

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 13 October 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 provide some resources for prayer and reflection: enjoy!



1. 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.

If 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 per person. We will make an attendance sheet available in the next week or two. If you have any questions, please be in touch.

Fr Steven

2. COVID-19 Update

The current increase in cases of COVID-19 in the community have been considered by the Parish Council, which 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 in this cold weather, we have air conditioning, so we won't freeze!—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.breviary.com](http://www. breviary.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://stmarymagdalenesadelade.org/>.

To access these meditations, simply go to the blog and select the "Spirit matters" tab on the top. If you would like to receive an email update when there is a new posting on the blog, whether for a Sunday or weekday service, or for meditations and other supports for prayer, please subscribe to the blog using the box on the right-hand side of the page.

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

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:

- Sunday November 6, Picnic in the Park after the 10 am Mass
- Saturday November 19, Parish supplying the Mary Mags Dinner
- 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 would provide an opportunity for the art group to show what they have done during the year and meet the Parish.

6. This Week in the Calendar

In the coming week we remember the Spanish religious reformer Teresa of Ávila, the Reformation bishops and martyrs Hugh Latimer and Nicholas Ridley, the early church martyr Ignatius of Antioch, St Luke the Evangelist, and the 19th century missionary and Bible translator Henry Martin.

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.

Hugh Latimer and **Nicholas Ridley** (d. 1555) were two of the three so-called “Oxford Martyrs” who were tried for heresy and burnt at the stake in Oxford for their religious beliefs during the 1553-1558 revival of Catholicism under Queen Mary.

Latimer and Ridley had supported the general thrust of the Reformation under Henry VIII and Edward VI’s brief reign. On Edward’s death in 1553, Mary took the throne. A committed Roman Catholic, she restored Catholicism at once, and led a vigorous persecution of Protestant leaders, many of whose names have remained unrecorded, but three of the most prominent were Archbishop of Canterbury, Thomas Cranmer; Nicholas Ridley, the Bishop of London; and Hugh Latimer, the Bishop of Worcester (and Edward’s chaplain).

The arguments of these times were not just about theology, though theology was very important: both sides believed that they were fighting for the truth, and that teaching wrong doctrine could result in people going to hell. They were also about patriotism. Mary had married the Catholic King Philip of Spain the previous year, and his position was bitterly resented, and not only on account of his religion.

Many people nonetheless welcomed Mary's accession, knowing that it would signal the return of Catholicism. And so it came to pass that Latimer and Ridley were called to account and tried for heresy, and sentenced to death. The selection of the University Church at Oxford (which had been among the first churches to restore Catholicism under Mary) as the venue of their trial was a clear repudiation of their views, contradicting as they did those of the queen and her court.

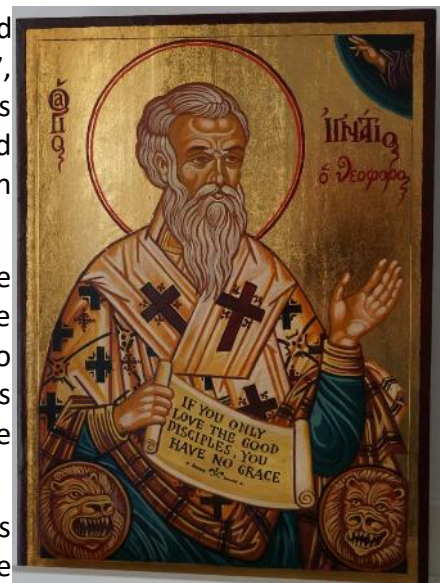


The deaths of Latimer and Ridley (and Cranmer soon after) stood out among all others during the brief Marian restoration. However, their contributions were not limited to the symbolism of martyrdom. They helped solidify the emerging Church of England through their examples and actions. They stood centre stage in the development of a distinct identity, a common theological foundation, and a renewed sense of purpose.

Born in Syria, **Ignatius** converted to Christianity and eventually became bishop of Antioch. In the year 107, Emperor Trajan visited Antioch and forced the Christians there to choose between death and apostasy. Ignatius would not deny Christ and thus was condemned to be put to death in Rome.

Ignatius is well known for the seven letters he wrote on the long journey from Antioch to Rome. Five of these letters are to churches in Asia Minor; they urge the Christians there to remain faithful to God and to obey their superiors. He warns them against heretical doctrines, providing them with the solid truths of the Christian faith.

