

# 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 October 2020

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 Tuesday and 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. Dedication Festivals and Our Prayer

Last Sunday we celebrated our church's dedication, and together the congregation recommitted itself to God as the church's people.

This act of dedication could be seen either as rather self-centred or more expansive than that. In our church we have a relatively small group of people amidst a large community of people outside – both residents and people who work in the area. If our Dedication Festival was all about our church and it being there for us in a somewhat exclusive sense, we could say, arguably, that the celebration had a selfish purpose.

If however, our aim was that we become more and more like the people God wants us to be then it is very good to enthuse over a Dedication Festival. Then we would be hoping in our hearts that we bring God's life into expression, both as a parish and individually. Our religion is not just for ourselves. It is not an exclusive concentration on our own well-being, or simply the Parish's well-being. A focus of our dedication prayer must be this church's community. We have to look outwardly because our real concern must include the whole human family.

God's purpose is for the whole world and for us. The whole world is usually our local community here in Adelaide City's inner south east then further out as far as like to imagine.

It can be helpful to think of God as energy. We are part of this energy which continues to fashion the life of the world. We are called to spread this energy wherever we live and wherever our church happens to be.

There is much that is good about our community and some aspects which are bad. We dedicate ourselves at this church to do what we can to make the community a better place, where people's well-being is enhanced. Too often we look about us and think what a terrible

environment we live in or worship in. Yet later we find ourselves accepting the status quo and even helping to sustain it. These days we know much more about where our food comes from and how it has been handled. We know more about the people who have grown it and supplied it. Such knowledge can be gruesome at times! So what do we do? Do we keep on accepting whatever we happen to have become accustomed to?

In our prayer we need to ask God to help us not to be part of oppression and injustice. We need to support those who strive to make food available which has been sought and prepared well. We need to consider carefully the effect of too much car reliance. Public transport can often be viable alternative to driving and it is more environmentally friendly to our world. God is always at work in our world overcoming evil and spreading goodness. Are we part of this work or do we rather work against whatever God is doing?

Our prayer needs to help redirect our lives or to help us maintain any changes we have made for the good. "Not my will but yours be done" Jesus says before his crucifixion. We could begin each day with this prayer.

Fr Graeme Kaines  
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). The Bible readings for each day can be found in *The Australian Lectionary*, and for reference the readings for the coming week are:

	<b>Morning Prayer</b>	<b>Evening Prayer</b>
Thursday 8 October	Ps 89.1-18 Zechariah 1.1-17 Matthew 12.9-21	Ps 89.19-38 1 Maccabees 9.1-22 Colossians 4.7-18
Friday 9 October	Ps 89.39-53 Zechariah 1.18 – 2.13 Matthew 12.22-37	Ps 91 1 Maccabees 13.14-53 Philemon 1.14
Saturday 10 October	Ps 92, 93 Zechariah 3.1 – 4.7 Matthew 12.38-50	Ps 94 1 Maccabees 14.4-15 Philemon 15-25
Sunday 11 October <i>19th Sunday after Pentecost</i>	Ps 85 Matthew 20.29-34	Ps 23 Exodus 32.15-20, 33.7-11a Romans 16.17-27
Monday 12 October <i>Elizabeth Fry</i>	Ps 99, 100 Zechariah 4.8 – 5.11 Matthew 13.1-17	Ps 103 Daniel 1 1 Peter 1.1-9
Tuesday 13 October	Ps 101, 102.1-11 Zechariah 6 Matthew 13.18-30	Ps 102.12-28 Daniel 2.1-16 1 Peter 1.10-17
Wednesday 14 October	Ps 108, 109.20-30 Zechariah 7.1 – 8.8 Matthew 13.31-43	Ps 119.105-128 Daniel 2.17-35 1 Peter 18 – 2.3
Thursday 15 October <i>Teresa of Avila</i>	Ps 104.1-25 Zechariah 8.9-23 Matthew 13.44-58	Ps 104.26-37 Daniel 2.36-49 1 Peter 2.4-10

### 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 (App Store or Google Play). 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. Volunteers are attending at St Mary Magdalene's most days to ring the church bell while praying the Angelus at 9 am, 12 noon and 6 pm.

