

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 18 November 2021

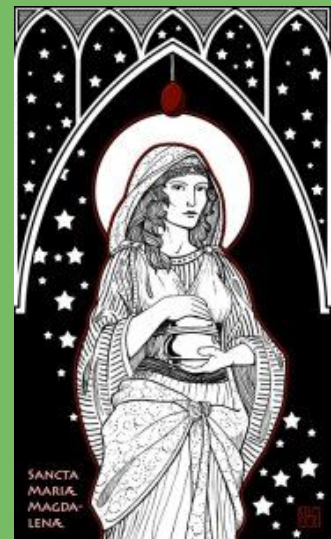
Spiritual Resources & Reflections

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.

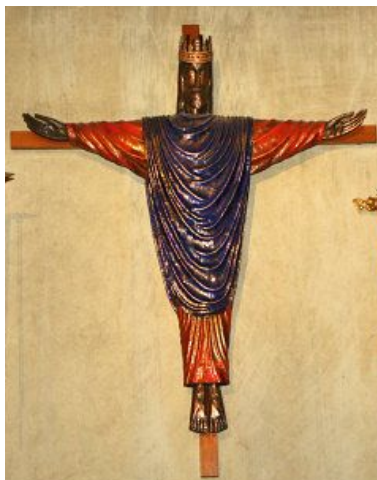
The decision to return to worship in community, whether for private prayer, or the public celebration of the Word and Sacraments, is not a straightforward matter. These newsletters are intended to keep our entire community informed on events in the life of the Parish: we will continue to produce these 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 – The Reign of Christ

The last Sunday of the church's year is the Feast of the Reign of Christ, also called Christ the King. Today I have chosen to take my information straight out of Wikipedia, the free encyclopedia – which on this occasion does a good job of saying all the important things! (The picture is of the Christus Rex (Christ the King) by Voitre Marke now in St Peter's Cathedral, but formerly in the chapel of St Barnabas' College at Belair.)



"Christ the King is a title of Jesus in Christianity referring to the idea of the Kingdom of God where the Christ is described as seated at the right hand of God (as opposed to the secular title of King of the Jews mockingly given at the crucifixion).

Many Christian denominations consider the kingly office of Christ to be one of the threefold offices: Christ is a prophet, priest, and king.

The titles of "Christ" and "king" are not used together in the gospel, but "Christ" is in itself a royal title (i.e. "the anointed [king]"). In the Greek text, the Christ is explicitly identified as king several times, so in Matthew 2:2 ("Where is the newborn king of the Jews?"). In John 18, Pilate refers to the implication that the Christ is a royal title by inquiring explicitly if Jesus claims to be the "king of the Jews". Similarly, in John 1:49, a follower addresses Jesus as "the king of Israel".

In the Gospel of Luke, the angel Gabriel proclaims to Mary, "Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end."

Outside of the gospels, the First Epistle to Timothy (6:14–15) explicitly applies the phrase of "king of kings and lord of lords", adapting the Pentateuch's declaration, for the Lord your God is the God of gods and the Lord of lords, to Jesus Christ. In the Book of Revelation it is declared that the Lamb is "King of kings, and Lord of lords".

Pope Pius XI's first encyclical was *Ubi arcano Dei consilio* of December 1922. Writing in the aftermath of World War I, Pius noted that while there had been a cessation of hostilities, there was no true peace. He deplored the rise of class divisions and unbridled nationalism, and held that true peace can only be found under the Kingship of Christ as "Prince of Peace". "For Jesus Christ reigns over the minds of individuals by His teachings, in their hearts by His love, in each one's life by the living according to His law and the imitating of His example."

Christ's kingship was addressed again in the encyclical *Quas primas* of Pope Pius XI, published in 1925. The pontiff's encyclical quotes with approval Cyril of Alexandria, noting that Jesus's kingship was given to him by the Father, and was not obtained by violence: "'Christ,' he says, 'has dominion over all creatures, a dominion not seized by violence nor usurped, but his by essence and by nature.'"

The Feast of Christ the King was instituted by Pope Pius XI in 1925. The General Roman Calendar of 1969 (which formed the basis of the Common Lectionary most mainline churches still use today) moved its observance to the last Sunday of Ordinary Time, the final Sunday of the liturgical year. Most Anglicans, Lutherans and some Protestants celebrate it on the same day.

In November 1926, the Pontiff gave his assent to the establishment of the first church dedicated to Christ under the title of King."

Hoping to see you on Sunday when we celebrate the feast.

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://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.

4. Advent Prayer on Wednesdays

Through Advent, beginning Wednesday 1 December, Alison McAllister and Leonie Zadow will be in the church at 7.30 am each Wednesday for 30 minutes of silent prayer.

You are welcome to join us.

Start at 7.30 am promptly ... Finish 8 am ... If you're late, just come in.

