

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

Thursday 11 November 2021

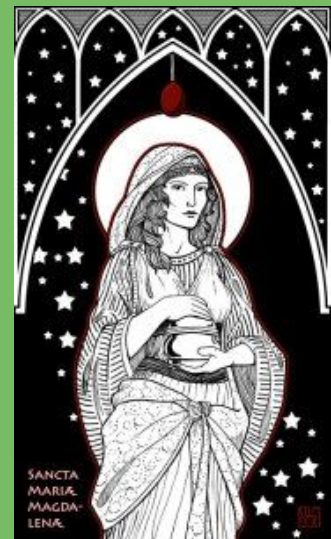
Spiritual Resources & Reflections

Dear friends,

The relaxation of Covid-19 restrictions means 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: we will continue to produce these news bulletins for now.

We will respond to this challenge as we have done before. Please keep an eye on the [web page](#) and the [blog](#) for further information.



1. From Fr Gwilym – Remembering and Re-membering



11 November is the anniversary of the signing of the Armistice which brought to an end the hostilities of the First World War in 1918. Originally called Armistice Day, Australia adopted the name Remembrance Day: in the United States, it is called Veterans Day. Armistice, Remembrance, Veterans, they all have different meanings just as the day has different meanings in different countries. Armistice means, literally, "the end of armed combat"; while Veterans Day is the day that belongs to returned soldiers, sailors and aviators.

Remembrance has a multitude of meanings. The simplest one is that it is a time of remembering, or calling to mind, those who fought in WWI; the appalling loss of life and the destruction of towns and country. It is a time to gather around War Memorials, in churches and on battlefields and to reflect on the horrors and heroism of warfare. I can recall a time when Adelaide came to a halt at 11am on 11th day of the 11th month, and for 2 minutes; even the traffic in the streets was silenced. Red poppies like the ones that grew in Flanders were distributed, and my grandmother always pinned one to the picture of her brother who died in the war. A time to recall memories.

There is another meaning of the word remember, and it is a very significant one for those who follow Christ. St Paul wrote to the Corinthians, reminding them, "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.'

Of course we are to call to mind Jesus, his life, passion death and resurrection, but there is more to it than that, because remember also means, "put something together again."

When we use the word dis-member, it means to tear apart. When we dismember a chicken to prepare it for a meal, we cut it in pieces, we cut its wings and legs off, we separate its members. In the same way, when humans act violently towards each other and separate one human being from another, it is the human race which is dismembered.

And, if Christians break the relationships between them and other Christians, it is Christ himself who is dis-membered, because, as Paul says, "We who are many are one body in Christ."

Our Eucharist is intended to bring us together again, to re-member. Whenever we share communion we are re-membering Christ; that is, building the body of Christ. Of course it is God who does the building, it is God who makes us part of Christ's body, but we need to be willing for God to work with us. God can only invite us, we are free to accept or to refuse.

If we refuse this gracious invitation, if we stop coming to church, if we stop remembering Christ in the Eucharist, then we will forget that we are the body of Christ, we forget that we are members of his body, we drift away from fellowship, we drift away from membership of the church and Christ is dis-membered again. I say dismembered again because on the cross, Christ suffered the agony of being torn apart from God. "My God, my God, why have you forsaken me?" he cried, "Why have you forgotten me?"

I believe that the church is a community which remembers; it remembers the love of God in Christ who was prepared to die for us; it remembers the people we call Saints as well as the people like us and like Father Gary Priest, who died last Sunday, and it patiently and lovingly builds community, inviting our neighbours to share in the body of Christ and to be made members of Christ.

Remembrance Day is a time to remember and, in the Eucharist, to re-member. Let us pray that people, whether they are Christians or not, will recall the disaster of warfare and work to bring the world together in peace and harmony.

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

In the coming week in the Church's calendar, we remember the early church bishop St Martin, bishop of Tours, the 19th century evangelist Charles Simeon, as well as St Margaret of Scotland, St Hilda of Whitby and St Hugh of Lincoln.

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.

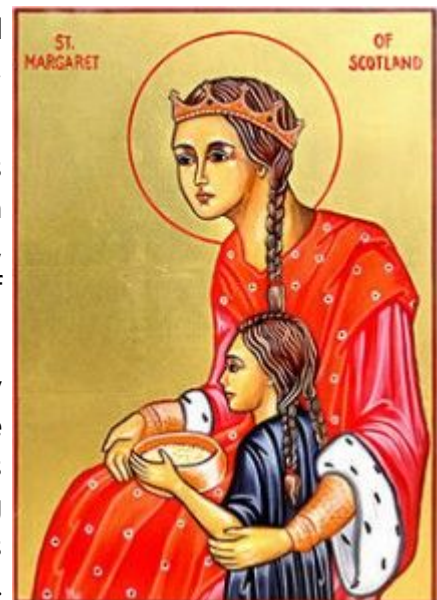


His ministry had three emphases: the importance of preaching, missions; and the reformation of the church after the example of Jesus - as the Bible records it. Simeon had a threefold criterion for a sermon. He said you can ask these three questions: Does it humble a sinner? Secondly, does it exalt the 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.

St Hilda of Whitby (614-680) is a significant figure in the history of English Christianity. As the abbess of Whitby – a monastery for both men and women – she led one of the most important religious centres in the Anglo-Saxon world.

Born into a royal family – her uncle was King of Northumbria – Hilda and her family were converted to Christianity by Paulinus, who was part of the Roman mission led by St Augustine, but Hilda was more influenced by the teachings of the Irish monk Aidan, Bishop of Lindisfarne.

