

## NOTICEBOARD

### LITURGIES: 23—28 APRIL

<b>Mon</b>	<i>George, martyr, c.304</i>
<b>23</b>	10.30 am Mass
<b>Tues</b>	<i>Mellitus, bishop of London, 624; Seven Martyrs of the Melanesian Brotherhood, Solomon Islands, 2003</i>
<b>24</b>	12 noon Mass
<b>Wed</b>	<i>Mark the Evangelist</i>
<b>25</b>	5.30 pm Solemn Choral Mass Spit Roast Dinner
<b>Thu</b>	
<b>26</b>	7.30 am Mass
<b>Fri</b>	<i>Christina Rossetti, Poet, 1894</i>
<b>27</b>	
<b>Sat</b>	
<b>28</b>	11.00 am Stations of the Resurrection

### NEXT SUNDAY—29 APRIL

#### The Fifth Sunday of Easter

**9.00 am** Lauds  
**9.30 am** Solemn Mass

#### Readings for Next Sunday

Acts 9:26-31; Psalm 22;  
1 John 3:18-24; John 15:1-8

#### Monthly Parish Lunch at the Roche

#### Third Sunday in the Month

*Cnr George & Johnston Streets*

*3rd Sunday of the month—all welcome!*

### FORTHCOMING EVENTS

**26 Apr** Wardens Meeting—TBC  
**20 May** Lunch at the Roche—all welcome  
**14 May** Parish Council Meeting—7 pm  
**15 May** Pastoral Group—Ros Simmons house—7 pm

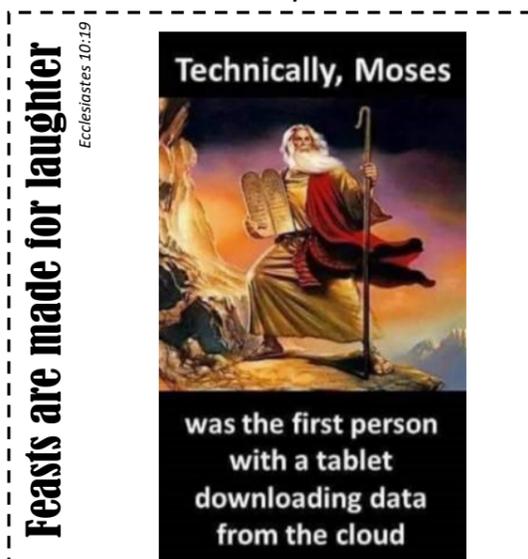
### NEXT CHORAL MASSES

**25 Apr** Saint Mark's Day  
**13 May** Easter Carols  
**3 June** Corpus Christi  
**1 July** Anniversary of Dedication

### PUBLICATIONS—IN THE NARTHEX

Janet Jukes' Address at the Summer Mass  
Fr Stuart's Holy Week and Triduum Homilies

Fr Tom's Homily for Easter 2



## DIRECTORY

**Parish Priest:** Fr Stuart Soley SCP **T:** 03 9419 5051 **E:** frstuart@stmarksfitzroy.com  
**Priests Assisting:** Fr Tom Brown, Dr Cecilia Francis, Dr Graeme Garrett,  
The Reverend Louise Lang, Dr Brian Porter, Dr John Spring  
**Director of Music:** Dr Geoffrey Cox  
**Wardens:** Mr Rod Conn, Mr Philip Cornish, Ms Louise McGuire **Secretary:** Ms Heather Stock  
**Addresses:** **A:** Cnr George & Moor Streets, Fitzroy **P:** PO Box 124, Fitzroy, Vic 3065

## COMMUNITY PROGRAMS

**St Marks Community Centre—250 George St Fitzroy** **St Marks RECYCLED—298 Smith St Collingwood**  
A Partnership with Anglicare Victoria A Community Program Supporting Saint Mark's Community Centre  
**Hours:** Mon—Fri: 11.00 am—3.00 pm **Hours:** Mon—Sat: 11.00 am—5.00 pm  
**Coordinator:** Ms Louise Lang **T:** 03 9419 3288 **Manager:** Mr Michael Goldwaser **T:** 03 9417 2965