The sixth letter was to Polycarp, bishop of Smyrna, who was later martyred for the faith. The final letter begs the Christians in Rome not to try to stop his martyrdom.



“The only thing I ask of you is to allow me to offer the libation of my blood to God. I am the wheat of the Lord; may I be ground by the teeth of the beasts to become the immaculate bread of Christ.” Ignatius bravely met the lions in the Circus Maximus.

Ignatius's great concern was for the unity and order of the Church. Even greater was his willingness to suffer martyrdom rather than deny his Lord Jesus Christ. He did not draw attention to his own suffering, but to the love of God which strengthened him. He knew the price of commitment and would not deny Christ, even to save his own life.

St Luke is known to us as the author of the Gospel bearing his name, and of the Acts of the Apostles, in which he shows the parallel between the life of Christ and that of the Church.

The Luke-Acts works constitute more than a quarter of the New Testament. The Gospel of Luke relates the story of Jesus from his birth to his ascension; while the Acts of the Apostles tells the story of the early church from the ascension of Jesus to the preaching of the Gospel in Rome by Paul.

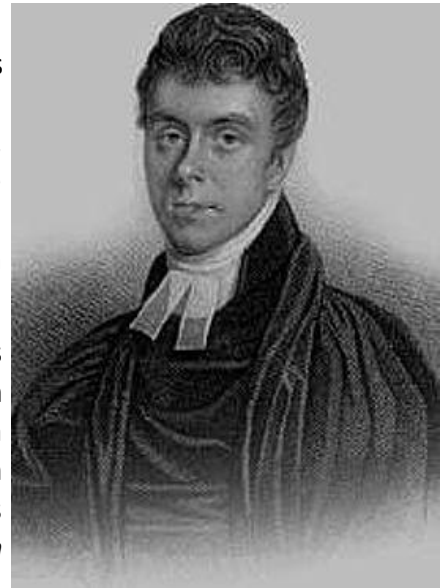
There is a warmth to Luke's writing – and much unique material: 35% of Luke's Gospel stories do not appear elsewhere – that sets it apart from that of the other synoptic Gospels, and yet it beautifully complements those works. The treasure of the Scriptures is a true gift of the Holy Spirit to the Church.



The unique material in St Luke offers an insight into his special perspective. In St. Luke's Gospel alone do we read of the Annunciation of Mary, the Visitation of Mary to Elizabeth, 6 miracles, and 18 parables. Among the latter, only in Luke do we read of the Good Samaritan, the Rich Fool, the Barren Fig Tree, the Lost Coin, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus, the Unjust Judge, and the Pharisee and the Publican, and the Wedding Feast. What riches we have received from Luke's hand.

Henry Martyn (1781-1812) was born in Truro in England, and following a brilliant student career at Cambridge, was convinced that he should offer himself for priesthood, and in particular for missionary service. He prayed, "Here am I, Lord; send me to the ends of the earth, send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in earth; send me even to death itself if it be but in Thy service and in Thy kingdom."

Martyn travelled to India as a chaplain, but his health was poor – he died at the age of just 31 – so he concentrated on Bible translation. He produced Urdu, Arabic, and Persian versions of Scripture. He studied Islam, which led to an agreement to exchange tracts with Muslim religious scholars, later published as his *Controversial Tracts on Christianity and Mohammedanism* (1824).



Martyn's ecumenical openness and his concern for spiritual exchange with Muslims have often been obscured by his use of polemic in some of his written work. Nevertheless, his legacy inspired later missionaries toward a reconciliatory approach to Muslims and to Islam. The Henry Martyn School of Islamic Studies was opened in Lahore in 1930, and since 1982 its work has continued in Hyderabad as the Henry Martyn Institute (HMI) - International Centre for Research, Interfaith Relations and Reconciliation, with a focus on the objective study and teaching of religions and the promotion of interfaith relations and reconciliation.

7. From a work by Saint Teresa of Ávila

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.

8. The Martyrdom of Hugh Latimer and Nicholas Ridley

A crude cross set into the road on the south side of Broad Street on Oxford marks the site of the execution by burning at the stake of the Reformation bishops Hugh Latimer and Nicholas Ridley. It was, at the time, waste ground beyond a ditch just on the extreme edge of the city. Latimer is reputed to have said, as the flames were kindled, 'Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as shall never be put out' is uncertain. The remark, if Latimer made it, came ultimately from the account of the martyrdom of Polycarp in the second century given by the historian Eusebius, an author he knew well.

