

# 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 21 January 2021

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. From Fr Graeme – Keeping Christmas Alive in our Hearts

The theology of Christmas is just so positive that it is almost too good to be true. Yet in spite of this, even if we accept it on Christmas Day and for a few days afterwards, it still is not long before we lapse into our old way of thinking, with its guilt and negativity.

The great thrust of Christmas is that God simply steps into our lives and the life of the world, and gives us a firm hope and assurance about life. God has sent us Jesus, through whom our sins, whatever they may have been or are, will be forgiven, and through whom we shall have the presence of God with us through everything which life can give us – good and bad. Through Jesus heaven and earth are united, and life cannot be allowed to be the same again.

Our problem with keeping Christmas alive is us. We have too much stuff stored up in our minds, especially in our deep, unconscious minds. Our minds give us the fears which haunt us and they encourage anxieties, resentments and jealousies. It is almost impossible to fight such feelings because of their strength. Instead we need to change them. One way of beginning this change is to accept and absorb the truth that God is real, and that God is the love, forgiveness, peace, and joy which can be within us. God the Holy Spirit can change what is dark by God's light.

We do not really need to think about this a great deal – just the words themselves can begin the fight. Darkness within our minds can be conquered by God's light. We can simply allow God to work within us. Perhaps we can think a little about light driving out darkness in all sorts of circumstances, and this can be the same within our minds. If it is true that our minds affect greatly the way we express ourselves in life, then the more we have the light of God in our minds, and the more healed and healthy we shall become as people.

Our Christmastide prayers can be laced with constant offerings of thanks to God for all the love he gives us, no matter what. – in even the most unlikely situations.

Family gatherings and family rituals all have a valid and true place at Christmas. A reality is that the happiness or joys which they bring do not necessarily last a long time, and they do not overcome other things which can happen to us. It is the spiritual aspect of Christmas which, if we really embrace it, can last indefinitely.

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 21 January <i>St Agnes of Rome</i>	Ps 50 Genesis 9 John 8.21-30	Ps 119.41-64 Jeremiah 6.16-30 Colossians 4.7-18
Friday 22 January <i>St Vincent, deacon a &amp; martyr</i>	Ps 51 Genesis 10.32 – 11.9, 27-32 John 8.31-47	Ps 52, 53 Jeremiah 7.1-20 James 1.1-15
Saturday 23 January	Ps 54, 55.1-12 Genesis 12 John 8.48-59	Ps 55.13-28 Jeremiah 7.21 – 8.3 James 1.16-27
Sunday 24 January <i>The 3rd Sunday after Epiphany</i>	Ps 119.97-104 John 4.13-26	Ps 33.1-12 Leviticus 19.1-4, 9-18 1 John 2.12-17
Monday 25 January <i>Conversion of St Paul</i>	Ps 66.1-7 Joshua 5.13-15 Rmans 10.5-13	Ps 18.18-31 Jeremiah 1.4-18 Acts 26.1-23
Tuesday 26 January <i>Australia Day</i>	Ps 65, 70 Genesis 14.1-24 Luke 1.13-25	Ps 66 Jeremiah 8.18 = 9.11 James 2.14-26
Wednesday 27 January <i>St John Chrysostom</i>	Ps 68.1-20 Genesis 15 Luke 1.26-38	Ps 68.21-35 Jeremiah 9.12-26 James 3.1-12
Thursday 28 January <i>St Thomas Aquinas</i>	Ps 71 Genesis 16 Luke 1.39-56	Ps 119.65-88 Jeremiah 10.1-16 James 3.13 – 4.10

### 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. 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 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 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

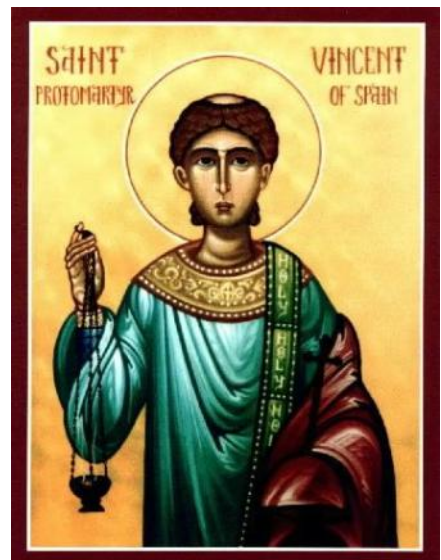
The Church's calendar this week we trace the lives of holy men and women from the time of the Apostles through to the medieval golden age of scholasticism.

