

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 10 November 2022

Dear friends,

The relaxation of Covid-19 restrictions will make 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, so we will continue to produce these news bulletins for now.



1. The Churches and Climate Change - COP27

For nearly three decades the United Nations has been bringing together almost every country on earth for global climate summits – called COPs – which stands for 'Conference of the Parties. Christian churches and indeed representatives of many faiths have been regular participants in these gatherings – every faith includes respect for and stewardship of the natural world among its core beliefs.

Bishop Philip Huggins, former Assistant Bishop in the Diocese of Melbourne, is a member of the Interfaith Liaison Committee to the UN Framework Convention on Climate Change, and as COP meets in Egypt, commends the meeting to our prayers, and to our actions. He writes:

Beholding the love of God for all creation has no boundaries. Everything and everyone is included. With beloved friends, I am drawn to offer prayers for the miraculous transformation of our planetary life at this time. We understand the difference between a holy place with a holy atmosphere and one that needs a transfiguring influence. Our disfigured world needs our loving prayers and meditations to become whole again.

- We pray for courage and compassion to transform those human activities destroying nature and altering the climate system on which our lives depend.
- We pray our hearts reject fear and embrace love, hope and transformation for a more healthy, safe, clean and sustainable world. We pray for strength so that our lives are patterns and examples.

- We pray for protection of climate activists and environmental defenders, who often risk their health, if not their lives, to break the silence.
- We pray for protection of climate scientists to work without intimidation and with sufficient funding and support.
- We pray for protection of the poor and most vulnerable communities, those least responsible yet most affected by our insufficient climate action.
- We pray that our leaders listen to grasp the urgency expressed, in the latest science, and to guide our economic systems to reject dependence on extraction, exploitation and accumulation through dispossession.
- We pray for wisdom, courage and compassion in our climate negotiators, to find shared solutions together that honour needs of the poorest, while reflecting meaningful action from the richest and highest emitters.
- We pray the developed countries will lead in greenhouse gas emissions and climate finance, as they promised in the Paris Agreement.
- We pray leaders in all countries will do all they can to rapidly reduce extraction and burning of fossil fuels, and promote sustainable economic, social and political systems to stabilize global temperature rise at 1.5C above pre-industrial levels.
- We pray that developed countries meet their promise of 100 billion dollars a year to help developing countries implement climate action, money in the form of grants rather than loans.
- We pray for sufficient finance for Loss and Damage, supporting those communities already profoundly affected by climate change no matter what we do.
- We pray, from the Paris Agreement Rulebook, for ambitious, effective and fair compliance in common time frames and transparency in reporting.
- We pray for human rights and Indigenous People's Rights to be included and better protected, including protection of these rights in carbon trading schemes.
- We pray for an inclusive conference, in which the voices of the least powerful are heard alongside the most powerful.
- We pray that delegates attending the COP remain healthy and return home in peace.

*God of blessings,
the universe sings of your glory.
Deepen our gratitude for all you have made
and awaken in us a renewed commitment
to care for the earth and each other.*

*Inspire world leaders at COP27,
with openness to listen to those most affected by climate change
and with courage to act urgently and wisely,
so that our common home may be healed and restored
and all people, and generations to come, may delight in it.*

*This we ask through Jesus Christ our Lord,
the King of all creation, the head of the church,
who lives and reigns with you and the Holy Spirit,
God, for ever and ever. Amen.*

2. COVID-19 Update

With the removal of almost all COVID-19 restrictions, the Parish Council has again considered the precautions we have put in place within our worshipping community. Parish Council, noting that we (like many church communities) have a number of older folk and others who might be regarded as vulnerable among our number, has agreed that we will continue to take a conservative approach for the time being, and to encourage precautions including Distancing, Ventilation and Facemasks: **DVM** for short. Distancing means maintaining a sensible distance of 1.5 metres between individuals or family groups; Ventilation means leaving some doors and/or windows open to allow a flow of air—and we have air conditioning, so we will neither freeze nor boil!—and Facemasks are obvious.

3. 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 *A Prayer Book for Australia*, are available in either a fixed form (pp 3-33) or a form for each day of the week (pp 383-424).

Online Resources

There is an 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, especially in praying the Angelus at 9 am, 12 noon and 6 pm.

4. Reflections and Meditations

In addition to Fr Steven's regular reflection in this newsletter, which is uploaded to the web page for wider accessibility, 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.

