

# 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

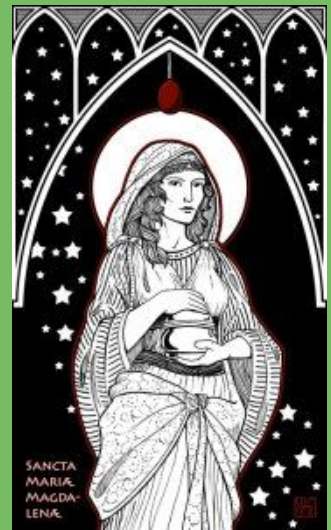
Thursday 2 September 2021

Dear friends,

The relaxation of Covid-19 restrictions means it possible to again open the church for private prayer and public worship. Sunday Mass is offered weekly at 10 am, and the church will also be open on Thursday between 11.30 am and 1 pm, with the Angelus at noon and Mass at 12.10 pm.

The decision to return to worship in community, whether for private prayer, or the public celebration of the Word and Sacraments, is not a straightforward matter. These newsletters are intended to keep our entire community informed on events in the life of the Parish: we will continue to produce these news bulletins for now.

We will respond to this challenge was we have done before. Please keep an eye on the [web page](#) and the [blog](#) for further information.



### 1. From Fr Gwilym – Jesus and the Syrophenecian Woman



(From an article by Claudia Setzer, Professor of Religious Studies, Manhattan College, USA)

The gospel for Sunday 5 September is Mark 7:24-30 and the illustrating picture is "Jesus and the Woman of Canaan" by Michael Angelo Immenraet. 17<sup>th</sup> Century. He shows the disapproving disciples on the left and the kneeling woman on the right – with a dog.

The Syrophenecian Woman is a unique figure in the gospels, because she successfully challenges Jesus and he commends her for it.

This narrative sharply contrasts with the usual form of New Testament short stories, which highlight one of Jesus's sayings and give Jesus the last word. When the Syrophenecian woman asks Jesus to heal her daughter of demon possession; he initially rebuffs her with a saying, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." Surprisingly for the gospels, the woman counters Jesus with her own argument, "Sir, even the dogs eat the children's crumbs." Jesus responds positively, telling her "Because you have said

this [literally “for this word (logos)], the demon has gone out of your daughter.” The woman’s own teaching seems to turn the tide and provoke Jesus’s healing for her daughter.

The “children” in Jesus’s saying are understood as the children of Israel, or the Jews, and Jesus says his mission is primarily to reform the nation of Israel. “Dogs” (literally “little dogs”) have a negative association in the Hebrew Bible (Ps 22:16) and rabbinic literature, probably linked to the ferocious wild dogs in the Mediterranean world. In the New Testament they are also associated with impurity and otherness (Rev 22:15), so here “dogs” means “outsiders” or non-Jews. This saying of Jesus looks back to a period of Jesus’s mission to the people of Israel, before the later expansion of the message to non-Jews.

Some have noted that the woman’s status as a woman, gentile, and foreigner would render her “triply marginalized,” especially as compared to the other two groups who appear in chapter 7 of Mark’s Gospel. Jesus experiences opposition and misunderstanding from two groups of Jewish males. He sparred with Pharisees over the value of purity regulations ([Mark 7:1-15](#)), and showed frustration at his disciples’ lack of understanding of his saying about food and good deeds ([Mark 7:17-23](#)), “there is nothing outside a person that by going in can defile, but the things that come out are what defile.” The woman may exemplify this saying as a non-Jew who consumes ritually impure food, but whose words show wisdom and healing. Others point out that the woman may also symbolize the community of Mark’s Gospel, which includes many gentiles, is outside of Palestine, and, like most early communities of believers, includes many women.

In Mark’s Gospel, Jesus praises the woman for her “word” (logos) and credits it as the reason for her daughter’s healing. Biblical translations invariably include a subheading to Mark’s version of the story such as “the Syro-Phoenician Women’s Faith.” Given her quick and clever response and Jesus’s praise for her word, a better subtitle would be “the Syrophoenician Woman’s Wit.”

Gwilym Henry-Edwards  
Locum Priest

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## 2. 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 the Anglican church’s *A Prayer Book for Australia*, are available in either a fixed form (pages 3 – 33) or a different form for each day of the week (pages 383 – 424).

### Online Resources

There is a complete online version of Daily Prayer from *A Prayer Book for Australia* for each day available at Australian Daily Prayer <https://dailyprayer.ampers.x10.mx/>. There is also a free app for mobile devices from the App Store or Google Play.

The Church of England provides an online version of its orders for Daily Prayer at <https://www.churchofengland.org/prayer-and-worship/join-us-service-daily-prayer>. This is also available as a free app. The Divine Office of the Catholic Church is available online at [www.ibreviary.com](http://www.ibreviary.com) and is also available as a free app (App Store or Google Play).

