

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 1 June 2023

Dear friends,

This newsletter was developed as the COVID-19 pandemic took hold and our ability to gather for worship was so severely challenged. Thanks be to God, we are now able to gather together to celebrate the Word and Sacraments, and to come to church for private prayer. But the demand for and appeal of these newsletters has continued.

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.

These newsletters are intended to provide some resources for prayer and reflection: enjoy!



1. Fr Steven writes ... The Trinity and The Voice

The symbol of the Holy Trinity is central to the Christian faith. In essence, it expresses something of the dynamic nature of divine love in history, in Christ, and in the world. This potent and living symbol tells our story. It expresses something of the depths of Christian character. On that note, I want to outline two important features. First, the Trinity is not a mathematical equation. Second, and instead, it is a living symbol of the dynamic nature of our experience of divine love.

1. A complicated debate lays behind the development of the doctrine of the Trinity. Beginning with the Greek understanding of perfection and Athanasius's response to the Arian heresy as well as misunderstandings between Western Latin and Eastern Greek churches about the meaning of the word *substance* (*ousios*). Not to mention the Emperor Constantine's questionable involvement in the Council of Nicaea. It does your head in. In sum, the Trinity cannot be solved like a mathematical equation. It is a gift.
2. Our God is not detached or impassive, but passionately engaged in the world. In other words, the Trinity expresses divine love. Moreover, the Trinity comes to life in community. In a Trinitarian community, we are all equals. In sum, the Trinity is a living symbol. And for us, symbols are not empty gestures, but potent expressions of the divine.

Ironically, Trinitarian theology can teach us something about how we approach the referendum on The Voice. The Trinity invites us to consider issues from the perspective of divine love. Specifically, the Trinity is an invitation to create communities of inclusion and equality. So, I am voting 'yes' on the referendum. Of course, the referendum will not address all the issues, but it will be a significant step forward. Eventually, I hope we can have a mature discussion about shared sovereignty (cf. New Zealand).

Some background texts may be helpful, as context is everything:

- [The Way of the Ancestors](#) by Marcia Langton and Aaron Corn (\$16). I have not read it yet, but it looks like a great source of first nations' wisdom.
- [Colonial Lives of Property](#) by Brenna Bhandar and [Theft is Property](#) by Robert Nichols provide history and context on colonialism, which include extensive references to Australia.
- An important [legal perspective](#) by Shireen Morris.

Let's continue to pray for constructive discussions around The Voice, our first nations people, as well as our politicians, and our local Aboriginal Legal Rights Movement.

Fr Steven

2. COVID-19 - Where are we now?

Parish Council at its meeting on 17 May discussed the reintroduction of the few customs that have been in abeyance during the pandemic. We have decided that effective immediately, we will reintroduce the common cup at the time of Communion, and the physical Greeting of Peace. What does this mean?

- The Common Cup is one of the hallmarks of Anglicanism. At the Last Supper, Jesus took one cup and gave it to all of his disciples to drink. There is a powerful challenge in this one. We are reminded of the agonizing decision that faced Jesus when he was praying before the crucifixion: 'My Father, if it is possible, let this cup pass from me, yet not what I want but what you want'. (Matthew 26:39) ... We are also reminded by the one cup that we cannot drink it alone. We drink from a common cup as a strong symbol of unity and our willingness to accept each other. We share our love and lives as we share the cup. The implications for this for fellowship and support in the local church, for relationships between rich and poor in communities and nations, and for justice in our land, and first world and other countries are enormous. The cup of love and unity is unavoidably a cup of sacrifice.

On Sundays, we will continue to receive Holy Communion one at a time in a single line, with the priest at the centre, and an assistant with the chalice to one side. If you wish to receive in both kinds, simply move to that side and receive. There is no obligation to receive in both kinds, and indeed the church has always taught that Christ is sacramentally and equally present under each species (of bread and wine), and therefore if a person receives in one kind only, Christ is fully present and nothing is lacking.

- The Greeting of Peace. "Passing the peace" is a tradition rooted in Scripture that embodies our identity as peacemakers (Matt. 5:9; 2 Cor. 5:20) and trains our hearts, hands, and tongues in the ways of peace. From the beginning Christians have exercised this practice. "Peace be with you" is a greeting Jesus himself used with his disciples. Our custom, since the pandemic, has been to refrain from a physical greeting of those outside our immediate families. We feel it is now acceptable to resume the use of a physical gesture.

But remember, the Greeting of Peace is not an interval! There is plenty of time for social chat over hospitality after Mass.

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 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 we celebrate the early church bishop and martyr St Boniface, as well as the 19th century martyrs of Uganda and, from the 20th century, Archbishop Janani Luwum and Pope St John XXIII.

The **Martyrs of Uganda** are a group of 23 Anglican and 22 Catholic missionaries who were put to death between 1885 and 1887 by a tribal ruler determined to stamp out what he perceived as a threat to his absolute rule, and the cult of his own divinity. In spite of their terrible deaths, Christianity became strongly founded, and today the nation of Uganda continues to have a practising Christian population of some 80% of the people. It is the third largest province in the Anglican Communion (after the UK and Nigeria).