**22 APRIL 2018**

## THE FOURTH SUNDAY OF EASTER

### GUIDE TO TODAY'S SOLEMN MASS

*Gold is used as the colour for this Season of the Resurrection which is celebrated for 50 Days until Pentecost. The shortening and mellow days of Easter Time allowing for ongoing reflection and seeking for the signs of new life promised by the Risen One. On the Sundays of Easter the Commemoration of Baptism through the thanksgiving for water and the rite of sprinkling the baptised replaces the penitential rite.*

<b>PRESIDING</b>	Fr Stuart Soley	<b>HOMILIST</b>	Fr Stuart
<b>HOSPITALITY</b>	WELCOMING TEAM AT THE DOOR		Robin Murray and Peter Owens
<b>ENTRANCE</b>	<b>334</b>	All people that on earth do dwell	<i>TUNE: OLD HUNDREDTH-SET</i>
<b>SETTING</b>	St Mark's Setting— <i>De angelis</i> —Cox and Skinner, 1984		
<b>READINGS</b>	Acts 4:7-12; Ps 118; 1 John 3:1-2; John 10:11-18		
<b>READER</b>	Angus Gordon	<b>CANTOR</b>	Anna Bornemisza
<b>PSALM</b>	<p>Let the light of your face shine on us, O Lord.</p>		
<b>PROCESSION OF THE GIFTS</b>	<b>119</b>	The strife is o'er	<i>TUNE: VICTORY (SET)</i>
<b>EUCCHARISTIC ASSISTANTS</b>	Ros Simmons Andrew Buchanan		
<b>COMMUNION</b>	<b>457</b>	The king of love my shepherd is	<i>TUNE: DOMINUS REGIT ME</i>
<b>REGINA CAELI</b>	See the second last page of the booklet		
<b>RECESSIONAL</b>	Prelude in B minor (BWV 544) J.S. Bach		
<b>HOSPITALITY</b>	In the Old School Hall	<b>HOST</b>	Rena Pritchard

**SAINT MARK'S DAY—THIS WEDNESDAY—25 APRIL**  
**SOLEMN CHORAL FESTIVE MASS AT 5.30 pm—DETAILS ON PAGE 3**

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**www.stmarksfitzroy.com**

## CONTEMPLATING THE GOSPEL ...

Reflection by © Veronica Lawson RSM. Reprinted with permission.

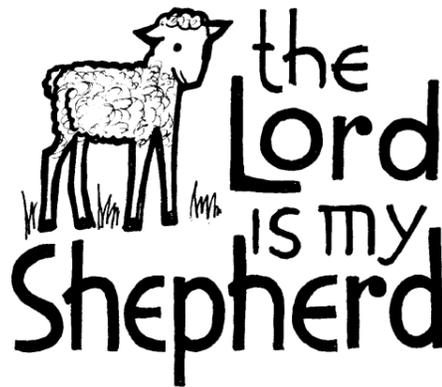
This year we celebrate World Earth Day on Good Shepherd Sunday. The liturgy invites us to reflect on Jesus as the noble or good shepherd of the believing community. “Shepherd” in its literal sense is not really part of our 21st century vocabulary, and yet we use it metaphorically, as a verb or as a noun. Its verbal form connotes care and compassion, protection, guidance and tender relationship. In John’s gospel, Jesus rightly claims for himself the title “good shepherd”. He contrasts the good shepherd or leader with the leader that fails to care for the flock. Knowing one’s sheep, staying with them in the face of mortal danger and being prepared to die for them are marks of the good shepherd.

There are echoes here of the Hebrew Scriptures, particularly of Ezekiel 34 where the “shepherd/sheep” metaphor describes the leaders of Israel in their relationships with the people. There are likewise echoes of an early second century description of the Emperor Tiberius in whose reign Jesus of Nazareth was executed, precisely because he did not abandon his “flock”. The Roman historian Suetonius has this to say of Tiberius: “To the governors who recommended burdensome taxes for his provinces, he wrote in answer that it was the part of a good shepherd to shear his flock, not skin it” (Suetonius, Life of Tiberius 32.2).

