

# 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

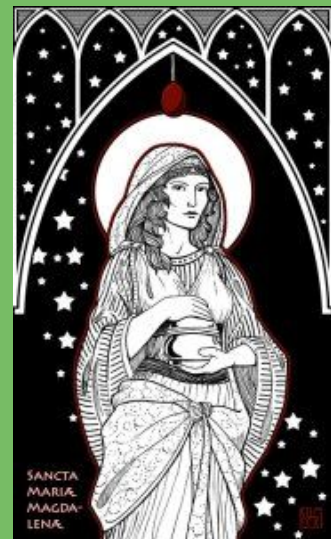
Thursday 14 October 2021

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 – Integrity

In order to prepare for our consultation last Sunday, we were asked to describe the parish priest we want in three words. Not an easy thing to do! But it has been an important process to focus our thoughts and to avoid being too specific. My experience in other situations has been that the process often requires a clone of Jesus himself!



However, one word that I have seriously considered is "Integrity." Integrity is a word of many meanings and, depending on where it is used, has many shades of meaning, nuances and implications.

Let's begin with the Bible. Depending on which translation you pick up, it occurs about 20 times in the Jewish Scriptures, and its equivalents abound in the Christian Scriptures.

In the International Standard Bible Encyclopaedia it appears as the translation of the Hebrew word meaning "simplicity," as in "uncomplicated" or "without any ulterior motive."

Another meaning is "soundness," or "completeness," much like our modern use of the word to describe something which is well built, where all the parts work well together. A house or a ship or an aircraft may be said to have "integrity." Similarly, the description of the church as a body in I Corinthians describes it as all parts working together for the benefit of the whole. This is a description of integrity.

Another meaning which appears in the Bible is that of “sincerity of heart and intention, truthfulness and uprightness.” It might be used as a description of the Nathanael (John 1:47) an Israelite “in whom there was no guile, or “no deceit.”

In addition the word has overtones of “perfection” and “completion”. is described as rendered also “upright,” “perfection.”

Turning from one classic to another, William Shakespeare, in the play “Hamlet” creates Polonius, a rather dubious character, somewhat of an old humbug. He, without using the word ‘integrity’, give the following advice.

“To thine own self be true ... thou canst not then be false to any man.” A commentary on the phrase says, “It’s used to mean not worrying about pleasing other people, or living by someone else’s rules or standards, but rather living as your natural self, without compromise.”

It has become a cliché or a platitude, but it also picks up an important truth, as many clichés do, because it is the aim of Christian living to be true to the ideal of humanity, which is to truly be the person whom God has created us to be. This does not mean that we lose our individuality or conform to a template. We cannot be Christ himself, for Jesus is unique, but we can be Christ-like. We are encouraged to find who we really are and to live out that ideal.

Soren Kierkegaard, the Danish Danish philosopher, theologian, poet, social critic, and religious author, identified “trying to be someone you’re not” as a grievous wrong.

This is not to deny that we show a different face to different people on different circumstances. We all play many roles in our lives, and that is a good thing. It is good to be multifaceted, diversified, open to things beyond our experience. It would quite literally diminish us if we had only one interest, one focus, one plane of existence. However, the centre, the core of our being is our integrity and we are graced indeed if our whole life is consistent with it.

No good thing will the Lord withhold from those who live with integrity. Psalm 84:11.

Peace be with you,

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](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. 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, the Teresa of Avila, teacher (d. 1592), the Reformation bishops and martyrs Hugh Latimer and Nicholas Ridley, St Ignatius of Antioch, St Luke the Evangelist, and the 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.

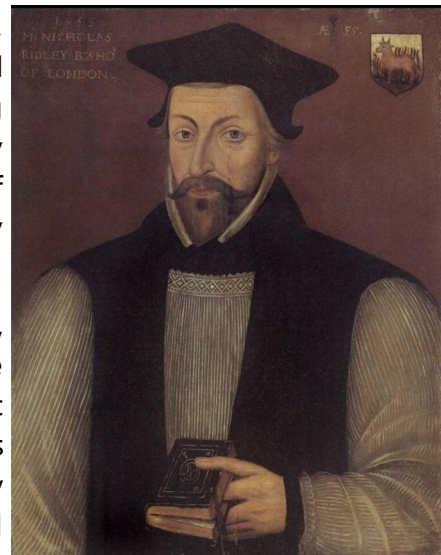
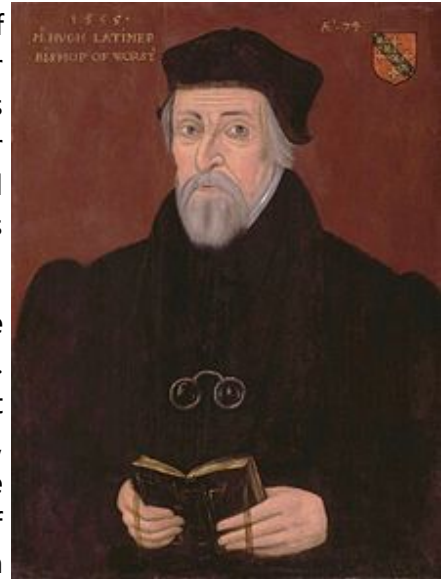
Henry VIII had been succeeded by Edward VI, his son by Jane Seymour. On Edward's death in 1553, Mary took the throne. A committed Roman Catholic, she restored Catholicism at once, and led a vigorous persecution of Protestant leaders, many of whose names have remained unrecorded, but three of the most senior were Thomas Cranmer, the Archbishop of Canterbury; Nicholas Ridley, Bishop of London; and Hugh Latimer 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 King Philip of Spain the previous year, and his position was bitterly resented.