5. Upcoming Events

At its last meeting, Parish Council noted a number of events coming up in the next couple of months. Please note these for your interest and information:

- Saturday November 19, Parish supplying the Mary Mags Dinner. *We are particularly seeking gifts of cash to purchase meat for the meal, or offers of a delicious dessert.*

- Sunday November 20, Special Vestry Meeting to continue discussions about ministry and mission in the short, medium and long term.
- Saturday December 3, Advent Retreat/Quiet Day
- Sunday December 11, Art Group to provide a Christmas morning tea. This will provide an opportunity for the art group to show what they have done during the year and meet the Parish.

6. Advent Quiet Day/Retreat, Saturday 3 December

Life, loss, and hope (I'm spiritual but not religious)

On Saturday 3 December, from 10 am to 4 pm, we will have a Quiet Day/Retreat. Activities of this type, in addition to the weekly Sunday Mass, offer a dedicated time for reflection, and an opportunity for spiritual growth.

I have entitled the day **"Life, loss, and hope (I'm spiritual but not religious)"**. In this retreat, which also has elements of a workshop, I introduce a developmental way of exploring the sacred. This recognizes the complexities of the human journey and the importance of developing our own sense of self. For example, for those from the Christian tradition, this can be about leaving the "Sunday School God" behind and developing an authentic sense of self, and a new sense of the sacred.

So, the workshop-retreat will consider the possibility of outgrowing inadequate and/or dysfunctional religious and family systems. The day will be a mix of positive interaction and times for quiet reflection. The key theme is the recognition that sometimes we need a new way of thinking to bring about personal change, and deep change involves a respectful attention to the experience of loss.

Of course, each group is different. Typically, however, these are the kind of issues we address.

- Life as a (very complicated) journey
- Exploring new perspectives
- Change and the wilderness experience
- The wilderness as a time and place for renewal
- Change raises issues around loss
- Grief is complicated
- Saying goodbye
- The rhythm of life
- A community of friends
- Discerning our true vocation

The day will begin at 10 and finish at 4 pm, and will include a light lunch. The cost is \$10 (\$5 concession). If you have any questions, please be in touch.

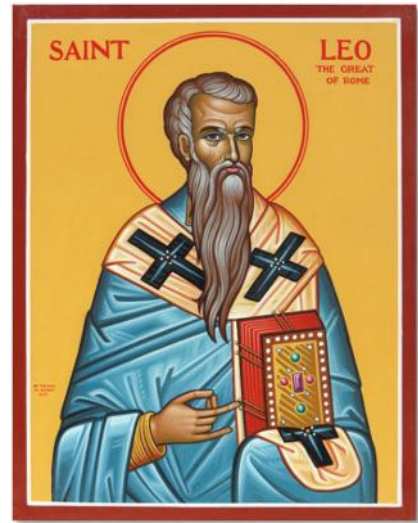
Bookings for the retreat should be made via Eventbrite or, if you do not have access, there is an attendance sheet available at the Church.

7. This Week in the Calendar

In the coming week we celebrate the Early Church bishops Leo of Rome and Martin of Tours, the 19th century evangelist Charles Simeon, and the medieval Queen Margaret of Scotland.

St Leo of Rome, often called St Leo the Great, was born in the year 400 into an aristocratic Roman family. He was called to Christian ministry in his youth, and by the year 431 was widely known in Rome and further afield for his love for the Lord, intelligence and persuasive nature. He was also gifted in bringing reconciliation between disputing groups of Christians.

Elected Pope in 440, he worked tirelessly to emphasise the pope's total responsibility for the flock of Christ, and to counter heresies when they arose. He responded to doctrinal controversy in the Church in the East with a classic letter setting down the Church's teaching on the two natures of Christ. With strong faith, he also led the defence of Rome against barbarian attack, taking the role of peacemaker.



Leo's growth to sainthood has its basis in the spiritual depth with which he approached the pastoral care of his people. He is known for his spiritually profound sermons, which had the ability to reach the everyday needs and interests of his people. It is said of Leo that his true significance rests in his doctrinal insistence on the mysteries of Christ and the Church and in the supernatural charisms of the spiritual life given to humanity in Christ and in his Body, the Church. Leo died in the year 461.