After Mary's accession and the restoration of Catholicism, Cranmer and Ridley were arrested for treason. Latimer was warned that his own arrest was imminent, and the new regime might have preferred him to flee abroad, but he stood his ground. From early in 1554 he and Ridley shared a cell in the Tower of London with Cranmer and the well-known preacher John Bradford.

In March Cranmer, Latimer and Ridley were moved to the town prison in Oxford, where they were to debate in public with Roman Catholic theologians. Ridley defended his beliefs with particular brilliance and Latimer dismissed his opponents as 'mass-mongers'. Back in the town gaol, Latimer read the New Testament over and over again. No other books were allowed him.

Cast down by the mounting defections from Protestant ranks, the prisoners watched anxiously as the heresy trials began in January 1555 and greeted the first burning, of John Rogers at Smithfield in February, as a triumph. Ridley wrote, 'And yet again I bless God in our dear brother and of this time proto-martyr Rogers.'

The arch-conservative Stephen Gardiner, Bishop of Winchester and Lord Chancellor, presided over the trial for heresy at the end of September, when Latimer took the opportunity to deliver a blistering attack on the see of Rome as the enemy and persecutor of Christ's true flock. There was never any doubt about the verdict.

Ridley went to the pyre in a smart black gown, but the grey-haired Latimer, who had a gift for publicity, wore a shabby old garment, which he took off to reveal a shroud. Ridley kissed the stake and both men knelt and prayed. After a fifteen-minute sermon urging them to repent, they were chained to the stake and a bag of gunpowder was hung round each man's neck. The pyre was made of gorse branches and faggots of wood. As the fire took hold, Latimer was stifled by the smoke and died without pain, but poor Ridley was not so lucky. The wood was piled up above his head, but he writhed in agony and repeatedly cried out, 'Lord, have mercy upon me' and 'I cannot burn'. Cranmer, who was made to watch, would go to his own death the following year.

9. From a letter to the Romans by St Ignatius of Antioch

I am God's wheat and shall be ground by the teeth of wild animals

I am writing to all the churches to let it be known that I will gladly die for God if only you do not stand in my way. I plead with you: show me no untimely kindness. Let me be food for the wild beasts, for they are my way to God. I am God's wheat and shall be ground by their teeth so that I may become Christ's pure bread. Pray to Christ for me that the animals will be the means of making me a sacrificial victim for God.

No earthly pleasures, no kingdoms of this world can benefit me in any way. I prefer death in Christ Jesus to power over the farthest limits of the earth. He who died in place of us is the one object of my quest. He who rose for our sakes is my one desire.

The time for my birth is close at hand. Forgive me, my brothers. Do not stand in the way of my birth to real life; do not wish me stillborn. My desire is to belong to God. Do not, then, hand me back to the world. Do not try to tempt me with material things. Let me attain pure light. Only on my arrival there can I be fully a human being. Give me the privilege of imitating the passion of my God. If you have him in your heart, you will understand what I wish. You will sympathise with me because you will know what urges me on.

The prince of this world is determined to lay hold of me and to undermine my will which is intent on God. Let none of you here help him; instead show yourselves on my side, which is also God's side. Do not talk about Jesus Christ as long as you love this world. Do not harbour envious thoughts. And supposing I should see you, if then I should beg you to intervene on my behalf, do not believe what I say. Believe instead what I am now writing to you. For though I am alive as I write to you, still my real desire is to die. My love of this life has been crucified, and there is no yearning in me for any earthly thing. Rather within me is the living water which says deep inside me: "Come to the Father." I no longer take pleasure in perishable food or in the delights of this world. I want only God's bread, which is the flesh of Jesus Christ, formed of the seed of David, and for drink I crave his blood, which is love that cannot perish.

I am no longer willing to live a merely human life, and you can bring about my wish if you will. Please, then, do me this favour, so that you in turn may meet with equal kindness. Put briefly,

this is my request: believe what I am saying to you. Jesus Christ himself will make it clear to you that I am saying the truth. Only truth can come from that mouth by which the Father has truly spoken. Pray for me that I may obtain my desire. I have not written to you as a mere man would, but as one who knows the mind of God. If I am condemned to suffer, I will take it that you wish me well. If my case is postponed, I can only think that you wish me harm.

