

# 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 15 October 2020

---

Dear friends,

The relaxation of Covid-19 restrictions makes it possible to once again worship on Sunday, when Mass is sung at 10 am. The church is also open for private prayer and public worship on Tuesday and Thursday from 11.30 am to 1 pm, and Mass is offered at 12.10 pm after the Angelus at 12 noon.

The decision to return to worship in community, even for private prayer, is not a straightforward matter, so we will continue to produce these newsletters for now.

In these Thursday newsletters, we offer ideas and opportunities for nourishing our personal and communal spiritual lives.

### 1. Dfrom Fr Graeme – The Holy Mystery of the Eucharist

I have been struck by the number of people who responded to the recent questionnaire in the Parish who believed the Mass at our church to be very important to them. Clearly the Mass is absolutely our front line offering at the church, but it was heartening to read how much this is embraced personally by so many of us.

In this Thursday newsletter I thought I should try to write about the Mass and our reference to it as the Holy Mystery. Indeed in our old Anglican prayer books, the Thanksgiving Prayer after Communion speaks of "... we who have duly received these holy mysteries [of] the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ ..."

What is a holy mystery, and how can we embrace this in prayer? In purely unspiritual terms, a mystery is something which defies our understanding or ability to solve or define. A problem with our Holy Mystery is that during times of ecclesiastical conflict or controversy too many attempts have been made to define the Mystery most of which have resulted in explanations which are misleading or wrong. No scope for prayer here.

The proclamation of the Gospel is not simply the communication of a philosophy of life or a moral code of behaviour. This aspect of the Gospel does have a definite beauty, but it is not the Gospel in its entirety. To embrace the Gospel is to experience an encounter with Christ. St Paul had experienced such an encounter and he was able to write to the Ephesians, "Your world was a world without hope and without God. But now with Christ Jesus, you who were once far off have now been brought near by the shedding of Christ's blood; for he himself is our peace."

At St Mary Magdalene's Church we believe that Christ is the One through whom we enter this mystery of the Gospel. It is important to remember that in the Mass we come face to face with

Christ, and enter into a Holy Communion with Christ during our sacred meal together. Jesus promises to be with us in John 17:26, "I made your name known to them and will make it known so that the love you had for me may be in them and I may be in them." It is significant that these words were spoken in the context of the Last Supper – a sacred meal shared by Christ with his disciples. At the Mass there is consequently a mystery of unity with Christ. It is something to be experienced rather than taught.

It is the living and wonderful presence of Christ of which we are part that is the centre of Christianity. We do not adhere to a set of old doctrines but rather to the living presence of Christ in our midst. This is a presence which can thrive in any contemporary society. It is not an experience which we hold closely to ourselves, either. Our Holy Communion happens at an occasion in which we all share. We are called to love one another and others in the way we are loved by God and we try to love God.

When we come to church it is vital that we come open to the Presence of Christ we shall celebrate in the Eucharist which celebrates, reveals and proclaims this presence. This is what the Mass is all about – not some historical, doctrinal definition which we may believe in or not.

The Mass brings us into Communion with the One who is beyond definition or complete understanding.

In prayer, all this can spark much thought into us being as open as we can be when we come to church. It can make us think a lot more about Christ himself and about each other as fellow participants in the Mystery.

Fr Graeme Kaines  
Locum Priest

## 2. Daily Prayer

Most Christian denominations have forms for prayer in the morning and the evening, and at other times of the day. Morning and Evening Prayer in the Anglican church's *A Prayer Book for Australia*, are available in either a fixed form (pages 3 – 33) or a different form for each day of the week (pages 383 – 424). The Bible readings for each day can be found in *The Australian Lectionary*, and for reference the readings for the coming week are:

	<b>Morning Prayer</b>	<b>Evening Prayer</b>
Thursday 15 October <i>Teresa of Avila</i>	Ps 104.1-25 Zechariah 8.9-23 Matthew 13.44-58	Ps 104.26-37 Daniel 2.36-49 1 Peter 2.4-10
Friday 16 October <i>Hugh Latimer &amp; Nicholas Ridley</i>	Ps 139 2 Kings 12.1-9 Acts 28.1-16	130, 131, 137 2 Chron 22.10 – 23.21 Mark 16.1-8
Saturday 17 October	Ps 120, 121, 122 2 Kings 17.1-23 Acts 28.17-31	Ps 118 2 Chron 24.1-22 Mark 16.9-20
Sunday 18 October <i>St Luke</i>	Psalm 145.10-18 2 Timothy 4.9-17a Luke 10.1-9	Psalm 103 Isaiah 55 2 Timothy 3.10 – 4.8
Monday 19 October <i>Henry Martyn</i>	Ps 123, 124, 125, 126 2 Kings 17.24-41 Philippians 1.1-11	Ps 127, 128, 129 2 Chron 26.1-21 John 13.1-11

Tuesday 20 October	Ps 132, 133 2 Kings 18.1-12 Philippians 1.12-30	Ps 134, 135 2 Chronicles 28 John 13.12-20
Wednesday 21 October	Ps 119.153-176 2 Kings 18.13-37 Philippians 2.1-13	Ps 136 2 Chron 29.1-19 John 13.21-30
Thursday 22 October	Ps 143, 146 2 Kings 19.1-19 Philippians 2.14-30	Ps 138, 140, 141 2 Chron 29.20-36 John 13.31-38

### Online Resources

There is a complete online version of Daily Prayer from *A Prayer Book for Australia* for each day available at Australian Daily Prayer <https://dailyprayer.ampers.x10.mx/>. There is also a free app for mobile devices from the App Store or Google Play. The Church of England provides an online version of its orders for Daily Prayer at <https://www.churchofengland.org/prayer-and-worship/join-us-service-daily-prayer>. This is also available as a free app (App Store or Google Play). The Divine Office of the Catholic Church is available online at [www.ibreviary.com](http://www.ibreviary.com) and is also available as a free app (App Store or Google Play).

### Times of Prayer

Many people find it helpful to make a particular time daily for prayer and reflection. One option might be to join your prayer with those of the wider world at some special times during the day. Volunteers are attending at St Mary Magdalene's most days to ring the church bell while praying the *Angelus* at 9 am, 12 noon and 6 pm.

### 3. Reflections and Meditations

Fr Graeme and others within our community will continue to prepare Reflections for Sundays and Holy Days for posting on the web page. Fr Philip Carter's meditations and spiritual reflections will in the future be presented on our blog, <https://stmarymagdalenesadelaide.org/>. To access the tab, simply go to the blog and select the "Spirit matters" tab on the top.

If you would like to receive an email update when there is a new posting on the blog, whether for a Sunday or weekday service, or for meditations and other supports for prayer, please subscribe to the blog using the box on the right-hand side of the page.

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

### 4. Sing to the Lord with Gladness

Congregational singing in Anglican Churches in the Diocese of Adelaide has resumed following the Archbishop's acceptance of advice from SA Health about the precautions that must be taken to ensure a Covid-safe environment.

Singing increases the distance that droplets from the mouth can travel and spread, so spacing people more than 1.5 metres apart is advised when singing. With this discipline in place, along with the Covid-safe measures with which we are now familiar, we can sing hymns, and psalms and spiritual songs to God, as St Paul exhorts us to do.

Our thanks go to our faithful band of musicians who have gone an *additional* extra mile in recent weeks, to ensure that our worship has continued to resound with joy.

## 5. In the Church's Calendar

This week in the church's calendar we remember one of the Church's earliest saints, Luke the Evangelist; the Reformation martyrs Hugh Latimer and Nicholas Ridley; and the 18th Century missionary Henry Martyn.