You can also join us remotely - you can be at home, or even in the car increasing the saints in the room! If you would like to invite a friend that would be great too.

There are no special requirements; a short reading, 20 minutes of silent prayer and a hymn to conclude.

Before 1 December, we will put the readings for the week and the song in the newsletter so you can join in even if you are not in the church.

Any questions please talk to one of us at church or email leonie@redirt.com.au

If you do intend to join us remotely we'd love to know!

Alison and Leonie

5. Blue Christmas

BLUE CHRISTMAS, THURSDAY 9 DECEMBER



A church service to support people who have lost loved ones and are experiencing grief.

The worship recognizes that many experience loss and pain and provides the promise of hope.

Candles, arranged as an Advent wreath, are lit and empty chairs are reserved as a way of commemorating those who have been lost in previous years.

This time is for those who struggle to find joy and hope during festive seasons.

The service is set to begin at 6:30pm on Thursday 9 December.

6. In the Church's Calendar

In the coming week in the Church's calendar, we remember St Elizabeth of Hungary and St Clement of Rome, and James Noble, and the first Aboriginal deacon in the Anglican Church of Australia.

St Elizabeth of Hungary (1207-1231). In her short life, Elizabeth manifested such great love for the poor and suffering that she has become the patroness of Catholic charities and of the Secular Franciscan Order. The daughter of the King of Hungary, Elizabeth chose a life of penance and asceticism when a life of leisure and luxury could easily have been hers. This choice endeared her in the hearts of the common people throughout Europe.

At the age of 14, Elizabeth was married to Louis of Thuringia, whom she deeply loved. She bore three children. Under the spiritual direction of a Franciscan friar, she led a life of prayer, sacrifice, and service to the poor and sick. Seeking to become one with the poor, she wore simple clothing. Daily she would take bread to hundreds of the poorest in the land who came to her gate.

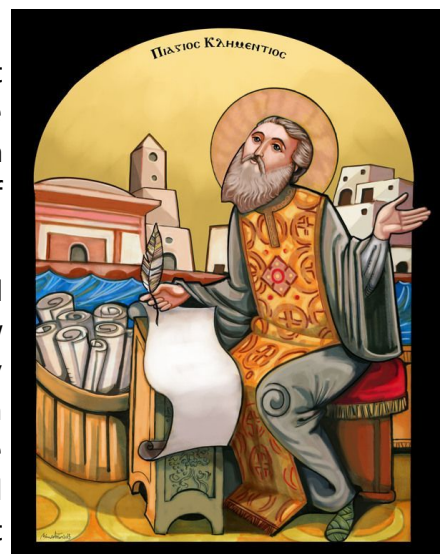


After six years of marriage, her husband died in the Crusades, and Elizabeth was grief-stricken. Her husband's family looked upon her as squandering the royal purse, and mistreated her, finally throwing her out of the palace. The return of her husband's allies from the Crusades resulted in her being reinstated, since her son was legal heir to the throne.

In 1228, Elizabeth joined the Secular Franciscan Order, spending the remaining few years of her life caring for the poor in a hospital which she founded in honor of Saint Francis of Assisi. Elizabeth's health declined, and she died before her 24th birthday in 1231. Her great popularity resulted in her canonization four years later.

St Clement of Rome (d. 101) Clement of Rome was the third successor of Saint Peter, reigning as pope during the last decade of the first century. He is known as one of the Church's five "Apostolic Fathers," those who provided a direct link between the Apostles and later generations of Church Fathers.

Clement's "First Epistle to the Corinthians" was preserved and widely read in the early Church. Indeed, until the New Testament canon was definitively settled in 382, it was widely regarded as scriptural. This letter from to the Church in Corinth concerns a split that alienated a large number of the laity from the clergy. Deploring the unauthorised and unjustifiable division in the Corinthian community, Clement urged charity to heal the rift.



Today many in the Church experience polarisation regarding worship, how we speak of God, and other issues. We'd do well to take to heart the exhortation from Clement's Epistle: "Charity unites us to God. It knows no schism, does not rebel, does all things in concord. In

charity all the elect of God have been made perfect.”

Rome’s Basilica of St. Clement, one of the city’s earliest parish churches, is probably built on the site of Clement’s home. History tells us that Pope Clement was martyred either in the year 99 or in 101.

James Noble (c.1876-1941) was born in North Queensland, of parents from Normanton, in about 1876. While working as a stockman in the 1890s, he asked to receive some education, and was given private lessons in the evenings. His studies of the Bible led to his conversion, and he was baptized in 1895.