### 3. Reflections and Meditations

Fr Graeme 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 will in the future be presented on our blog, <https://stmarymagdalenesadelaide.org/>. To access the tab, 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, both on the web site and on the Parish's Facebook page.

### 4. In the Church's Calendar

This week in the church's calendar we remember the English social reformer Elizabeth Fry, and the mystic and author St Teresa of Ávila.

**Elizabeth Fry** (1780-1845) was a passionate campaigner for prison reform and social change in 18th and 19th century Britain. She was from a Christian family who followed the Quaker tradition, believing that all people are equal in God's eyes and worthy of equal treatment. She was the driving force behind legislation to improve conditions for prisoners and provide support for inmates after release. It earned her the nickname 'the angel of the prisons'.

Fry campaigned for the rights and welfare of prisoners being transported to Australia. She instigated an end to prisoners being taken in open carriages to transport ships, which had exposed them to public ridicule. She ensured they were kept in small groups on the ships, rather than massed together and that they were allowed on deck.



It was through her campaigning that prisoners were given some personal possessions including a Bible and better clothes. The women were allowed to sew. A school mistress taught children to read. Fry also arranged accommodation for women on arrival in Australia to

stop them falling into destitution and slavery. Hundreds of women wrote to thank her.

Fry shunned the limelight, but had many admirers including Queen Victoria. She noted in a diary the social changes she felt she had helped bring about: the suppression of slavery; the diminution of capital punishment; the improvement of prisons; the spread of the gospel; and an increase in education.

**Teresa of Ávila** (1515-1582) lived in an age of exploration as well as political, social, and religious upheaval. It was the 16th century, a time of turmoil and reform. She was born before the Protestant Reformation and died almost 20 years after the closing of the Council of Trent.

The gift of God to Teresa in and through which she became holy and left her mark on the Church and the world is threefold: She was a woman; she was a contemplative; she was an active reformer.

She travelled, wrote, fought—always to renew, to reform. In her self, in her prayer, in her life, in her efforts to reform, in all the people she touched, she was a woman for others, a woman who inspired and gave life.



Her writings, especially the *Way of Perfection* and *The Interior Castle*, have helped generations of believers. In 1970, the Catholic church gave her the title she had long held in the popular mind: Doctor of the Church. She and St. Catherine of Siena were the first women so honoured..

## 5. From Teresa of Ávila – The Book of Life

*Let us always be mindful of Christ's love.*

If Christ Jesus dwells in a man as his friend and noble leader, that man can endure all things, for Christ helps and strengthens us and never abandons us. He is a true friend. And I clearly see that if we expect to please him and receive an abundance of his graces, God desires that these graces must come to us from the hands of Christ, through his most sacred humanity, in which God takes delight.

Many, many times I have perceived this through experience. The Lord has told it to me. I have definitely seen that we must enter by this gate if we wish his Sovereign Majesty to reveal to us great and hidden mysteries. A person should desire no other path, even if he is at the summit of contemplation; on this road he walks safely. All blessings come to us through our Lord. He will teach us, for in beholding his life we find that he is the best example.

What more do we desire from such a good friend at our side? Unlike our friends in the world, he will never abandon us when we are troubled or distressed. Blessed is the one who truly loves him and always keeps him near. Let us consider the glorious Saint Paul: it seems that no other name fell from his lips than that of Jesus, because the name of Jesus was fixed and embedded in his heart. Once I had come to understand this truth, I carefully considered the lives of some of the saints, the great contemplatives, and found that they took no other path: Francis, Anthony of Padua, Bernard, Catherine of Siena. A person must walk along this path in freedom, placing himself in God's hands. If God should desire to raise us to the position of one who is an intimate and shares his secrets, we ought to accept this gladly.

Whenever we think of Christ we should recall the love that led him to bestow on us so many graces and favours, and also the great love God showed in giving us in Christ a pledge of his love; for love calls for love in return. Let us strive to keep this always before our eyes and to rouse ourselves to love him. For if at some time the Lord should grant us the grace of impressing his love on our hearts, all will become easy for us and we shall accomplish great things quickly and without effort.

