

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 8 July 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 Fr Gwilym – NAIDOC Week – Heal Country



Country is inherent to our identity.

It sustains our lives in every aspect - spiritually, physically, emotionally, socially, and culturally.

It is more than a place.

When we talk about Country it is spoken of like a person.

Country is family, kin, law, lore, ceremony, traditions, and language. For Aboriginal and Torres Strait Islander peoples it has been this way since the dawn of time.

Through our languages and songs, we speak to Country; through our ceremonies and traditions we sing to - and celebrate Country - and Country speak to us.

Increasingly, we worry about Country.

For generations Aboriginal and Torres Strait Islander people have been calling for stronger measures to recognise, protect, and maintain all aspects of our culture and heritage for all Australians.

We have continued to seek greater protections for our lands, our waters, our sacred sites and our cultural heritage from exploitation, desecration, and destruction.

We are still waiting for those robust protections.

Healing Country means hearing those pleas to provide greater management, involvement, and empowerment by Indigenous peoples over country.

Healing Country means embracing First Nation's cultural knowledge and understanding of Country as part of Australia's national heritage. That the culture and values of Aboriginal

peoples and Torres Strait Islanders are respected equally to and the cultures and values of all Australians.

The right to protect Country and culture is fundamental.

Destruction and desecration of our sacred lands or ancient sites - some of the oldest human occupation sites on the planet – is an enormous loss for both our nation and the world.

But to truly heal Country we have more to do.

Our lands will continue to burn from bushfires, droughts will continue to destroy our livelihoods, without using traditional practices that have protected this country for centuries.

For generations, our Elders and communities have advocated, marched and fought for substantive institutional, structural and collaborative reform.

The aspirations of Aboriginal and Torres Strait Islander peoples are the culmination of generations of consultation and discussions among our nations on a range of issues and grievances.

Healing Country means finally resolving many of the outstanding injustices which impact on the lives of our people.

It must be a fair and equitable resolution.

Fundamental grievances will not vanish. In the European settlement of Australia, there were no treaties, no formal settlements, no compacts. Aboriginal and Torres Strait Islander people therefore did not cede sovereignty to our land. It was taken from us. That will remain a continuing source of dispute.

To Heal Country, we must properly work towards redressing historical injustice.

While we can't change history, through telling the truth about our nation's past we certainly can change the way history is viewed.

After 250 years, our children and our future generations deserve better.

For generations we have repeatedly called for just recognition of our right to participate on an equal basis in economic and social terms.

Yet such participation cannot be successful unless, first, there is formal recognition that Indigenous people have been dispossessed and, second, definite, specific steps are taken to redress the grave social and economic disadvantage that followed that dispossession.

Healing Country is more than changing a word in our national anthem – it is about the historical, political, and administrative landscapes adapting to successfully empower and celebrate Aboriginal and Torres Strait Islander communities, nations, and heritage.

We are all looking for significant and lasting change.

We cannot afford to let pass the very real opportunity that now presents itself for reform based on a fundamental change in the relationship Australia has with Aboriginal and Torres Strait Islander peoples.

Taken from the NAIDOC Week website

<https://www.naidoc.org.au/get-involved/2021-theme>

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://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.

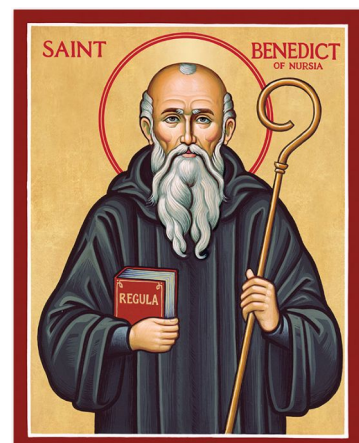
Service booklets as PDF files are still available for Sunday and weekday services on the web site and on the Parish's Facebook page.

4. In the Church's Calendar

This week we celebrate the so-called "Father of Western Monasticism", St Benedict.