**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.

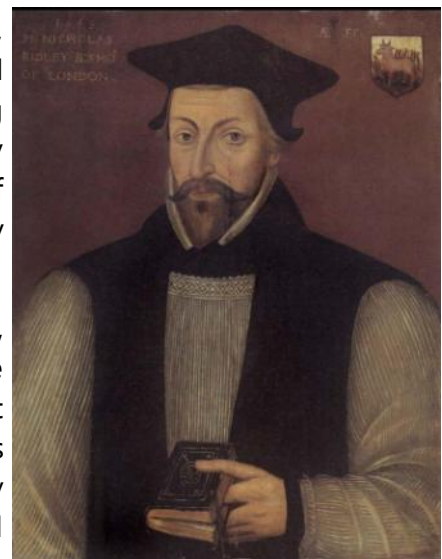
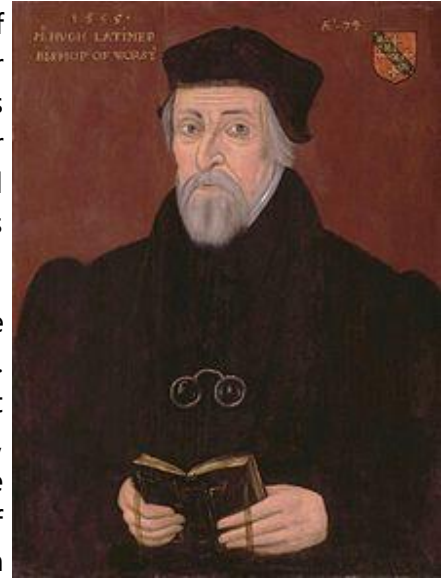
Henry VIII had been succeeded by Edward VI, his son by Jane Seymour. On Edward's death in 1553, Mary took the throne. A committed Roman Catholic, she restored catholicism at once, and led a vigorous persecution of Protestant leaders, many of whose names have remained unrecorded, but three of the most 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.



**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.

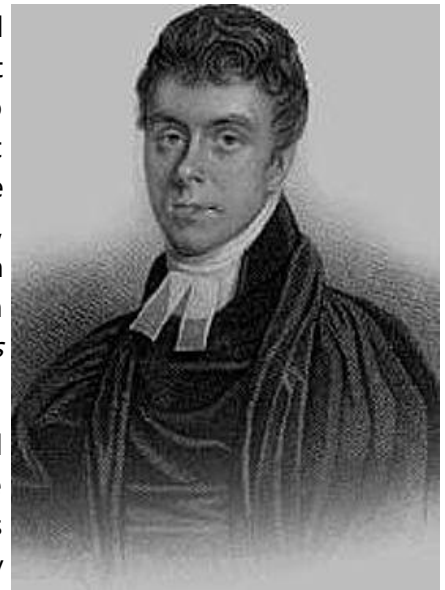
There is a warmth to Luke's writing – and much unique material: 35% of Luke's Gospel stories do not appear elsewhere – that sets it apart from that of the other synoptic Gospels, and yet it beautifully complements those works. The treasure of the Scriptures is a true gift of the Holy Spirit to the Church.



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.



## 6. From a Sermon by Hugh Latimer – the Parable of the Wedding Feast

*Last Sunday we heard the Parable of the Wedding Feast. Here is a sermon on this parable from Hugh Latimer, delivered in Stamford on 9 November, 1550.*

Christ told them a similitude, that the kingdom of heaven is like to a king that made a bridal to his son: he married his son, and sent his servants out to bid his guests. Well; they would not come, although he had made great preparing and much cost for them. Ambition, covetousness, and cruelty would not let them come. Then he sent his warriors and destroyed them; and again and again sent other servants to bid guests to his bridal, hand over head, come who would. They did his bidding, and the house was full of guests. The king now would



view his guests, and finding there one not clad in marrying garments, he asked him: "Friend, how camest thou here, not having a marriage-garment? And commanded to bind him hand and foot, and cast him into utter darkness: there was wailing and grinding of teeth. For many be called and few be chosen."