*O God, who through your Spirit  
raised up Saint Teresa of Jesus  
to show the Church the way to seek perfection,  
grant that we may always be nourished  
by the food of her heavenly teaching  
and fired with longing for true holiness.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever. Amen.*

## 6. Sermon at the Opening of the Church in 1887

We reprinted in Tuesday's news and notices the newspaper report of the laying of the foundation stone of the Church in 1887. Here we present the sermon preached by Bishop Barry, the Bishop of Sydney and Primate of Australia, at the opening of the building in 1887. The sermon from the *Adelaide Observer* of Saturday 19 March 1887, is quite remarkable for its sacramental emphasis.

### THE DAY OF REST.

#### SERMON BY THE PRIMATE OF AUSTRALIA.

On Saturday morning the Mission Church in the parish of St. John was formally opened in the presence of a large congregation. The Church is situated in Moore-street, between Carrington and Angas streets, and will meet a want which has been much felt in the neighbourhood. The chief attraction on Saturday was the presence of Bishop Barry, Primate of Australia, who was proceeding to England by the Carthage, and who courteously undertook to preach the opening sermon in the Church. His Lordship is a remarkably fine speaker, and possesses a deep musical voice of unusual resonant quality, and the able sermon he delivered was full of interest from beginning to end.

His Lordship's address was based on the words contained in Matt, xviii. 20—"Where two or three are gathered together in My name, there am I in the midst of them." He said—

This is an old familiar text, my brethren, used, I doubt not, again and again on such occasions as that which calls us there today;

and yet one of those old familiar truths which comes to us with newness whenever we open a new Church, and plant, as we trust we are doing today, a new centre in any quarter for the light of the Cross of Jesus to shine. Christ in us is the secret of our personal spiritual life; Christ in the midst of us is the secret of that one corporate life in the Church which binds us together in the communion of the saints, and accordingly the realization of that truth of Christ in the midst of us is that which keeps us realizing in the spirit of adoration that God is in the midst of us. We know that it is the indwelling presence of Christ in a place where people meet as you do today that makes a Church sacred, whether it be four bare walls or the grandest Cathedral ever reared by the art of man.

Let us consider the meaning of this truth—Christ in the midst of us—as hearing on the two great functions of every Christian Church. A Church, as I have hinted, has a double function. It is a place where God manifests Himself in Christ to His people; it

is a place where that manifestation is answered by the outpouring of worship to Him; and in both of these functions of the Church the whole sacredness and the certainty of communion with God rests on the truth that Christ is in the midst of us. The Church is the first place where God manifests Himself to His people, not in individual Christianity so much as in that collective Christianity which binds them together as in one body. Of course we know quite well that in public worship every soul is face to face with God. Outwardly we kneel side by side, we pray the same words and in the same spirit, and yet there is a secrecy in the soul in which it is conscious only of the two existences, itself and God. But, nevertheless, it is true that by public worship we recognise the unity that binds us together in the one faith, and the "I" of personal life in Christ is exchanged for the "we" of collective unity with Him and His people. In this sense it is that the Church is especially the chosen place where, according to our Lord's promise, He meets His people in order to manifest God to them as one body. In the Church there are two great means to this end. There is the manifestation in His word; there is the manifestation in His grace, represented, I may say, most strikingly in the holy sacraments. The Church, as the place for the sacraments to be administered, is the place for the manifestation of God to all His people. Let us consider how this entirely depends on the fact that our Lord is by His own promise here in the midst of us. These Holy Scriptures, written by many hands in many circumstances and in many generations, form one book which is directly or indirectly the words of Christ manifesting God to man. In the Old Testament all the lines of this composition—the lines of history, psalm, law, and prophecy—have their meaning only in this, that they lead up to the manifestation of the Lord Jesus Christ, at once the true Son of Man and yet the Immanuel, God present on earth. And what is the New Testament? Its true centre is in the fourfold manifestation by the Gospels of the teaching, of the life, and of the person of our Lord; and all that follows either in the Acts of the Apostles or in the various Epistles is

simply the carrying out or the enforcement of truths declared in Christ. Therefore, my brethren, whenever this Word of God is read to you, whenever it is faithfully preached to you, you must remember that that Word, though from human pens and human lips, is not the word of man, but the Word of Jesus Christ invisibly present speaking to every soul here of the deep things of God.