Archbishop Janani Luwum was the Primate of the Anglican Church of Uganda from 1974 until his death in 1977. He was a leading voice in criticising the regime of the dictator Idi Amin, who had him arrested and killed.



Archbishop Luwum is widely revered as a true martyr of modern times, and a statue of him is among the statues of the Twentieth Century Martyrs on the front of Westminster Abbey.

Many martyrs are people facing real danger, real life and death situations, not only people whose opinions and beliefs other people do not accept. Luwum knew this and yet he continued to advocate for justice and peace. He trusted that God would care for him and would give him the strength and the ability to face whatever had to be faced so that others could be free and safe.

Pope St John XXII is chiefly remembered for having convened the Second Vatican Council. He promoted ecumenism, was concerned about fraternal relations with the Orthodox of the East, undertook more intense relations with Anglicans and the diverse world of the Protestant Churches. He lay the foundations for a new attitude in the Catholic Church toward the Jewish world, decisively opening up the Church to dialogue and collaboration.



Pope John preached constantly about the need for peace among all nations. He visited hospitals and prisons and in his charity was always close to the suffering and the poor of the Church and the world. The cause for the recognition of his holiness began almost immediately after his death on 3 June 1963, and he was declared a “servant of God” by his successor, Pope Paul VI, in 1965.

In 2013 Pope Francis declared him a saint, based on his virtuous, model lifestyle, and because of the good which had come from his having opened the Second Vatican Council.

St Boniface was born in England around the year 675. After his ordination as a priest in about the year 705 he sought to go to the European continent as a missionary, and after an unsuccessful period in the Netherlands, he returned to England where he became abbot of his monastery. He sought the Pope’s approval to undertake another mission, and was sent further east into the area we now know as Germany. He was elected Bishop of Mainz, and set about the slow, hard work of evangelism among those who had never heard the Gospel of Christ.

The life of St. Boniface is not one of miracles or visions or doctrinal disputes, but of simple determination to preach the gospel.

In 754, when he was nearly 80 years of age, Boniface sought to return to the place of his first mission work. As he and a number of other monks were preparing for the baptism of some converts, they were attacked by a band of pagan warriors and Boniface and fifty others were killed. The sword, often seen either piercing the Holy Bible, or with Boniface holding the scriptures, is among the symbols associated with his commemoration.



6. From a homily at the canonization of the martyrs of Uganda by Pope Paul VI

The glory of the martyrs - a sign of rebirth

The African martyrs add another page to the martyrology – the Church's roll of honour – an occasion both of mourning and of joy. This is a page worthy in every way to be added to the annals of that Africa of earlier which we, living in this era and being men of little faith, never expected to be repeated.

In earlier times there occurred those famous deeds, so moving to the spirit, of the martyrs of Scilli, of Carthage, and of that "white robed army" of Utica commemorated by Saint Augustine and Prudentius; of the martyrs of Egypt so highly praised by Saint John Chrysostom, and of the martyrs of the Vandal persecution. Who would have thought that in our days we should have witnessed events as heroic and glorious?

Who could have predicted to the famous African confessors and martyrs such as Cyprian, Felicity, Perpetua and – the greatest of all – Augustine, that we would one day add names so dear to us as Charles Lwanga and Matthias Mulumba Kalemba and their 20 companions? Nor must we forget those members of the Anglican Church who also died for the name of Christ.

These African martyrs herald the dawn of a new age. If only the mind of man might be directed not toward persecutions and religious conflicts but toward a rebirth of Christianity and civilisation!

Africa has been washed by the blood of these latest martyrs, the first of this new age (and, God willing, let them be the last, although such a holocaust is precious indeed). Africa is reborn free and independent.

The infamous crime by which these young men were put to death was so unspeakable and so expressive of the times. It shows us clearly that a new people needs a moral foundation, needs new spiritual customs firmly planted, to be handed down to posterity. Symbolically, this crime also reveals that a simple and rough way of life – enriched by many fine human qualities yet enslaved by its own weakness and corruption – must give way to a more civilised life wherein the higher expressions of the mind and better social conditions prevail.

7. From an address by St John XXIII, Pope, on the solemn inauguration of the Second Vatican Ecumenical Council, 11 October 1962

The Church is the most loving mother of all

Today is a day of joy for Mother Church: through God's most kindly providence the longed-for day has dawned for the solemn opening of the Second Vatican Ecumenical Council, here at St. Peter's shrine.

Certain it is that the critical issues, the thorny problems that wait upon man's solution, have remained the same for almost twenty centuries. And why? Because the whole of history and of life hinges on the person of Jesus Christ. Either men anchor themselves on Him and His Church, and thus enjoy the blessings of light and joy, right order and peace; or they live their lives apart from Him; many positively oppose Him, and deliberately exclude themselves from the Church. The result can only be confusion in their lives, bitterness in their relations with one another, and the savage threat of war.

In these days ... it is more obvious than ever before that the Lord's truth is indeed eternal. Human ideologies change. Successive generations give rise to varying errors, and these often vanish as quickly as they came, like mist before the sun.