In the pre-industrial biblical world and early centuries of the Common Era, the “shepherd/sheep” metaphor was heard by

an audience that enjoyed a much closer relationship with sheep and their human carers than do most people today. In my country, for instance, there are 71 million sheep and almost 25 million people. In other words, the ovine inhabitants of Australia outnumber the human by almost three to one. Yet most of our highly urbanised human population knows its sheep only in their disembodied forms. The human-ovine relationship is, for the most part, reduced to that of consumer and consumed. Sheep are valued, not for their intrinsic goodness as creations of a loving God, but rather as commodities that provide food and clothing for the human population. We now know that modern domesticated sheep evolved from creatures that pre-date modern humans. We might take time to consider the implications of this for our relationship with the other-than-human inhabitants of our planetary home.

Celebrating World Earth Day on Good Shepherd Sunday provides us with an opportunity to move beyond our human-centred views of the world and our human-centred interpretations of our sacred texts. We might hear a call to value the realities that underpin gospel images such as the Good Shepherd/sheep metaphor. We might also hear a call to expand our appreciation of all the inhabitants of our planet. To be good shepherds in our time is to embrace the whole Earth Community with reverence and compassion.



→ continued from page 6 .....

sions with the risen Christ, is unfortunately damaged and the central section is missing. In this and other similar Gospels, however, Magdalene is presented as the favoured disciple. This situation leads to some tension with the other disciples, who are jealous of her closeness to Jesus and the teaching she alone is given.

One Gospel speaks of Jesus kissing her, but the imagery in the Gospel of Philip is metaphorical and refers to a spiritual union with Christ. In response to the objection by the other disciples, Jesus asks why he does not kiss them in the same way, implying that they do not as yet possess the same degree of spiritual knowledge.

### No evidence of Magdalene anointing Jesus

There is no evidence, incidentally, that Magdalene ever anointed Jesus.

There are three anointing traditions in the Gospels. In one, an unnamed woman anoints Jesus’s head in prophetic recognition of his identity (Gospels of Mark & Matthew). In another, a named and known disciple, Mary of Bethany, who is a model disciple, anoints Jesus’s feet in gratitude for his raising her brother Lazarus from the dead (Gospel of John). In the third, a “sinful woman”, who is not explicitly identified as a prostitute, anoints Jesus’s feet in a gesture of repentance, gratitude and hospitality. None of these three figures is associated in any way with Mary Magdalene in the texts.

The movie *Mary Magdalene*, directed by Garth Davis, is a significant portrayal of this early Christian figure in the light of evidence from the earliest texts. The screenwriters, Helen Edmundson and Philippa Goslett, are quite clear that Mary is not to be associated with Jesus through her sexuality, either as harlot or wife. On the contrary, she is depicted as a faithful and deeply insightful disciple of Jesus, on whom he

draws for his message of love, mercy and forgiveness.

Magdalene is beautifully portrayed in the movie, which draws on traditions from the earlier and later Gospels. She possesses an intense and compelling presence, which does much to restore her character from its later distortions.

It is true that the film makes somewhat erratic use of the New Testament, both in its presentation of Magdalene and of other characters in the story. Towards the end, for example, there is an implication that Magdalene and the church stand on opposite sides, the one in sympathy with Jesus’s teaching and the other anxious to build a self-glorifying edifice on his assumed identity.

This is unfortunate, as the New Testament itself is quite clear about the priority and identity of Magdalene as a key disciple, witness and leader in the early church, without seeing her in opposition to others.

Indeed, those who campaigned in a number of Christian churches for the ordination of women in the 20th century used precisely the example of Mary Magdalene from the New Testament as “apostle to the apostles” to support their case for women’s equality and leadership.

The recent installation of Kay Goldsworthy as Archbishop of the Anglican Diocese of Perth — the first woman in this country and across the world to be given this title — is the true heir of Magdalene as she is portrayed in the earliest Christian writings.



### Stations of the Resurrection at Saint Mark’s:

Saturday 28 April	11 am
Wednesday 2 May	12 noon

Mark's Gospel, which we now know to be the earliest Gospel to be written, speaks of Magdalene as a disciple of Jesus who has followed him from Galilee along with other women, but it does not mention her until the crucifixion. These women disciples now stand near the cross, despite the danger in being present at the execution of a dissident.

