

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 3 June 2021

Dear friends,

The relaxation of Covid-19 restrictions makes it possible to once again worship on Sunday, when Mass is sung at 10 am. The church is also open for private prayer and public worship on Thursday from 11.30 am to 1 pm, and Mass is offered at 12.10 pm after the Angelus at 12 noon.

The decision to return to worship in community, even for private prayer, is not a straightforward matter, so we will continue to produce these newsletters for now.

In these Thursday newsletters, we offer ideas and opportunities for nourishing our personal and communal spiritual lives.

1. From From Fr Gwilym – Pastoral Care Network



When we were unable to meet in person, during the lockdown of 2020 (Sounds like something an old bloke might recall with nostalgia ... "I remember the Lockdown of 2020!").

Anyway, during that time, the Pastoral Care Network was used to keep in touch with people, to make sure that they were well and that they knew that they were loved. It served a great purpose and kept the parish community alive. It became a safety net, in a way. (See Deuteronomy 33:27 *Not the NRSV* "The eternal God is your dwelling place, and underneath are the everlasting arms")

Now, as we start meeting once again, the Pastoral Care Network becomes paradoxically, even more important. It is much more than a safety net, spread out to catch those who "fall through the cracks" as it were.

It becomes a network of connection, binding us together like the network of blood vessels and nerves in the body. See Ephesians 4:15 & 16.

It is also a fishing net where newcomers can be welcomed into our community. (See Mark 1:16 & 17.) The fishing net is an unfortunate image because it implies that we are out to catch people against their will. However, if we try the image of a fish farm, then that gives us the idea that the net includes and protects us, and that we are fed with all that we need. (See Wikipedia). Of course, fish are farmed so they can be fattened and eaten, so *that* metaphor breaks down, too.

The complexities of human relationships can never be captured by any image, biblical or otherwise. What we are trying to do with our Pastoral Care Network is to develop our

community, include as many people as possible, encourage each other in our Christian faith and journey, and, in the future, reach out to other people to share the good news of Christ and the good news of belonging to the community of St Mary Magdalene.

Our Pastoral Care Network is intended to help the community of St Mary Magdalene to be the good news that people want to hear, so that they will want to be part of it and to be part of the kingdom of God.

Through our Pastoral Care Network,

- We can express our concern and care for each other;
- we can offer teaching and reflection in the Christian Faith
- we can enhance our ability and confidence in sharing that faith, and
- we can offer newcomers a community to belong to and a faith to sustain all people.

This may sound ambitious, difficult and time consuming, but in fact it is hopeful and forward looking, joyful and sustaining, and time well used.

Our first meeting of the leaders is to take place on Sunday 6th June after Mass (and morning tea) and everyone is invited to share ideas and plans.

Our aim is to breathe new life into our program of care, to include all our existing community and to open doors to the future possibilities and life of our "open, welcoming and inclusive Christian community in the catholic tradition of Anglicanism."

Every blessing,

Gwilym Henry-Edwards
Locum Priest

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 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/>.

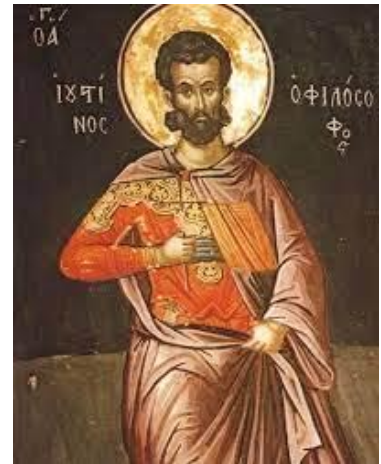
To access these meditations, simply go to the blog and select the "Spirit matters" tab on the top. If you would like to receive an email update when there is a new posting on the blog, whether for a Sunday or weekday service, or for meditations and other supports for prayer, please subscribe to the blog 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 holy people from almost every age of the church, from the Martyr Justin at Rome in the 2nd Century, to Pope John XXIII, canonised in 2014.