From the early 1900s, Noble became increasingly involved with the church. He was licensed as a lay reader at Forrest River in Western Australia in February 1925, and on 13 September in the same year he was made deacon at St George’s Cathedral, Perth, becoming the first Aboriginal Anglican cleric in Australia. He returned to a ministry with which he was already involved at Forrest River, where he continued to build a fledgling community,

By 1928 there were twenty-four buildings at Forrest River, many constructed of sun-dried bricks made by Noble. In 1933 there was a permanent population of 170 Aborigines with some 800 regular visitors. In addition to nursing, Noble’s wife Angelina taught the mission children, baked the mission bread and cooked for the staff. Noble returned to Queensland in 1933, being appointed first to the Palm Island mission and then to Yarrabah in 1934. His later years were blighted by ill health, and he remained in Yarrabah until his death in 1941.

A powerful evangelist and witness against injustice, James Noble is a vital figure in the history of the Anglican Church of Australia.

7. St Elizabeth of Hungary – from a letter from her spiritual director

Elizabeth recognised and loved Christ in the poor

Elizabeth ... was a lifelong friend of the poor and gave herself entirely to relieving the hungry. She ordered that one of her castles should be converted into a hospital in which she gathered many of the weak and feeble. She generously gave alms to all who were in need, not only in that place but in all the territories of her husband’s empire. She spent all her own revenue from her husband’s four principalities, and finally she sold her luxurious’ possessions and rich clothes for the sake of the poor.

Twice a day, in the morning and in the evening, Elizabeth went to visit the sick. She personally cared for those who were particularly repulsive; to some she gave food, to others clothing; some she carried on her own shoulders, and performed many other kindly services. Her husband, of happy memory, gladly approved of these charitable works. Finally, when her husband died, she sought the highest perfection; filled with tears, she implored me to let her beg for alms from door to door.

On Good Friday of that year, when the altars had been stripped, she laid her hands on the altar in a chapel in her own town, where she had established the Friars Minor, and before witnesses she voluntarily renounced all worldly display and everything that our Saviour in the gospel advises us to abandon. Even then she saw that she could still be distracted by the cares and

worldly glory which had surrounded her while her husband was alive. Against my will she followed me to Marburg. Here in the town she built a hospice where she gathered together the weak and the feeble. There she attended the most wretched and contemptible at her own table.

Apart from those active good works, I declare before God that I have seldom seen a more contemplative woman. When she was coming from private prayer, some religious men and women often saw her face shining marvellously and light coming from her eyes like the rays of the sun.

Before her death I heard her confession. When I asked what should be done about her goods and possessions, she replied that anything which seemed to be hers belonged to the poor. She asked me to distribute everything except one worn out dress in which she wished to be buried. When all this had been decided, she received the body of our Lord. Afterward, until vespers, she spoke often of the holiest things she had heard in sermons. Then, she devoutly commended to God all who were sitting near her, and as if falling into a gentle sleep, she died.

8. St Clement – from his Letter to the Corinthians

Wonderful are God's gifts

Beloved, how blessed and wonderful are God's gifts! There is life everlasting, joy in righteousness, truth in freedom, faith, confidence, and self-control in holiness. And these are the gifts that we can comprehend; what of all the others that are being prepared for those who look to him. Only the Creator, the Father of the ages, the All-Holy, knows their grandeur and their loveliness. And so we should strive to be found among those who wait for him so that we may share in these promised gifts. And so we should strive to be found among those who wait for him so that we may share in these promised gifts. And how is this to be, beloved brothers? It will come about if by our faith our minds remain fixed on God; if we aim at what is pleasing and acceptable to him, if we accomplish what is in harmony with his faultless will and follow the path of truth, rejecting all injustice, viciousness, covetousness, quarrels, malice and deceit.

This is the path, beloved, by which we find our salvation, Jesus Christ, the high priest of our sacrifices, the defender and ally in our helplessness. It is through him that we gaze on the highest heaven, through him we can see the reflection of God's pure and sublime countenance, through him the eyes of our hearts have been opened, through him our foolish and darkened understanding opens toward the light, and through him the Lord has willed that we should taste everlasting knowledge. *He reflects God's majesty and is as much superior to angels as the name he has obtained is more excellent than theirs.*

Let us then serve in his army, brothers, following his blameless commands with all our might. The great cannot exist without the small nor the small without the great; they blend together to their mutual advantage. Take the body, for example. The head is nothing without the feet, just as the feet are nothing without the head. The smallest parts of our body are necessary and valuable to the whole. All work together and are mutually subject for the preservation of the whole body.

Our entire body, then will be preserved in Christ Jesus, and each of us should be subject to his neighbor in accordance with the grace given to each. The stronger should care for the weak, and the weak should respect the stronger. The wealthy should give to the poor, and the poor man should thank God that he has sent him someone to supply his needs. The wise should manifest their wisdom not in words but in good deeds, and the humble should not talk about

their own humility, but allow others to bear witness to it. Since, therefore, we have all this from him, we ought to thank him for it all. Glory to him for ever. Amen.

9. 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 Huron (Canada). In our national church, pray for the Diocese of North West Australia; and within our own Diocese, for the Parish of The Barossa.

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 Elizabeth, St Clement, James Noble, 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.