St Martin of Tours (c.316-397) was in turn a conscientious objector who wanted to be a monk; a monk who was persuaded to become a bishop; and a bishop who fought heresy, while pleading for mercy to heretics. He remains to this day one of the most popular of saints - and one of the first not to be a martyr.

After preaching and teaching in Milan, Martin returned to France, where the people of Tours demanded that he become their bishop. Martin was drawn to Tours by a ruse—the need of a sick person—and was brought to the church, where he reluctantly allowed himself to be consecrated bishop. Some of the consecrating bishops thought his rumpled appearance and unkempt hair indicated that he was not dignified enough for the office.



As a bishop, Martin was among the first to establish a system of parishes to manage his diocese. He made a point to visit each parish at least once per year. In addition to his episcopal duties in Tours, he fought boldly against heresy, and passionately and faithfully proclaimed the Gospel. Many miracles were attributed to Martin during his lifetime, and in the years following his death, popular devotion to him grew.

Images of St Martin commonly have him on horseback, cutting his cloak in half with a sword. This is based on a legend of an encounter he had with a beggar, when he was still a soldier. The beggar was unclothed and it was very cold. Martin removed his cloak and with his sword, he cut it in half. He gave this half to the beggar and dressed himself in the remnant.

Charles Simeon (1759-1836) showed little interest in religion in his youth, until on Easter Day, 1779, he experienced a profound conversion, taking holy orders and taking a pastoral charge at Holy Trinity Church in Cambridge from 1782 up until his death in 1836. Holy Trinity was a centre of evangelical witness and spiritual life in Cambridge, but Simeon's preaching had a mixed reception there. Some did not like his gospel-centred preaching, and they locked their pews and would refuse to go in protest. The students, however, came in droves.



His ministry had three emphases: the importance of preaching, missions; and the reformation of the church after the example of Jesus - as the Bible records it. Simeon had a threefold criterion for a sermon. He said you can ask these three questions: Does it humble a sinner? Secondly, does it exalt the Saviour? And Thirdly, does it promote holiness? Missions he saw as an essential element of taking the Gospel to every corner of the world. As to reformation, he sought to bring a gospel wakefulness to the church, and to make churchgoers become committed disciples of Christ.

St Margaret of Scotland (c.1045-1093) was a truly liberated woman in the sense that she was free to be herself. For her, that meant freedom to love God and serve others.

Her family fled from William the Conqueror and was shipwrecked off the coast of Scotland. King Malcolm befriended them and was captivated by the beautiful, gracious Margaret. They were married at the castle of Dunfermline in 1070.

Margaret tried to improve her adopted country by promoting the arts and education. For religious reform she encouraged synods and was present for the discussions which tried to correct religious abuses common among priests and laypeople, such as simony, usury, and incestuous marriages. With King Malcolm, she founded several churches.



Although she was very much caught up in the affairs of the household and country, she remained detached from the world. Her private life was austere. She had certain times for prayer and reading Scripture. She ate sparingly and slept little in order to have time for devotions. She and Malcolm kept two Lents, one before Easter and one before Christmas. During these times she always rose at midnight for Mass. On the way home she would wash the feet of six poor persons and give them alms. She was always surrounded by beggars in public and never refused them. It is recorded that she never sat down to eat without first feeding others.

In 1093, the English King made a surprise attack in which King Malcolm and his oldest son, Edward, were killed. Margaret, already on her deathbed, died four days after her husband.

8. St Leo the Great – remembering dignity

One of St Leo's greatest writings is his sermon on the Nativity of Christ. In this extract, he urges Christians to remember the dignity that is theirs.

Dearly beloved, today our Saviour is born; let us rejoice. Sadness should have no place on the birthday of life. The fear of death has been swallowed up; life brings us joy with the promise of eternal happiness.

No one is shut out from this joy; all share the same reason for rejoicing. Our Lord, victor over sin and death, finding no man free from sin, came to free us all. Let the saint rejoice as he sees the palm of victory at hand. Let the sinner be glad as he receives the offer of forgiveness. Let the pagan take courage as he is summoned to life.

In the fullness of time, chosen in the unfathomable depths of God's wisdom, the Son of God took for himself our common humanity in order to reconcile it with its creator. He came to overthrow the devil, the origin of death, in that very nature by which he had overthrown mankind.

And so at the birth of our Lord the angels sing in joy: *Glory to God in the highest*, and they proclaim *peace to men of good will* as they see the heavenly Jerusalem being built from all the nations of the world. When the angels on high are so exultant at this marvellous work of God's goodness, what joy should it not bring to the lowly hearts of men?

