

# 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 6 May 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 Regina Coeli 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 Fr Gwilym – Signs, Symbols and Sacraments V – The Eucharist



The Lord's Supper, the Eucharist, the Mass, Holy Communion, are some of the names given to this Sacrament, which is why I've called my article Bread and Wine.

We find accounts of the Last Supper in three gospels, Mark 14:22–25, Matthew 26:26–29 and Luke 22:13–20, while John describes another Sacramental action, the washing of the disciple's feet.

In the first letter to the Corinthians, St Paul says, "I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

This is the Biblical warrant for what we do on Sunday. However, the church has debated the meaning of this Sacrament for 2,000 years and the only thing they can agree on is that we share the meal by Jesus' command.

The Anglican Church, together with other mainline churches, affirms that God is at work in this Sacrament. When we eat the bread and drink the wine we are sharing in the body and blood of Christ. Churches in the Anglo-Catholic tradition, like St Mary Magdalene's, teach that the bread is changed by God's blessing so that we receive the body and blood of Christ quite literally. Of course, scientific investigation will show that the bread remains bread and the wine

remains wine, however, faith believes that the Body and Blood of Christ are really present in the bread and wine. This is why the consecrated (blessed) bread and wine are treated with the utmost respect.

Other Anglican churches, such as our Evangelical brothers and sisters, understand the Sacrament differently. Some say that the Body and Blood are present in a spiritual way only and receiving the bread and wine is a reminder of the Last Supper. For them the bread and wine remain simply bread and wine and require no special treatment. Still others believe that it is in the act of receiving of the bread and wine that they become the Body and Blood of Christ.

In the past, the Church was divided against itself over this controversy and people were called heretics and burned at the stake in this dispute. The disagreement has not gone away, but the conflict is seen by most Christians as shameful and un-Christian. It is certainly un-Christlike.

At present, the Covid restrictions prevent us from receiving wine from the common cup. There is some discussion about having individual cups, but this is problematic, too.

In the end, whatever our practice and/or beliefs may be, what is important is that through Christ's death, we have life, and that when we celebrate the Eucharist together, Christ becomes part of us and we become part of Christ.

As a small child once asked, "When can I have the bread that puts Jesus in me?" That's all the theology anyone needs.

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](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.

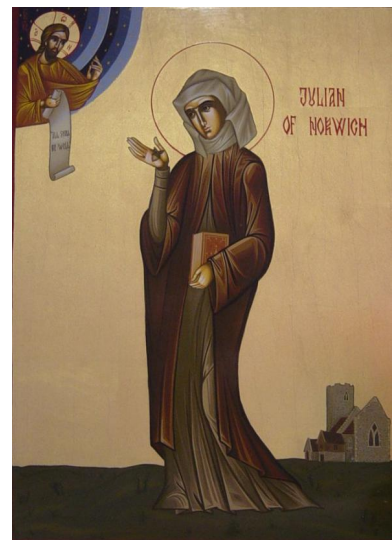
### 4. In the Church's Calendar

This week we celebrate the annual memorial of Julian of Norwich, the 14th century English mystic. Julian was an anchorite, which meant that she lived enclosed permanently in a room (called an anchor-hold or anchorage) attached to a church with one window facing the altar and another window facing the world outside.

During an extreme illness, she experienced a kind of near-death experience in the form of sixteen visions, which she called "Showings." She wrote about these visions and understood them as revelations from God. While receiving these divine revelations, Julian was not simply a passive recipient but rather an engaged participant, praying boldly, seeking God's face, asking questions, not holding anything back. And Christ seemed to appreciate this and continued to draw her deeper into his love, encouraging her to pray with all that was within her. In one vision, Christ spoke to her and said, "Pray *interly*."

To pray *interly* means to pray inwardly or interiorly, with all of the emotions and questions of the inner life. And praying *interly* also means praying entirely, with the whole self, with the body, with the physical life. When Christ said to Julian "Pray *interly*" he was saying, "Pray entirely, wholeheartedly, earnestly, even if you feel nothing. Bring that nothingness to me in prayer. If you're feeling dry, barren, empty, weak or sick, bring all those parts of yourself to me. I want it all."

Julian invites us all to pray *interly*, pray entirely, wholeheartedly, with our whole selves, our physical bodies, our doubts, our questions, and our emotions. Whether we're feeling sick or bored or frustrated or disappointed, we are invited to give it all to God in prayer. If we have big, burning questions about the the problem of suffering or about heartless governments or about the future of the church or about difficulties in our own personal lives and families, Julian's example encourages us to bring all of that to God. Although we might not get the rational, watertight answers that we might be seeking or expecting, we *will* get *revelations of love*. As the 20th century Anglican philosopher Austin Farrer put it: "God does not give us explanations; God gives up a Son."



*We have a special devotion to Mother Julian in our community, not least through the presence among us of Fr Philip Carter, whose Julian Centre has been an important ministry of spirituality in Adelaide for many year.*

## 5. Pope Benedict XVI writes about Julian of Norwich

England is a land that has given birth to a great many distinguished figures who enhanced Church history with their testimony and their teaching. One of them, venerated both in the Catholic Church and in the Anglican Communion, is the mystic Julian of Norwich.

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It was in solitude infused with God that Julian of Norwich wrote her *Revelations of Divine Love*. This book contains a message of optimism based on the certainty of being loved by God and of being protected by his Providence.

In this book we read the following wonderful words: "And I saw full surely that ere God made us he loved us; which love was never lacking nor ever shall be. And in this love he has made all his works; and in this love he has made all things profitable to us; and in this love our life is everlasting... in which love we have our beginning. And all this shall we see in God, without end" (*Revelations of Divine Love*, Chapter 86).

The theme of divine love recurs frequently in the visions of Julian of Norwich who, with a certain daring, did not hesitate to compare them also to motherly love. This is one of the most characteristic messages of her mystical theology.

The tenderness, concern and gentleness of God's kindness to us are so great that they remind us, pilgrims on earth, of a mother's love for her children. In fact the biblical prophets also sometimes used this language that calls to mind the tenderness, intensity and totality of God's love, which is manifested in creation and in the whole history of salvation that is crowned by the Incarnation of the Son.

God, however, always excels all human love, as the Prophet Isaiah says: "Can a woman forget her sucking child, that she should have no compassion on the son of her womb? Even these may forget, yet I will never forget you" (Is 49:15).

Julian of Norwich understood the central message for spiritual life: God is love and it is only if one opens oneself to this love, totally and with total trust, and lets it become one's sole guide in life, that all things are transfigured, true peace and true joy found and one is able to radiate it.

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God's promises are ever greater than our expectations. If we present to God, to his immense love, the purest and deepest desires of our heart, we shall never be disappointed. "And all will be well", "all manner of things shall be well": this is the final message that Julian of Norwich transmits to us and that I am also proposing to you today.

*Benedict XVI*  
1 December 2010

## 6. 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 Bujumbura (Burundi). In our national church, pray for the Diocese of Bendigo; and within our own Diocese, for St John's Grammar School at Belair.

*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, Bishop David McCall, Sym, Dulcie, Jasmin, Henry, Diane, Fr Gary Priest, Fr Bart O'Donovan, Beth, Chris, 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 Jean Wearne, 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, Julian of Norwich, 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, [omarymag@anglicaresa.com.au](mailto:omarymag@anglicaresa.com.au), by Tuesday evening at 5 pm.