**St Agnes of Rome** (c.291-c.304) Almost nothing is known of this saint except that she was very young—12 or 13—when she was martyred in the last half of the third century.

Legend has it that Agnes was a beautiful girl whom many young men wanted to marry. Among those she refused, one reported her to the authorities for being a Christian. She was arrested and confined to a house of prostitution. The legend continues that a man who looked upon her lustfully lost his sight and had it restored by her prayer. Agnes was condemned, executed, and buried near Rome in a catacomb that eventually was named after her. St Agnes is a symbol that holiness does not depend on length of years, experience, or human effort. It is a gift God offers to all.



**St Vincent of Saragossa** (d.304). Most of what we know about this saint comes from the poet Prudentius, whose record of Vincent's life seems to have been rather freely coloured by his own imagination. But Saint Augustine, in one of his sermons on Saint Vincent, speaks of having the Acts of his martyrdom before him. We are at least sure of his name, his being a deacon, the place of his death and burial. According to the story we have, the unusual devotion he inspired must have had a basis in a very heroic life. Vincent was ordained deacon by his friend Saint Valerius of Zaragoza in Spain. The Roman emperors had published edicts against the clergy in 303, and Vincent and his bishop were imprisoned in Valencia.



Valerius was sent into exile, and Dacian, the Roman governor, now turned the full force of his fury on Vincent, who was tortured to the point of death.

The martyrs are heroic examples of what God's power can do. It is humanly impossible, we realise, for someone to go through tortures such as Vincent had and remain faithful. But it is equally true that by human power alone no one can remain faithful even without torture or suffering. God does not come to our rescue at isolated, "special" moments: God is with us for ever.

**The Companions of Paul, including Timothy, Titus and Silas.** What we know from the New Testament of **Timothy's** life makes it sound like that of a modern harried bishop. He had the honour of being a fellow apostle with Paul, both sharing the privilege of preaching the gospel and suffering for it. Timothy had a Greek father and a Jewish mother named Eunice. Being the product of a "mixed" marriage, he was considered illegitimate by the Jews. It was his grandmother, Lois, who first became Christian. Timothy was a convert of Paul around the year 47 and later joined him in his apostolic work. He was with Paul at the founding of the Church in Corinth. During the 15 years he worked with Paul, he became one of his most faithful and trusted friends. He was sent on difficult missions by Paul—often in the face of great disturbance in local churches which Paul had founded.



Timothy was with Paul in Rome during the latter's house arrest. At some period Timothy himself was in prison (Hebrews 13:23). Paul installed him as his representative at the Church of Ephesus.

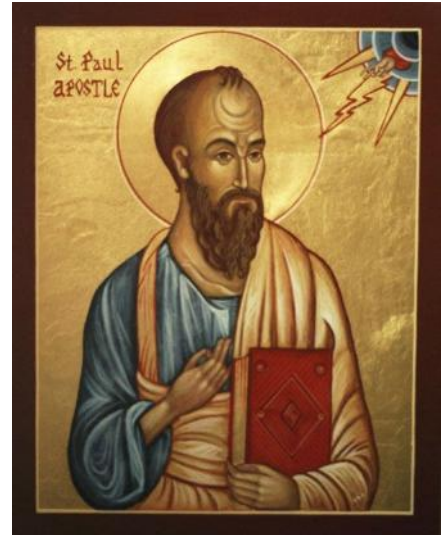
Timothy was comparatively young for the work he was doing. Several references seem to indicate that he was timid. And one of Paul's most frequently quoted lines was addressed to him: "Stop drinking only water, but have a little wine for the sake of your stomach and your frequent illnesses" (1 Timothy 5:23).