The Church has always opposed these errors, and often condemned them with the utmost severity. Today, however, Christ's Bride prefers the balm of mercy to the arm of severity. She believes that, present needs are best served by explaining more fully the purport of her doctrines, rather than by publishing condemnations. Not that the need to repudiate and guard against erroneous teaching and dangerous ideologies is less today than formerly. But all such error is so manifestly contrary to rightness and goodness, and produces such fatal results, that our contemporaries show every inclination to condemn it of their own accord—especially that way of life which repudiates God and His law, and which places excessive confidence in technical progress and an exclusively material prosperity. It is more and more widely understood that personal dignity and true self-realization are of vital importance and worth every effort to achieve. More important still, experience has at long last taught men that physical violence, armed might, and political domination are no help at all in providing a happy solution to the serious problems which affect them.

The great desire, therefore, of the Catholic Church in raising aloft at this Council the torch of truth, is to show herself to the world as the loving mother of all mankind; gentle, patient, and full of tenderness and sympathy for her separated children. To the human race oppressed by so many difficulties, she says what Peter once said to the poor man who begged an alms: "Silver and gold I have none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, arise and walk." (Acts 3:6) In other words it is not corruptible wealth, nor the promise of earthly happiness, that the Church offers the world today, but the gifts of divine grace which, since they raise men up to the dignity of being sons of God, are powerful assistance and support for the living of a more fully human life. Everywhere, through her children, she extends the frontiers of Christian love, the most powerful means of eradicating the seeds of discord, the most effective means of promoting concord, peace with justice, and universal brotherhood.

8. From a letter by St Boniface

The careful shepherd watches over Christ's flock

In her voyage across the ocean of this world, the Church is like a great ship being pounded by the waves of life's different stresses. Our duty is not to abandon ship but to keep her on her course.

The ancient fathers showed us how we should carry out this duty: Clement, Cornelius and many others in the city of Rome, Cyprian at Carthage, Athanasius at Alexandria. They all lived under emperors who were pagans; they all steered Christ's ship - or rather his most dear spouse, the Church. This they did by teaching and defending her, by their labours and sufferings, even to the shedding of blood.

I am terrified when I think of all this. *Fear and trembling came upon me and the darkness of my sins almost covered me.* I would gladly give up the task of guiding the Church which I have accepted if I could find such an action warranted by the example of the fathers or by holy Scripture.

Since this is the case, and since the truth can be assaulted but never defeated or falsified, with our tired mind let us turn to the words of Solomon: *Trust in the Lord with all your heart and do not rely on your own prudence. Think on him in all your ways, and he will guide your steps.* In another place he says: *The name of the Lord is an impregnable tower. The just seek refuge in it and will be saved.*

Let us stand fast in what is right and prepare our souls for trial. Let us wait upon God's strengthening aid and say to him: *O Lord, you have been our refuge in all generations.*

Let us trust in him who has placed this burden upon us. What we ourselves cannot bear let us bear with the help of Christ. For he is all-powerful and he tells us: *My yoke is easy and my burden is light.*

Let us continue the fight on the day of the Lord. *The days of anguish and of tribulation* have overtaken us; if God so wills, let us die *for the holy laws of our fathers*, so that we may deserve to obtain an eternal inheritance with them.

Let us be neither dogs that do not bark nor silent onlookers nor paid servants who run away before the wolf. Instead let us be careful shepherds watching over Christ's flock. Let us preach the whole of God's plan to the powerful and to the humble, to rich and to poor, to men of every rank and age, as far as God gives us the strength, in season and out of season, as Saint Gregory writes in his book of Pastoral Instruction.

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.

Pray for the world. For the leaders of the world as they seek to respond to the challenges that beset the international community. For refugees and asylum seekers, that they may find places of safety and welcome. For all who work for peace and justice. For reconciliation with the first custodians of this land.

Pray for the church. For all those who are striving to be church in the modern world, that we may be alert to the signs of the times and their interpretation in the light of the Gospel. In the Anglican Cycle of Prayer, pray for the Diocese of Toungoo (Myanmar). In our national church, pray for the Primate, Archbishop Geoff Smith; and within our Diocese, for the Parish of Ingle Farm and para Hills.

Pray for our local community. For the Collective as it manages the delivery of the Saturday Night Mary Mags Dinner. For the Magdalene Centre, its customers, staff and volunteers, as they minister in God's name among those in crisis and in need of support and assistance.

Pray for those in need. Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Neil, Elaine, Neil, Bev and Hugh.

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 Prue Walker and Margaret Cunningham, 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, The Martyrs of Uganda, Janani Luwum, John XXIII Boniface, and holy women and men of every time and place.

This newsletter will normally be distributed weekly on Tuesday. Any appropriate items should be emailed to the Parish Office, StMMAdelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

Directory

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Hon Assisting Priests	Revd Sr Juliana SI, Fr Philip Carter, Fr Graeme Kaines
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Nomination Committee	Awaiting Appointment
Synod Representatives	Ashley Durham, Catherine Freriks