It is unfortunate that no contemporary biography was written of a man who has exercised the greatest influence on monasticism in the West. Benedict is well recognized in the later Dialogues of Saint Gregory, but these are sketches to illustrate miraculous elements of his career.

Benedict was born into a distinguished family in central Italy, studied at Rome, and early in life was drawn to monasticism. At first he became a hermit, leaving a depressing world—pagan armies on the march, the Church torn by schism, people suffering from war, morality at a low ebb.



He soon realized that he could not live a hidden life in a small town any better than in a large city, so he withdrew to a cave high in the mountains for three years. Some monks chose Benedict as their leader for a while, but found his strictness not to their taste. Still the shift from hermit to community life had begun for him. He had an idea of gathering various families of monks into one "Grand Monastery" to give them the benefit of unity, fraternity, and permanent worship in one house. Finally he began to build what was to become one of the most famous monasteries in the world—Monte Cassino, commanding three narrow valleys running toward the mountains north of Naples.

The Rule that gradually developed prescribed a life of liturgical prayer, study, manual labor, and living together in community under a common abbot. Benedictine asceticism is known for its moderation, and Benedictine charity has always shown concern for the people in the surrounding countryside. In the course of the Middle Ages, all monasticism in the West was gradually brought under the Rule of St. Benedict.

Today the Benedictine family is represented by two branches: the Benedictine Federation encompassing the men and women of the Order of St. Benedict; and the Cistercians, men and women of the Order of Cistercians of the Strict Observance.

Reflection

The Church has been blessed through Benedictine devotion to the liturgy, not only in its actual celebration with rich and proper ceremony in the great abbeys, but also through the scholarly studies of many of its members. Liturgy is sometimes confused with guitars or choirs, Latin or Bach. We should be grateful to those who both preserve and adapt the genuine tradition of worship in the Church.

5. On St Benedict: From a homily by Blessed Gueric of Igny

Through his faith and gentleness the Lord sanctified him. These words were written of Moses, but they may today be applied not unfittingly, I think, to blessed Benedict. For since he was filled with the Spirit of all the saints, it is reasonable to believe that he had not a little of Moses' spirit. If the Lord took some of the spirit of Moses and put it upon the whole group of elders who assisted him and were chosen to share his ministry, how much more must he have put that spirit on a man who more truly and more spiritually carried out every ministry in its fullness? Moses led those who came forth from Egypt; Benedict was leader of those who forsook the world. Moses was a legislator: so was Benedict. Moses was minister only of the letter that kills; Benedict was minister of the spirit that gives life. Moses wrote much that is difficult to understand and inapplicable today or impossible to put into practice; Benedict is the author of a very sound rule of life that is clearly written and remarkable for its discretion. Finally, the leader of the children of Israel did not bring into the promised rest those he had led out of Egypt. Our leader, as the standard bearer of an army of monks, has gone before us by the straight way, the way stretching east, into the kingdom of heaven. It is therefore not unreasonable to think that he equaled in merit one whom he actually surpassed in ministry. Nor does it seem unfitting to apply to him what scripture says of Moses: Though his faith and gentleness the Lord sanctified him, especially since Benedict, who lived what he taught, teaches us those two virtues in particular.

Brethren, (Or brothers and sisters) it is the command of our gentle and peace-making Master that we should be at peace with one another. Yet before that he says: Have salt in yourselves. He knows well that peaceful gentleness nourishes vices unless the severity of zeal has first sprinkled them with the sharp taste of salt, just as mild weather causes meat to grow wormy

unless the heat of salt has dried it out. Therefore be at peace with one another, but let it be a peace that is seasoned with the salt of wisdom; try to acquire gentleness, but let it be a gentleness filled with the warmth of faith.

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 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 Coventry (England). In our national church, pray for the Diocese of Bunbury; and within our own Diocese, for the Parish of Norton Summit.

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, and Fr Peter Garland.

For those who have died. For those who have worked and worshipped in this place before us; all those who have died recently, 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, St Benedict, 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.