**Titus** has the distinction of being a close friend and disciple of Paul as well as a fellow missionary. He was Greek, apparently from Antioch. Even though Titus was a Gentile, Paul would not let him be forced to undergo circumcision at Jerusalem. Titus is seen as a peacemaker, administrator, great friend. Paul's second letter to Corinth affords an insight into the depth of his friendship with Titus, and the great fellowship they had in preaching the gospel.

When Paul was having trouble with the community at Corinth, Titus was the bearer of Paul's severe letter and was successful in smoothing things out. Paul writes he was strengthened not only by the arrival of Titus but also "by the encouragement with which he was encouraged in regard to you, as he told us of your yearning, your lament, your zeal for me, so that I rejoiced even more.... And his heart goes out to you all the more, as he remembers the obedience of all of you, when you received him with fear and trembling" (2 Corinthians 7:7a, 15).

The Letter to Titus addresses him as the administrator of the Christian community on the island of Crete, charged with organizing it, correcting abuses, and appointing presbyter-bishops.

**St Paul the Apostle** was the greatest of the early Christian missionaries. He first appears in the Acts of the Apostles under the name of Saul. Saul was raised in the Jewish faith as a Pharisee trained in the strict observance of God's Law. He believed the Law should be obeyed by himself and all Jews. Saul was upset by the early Christian Church, believing that the early Christians had broken away from their Jewish traditions. He actively persecuted the Church in Jerusalem.



Paul then travelled to Damascus to further persecute early Christians. On the road to Damascus, Saul had an encounter with the Risen Jesus. Jesus asked, "Saul, Saul, why are you persecuting me?" Paul replied, "Who are you, sir?" Jesus responded, "I am Jesus whom you are persecuting." Saul was shaken and blinded by the experience.

When a Christian named Ananias came and baptized Saul, his blindness went away. As a result of this encounter Saul became a follower of Christ. He was now convinced that fellowship with the risen Jesus Christ, not the observance of the Law, was all that was needed to receive God's promise of salvation.

Paul spent the rest of his life journeying on his missions, establishing local churches, and writing to them when he heard of their accomplishments and failures. Paul's letters are the earliest records of the life and history of the early Church. As a record of the happenings in the early Church they are in invaluable record of the expansion of the Christianity.

The ambiguity and intrigue surrounding **John Chrysostom** (c.347-407), the great preacher (his name means "golden-mouthed") from Antioch, are characteristic of the life of any notable citizen in a capital city. Brought to Constantinople after a dozen years of priestly service in Syria, John found himself the reluctant victim of an imperial ruse to make him bishop in what was then the greatest city of the empire. Ascetic, unimposing but dignified, and troubled by stomach ailments from his desert days as a monk, John became a bishop under the cloud of imperial politics.



If his body was weak, his tongue was powerful. The content of his sermons, his exegesis of Scripture, were never without a point. Sometimes the point stung the high and mighty. Some sermons lasted up to two hours.

His lifestyle at the imperial court was not appreciated by many courtiers. He offered a modest table to episcopal sycophants hanging around for imperial and ecclesiastical favours. John deplored the court protocol that accorded him precedence before the highest state officials. He would not be a kept man.

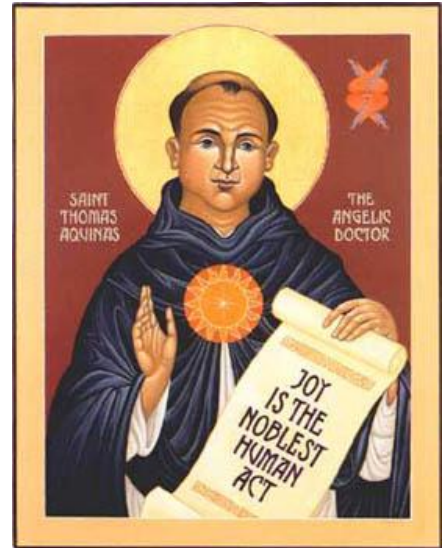
His zeal led him to decisive action. Bishops who bribed their way into office were deposed. Many of his sermons called for concrete steps to share wealth with the poor. When it came to justice and charity, John acknowledged no double standards.

Aloof, energetic, outspoken, especially when he became excited in the pulpit, John was a sure target for criticism and personal trouble, and after many years, the authorities finally succeeded in having John exiled. He died in exile in 407.