Three of them, including Magdalene, visit the tomb on Easter morning where they meet an angel who informs them that Jesus has risen from the dead (Mark 16:1-8). The women's subsequent departure from the tomb is ambiguous, and they leave in fear and silence, which is where the manuscript of Mark's Gospel abruptly ends. An ending added later makes mention of the risen Jesus making an appearance first to Magdalene.

In Matthew's Gospel, Magdalene meets the risen Christ as she leaves the tomb, this time with only one other female companion, who is also called "Mary" (Matt 28:1-10). In Luke's account, Magdalene appears at the cross and at the empty tomb to hear the angel's words, but she and her female companions are not believed when they convey the message of the resurrection to the apostles (Luke 24:1-11).

In Luke, there is an earlier mention of Magdalene in Jesus's ministry where she is present, along with other women, as a disciple and supporter of Jesus (Luke 8:1-3). She is described as having had seven demons cast from her. This description might lead to the conclusion, in some minds, that the many "demons" refer to her unfettered sexuality.

But that would be erroneous. Exorcisms — the casting out of evil spirits — are common in the first three Gospels. Those suffering demonic possession are never described as sinful but rather are victims of external evil.

These days, we would associate their symptoms with physical maladies such as epilepsy or mental illness. Magdalene, in other words, has been the victim of a serious illness and Jesus has healed her.

Furthermore, the description is unusual here in that she is not described in relation to a male figure, as other women at the time generally were: father, husband, brother. She is simply referred to as "the Magdalene", that is, the woman from Magdala, a Jewish village in Galilee.

We might well assume, from Luke's description, that she is an independent woman of some means, who is well able to fund, as well as participate in, the movement around Jesus.

#### Her most significant role

John's Gospel, however, gives Magdalene her most significant role. Once again, she does not appear until the crucifixion. In the narrative that follows, she comes alone to the tomb on Easter morning, finds it empty, tries unsuccessfully to gain help from two other prominent disciples, and eventually meets the risen Christ himself in the garden (20:1-18). He is alive and commissions her to proclaim the message of his resurrection.

On the basis of John's story, later tradition gave Magdalene the title of "apostle to the apostles" and recognised something of her significance for Christian faith, witness and leadership. A tragic consequence is that her role as witness to the resurrection was later overshadowed by the apparently more alluring but inaccurate picture of her as the penitent whore.

The later Gospels, beyond the New Testament, also emphasise Magdalene's importance as a disciple of Jesus and witness to the resurrection. The manuscript of the Gospel of Mary, which describes her discus-

### SAINT MARK'S DAY FESTIVITIES

This coming Wednesday we will celebrate our Patron Saint in great style starting at 5.30 pm!



First, we will assemble for a Solemn Festive Mass with full choir. Our guest homilist will be Bishop Graeme Rutherford. Originally ordained in the Bendigo Diocese, he served in a number of parishes in Melbourne and taught at both Ridley and Trinity Colleges before being ordained a Bishop in 2000. He served as assistant bishop in Newcastle till he retired. Bishop Graeme was Fr Stuart's supervising Vicar when he was first ordained.

### SPIT ROAST DELICIOUSNESS

We have reached our target number of 40 for the Spit Roast Dinner which follows the Solemn Mass on Saint Mark's Day.

This sit-down meal will be held in the Community Centre hall and is a bargain at \$29 per head.

If you haven't paid ... could you please pay Jacquie Joslin this morning. If you would like to attend ... speak to her also. We can accommodate more for dinner!

### CALVARY GARDEN REFURBISHMENT

On Wednesday we will be encouraging those who attend the Spit Roast Dinner to contribute to the cost of the refurbishment of the Calvary Garden by making donations for the new plantings we will be making this autumn. Details and pictures of these will be available on Wednesday so please bring your loose change—especially gold coins and gold bank notes! The central shade tree has been ordered and we will plant and bless this on one of the remaining Sundays of Easter Time.

