while supporting and encouraging those around us.

Where ae we going? Our intention is to re-invigorate our group activities. While the scope and nature of these activities are under active discussion, we do know that, with members living in several Diocese in SA, we will strive to bring our ministry wherever possible. Further to this we intend to re-establish and strengthen ties with the other religious communities in SA, to support and help each other in our respective ministries and lives and to have a positive influence on our wider communities. Should our news spark any further interest in our Community, please feel free to contact mess Cheryl at lewise311@hotmail.com or Sr Sue at suenirta@iprimus.com.au

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Special Days in September

In September we remember with thanksgiving faithful Christian people from the modern era particularly relevant to the Australian Church.

2 September: The Martyrs of New Guinea

The Martyrs of New Guinea were Christians including clergy, teachers, and medical staff serving in New Guinea who were executed during the Japanese invasion during World War II in 1942 and 1943. A total of 333 church workers including Papuans and visiting missionaries from a range of denominations were killed during the invasion.

11 September Mother Esther CHN, founder of the Community of the Holy Name, Melbourne (d. 1933)

Born in England in 1858 and baptised Emma Caroline, as a young girl at school she showed an ability to be a leader and she was very gifted in music and embroidery. She felt God was calling her to the Religious life and in 1884 was received as novice into the Community of St Mary the Virgin.

Wantage and henceforth was known as Sister Esther. She came to Australia to recover from an accident in a warmer climate.



In 1888 , “The Mission to the Streets and Lanes of Melbourne” advertised for a worker. So in that year she began her work for the Mission and then two women came to help her. She believed that living among the poor would be the answer to a lot of their problems. She still believed that God was calling her to the Religious Life. However, Religious Communities in the Church of England were at that time treated with fear and suspicion,.

Sister Esther had to wait several years before a sympathetic Bishop in Ballarat received her vows in Profession and so came into being the Community of the Holy Name. All were to work and all were to pray. She was a woman far beyond her times. She drew people for all walks of life and always expected the best of them, and received it. She encouraged many

young men who were at Trinity College training for the priesthood.

As the Community continued to grow, more work was undertaken. There were no sickness benefits, no dole and pensions for the aged did not exist. Sister Esther saw the great need – a less courageous person may have felt it all too much. But not Esther. The Sisters were to get up at 5 a.m. and with the help of a couple of Scouts with a wheelbarrow, would go to the city market to buy meat and vegetables. This was made into soup and given to over four hundred men, women and children. There would be a policeman at the front door and another at the back door to make sure nobody ran around for a second helping!

The Mission undertook a building programme to respond to their growing ministries. The House of Mercy at Cheltenham (later the Retreat House) and a Children's Home at Brighton were the first, then St George's hospital in Kew, St Ives' Hospital in East Melbourne and the babies' home at Darling. Later the work was to expand to hospitals and to Children's Homes in the Newcastle Diocese.

The Community grew in numbers and respect. What had begun as mistrust and fear turned quickly to love. Sister Esther was admired by many and loved by all. The Community still has her small notebook in which she so carefully and with great pains wrote the first Rule of the Community. She began the Rule by saying "The aim and object of this Community into which these Sisters have been called, is two-fold. First, the Glory of God and the perfection of those He calls out of the world to serve Him in the Religious Life, under the perpetual vows of Poverty, Chastity and Obedience. Second, the Community has been founded for active Mission work in the Church for the honour and love of our Blessed Lord Jesus Christ."

Their life was one of sacrifice and work, always ready to serve the poor and those in need. All work was done for the love of Jesus, She told her Sisters not to look back to the world they have left for God or to compare it with that of their present state, nor should the Sisters look forward towards the future with fear or dread. The future is in the hands of God who loves us. Many a time over the years when things were difficult, the Community did well to remember those words "The future is in the hands of God who loves us".

The influence of the Community of the Holy Name has been for the most

part a hidden thing, known by so few and yet it has had a great influence on the Anglican Church in Australia. Sister Esther died in 1931 and the beautiful Community House was built in her memory. She left behind a strong Community which has continued to offer prayer and ministry to the sick, the poor and all in need. What was started in a rat infested Mission House has grown no doubt beyond Sister Esther's wildest dreams. She started with a few faithful women and achieved so much.

I enjoyed the care of the CHN at Cheltenham for meetings of the General Board of Christian Education in the 1980s and I , and perhaps some of our readers, have participated in retreats at Retreat House, Belair (now sold) where the Sisters of the Community offered loving hospitality. DAT

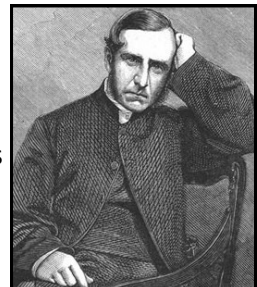


Retreat House, Belair

18 September: John Ramsden Wollaston, priest and missionary of Western Australia

(d.1856) was instrumental in the establishment of the Church of England in Western Australia. Wollaston came to WA believing that he had been appointed as Colonial Chaplain but that was not so. Nearly destitute he built small timber chapel opened without consecration in September 1842 , and gained support from the Governor. From 1842 he led the struggle for support from the church in the eastern states. In October 1848 he was visited by Bishop Short and Archdeacon Hale Adelaide. Bishop Short was impressed with Wollaston and appointed him Archdeacon of Western Australia, an office he held from 1848 until his death in 1856. Although now nearly 60, he spent his remaining years travelling his diocese extensively, always on horseback. He died aged 65

20 September: John Coleridge Pattison, martyr (d. 1871) was an English Anglican bishop, missionary to the South Sea Islands, and an accomplished linguist, learning 23 of the islands' more than 1,000 languages. In 1861, Pattison was selected as the first Bishop of the Anglican Church of Melanesia. He was killed on Nikau, one of the easternmost islands of the Solomon Islands, on 20 September 1871, his ship being mistaken as a slave trader's.



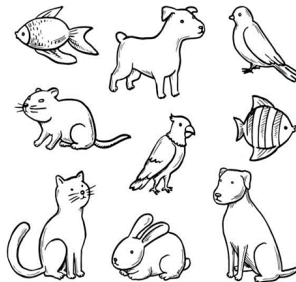
*Please bring the animal members of your family
to this AWESome event*

St Bede's Pet Blessing

on Sunday 6 October at 2.00pm in the grounds of
St Bede's Anglican Church

200 Military Road, Semaphore.

All companion animals are welcome



Free sausage sizzle No need to register

Contact: 0457 501 397