John's preaching, by word and example, exemplifies the role of the prophet to comfort the afflicted and to afflict the comfortable. For his honesty and courage, he paid the price of a turbulent ministry as bishop, personal vilification, and exile.

By universal consent, **Thomas Aquinas** (1225-1274) is the preeminent spokesman of the Catholic tradition of reason and of divine revelation. He is one of the great teachers of the medieval church, honoured with the title Doctor of the Church.

A brilliant scholar, his greatest contribution to the Church is his writings. The unity, harmony, and continuity of faith and reason, of revealed and natural human knowledge, pervades his writings. One might expect Thomas, as a man of the gospel, to be an ardent defender of revealed truth. But he was broad enough, deep enough, to see the whole natural order as coming from God the Creator, and to see reason as a divine gift to be highly cherished.



The *Summa Theologiae*, his last and, unfortunately, uncompleted work, deals with the whole of Catholic theology. He stopped work on it after celebrating Mass on December 6, 1273. When asked why he stopped writing, he replied, "I cannot go on.... All that I have written seems to me like so much straw compared to what I have seen and what has been revealed to me." He died on March 7, 1274.

We can look to Thomas Aquinas as a towering example of catholicism in the sense of broadness, universality, and inclusiveness. We should be determined anew to exercise the divine gift of reason in us, our power to know, learn, and understand. At the same time we should thank God for the gift of his revelation, especially in Jesus Christ.

## 5. St Ambrose on St Agnes

*Too young to be punished, yet old enough for a martyr's crown*

Today is the birthday of a virgin; let us imitate her purity. It is the birthday of a martyr; let us offer ourselves in sacrifice. It is the birthday of Saint Agnes, who is said to have suffered martyrdom at the age of twelve. The cruelty that did not spare her youth shows all the more clearly the power of faith in finding one so young to bear it witness.

There was little or no room in that small body for a wound. Though she could scarcely receive the blow, she could rise superior to it. Girls of her age cannot bear even their parents' frowns and, pricked by a needle, weep as for a serious wound. Yet she shows no fear of the blood-stained hands of her executioners. She stands undaunted by heavy, clanking chains. She offers her whole body to be put to the sword by fierce soldiers. She is too young to know of death, yet is ready to face it. Dragged against her will to the altars, she stretches out her hands to the Lord in the midst of the flames, making the triumphant sign of Christ the victor on the altars of sacrilege. She puts her neck and hands in iron chains, but no chain can hold fast her tiny limbs.

A new kind of martyrdom! Too young to be punished, yet old enough for a martyr's crown; unfitted for the contest, yet effortless in victory, she shows herself a master in valour despite the handicap of youth. As a bride she would not be hastening to join her husband with the same joy she shows as a virgin on her way to punishment, crowned not with flowers but with holiness of life, adorned not with braided hair but with Christ himself.

In the midst of tears, she sheds no tears herself. The crowds marvel at her recklessness in throwing away her life untasted, as if she had already lived life to the full. All are amazed that one not yet of legal age can give her testimony to God. So she succeeds in convincing others of her testimony about God, though her testimony in human affairs could not yet be accepted. What is beyond the power of nature, they argue, must come from its creator.

## 6. St Augustine of Hippo on St Vincent Martyr

*Christ the king of martyrs*

*To you, said the Apostle Paul, it has been granted for Christ, not only to believe in him, but also to suffer for him.*

Vincent had received both these gifts; he had received them, and he kept them. After all, if he had not received them, what would he have had? But he did have faithfulness in his words, he did have endurance in his sufferings.

So do not any of you be too self-assured when offering a word; do not be too confident in your own powers when suffering trials or temptations; because it is from him that we have the wisdom to speak good things wisely, from him the patience to endure bad things bravely.

