

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 23 September 2021

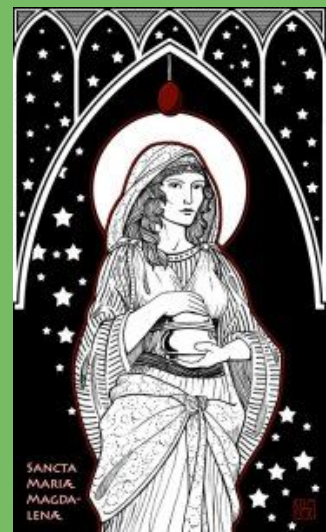
Spiritual Resources & Reflections

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 – When all the Saints go marchin in!



When I have little to do, and the cares of the world aren't pressing in upon me, I do what I expect many of you do yourselves. I leaf through the Lectionary, where all the Bible readings for every day are set out in order.

I've already said something about the Lectionary in a previous Bulletin, but recently I've been thinking about Saints. The word 'saint' is derived from the Latin 'sanctus', meaning 'holy'. So the Saints are the Holy Ones of God.

In biblical terms, the holy ones of God simply refers to those people who are dedicated to God. The children of Israel are God's holy ones because God has chosen them to be God's people. Similarly, Christians, those who follow Christ, are chosen to be holy, they are the saints.

There is a wonderful passage in Ephesians, chapter 1, verses 3 to 12 which describes Christians. It begins "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love."

This is a song of praise to God, a prayer of thanks to God who makes us holy because God is holy and has chosen us to be saints. It is said every Wednesday by those who say Morning Prayer using *A Prayer Book for Australia*.

The New Testament uses the word 'saint' 67 times and in all cases refers to all believers, without exception or distinction. However, to put it bluntly, all believers are equally saints, but some saints are more equal than others. In other words, some have been singled out as having an exceptional degree of holiness.

The question arises, then, who does the singling out? The answer is that it is the believers themselves who do the choosing. It is the community of saints who recognise the exceptional virtue of the saints.

From the beginning of the church, the Twelve Disciples were recognised as Saints with a capital S because of their closeness to Jesus. The writers of the New Testament also are regarded as Saints because they were inspired by God to write. And, in the Orthodox Churches, many of the Old Testament writers are similarly revered.

The Roman Catholic Church has a process called Canonisation by which a person can be declared a Saint; which is worth an article by itself. The Anglican Church since the Reformation does not presume to declare the holiness of a person, but the various national Anglican churches may choose to commemorate exceptional people on certain days of the year. Over the past week, the Anglican Church of Australia has commemorated John Oliver Feetham, bishop and bush brother, John Ramsden Wollaston, priest and missionary in Western Australia and John Coleridge Patteson, first bishop of Melanesia, martyred in 1871.

We've also commemorated Ninian of Galloway (St Ninian has several Australian churches under his patronage (including a former church of this Diocese, at Prospect North near the Islington rail yards, now long gone), Hildegard of Bingen (an amazing woman, abbess, spiritual writer, composer, philosopher, mystic and visionary) and on 21st September we celebrated the feast day of Saint Matthew, Apostle, Evangelist and Martyr.

You will have noticed the distinction between the saints (or Saints, or even SAINTS) above, but more of that another time ...

Best wishes,

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.ibrevariary.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.

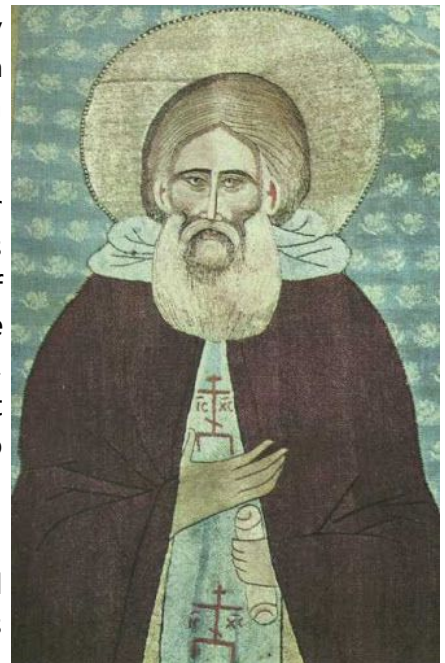
4. In the Church's Calendar

In the coming week we remember the eastern teacher St Sergius of Moscow (d. 1392), Bishop Lancelot Andrewes (d. 1626), St Vincent de Paul, priest and worker with the poor, (d. 1660) and St Michael, St Gabriel, St Raphael and all the holy Archangels.