Now Christ expoundeth this: The kingdom of heaven is preaching of the gospel. This marriage is the joining of Christ and his church; which was begun by Christ here in earth, and shall continue to the end of the world. The bidders of his guests are preachers: but here are so many lets and hinderances. Covetousness is a let; ambition is a let; cruelty is the greatest let. For they beat his servants; brake their heads; yea, murdered them which bade them to this bridal. With this the king was angry, and sent his men of war to destroy those unthankful people. Was he not angry with covetousness, and with ambition? Yes, he is angry with covetous men, with ambitious men; but most of all with cruelty. This is an anger above common anger, when men be not only unthankful, but also add cruelty, to persecute the preachers that come to call us to this marriage. This toucheth God so nigh, that he saith, "He that heareth you heareth me."

The preachers called good and bad. They can do no more but call; God is he that must bring in; God must open the hearts ...

Then cometh the king to see his guests, and findeth one not having the marriage-garment, and saith to him, "Friend, how camest thou hither, and hast not the marriage-garment?" Faith is the marriage-garment; not a feigned faith without good living, but "faith that worketh by love." He was blamed because he professed one thing, and was indeed another. Why did he not blame the preachers? There was no fault in them, they did their duties: they had no further commandment but to call them to the marriage. The garment he should have provided himself. Therefore he quarrelleth not with the preachers, "What doth this fellow here? Why suffered ye him to enter," &c. For their commission extended no further but only to call him. Many are grieved that there is so little fruit of their preaching. And when as they are asked, "Why do you not preach, having so great gifts given you of God?" "I would preach," say they, "but I see so little fruit, so little amendment of life, that it maketh me weary." A naughty answer: a very naughty answer. Thou art troubled with that God gave thee no charge of; and leavest undone that thou art charged with. God commandeth thee to preach: and if thou speak not, if thou warn not the wicked, that they turn and amend, they shall perish in their iniquities. This text nipeth; this pincheth; this toucheth the quick: "He shall die in his wickedness, but I will require his blood at thy hand."

Hearken well to this, mark it well, ye curates; "I will ask his blood at thy hand." If you do not your office, if ye teach not the people, and warn them not, you shall be damned for it. If you do your office, you are discharged. Warn them, therefore, to leave their wickedness, their covetousness, their ambition, their cruelty, unmercifulness, &c., and thou hast saved thine own soul. For there was no quarrel with the preachers; but he was cast in prison, "where was weeping and wailing and grinding of teeth": these were his delicates; "Many are called, but few are chosen."

---

## 7. Intentions for Your Daily Prayers

*We continue to pray throughout the week for the world and the church. These intentions may be helpful in your private or family prayers.*

*For the world.* The leaders of the world as they seek to respond to the challenge of the COVID-19 pandemic. For medical researchers, that they may be granted knowledge and wisdom as they search for a vaccine and cure. For refugees and asylum seekers, that they may find places of safety and welcome.

*For the church.* For all those who are challenged to be church in a different and unfamiliar way. In the Anglican Cycle of Prayer, pray for the Dioceses of Puerto Rico (USA); Connecticut (USA); and Connor (Ireland). In our national church, pray for the Diocese of Melbourne; and within the Diocese of Adelaide, for the Parish of Holy Trinity, Adelaide.

*For our local community.* For the Collective as it considers alternative ways of serving the community while the Drop-In Centre is suspended, and for its guests as they seek other places to eat and rest. For the Magdalene Centre, as it deals with the need to change the way it delivers services in order to safeguard the health of customers, staff and volunteers.

*For those in need.* For all those who are sick in body, mind or spirit. For all those affected by the COVID-19 coronavirus and all who care for them. For those who are commended to our prayers, especially Paull, Valerie, Bishop David McCall, Sim, Chris, Clarice, and Ossy.

*For those who have died.* For those who have worked and worshipped in this place before us; all those who have died recently; those who have died as a result of COVID-19; and those whose anniversaries of death occur at about this time;. ✠ Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.

*For the saints.* For the Blessed Virgin Mary, St Joseph, St Mary Magdalene, St Luke, Hugh Latimer, Nicholas Ridley, Henry Martyn, 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, [omarymag@anglicaresa.com.au](mailto:omarymag@anglicaresa.com.au), by Tuesday evening at 5 pm.