Call to mind the Lord Christ warning and encouraging his disciples in the gospel; call to mind the king of martyrs equipping his troops with spiritual weapons, indicating the wars to be fought, lending assistance, promising rewards; first saying to his disciples, *In this world you will have distress*; then immediately adding words that would allay their terrors: *But have confidence: I myself have vanquished the world.*

So why should we be surprised, dearly beloved, if Vincent was victorious in him by whom the world was vanquished? *In this world*, he says, *you will have distress*; such that, even if it distresses, it cannot oppress you; even if it knocks you down, it cannot knock you out. The world mounts a double attack on the soldiers of Christ. It wheedles in order to lead them astray; but it also terrifies, in order to break them. Let us not be held fast by our own pleasures, let us not be terrified by someone else's cruelty, and the world has been vanquished.

At each attack, Christ comes running to the defence, and the Christian is not vanquished. If, in this passion of Vincent's, one only gave thought to human powers of endurance, it would begin to look unbelievable; but if one acknowledges divine power, it ceases even to be wonderful.

Such hideous cruelty was being unleashed on the martyr's body, and such calm serenity was displayed in his voice; such harsh, savage punishments being applied to his limbs, but such assurance echoing in his words, that we would have imagined that in some marvellous way, while Vincent was suffering, that it was someone else and not the speaker that was being tortured.

And indeed, my dearest brethren, that is how it was; undoubtedly that is how it was: someone else was speaking. Christ, you see, promised even this to his witnesses in the gospel, when he was preparing them for this sort of contest. For he said: *Do not think beforehand about how or*

*what you are to speak. For it is not you that are speaking, but the Spirit of my Father who is speaking in you.*

So the flesh was suffering, and the Spirit was speaking. And while the Spirit was speaking, not only was ungodliness being confounded and convicted, but weakness was even being strengthened and comforted.

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## **7. St John Chrysostom on St Paul's Companions**

*I have fought the good fight*

Though housed in a narrow prison, Paul dwelt in heaven. He accepted beatings and wounds more readily than others reach out for rewards. Sufferings he loved as much as prizes; indeed he regarded them as his prizes, and therefore called them a grace or gift. Reflect on what this means. To depart and be with Christ was certainly a reward, while remaining in the flesh meant struggle. Yet such was his longing for Christ that he wanted to defer his reward and remain amid the fight; those were his priorities.

Now, to be separated from the company of Christ meant struggle and pain for Paul; in fact, it was a greater affliction than any struggle or pain would be. On the other hand, to be with Christ was a matchless reward. Yet, for the sake of Christ, Paul chose the separation.

But, you may say: "Because of Christ, Paul found all this pleasant." I cannot deny that, for he derived intense pleasure from what saddens us. I need not think only of perils and hardships. It was true even of the intense sorrow that made him cry out: Who is weak that I do not share the weakness? Who is scandalised that I am not consumed with indignation?

I urge you not simply to admire but also to imitate this splendid example of virtue, for, if we do, we can share his crown as well.

Are you surprised at my saying that if you have Paul's merits, you will share that same reward? Then listen to Paul himself: I have fought the good fight, I have run the race, I have kept the faith. Henceforth a crown of justice awaits me, and the Lord, who is a just judge, will give it to me on that day – and not to me alone, but to those who desire his coming. You see how he calls all to share the same glory?

Now, since the same crown of glory is offered to all, let us eagerly strive to become worthy of these promised blessings.

In thinking of Paul we should not consider only his noble and lofty virtues or the strong and ready will that disposed him for such great graces. We should also realise that he shares our nature in every respect. If we do, then even what is very difficult will seem to us easy and light; we shall work hard during the short time we have on earth and someday we shall wear the incorruptible, immortal crown. This we shall do by the grace and mercy of our Lord Jesus Christ, to whom all glory and power belongs now and always through endless ages. Amen.

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## 9. From a Sermon by St John Chrysostom

*Life to me means Christ, and death is gain*

The waters have risen and severe storms are upon us, but we do not fear drowning, for we stand firmly upon a rock. Let the sea rage, it cannot break the rock. Let the waves rise, they cannot sink the boat of Jesus. What are we to fear? Death? *Life to me means Christ, and death is gain.* Exile? *The earth and its fullness belong to the Lord.* The confiscation of goods? *We brought nothing into this world, and we shall surely take nothing from it.* I have only contempt for the world's threats, I find its blessings laughable. I have no fear of poverty, no desire for wealth. I am not afraid of death nor do I long to live, except for your good. I concentrate therefore on the present situation, and I urge you, my friends, to have confidence.