### Times of Prayer

Many people find it helpful to make a particular time daily for prayer and reflection. One option might be to join your prayer with those of the wider world at some special times during

the day. While we cannot attend at the church at the present time, you may like to join the wider community in praying the Angelus at 9 am, 12 noon and 6 pm.

### 3. Reflections and Meditations

Fr Gwilym and others within our community will continue to prepare Reflections for Sundays and Holy Days for posting on the web page. 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.

### 4. In the Church's Calendar

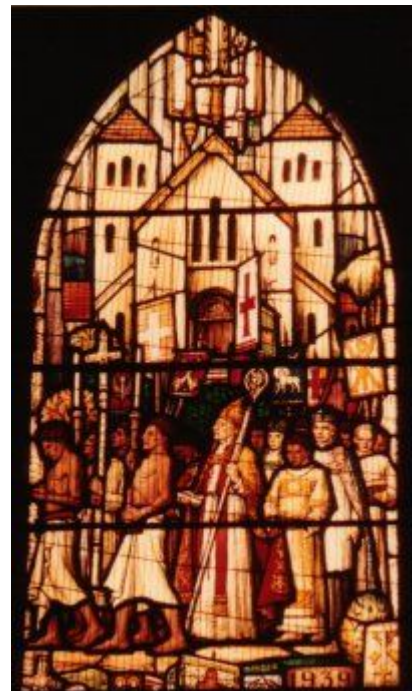
In the coming week we celebrate the 20th century Martyrs of New Guinea (d. 1942), as well as the great teacher Pope St Gregory the Great (d. 604), and the pioneering Australian social reformer Eliza Darling.

**The New Guinea Martyrs** (2 September) are of deep significance in our part of the world. They are 12 Anglican clergy, nurses, teachers and other Christian workers who were executed by Japanese soldiers during the Japanese occupation of Papua, New Guinea and other parts of Melanesia in 1942 and 1943.

The Bishop of New Guinea, Philip Strong, instructed Anglican clergy and missionaries to remain in their ministries even if the Japanese were to overrun their posts. In the course of the occupation, many were arrested, and some where executed.

(Altogether, around 400 Christian clergy and church workers were killed in Melanesia during the Japanese occupation - the largest group being Roman Catholics.)

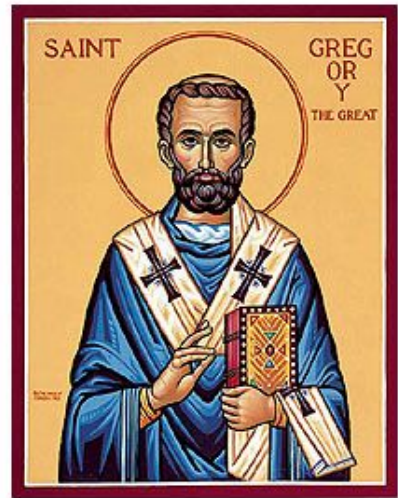
There is a very particular connection between the Diocese of Adelaide and the New Guinea Martyrs. Lilla Lashmar, was a teacher and a member of the Parish of Prospect who offered herself for missionary service, was captured during the occupation, and was beheaded by her captors. A stained glass window in her memory in St Cuthbert's, Prospect, features a Cross of Sacrifice. The cross in the window was a gift of the Japanese Anglican Church.



**St Gregory the Great** (3 September) is another great saint of the early church. He was Prefect of Rome before the age of 30, but after five years in office he resigned, founded six monasteries on his Sicilian estate, and became a Benedictine monk. He was later ordained a priest, Gregory became one of the pope's seven deacons, and also served six years in the East as papal representative in Constantinople. He was recalled to become abbot, then at the age of 50 was elected pope by the clergy and people of Rome.

Gregory was direct and firm. He removed unworthy priests from office, forbade taking money for many services, emptied the papal treasury to ransom prisoners of the Lombards and to care for persecuted Jews and the victims of plague and famine.

Among his writings, his book *Pastoral Care*, on the duties and qualities of a bishop, was read for centuries after his death. He described bishops mainly as physicians whose main duties were preaching and the enforcement of discipline. In his own down-to-earth preaching, Gregory was skilled at applying the daily Gospel to the needs of his listeners. Called "the Great," Gregory has been given a place with Augustine, Ambrose, and Jerome, as one of the four key doctors of the Western Church. An Anglican historian has written: "It is impossible to conceive what would have been the confusion, the lawlessness, the chaotic state of the Middle Ages without the medieval papacy; and of the medieval papacy, the real father is Gregory the Great."



Sharing a date of commemoration with St Gregory is Eliza Darling. A devout Anglican of evangelical leanings, she showed a practical interest in the well-being of less fortunate elements in society. This was particularly evident while she was in New South Wales, where her husband was Governor from 1824 to 1831. Here she used her position to establish the Female School of Industry, "to assist the women convicts in the Female Factory and to improve the morality of the convicts."