Many people nonetheless welcomed Mary's accession, knowing that it would signal the return of Catholicism. There are plenty of stories of celebrations, and of churches that restored Catholic worship as soon as possible. One such was the University Church at Oxford. In 1554, the year after Mary came to the throne, the church purchased new robes of red and gold, replaced the altars and filled the building with candlesticks and crosses.

And so it came to pass that Latimer and Ridley were called to account and tried for heresy. The selection of the University Church 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.

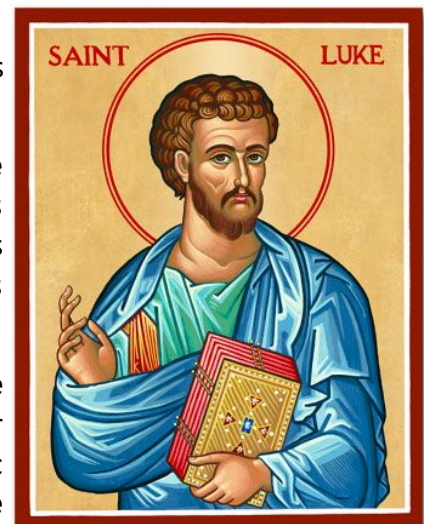
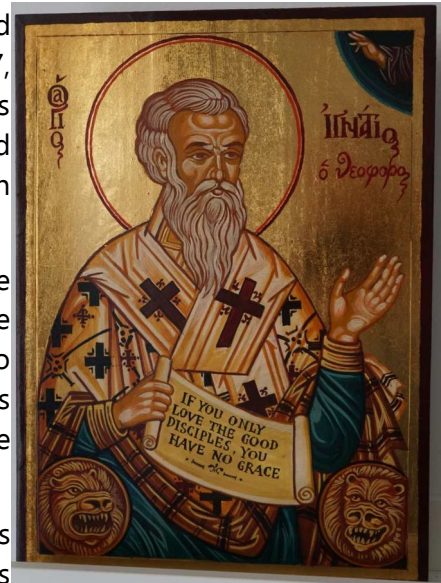
Ignatius’s great concern was for the unity and order of the Church. Even greater was his willingness to suffer martyrdom rather than deny his Lord Jesus Christ. He did not draw attention to his own suffering, but to the love of God which strengthened him. He knew the price of commitment and would not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

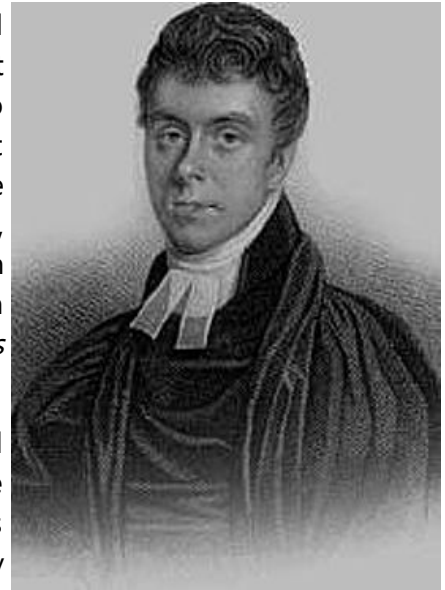
There is a warmth to Luke’s writing – and much unique material: 35% of Luke’s Gospel stories do not appear elsewhere – that sets it apart from that of the other synoptic Gospels, and yet it beautifully complements those works. The treasure of the Scriptures is a true gift of the Holy Spirit to the Church.

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 after completing University studies was convinced that he should offer himself for priesthood. He aspired to missionary service, and 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.




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## 5. From a work by Saint Teresa of Avila

*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.

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## 6. 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.

## 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. In the Anglican Cycle of Prayer, pray for the Diocese of Glasgow & Galloway (Scotland). In our national church, pray for the National Indigenous Bishop, Chris McLeod; and within the Diocese of Adelaide, for the Parish of Glenelg.

*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, Gary Priest (priest), 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, 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 Luke, St Ignatius, 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](mailto:StMMAdeelaide.Parish@outlook.com), by Tuesday evening at 5 pm.