10. On the Feast of St Luke: from a homily on the gospels by Saint Gregory the Great

The Lord follows his preachers

Beloved, our Lord and Saviour sometimes gives us instruction by words and sometimes by actions. His very deeds are our commands; and whenever he acts silently he is teaching us what we should do. For example, he sends his disciples out to preach two by two, because the precept of charity is twofold—love of God and of one's neighbour.

The Lord sends his disciples out to preach in twos in order to teach us silently that whoever fails in charity toward his neighbour should by no means take upon himself the office of preaching.

Rightly is it said that *he sent them ahead of him into every city and place where he himself was to go*. For the Lord follows after the preachers, because preaching goes ahead to prepare the way, and then when the words of exhortation have gone ahead and established truth in our minds, the Lord comes to live within us. To those who preach Isaiah says: *Prepare the way of the Lord, make straight the paths of our God*. And the psalmist tells them: *Make a way for him who rises above the sunset*. The Lord rises above the sunset because from that very place where he slept in death, he rose again and manifested a greater glory. He rises above the sunset because in his resurrection he trampled underfoot the death which he endured. Therefore, we make a way for him who rises above the sunset when we preach his glory to you, so that when he himself follows after us, he may illumine you with his love.

Let us listen now to his words as he sends his preachers forth: *The harvest is great but the labourers are few. Pray therefore the Lord of the harvest to send labourers into his harvest*. That the harvest is good but the labourers are few cannot be said without a heavy heart, for although there are many to hear the good news there are only a few to preach it. Indeed, see how full the world is of priests, but yet in God's harvest a true labourer is rarely to be found; although we have accepted the priestly office we do not fulfil its demands.

Think over, my beloved brothers, think over his words: *Pray the Lord of the harvest to send labourers into his harvest*. Pray for us so that we may be able to labour worthily on your behalf, that our tongue may not grow weary of exhortation, that after we have taken up the office of preaching our silence may not bring us condemnation from the just judge.

11. From the Journals of Henry Martyn

Henry Martyn's diary and letters are celebrated for their eloquence and wisdom. Here are a selection of extracts on themes that recur throughout his writings.

On Christian service: *"The soul that has truly experienced the love of God will not stay meanly inquiring how much he shall do, and thus limit his service, but will earnestly seek more and more to know the will of our heavenly Father, that he may be enabled to do it."*

On the encouragement of the pastor and hymn-writer John Newton (the author of many hymns including "Amazing grace" and "Glorious things of thee are spoken"): *"On my saying that perhaps I should never live to see much fruit [from missionary labours], he answered, 'I*

should have a bird's-eye view of it, which would be better.' When I spoke of the opposition that I should be likely to meet with he said, he supposed Satan would not love me for what I was about to do. The old man prayed afterwards with sweet simplicity."

On the danger of romanticizing missionary work: *"Oh my dear friends in England, when we spoke with exultation of the mission ... whilst in the midst of health and joy and hope, what an imperfect idea did we form of the sufferings by which it must be accomplished."*

On adversity: *"I found great satisfaction in reflecting that my hourly wisdom was not to repine or to look for a change, but to consider what is my duty in existing circumstances, and then to do it, in dependence upon grace."*

On the pursuit of holiness: *"If am weary of anything, it is of my life of sinfulness. I want a life of more devotion and holiness; and yet am so vain as to be expecting the end without the means." "Let me learn from this, that to follow the direct injunctions of God, as to my own soul, is more my duty than to be engaged in other works, under pretence of doing him service."*

On the carnage and suffering he witnessed after a military battle: *"Mournful as the scene was, I yet thanked God that he had brought me to see a specimen, though a terrible one, of what men by nature are. May the remembrance of this day ever excite me to pray and labour more for the propagation of the gospel of peace. Then men shall love one another: 'Nation shall not lift up sword against nation, neither shall they learn war any more.'"*

On dependence upon God's sovereign power in evangelism: *"All my clear arguments are good for nothing; unless the Lord stretch out his hand, I speak to stones."*

On a particularly blessed time of prayer: *"I found my heaven upon earth. No work so sweet as that of praying, and living wholly to the service of God."*

On humility and love: *"Truly love is better than knowledge. Much as I long to know what I seek after, I would rather have the smallest portion of humility and love than the knowledge of an archangel."*

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 Nandyal (South India). In our national church, pray for the National Aboriginal and Torres Strait Islander Anglican Council; and within the Diocese of Adelaide, for the Parish of Lockleys.

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 Teresa, St Ignatius, St Luke, 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.



stmarymagdalenes.weebly.com



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