Eliza regarded prayer and worship as a source of strength and comfort, as well as essential to moral and spiritual well-being. But hers was a strong practical faith: she took practical steps to see that those most in need of support and guidance were able to receive it.



## 5. From a homily on Ezekiel by St Gregory the Great

*For Christ's love I do not spare myself in speaking of him*

*Son of man, I have made you a watchman for the house of Israel.* Note that a man whom the Lord sends forth as a preacher is called a watchman. A watchman always stands on a height so that he can see from afar what is coming. Anyone appointed to be a watchman for the people must stand on a height for all his life to help them by his foresight.

How hard it is for me to say this, for by these very words I denounce myself. I cannot preach with any competence, and yet insofar as I do succeed, still I myself do not live my life according to my own preaching.

I do not deny my responsibility; I recognize that I am slothful and negligent, but perhaps the acknowledgment of my fault will win me pardon from my just judge. Indeed when I was in the monastery I could curb my idle talk and usually be absorbed in my prayers. Since I assumed

the burden of pastoral care, my mind can no longer be collected; it is concerned with so many matters.

I am forced to consider the affairs of the Church and of the monasteries. I must weigh the lives and acts of individuals. I am responsible for the concerns of our citizens. I must worry about the invasions of roving bands of barbarians, and beware of the wolves who lie in wait for my flock. I must become an administrator lest the religious go in want. I must put up with certain robbers without losing patience and at times I must deal with them in all charity.

With my mind divided and torn to pieces by so many problems, how can I meditate or preach wholeheartedly without neglecting the ministry of proclaiming the Gospel? Moreover, in my position I must often communicate with worldly men. At times I let my tongue run, for if I am always severe in my judgments, the worldly will avoid me, and I can never attack them as I would. As a result I often listen patiently to chatter. And because I too am weak, I find myself drawn little by little into idle conversation, and I begin to talk freely about matters which once I would have avoided. What once I found tedious I now enjoy.

So who am I to be a watchman, for I do not stand on the mountain of action but lie down in the valley of weakness? Truly the all-powerful Creator and Redeemer of mankind can give me in spite of my weaknesses a higher life and effective speech; because I love him, I do not spare myself in speaking of him.

## 6. From a Sermon on the New Guinea Martyrs by Fr Daniel Dries

[On 2] September, our church commemorates the memorial of a group commonly referred to as the 'Martyrs of New Guinea'. The term 'The New Guinea Martyrs' suggests the 13 Anglican missionaries, including 5 priests, who were killed by Japanese soldiers in World War II as an 'example to others'. However, it is believed that there were in fact several hundred Christian missionaries killed in New Guinea as an 'example to others'.

The death of the New Guinea Martyrs does provide an extraordinary example of enduring faith for the likes of us. As the very dark shadow of World War II hovered above New Guinea, it became very obvious that missionaries of European origin would be in very grave danger. However, the Bishop of New Guinea, Bishop Philip Strong, sent a very clear message to his clergy regarding the horrifying trials that would soon confront them: He wrote: *"We must endeavour to carry on our work. God expects this of us. The church at home, which sent us out, will surely expect it of us. The universal church expects it of us. The people whom we serve expect it of us. We could never hold up our faces again if, for our own safety, we all forsook Him and fled, when the shadows of the Passion began to gather around Him in His spiritual and mystical body, the Church in Papua."*

Bishop Strong seems to have possessed a very deep understanding about the nature and purpose of suffering. He could have encouraged his clergy and laity to protect themselves; he could have instructed them to flee and to avoid certain persecution. His clergy could have ignored his instructions – priests don't always follow their Bishop's instructions. But it would seem that they too were able to find the strength and the courage to confront the most unimaginable suffering.

The martyrs of New Guinea must have offered the most extraordinary prayers as their faith was put to test... and somehow they were given the strength to endure.

## 7. For your prayers

*We continue to 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.* For all those who are challenged to be church in a different and unfamiliar way. In the Anglican Cycle of Prayer, pray for the Diocese of Eldoret (Kenya). In our national church, pray for our own Diocese of Adelaide, and the Diocesan Council; and within our own Diocese, for St Peter's Woodlands Grammar School.

*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.* For all those who are sick in body, mind or spirit. For all those affected by the COVID-19 coronavirus and all who care for them. For those who are commended to our prayers, especially Paull, Valerie, Sym, Dulcie, Jasmin, Henry, Fr Gary Priest, Fr Bart O'Donovan, Beth, Linda, Fr Peter Garland, Helen Carter and Alex.

*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, 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 New Guinea Martyrs, St Gregory, Eliza Darling, and holy women and men of every time and place.

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This newsletter will normally be distributed weekly on Thursday. Any appropriate items should be emailed to the Parish Office, [StMMAdeelaide.Parish@outlook.com](mailto:StMMAdeelaide.Parish@outlook.com), by Tuesday evening at 5 pm.