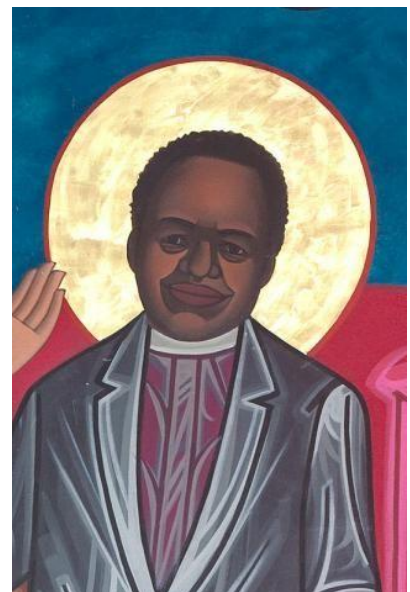
Justin Martyr, also called Justin the Philosopher, was among the most important apologists for the emerging Christian church in the second century AD. He studied the various schools of Greek philosophy, and became very learned and wise. After being baptised at the age of 30, Justin concluded that none of the writings he had studied, or his skill in their exposition, revealed the way to knowledge of the true God, and he gained an equally impressive knowledge of scripture, and the rabbinical schools of thought. Ever thereafter he sought to defend the truth of Christian teaching in his preaching and writing.



As an apologist, Justin was skilled at the art of debating, and incurred the wrath of philosophers of other schools, but also of the political leaders of the time. He was tried before the authorities with other philosophers, and put to death.

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. He 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.



5. From an ancient account of the Martyrdom of St. Justin

I have accepted the true doctrine of the Christians

The saints were seized and brought before the prefect of Rome, whose name was Rusticus. As they stood before the judgement seat, Rusticus the prefect said to Justin: "Above all, have faith in the gods and obey the emperors." Justin said: "We cannot be accused or condemned for obeying the commands of our Saviour, Jesus Christ."

Rusticus said: "What system of teaching do you profess?" Justin said: "I have tried to learn about every system, but I have accepted the true doctrines of the Christians, though these are not approved by those who are held fast by error."

The prefect Rusticus said: "Are those doctrines approved by you, wretch that you are?" Justin said: "Yes, for I follow them with their correct teaching."

The prefect Rusticus said: "What sort of teaching is that?" Justin said: "Worship the God of the Christians. We hold him to be from the beginning the one creator and maker of the whole creation, of things seen and things unseen. We worship also the Lord Jesus Christ, the Son of God. He was foretold by the prophets as the future herald of salvation for the human race and the teacher of distinguished disciples. For myself, since I am a human being, I consider that what I say is insignificant in comparison with his infinite godhead. I acknowledge the existence of a prophetic power, for the one I have just spoken of as the Son of God was the subject of prophecy. I know that the prophets were inspired from above when they spoke of his coming among men."

Rusticus said: "You are a Christian, then?" Justin said: "Yes, I am a Christian."

The prefect said to Justin: "You are called a learned man and think that you know what is true teaching. Listen: if you were scourged and beheaded, are you convinced that you would go up to heaven?" Justin said: "I hope that I shall enter God's house if I suffer that way. For I know that God's favour is stored up until the end of the whole world for all who have lived good lives."

The prefect Rusticus said: "Do you have an idea that you will go up to heaven to receive some suitable rewards?" Justin said: "It is not an idea that I have; it is something I know well and hold to be most certain."

The prefect Rusticus said: "Now let us come to the point at issue, which is necessary and urgent. Gather round then and with one accord offer sacrifice to the gods." Justin said: "No one who is right thinking stoops from true worship to false worship."

The prefect Rusticus said: "If you do not do as you are commanded you will be tortured without mercy." Justin said: "We hope to suffer torment for the sake of our Lord Jesus Christ, and so be saved. For this will bring us salvation and confidence as we stand before the more terrible and universal judgement-seat of our Lord and Saviour."

In the same way the other martyrs also said: "Do what you will. We are Christians; we do not offer sacrifice to idols."

The prefect Rusticus pronounced sentence, saying: "Let those who have refused to sacrifice to the gods and to obey the command of the emperor be scourged and led away to suffer capital punishment according to the ruling of the laws." Glorifying God, the holy martyrs went out to the accustomed place. They were beheaded, and so fulfilled their witness of martyrdom in confessing their faith in their Saviour.

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 man seeks refuge in it and he 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. 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 medical researchers, that they may be granted knowledge and wisdom as they search for a vaccine and cure. 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 Capetown (South Africa). In our national church, pray for the Diocese of Armidale; and within our own Diocese, for the Parish of St John's, Halifax Street.

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, and Linda Braby.

For those who have died. For those who have worked and worshipped in this place before us; all those who have died recently, including Bishop David McCall, those who have died as a result of COVID-19; and those whose anniversaries of death occur at about 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, Justin Martyr, the Martyrs of Uganda, St John XXIII, St Boniface, 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, omarymag@anglicaresa.com.au, by Tuesday evening at 5 pm.