St Sergius of Moscow (25 September) is celebrated widely throughout Christendom as the greatest of the Russian saints and the patron of Russia itself. In fact, he has been referred to as the Russian Orthodox Francis of Assisi.

Sergius was baptized Bartholomew around 1315. It was after his parents' deaths that he withdrew in 1335 with his widowed brother, Istvan (Stephen), to the forests of Radonezh to take up a life of monastic solitude. The following year he built a chapel and soon attracted disciples. He became their abbot and was ordained a priest. It was at that time that his name was changed from Bartholomew to Sergius.

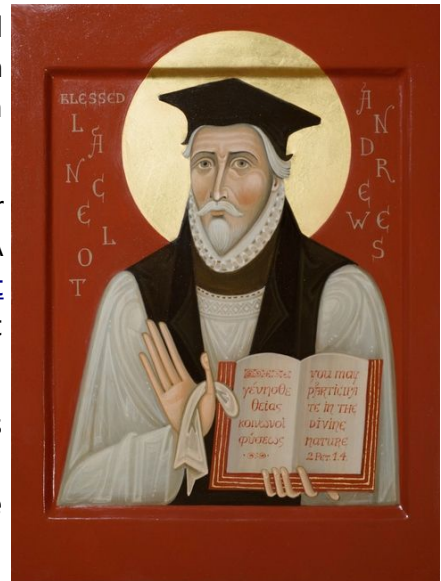
Sergius is said to have founded some 40 monasteries, and served as a mediator and peacemaker in various political disputes, having been credited with preventing four civil wars between princes.



Lancelot Andrewes (26 September) was a theologian and bishop who sought to defend and advance Anglican doctrines during a period of great strife in the English church.

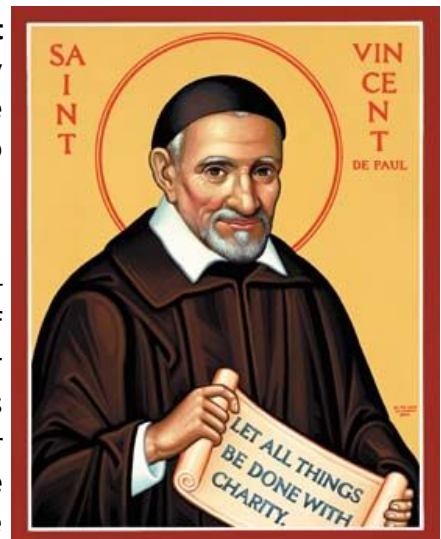
He was consecrated bishop in 1605 and served in Chichester and Ely before being transferred to Winchester in 1619. A master of [rhetoric](#), he earned a reputation as an [eloquent](#) and learned court preacher. He was a critic of both Calvinist [dogmas](#) and Puritan reform platforms.

Andrewes's major writings, however, were apologetic works directed against the Roman Church, in which he combined a [critique](#) of distinctly Roman Catholic dogmas with a positive statement of Anglican teachings.



The deathbed confession of a dying servant opened **Vincent de Paul's** eyes to the crying spiritual needs of the peasantry of France. This seems to have been a crucial moment in the life of the man from a small farm in Gascony, France, who had become a priest with little more ambition than to have a comfortable life.

The Countess de Gondi—whose servant he had helped—persuaded her husband to endow and support a group of able and zealous missionaries who would work among poor tenant farmers and country people in general. Vincent was too humble to accept leadership at first, but after working for some time in Paris among imprisoned galley slaves, he returned to be the leader of what is now known as the Congregation of the Mission, or the Vincentians.



These priests, with vows of poverty, chastity, obedience, and stability, were to devote themselves entirely to the people in smaller towns and villages.

Later, Vincent established confraternities of charity for the spiritual and physical relief of the poor and sick of each parish. From these came the Daughters of Charity, "whose convent is the sickroom, whose chapel is the parish church, whose cloister is the streets of the city." He organized the rich women of Paris to collect funds for his missionary projects, founded several hospitals, collected relief funds for the victims of war, and ransomed over 1,200 galley slaves from North Africa. He was zealous in conducting retreats for clergy at a time when there was great laxity, abuse, and ignorance among them. He was a pioneer in clerical training and was instrumental in establishing seminaries.

Most remarkably, Vincent was by temperament a very irascible person—even his friends admitted it. He said that except for the grace of God he would have been "hard and repulsive, rough and cross." But he became a tender and affectionate man, very sensitive to the needs of others.

Pope Leo XIII made him the patron of all charitable societies. Outstanding among these, of course, is the Society of St. Vincent de Paul, founded in 1833.