And what are those two holy sacraments which may be taken to represent the manifestation of God in His word and in His grace? The minister of Christ stands at the font to receive your children in His name. As a man what can he do? He can but pour a little water on the child's brow and give him a new name. But what says our baptismal service? Doubt ye not, but earnestly believe, that the Lord Jesus Christ will favourably receive your children, that He will wash them from their sin, that He will give them the blessing of eternal life, and make them partakers of His everlasting kingdom. The sacrament is what it is in virtue of the real presence of Christ invisible in the midst of us—in the power of His grace drawing souls to Him and engrafting them into the body of the Church. And what is the sacrament of that table? You have the minister simply as a man of God to recite to you God's promises and blessings, and repeat the words in which our Lord ordained the institution. He can but give you a morsel of bread and a few drops of wine, but we doubt not that the Lord Jesus Christ is here in a real and spiritual presence according to his promises to give you spiritually His body and Blood, so that, eating that flesh and drinking that blood, you may dwell for ever with Him and He with you. Men have disputed and speculated as to what the real presence means, but one thing is certain that the sacrament is what it is, because in it Christ is present in the midst of us manifesting God to us, not as individual souls, but as bound together in the unity of saints.

This Church is what it is because of the great promise of Him who is the Son and the word of God, "Where two or three are gathered together in My name there am I in the midst." One lesson that must come from the realization of this truth must surely be that of

faithful and adoring reverence—I say reverence. That is a lesson which, from many causes, needs especially to be enforced and taught in this nineteenth century of ours. It is a lesson which needs to be taught in respect of our Church life. I care very little about this or that degree of ceremony, this or that form of ritual, but I do care greatly for everything that tends to true reverence on the part of those who enter into the Church of God. I do care that they should come here understanding that they are here to meet God, who is their Father, Redeemer, and sanctifier—that they should come in the spirit of that reverence which makes even the angels, who know no sin, to veil their faces before the Lord of Hosts. May God grant that in our domestic, our social, and our political, as well as in our religious life, we may more and more possess that temper of reverence which is surely the right temper of the Christian Church when it is brought directly into the presence of God.

Now, as to the second function of the Church. It is emphatically the home of worship. Have you ever studied the perfect harmony of those various phases of worship which are brought before us in the service of the Church? We are sinners, and therefore you never enter these walls without the utterance of confession of wrong, and you hear the answer in the absolution of the Church as a certain pledge of God's forgiveness. As children of God we have in us the divine life, and so far as that extends we do not humble ourselves in the dust. We stand up boldly, as the Apostle says, with unveiled faces reflecting the glory of the Lord, and in that spirit we pour out our souls in worship and adoration.

We are God's children, forgiven and redeemed in Christ, and yet we know how imperfect is our spiritual life, how unworthy we are even to think of our admission to the glory of Heaven.

And so we come in the spirit of prayer, which of itself indicates that we have some spiritual life already, and that we are striving to be purer, holier, and more like Christ and conformed to the image of God. Those three phases of worship—confession belonging to us as sinners, praise and thanksgiving

belonging to us as children of God, and the intermediate phase of prayer, which indicates the existence and the growth of spiritual life—are all harmonized in our service.

But how is it that the prayers of such as we are can mount above to the silence of heaven? It is in virtue of the great truth of the divine intercession of Christ for us at the right hand of God. He is present in the midst of us. By the divine power of His grace He draws our souls to Him in order that we may take part in the intercession—that offering of the incense of worship that goes on for ever—until the time comes when having subdued all enemies He shall surrender the kingdom to God. If you believe that your prayer and thanksgiving and adoration are acceptable, though unworthy of being mingled with the angelic song that ever sounds in the kingdom of love, surely it is not because you trust in yourself, but because you believe that Christ is here present in the midst of us to take up our imperfect worship into His own divine intercession and so offer it acceptably at the divine throne. All our prayers end with the words “For Jesus Christ our Lord.” or “In Jesus Christ,” which is the realization of our unity with Him. Surely it is true, then, that these old familiar words are constantly fruitful in new teaching to our souls, and in regard to those two teachings as to the manifestation of God and the offering of worship in the Church, the whole fabric rests on the truth that the Son of God and the revealer of God, the Son of Man, the new head of our race, is present here in the midst of us.