Beloved, let us give thanks to God the Father, through his Son, in the Holy Spirit, because in his great love for us he took pity on us, and *when we were dead in our sins he brought us to life with Christ*, so that in him we might be a new creation. Let us throw off our old nature and all its ways and, as we have come to birth in Christ, let us renounce the works of the flesh.

Christian, remember your dignity, and now that you share in God's own nature, do not return by sin to your former base condition. Bear in mind who is your head and of whose body you are a member. Do not forget that you have been rescued from the power of darkness and brought into the light of God's kingdom.

Through the sacrament of baptism you have become a temple of the Holy Spirit. Do not drive away so great a guest by evil conduct and become again a slave to the devil, for your liberty was bought by the blood of Christ.

9. St Martin – from a letter of Sulpicius Severus

Martin the poor and humble man

Martin knew long in advance the time of his death and he told his brethren that it was near. Meanwhile, he found himself obliged to make a visitation of the parish of Candes. The clergy of that church were quarrelling, and he wished to reconcile them. Although he knew that his days on earth were few, he did not refuse to undertake the journey for such a purpose, for he believed that he would bring his virtuous life to a good end if by his efforts peace was restored in the church.

He spent some time in Candes, or rather in its church, where he stayed. Peace was restored, and he was planning to return to his monastery when suddenly he began to lose his strength. He summoned his brethren and told them he was dying. All who heard this were overcome with grief. In their sorrow they cried to him with one voice: "Father, why are you deserting us? Who will care for us when you are gone? Savage wolves will attack your flock, and who will save us from their bite when our shepherd is struck down? We know you long to be with

Christ, but your reward is certain and will not be any less for being delayed. You will do better to show pity for us, rather than forsake us."

Thereupon he broke into tears, for he was a man in whom the compassion of our Lord was continually revealed. Turning to our Lord, he made this reply to their pleading: "Lord, if your people still need me, I am ready for the task; your will be done."

Here was a man words cannot describe. Death could not defeat him nor toil dismay him. He was quite without a preference of his own; he neither feared to die nor refused to live. With eyes and hands always raised to heaven he never withdrew his unconquered spirit from prayer. It happened that some priests who had gathered at his bedside suggested that he should give his poor body some relief by lying on his other side. He answered: "Allow me, brothers, to look toward heaven rather than at the earth, so that my spirit may set on the right course when the time comes for me to go on my journey to the Lord." As he spoke these words, he saw the devil standing near. "Why do you stand there, you bloodthirsty brute?" he cried. "Murderer, you will not have me for your prey. Abraham is welcoming me into his embrace."

With these words, he gave up his spirit to heaven. Filled with joy, Martin was welcomed by Abraham. Thus he left this life a poor and lowly man and entered heaven rich in God's favour.

10. Charles Simeon: From Memorandum of An Afternoon in Cambridge by Joseph John Gurney (Simeon's friend, brother of the philanthropic saint, Elizabeth Fry)

As we were enjoying our cup of tea, our dear friend [Simeon] continued to converse in his own peculiar manner. We were speaking of the importance of universal kindness :

Simeon: "I am sorry when I hear a religious person say, The world insults me, therefore I will insult the world. They speak evil of me, and deride me, and mock me ; it is with better reason that I do the same towards them. My dear brother, I should say to such a man, You are quite in error ... When the early disciples were persecuted, it was to turn to a testimony for them. So it will be with you : the world will mock and trample on you ; a man shall come and, as it were, slap you on the face. You rub your face, and say, This is strange work; I like it not, Sir. Never mind ; I say. This is your evidence ; it turns to you for a testimony."

When we reverted to the subject of suffering for Christ's sake, he said, "My dear brother, we must not mind a little suffering. When I am getting through a hedge, if my head and shoulders are safely through, I can bear the pricking of my legs. Let us rejoice in the remembrance that our holy Head has surmounted all His sufferings and triumphed over death. Let us follow Him patiently; we shall soon be partakers of His victory."