Do you not hear the Lord saying: *Where two or three are gathered in my name, there am I in their midst?* Will he be absent, then, when so many people united in love are gathered together? I have his promise; I am surely not going to rely on my own strength! I have what he has written; that is my staff, my security, my peaceful harbour. Let the world be in upheaval. I hold to his promise and read his message; that is my protecting wall and garrison. What message? *Know that I am with you always, until the end of the world!*

If Christ is with me, whom shall I fear? Though the waves and the sea and the anger of princes are roused against me, they are less to me than a spider's web. Indeed, unless you, my brothers, had detained me, I would have left this very day. For I always say "Lord, your will be

done"; not what this fellow or that would have me do, but what you want me to do. That is my strong tower, my immovable rock, my staff that never gives way. If God wants something, let it be done! If he wants me to stay here, I am grateful. But wherever he wants me to be, I am no less grateful.

Yet where I am, there you are too, and where you are, I am. For we are a single body, and the body cannot be separated from the head nor the head from the body. Distance separates us, but love unites us, and death itself cannot divide us. For though my body die, my soul will live and be mindful of my people.

You are my fellow citizens, my fathers, my brothers, my sons, my limbs, my body. You are my light, sweeter to me than the visible light. For what can the rays of the sun bestow on me that is comparable to your love? The sun's light is useful in my earthly life, but your love is fashioning a crown for me in the life to come.

## 10. From a Conference by St Thomas Aquinas on the Nicene Creed

*The Cross exemplifies every virtue*

Why did the Son of God have to suffer for us? There was a great need, and it can be considered in a twofold way: in the first place, as a remedy for sin, and secondly, as an example of how to act.

It is a remedy, for, in the face of all the evils which we incur on account of our sins, we have found relief through the passion of Christ. Yet, it is no less an example, for the passion of Christ completely suffices to fashion our lives. Whoever wishes to live perfectly should do nothing but disdain what Christ disdained on the cross and desire what he desired, for the cross exemplifies every virtue.

If you seek the example of love: "Greater love than this no man has, than to lay down his life for his friends." Such a man was Christ on the cross. And if he gave his life for us, then it should not be difficult to bear whatever hardships arise for his sake.

If you seek patience, you will find no better example than the cross. Great patience occurs in two ways: either when one patiently suffers much, or when one suffers things which one is able to avoid and yet does not avoid. Christ endured much on the cross, and did so patiently, because when he suffered he did not threaten; he was led like a sheep to the slaughter and he did not open his mouth. Therefore Christ's patience on the cross was great. In patience let us run for the prize set before us, looking upon Jesus, the author and perfecter of our faith who, for the joy set before him, bore his cross and despised the shame.

If you seek an example of humility, look upon the crucified one, for God wished to be judged by Pontius Pilate and to die.

If you seek an example of obedience, follow him who became obedient to the Father even unto death. For just as by the disobedience of one man, namely, Adam, many were made sinners, so by the obedience of one man, many were made righteous.

If you seek an example of despising earthly things, follow him who is the King of kings and the Lord of lords, in whom are hidden all the treasures of wisdom and knowledge. Upon the cross he was stripped, mocked, spat upon, struck, crowned with thorns, and given only vinegar and gall to drink.

Do not be attached, therefore, to clothing and riches, because "they divided my garments among themselves." Nor to honours, for he experienced harsh words and scourgings. Nor to

greatness of rank, for "weaving a crown of thorns they placed it on my head." Nor to anything delightful, for "in my thirst they gave me vinegar to drink."

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## 11. 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 Diocese of Akoko (Nigeria). in our national church, pray for the Diocese of Rockhampton; and within the Diocese of Adelaide, for the Registrar and Secretary of Synod, Joe Thorp.

*For our local community.* For the Collective as it resumes its ministry to the community in the Drop-In Centre is suspended, and for its guests as they seek 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, David, Sim, Chris, Clarice, Philip, Phyllis, Dulcie, Jasmin and Henry.

*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 Agnes, St Vincent, St Timothy, St Titus, St Paul, St John Chrysostom, St Thomas Aquinas, and holy women and men of every time and place.

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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.