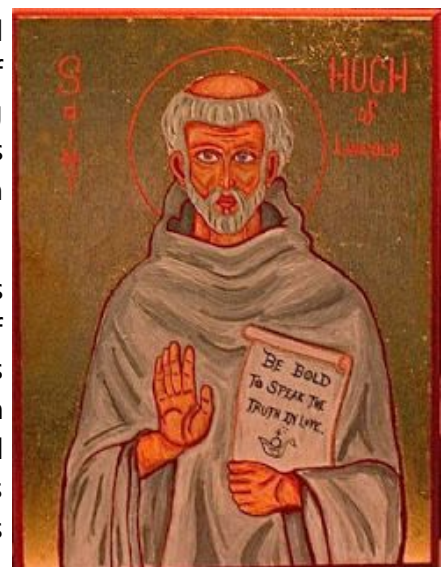
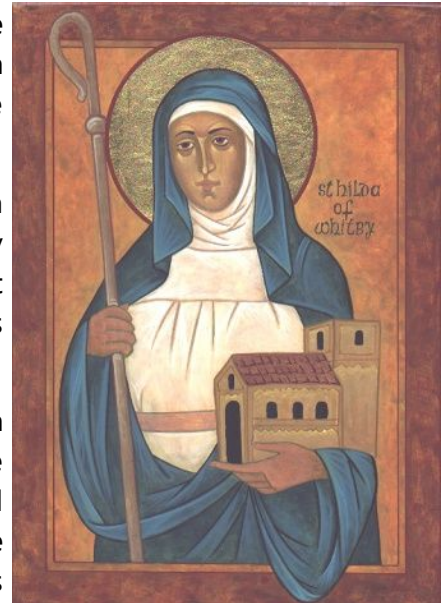
She became a nun at the age of 33 and in 657 founded a monastery at Whitby. She implemented a monastic regime that required strict observance of 'justice piety, chastity' and 'particularly of peace and charity'. In her monastery, 'no one there was rich, and none poor, for they had all things common'.

The Venerable Bede – from whom we know most about St Hilda, described her as an energetic woman who was a skilled teacher, he also said; "All who knew her called her mother because of her outstanding devotion and grace". It was noted that Hilda was incredibly kind-hearted, and would always look out for the ordinary folk. During St Hilda's rule, the monastery became world renowned for its learning and teachings, so much so that those in the highest power sought St Hilda for advice.

St Hugh of Lincoln (c.1135-1200) was born in France, and became a Carthusian monk at the famous monastery of Grande Chartreuse near Grenoble. In 1180 the English King Henry II asked that Hugh – whose fame had spread across the Channel - to lead a struggling monastic house in England, and set about rebuilding the monastery.

After his election as Bishop of Lincoln, became conspicuous for his unbounded charity to the poor and his tending of lepers with his own hands. He was also prominent in his attempts to protect Jews, (great numbers of whom lived in Lincoln,) from persecution. He had regular contact and became personally acquainted with all of his priests. He was a mighty builder and rebuilt Lincoln Cathedral after it was destroyed by earthquake in 1185.

Hugh was also actively involved in the affairs of the world, and for all of the King's support for his ministry he was quick to reprove the King for his faults, especially his greed and cruel laws. He refused the King's demand of money and men for his foreign wars to the extent that his property was ordered to be confiscated, but nobody dared lay hands on it. He won the King's forgiveness for his extraordinary forthrightness and courage, but he continued to berate the



monarch for his infidelity to his wife and encroachments on Church's rights.

When Hugh died, the Kings of both England and Scotland assisted in carrying his coffin to its resting-place in the north-east transept of Lincoln Cathedral.

5. 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 Candès. 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 Candès, 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.

6. St Hugh and the Swan of Stowe

A symbol associated with St Hugh is the swan, derived from a beautiful story of the swan of Stowe Manor which contracted a deep and lasting friendship for the saint.

There was a lake in the grounds of Stowe Manor near Lincoln, where a beautiful white swan had taken up residence on the day of Hugh's installation as Bishop of Lincoln. The swan was particularly aggressive towards humans but, on meeting Hugh, who went to find peace walking by the lake, it became docile, eating out of his hand & refusing to leave his side.



The swan followed him everywhere, and even slept in his room. The servants dare not go near the bed when St. Hugh was asleep, for the great bird would raise its huge wings in defence and hiss fiercely. It would never let anyone but Hugh touch it, but it would nestle its head up his sleeve.

When the Bishop was away from Stow the swan never entered the palace, but it seemed to know when he was expected, and as soon as the luggage carts and servants began to arrive, it would leave the lake and go striding up to the house. When it heard Hugh's voice it would run to him and follow him about all the time he remained at Stow.

When St. Hugh came to Lincoln for the last time, just before his death, the swan seemed to know what was coming, and would not go near him, but hid in the reeds, drooping and ill, broken-hearted that they would not meet again.

7. 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. For Roman Catholics and Anglicans, that they may pray for one another. In the Anglican Cycle of Prayer, pray for the Diocese of the Eastern Himalayas (North India). In our national church, pray for the Diocese of Gippsland; and within our own Diocese, for the Parish of Semaphore.

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, especially Paull, Valerie, Sim, Clarice, Dulcie, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Linda and Alex.

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, especially Fr Gary Priest, 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 Martin, Charles Simeon, St Margaret, St Hilda, St Hugh, 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, StMMAdelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