Before I pass from this, brethren, let me say one word about the regard paid to our Churches as places of worship. Let us get rid of the idea that people come here simply to hear sermons and take part in a conventional duty. Our Churches must be the homes of the worship of God. When I see those who would not dream in private worship of not bending the knee, nevertheless in Church sit through the service without bending the knee, I cannot but think that is a sign that they are not yet realizing the true sacredness of the Church as a place of worship, and do not sufficiently remember that the Lord is in the midst of those who gather together in His

name. This then is the old familiar truth, simple enough, that I have desired to bring before you to day. It would not become me, in some sense a stranger, to dwell upon your local needs, but I rejoice with you over this offshoot of the old Church of St. John, with emphatically a mission duty, and a Church moreover in which there is no distinction, all the seats being free and open, recognising the equality of all men as brethren in the House of God. It does not become me as a stranger to do more than remind you that there is a debt to be got rid of in connection with it. Here and in other colonies I constantly hear the plea of what are called "hard times," but I have observed that hard times are not the times when we cannot, if we will, do our duty; but they are times when that duty costs us some real sacrifice, and therefore is the more hallowed and more acceptable to God. When I see the luxuries of the people diminished and cut short, and no money to spare for indulgences and amusements, then and not till then will I believe that there are hard times in the sense that will make it impossible for you to do your duty to God in this way. I pass over these things, but I urge the truth upon you that Christ in the midst of us is the very secret of our higher humanity and higher life. It is true in respect of us as a civil community, for I do not forget that all the kingdoms of this world are to become the kingdoms of God, and His Christ.

Here in this colony at no distant time you will be called upon to discharge an important duty devolving on you as individual members of the community. I know there are many questions for settlement that bear on our social and political life, but of one thing I am certain, that the great question of the future of all Australia is not a question of material resources or intellectual enlightenment; it is a question of moral progress. History declares and experience confirms the fact that the moral life of a community will be true, bright, and progressive, just in

proportion as directly or indirectly the people recognise the moral and spiritual power of Christianity, or rather of Christ dwelling in the midst of them. This only is the means of true civilization, and the only security the world has ever seen against disaster. But if that is true of the civil community how much truer is it of the Church Catholic of the Lord Jesus Christ. If that is a society which the world had never before seen, if through all ages and changes her organization has remained, and her life has been undying, it is in virtue of one thing, and one thing alone, and that is the indwelling of Christ according to His promise, "Lo, I am with you alway, even unto the end of the world." In this, my brethren, not in any thing external, however sacred it may be, not in anything secondary, however great its usefulness—in this alone we trust, and in that alone shall we find the victory that overcomes the world.

And lastly, one word to each individual soul here. I have spoken of Christ in the midst of us. Let me remind you that the true secret of the Christian life is Christ in the soul. The Apostle does not hesitate on this truth when he says, "I live, and yet not I; it is Christ that liveth in me." My brethren, just in proportion as you know God in the Lord Jesus Christ, in proportion as you trust only in His salvation, in proportion as you delight to drink in His grace, just in proportion will your spiritual life be conformed to His life now, and be prepared for that perfection which we call Heaven.

The sermon having concluded the service was brought to close by the sacrament being administered to a few persons. A recessional hymn terminated the proceedings. In addition to the clergymen mentioned the Revs. Canon Green, J. W. Owen, W. Ward, Swan, M. Williams, S. Hinson, W. Sells, sen., W. Sells, jun., J. C. Haines, and Matthews were present. The choir from St. John's Church led the singing.

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## 7. Intentions for Your Daily 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 Dioceses of Polynesia (Aotearoa NZ & Polynesia); Clogher (Ireland); and Cochin (South India). In our national church, pray for the Diocese of Bunbury; and within the Diocese of Adelaide, for the Area Deanery of the Eastern Suburbs.

*For our local community.* For the Collective as it considers alternative ways of serving the community while the Drop-In Centre is suspended, and for its guests as they seek other places to eat and rest. 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, Sim, Chris, Clarice, and Ossy.

*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, Elizabeth Fry, St Teresa of Avila, 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.