Simeon: "I could say to a Christian friend, I can tell you what is perfect religion. Can you indeed? Surely it can be no easy matter to define it. I will do it, my brother, in a few simple words : perfect religion is to the soul what the soul is to the body. The soul animates the whole person; it sees through the eye, hears through the ear, tastes through the mouth, handles through the hands, talks through the tongue, reflects through the brain. The whole body is moved and regulated by an impulse from within. Let religion take full possession of the soul, and it will be found to actuate all its movements and direct all its powers. There will be no violent efforts, no stiffness, no awkwardness. All will be natural and easy; an unseen and gentle influence will pervade the whole mind and regulate the whole conduct ; and thus the creature will gradually become conformed to the image of his Creator. This, my brother, is perfect religion."

We had afterwards some interesting conversation on the right method to be aimed at in the exercise of the Christian Ministry. Although he and I have been accustomed to different views in relation to this subject, I was glad to listen to him, and felt that there was much in the hints he gave me which it would be well for Friends as well as others to observe.

Simeon: "When I compose a sermon, I take a single text, and consider the main subject to which it relates as the warp. The peculiar language in which it is couched supplies me with the woof. The series of cross-threads with which I weave the subject may be handled in various ways. You may take it up by the right-hand corner, or by the left-hand corner, or by a projection in the middle." (While he said this he was handling a little parcel on the table by way of illustration.) "But you must never wander beyond its true limits, you must not patch up your text by borrowing any extraneous ideas from other passages of Scripture. The ancients used to say, There is a man in every stone. Choose your stone, chisel away its outer covering, and keep to the man which you find in it. Canova would have regarded it as a disgrace to his profession had he patched into a statue even a little finger from a second block! Ministers differ very much from one another in their administration of religion. Some are for ever playing tenor, lifting up their hands with exultation, jingling their shrill bells. Others play nothing but bass, always grumbling and growling. Don't you hear that Eolian harp, my brother, its strings swept by the breeze, its melody gentle yet strong, varied yet harmonious? That is what the Christian Ministry ought to be — the genuine impartial Scripture played upon and applied under a divine influence — under the breath of heaven."

11. From The Life of St Margaret by Turgot, her confessor

When Margaret had ended what she had to say about matters which were pressing, she then addressed herself to me, saying : "I now bid you farewell. I shall not continue much longer in this world, but you will live after me for a considerable time. There are two things which I beg of you.

One is, that as long as you survive you will remember me in your prayers.

The other is, that you will take some care about my sons and daughters. Lavish your affection upon them ; teach them before all things to love and fear God ; never cease instructing them. When you see any one of them exalted to the height of an earthly dignity, then, as at once his father and his master in the truest sense, go to him, warn him lest through means of a passing honour he become puffed up with pride, or offend God by avarice, or through prosperity in this world neglect the blessedness of the life which is eternal. These are the things, said she, which I ask you as in the sight of God, who now is present along with us two to promise me that you will carefully perform. At these words, I once more burst into tears, and promised her that I would carefully perform her wishes ; for I did not dare to oppose one whom I heard thus unhesitatingly predict what was to come to pass.

Shortly afterwards she was attacked by an infirmity of unusual severity, and was purified by the fire of a tedious sickness before the day on which God called her to Himself ... Feeling now that death was close at hand, she at once began the prayer which is usually said by the priest before he receives the Body and Blood of our Lord, saying, 'Lord Jesus Christ, who according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world, deliver me.'

As she was saying the words, 'Deliver me,' her soul was freed from the chains of the body, and departed to Christ, the author of true liberty, to Christ whom she had always loved, and by whom she was made a partaker of the happiness of the saints, the example of whose virtues

she had followed. Her departure was so calm, so tranquil, that we conclude her soul passed to the land of eternal rest and peace. It was remarkable that her face, which, when she was dying had exhibited the usual pallor of death, became afterwards suffused with red and white tints, so that it seemed as if she were not dead but sleeping.

Her corpse was shrouded as became a queen, and we carried her to the Church of the Holy Trinity, which she had built. There, as she herself had directed, we committed it to the grave, opposite the altar and the venerable sign of the Holy Cross which she had erected. And thus her body at length rests in that place in which, when alive, she used to humble herself with vigils, prayers, and tears.

12. Intentions for Your Daily Prayers

We 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. In the Anglican Cycle of Prayer, pray for the Diocese of Western Newfoundland (Canada). In our national church, pray for the Bishop to the Armed Forces; and within the Diocese of Adelaide, for the Parish of Woodville.

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. Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Neil, Elaine and Edward.

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, St Leo, St Martin, St Margaret, 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, StMMAdeelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