### EASTER FLOWERS

Fr Stuart has been decorating the paschal candle stand and the statue of Our Lady this Easter Time with flowers.



If you would like to contribute to the cost of these and give a donation in thanksgiving for someone in your life ... please use the envelopes at the back of the church.

### NEW BASKETS

Last Sunday we saw three new baskets for the gifts from the parish for the work of our Community Centre outreach to the homeless.



They look a little more 'natural' than the plastic laundry baskets we have used for many years.

### MOTHERS' DAY—13 MAY

We will celebrate Mothers' Day, along with many others in our society, on Sunday 13 May. As is customary, Fr Stuart will bless all mothers in the congregation or those who exercise maternal oversight and nurturing of others in their life.

We will bless and distribute the traditional Simnel Cake on this Sunday as is customary in Anglican parishes. If you are able to make a simnel cake, please speak with Fr Stuart.

ALSO invite your Mothers or important 'mother figures' to come to Mass with you.

**EASTER CAROLS**

**AN EVENING CELEBRATION OF  
THE SEASON OF EASTER  
IN READINGS & MUSIC**

**SING  
CHRIST  
RISEN!**

**SUNDAY  
13 MAY  
6PM**

**SAIN+  
MARKS  
FITZROY**

**ST MARK'S ANGLICAN CHURCH  
GEORGE ST, FITZROY**

## MARY MAGDALENE

### DEBUNKING THE MYTH OF THE PENITENT PROSTITUTE

*By Dorothy Ann Lee, Frank Woods Professor of New Testament, Trinity College, University of Divinity.*

*This article was published on theconversation.com on 9 March 2018*

Who was Mary Magdalene? What do we know about her? And how do we know it? These questions resurface with the release of a new movie, *Mary Magdalene*, starring Rooney Mara in the titular role. The question of how we know about her is a relatively simple one. She appears in a number of early Christian texts associated with the ministry of Jesus.

These texts comprise Gospels written in the first and second century of the Common Era (CE). The earliest of them are included in the New Testament, where Magdalene plays a significant role. She also appears in later Gospels, which were not included in the Bible and come from a later period in early Christianity.

The answer about who she was and what we know of her is more complex. In Western art, literature and theology, Mary Magdalene is portrayed as a prostitute who meets Jesus, repents of her sins, and pours oil on his feet in a gesture of humility, penitence and gratitude. She is sometimes depicted kneeling at the foot of the cross, hair unbound, emphasising the sinful past from which she can never quite escape, despite being declared a saint.

The tradition of the penitent prostitute has persisted in the Western tradition. Institutions that cared for prostitutes from the 18th century onwards were called “Magdalenes” to encourage amendment of life in the women who took refuge in them. The word came into English as “maudlin”, meaning a tearful sentimentality. It is not a flattering description.

Artistic depictions continued to emphasise Magdalene’s sexuality in various ways, un-

der a facade of piety. In another twist on the same theme, she is presented as the wife of Jesus, most notably in Dan Brown’s *The Da Vinci Code* (2003).

The tradition of Mary Magdalene as the archetypal penitent whore, whose sexuality somehow manages to persist beyond her conversion, can be dated to a sermon preached by Gregory the Great in the sixth century CE.

Admittedly, there are a confusing number of women called “Mary” in the Gospels and we might assume Pope Gregory was tired of distinguishing between them. He reduced them to two: on the one hand, Mary, the mother of Jesus, perpetual virgin, symbol of purity and goodness, and, on the other, Mary Magdalene, promiscuous whore, symbol of feminine evil from which the world must be redeemed.

#### **A disciple of Jesus**

Yet nowhere in the Gospels is Mary Magdalene associated either overtly or covertly with sexuality. The four Gospels of the New Testament present her in two significant roles.

In the first place, she is a disciple of Jesus: one among a band of women and men from Galilee who believed in his message of love and justice and followed him in his ministry.

Secondly, Magdalene is a primary witness in the Gospels to the resurrection of Jesus from the dead. Unlike many of the other disciples, she does not flee when Jesus is arrested. She remains at the cross when he dies and later visits his tomb to find it empty, with a vision of angels declaring his resurrection.