The Church is for all God's children, rich and poor, peasants and scholars, the sophisticated and the simple. But obviously the greatest concern of the Church must be for those who need the most help—those made helpless by sickness, poverty, ignorance, or cruelty. Vincent de Paul is a particularly appropriate patron for all Christians today, when hunger has become starvation, and the high living of the rich stands in more and more glaring contrast to the physical and moral degradation in which many of God's children are forced to live.

St Michael, St Raphael, St Gabriel and all the holy Archangels are celebrated each year on 29 September. Often called Michaelmas.

Rowan Williams suggests it is important to talk about angels in Christian teaching. "Odd as it may sound, thinking about these mysterious agents of God's purpose, who belong to a different order of being, can be at least a powerful symbol for all those dimensions of the universe about which we have no real idea."

"Round the corner of our vision, things are going on in the universe — glorious and wonderful things, of which we know nothing ... They do God strange services that we don't fully see; they provide a steady backdrop in the universe of praise and worship."



5. From a writing by St Vincent de Paul

Serving the poor is to be our first preference

Even though the poor are often rough and unrefined, we must not judge them from external appearances nor from the mental gifts they seem to have received. On the contrary, if you consider the poor in the light of faith, then you will observe that they are taking the place of the Son of God who chose to be poor. Although in his passion he almost lost the appearance of a man and was considered a fool by the Gentiles and a stumbling block by the Jews, he showed them that his mission was to preach to the poor: He sent me to preach the good news to the poor. We also ought to have this same spirit and imitate Christ's actions, that is, we must take care of the poor, console them, help them, support their cause.

Since Christ willed to be born poor, he chose for himself disciples who were poor. He made himself the servant of the poor and shared their poverty. He went so far as to say that he would consider every deed which either helps or harms the poor as done for or against himself. Since God surely loves the poor, he also loves those who love the poor. For when one person holds another dear, he also includes in his affection anyone who loves or serves the one he loves. That is why we hope that God will love us for the sake of the poor. So when we visit the poor and needy, we try to be understanding where they are concerned. We sympathize with them so fully that we can echo Paul's words: I have become all things to all men. Therefore, we must try to be stirred by our neighbors' worries and distress. We must beg God to pour into our hearts sentiments of pity and compassion and to fill them again and again with these dispositions.

It is our duty to prefer the service of the poor to everything else and to offer such service as quickly as possible. If a needy person requires medicine or other help during prayer time, do whatever has to be done with peace of mind. Offer the deed to God as your prayer. Do not

become upset or feel guilty because you interrupted your prayer to serve the poor. God is not neglected if you leave him for such service. One of God's works is merely interrupted so that another can be carried out. So when you leave prayer to serve some poor person, remember that this very service is performed for God. Charity is certainly greater than any rule. Moreover, all rules must lead to charity. Since she is a noble mistress, we must do whatever she commands. With renewed devotion, then, we must serve the poor, especially outcasts and beggars. They have been given to us as our masters and patrons.

6. From Bishop Lancelot Andrewes "Private Prayers"

Lancelot Andrewes considered prayer so important that he even wrote a prayer to pray before beginning his personal prayer. He wanted to be in the right frame of mind with the right spirit when he knelt to pray before God.

"... pour your Holy Spirit into me, which may adopt me into the number of your chosen ones; that it may teach me how I ought to pray, according to your holy will; that it may subdue all troublesome and wandering thoughts in me, while I offer up my prayers and praises to you. Don't let me serve you with my lips while having a heart that is far from you; but create a right spirit in me ..."

O my Lord, my Lord, I thank Thee for that I am, that I am alive, that I am rational: for nurture, preservation, governance: for education, citizenship, religion: for Thy gifts of grace, nature, estate: for redemption, regeneration, instruction: for calling, recalling, further calling manifold: for forbearance, longsuffering, long longsuffering towards me, many times, many years, until now: for all good offices I have received, good speed I have gotten: for any good thing done: for the use of things present, thy promise and my hope touching the fruition of the good things to come: for my parents honest and good, teachers gentle, benefactors always to be had in remembrance, colleagues likeminded, hearers attentive, friends sincere, retainers faithful: for all who have stood me in good stead by their writings, their sermons, conversations, prayers, examples, rebukes, wrongs: for these things and all other, which I wot of, which I wot not of, open and secret, things I remember, things I have forgotten withal, things done to me after my will or yet against my will, I confess to Thee and bless Thee and give thanks unto Thee, and I will confess and bless and give thanks to Thee all the days of my life. What thanks can I render to God again for all the benefits that He hath done unto me?

7. From a homily on the Gospels by St Gregory the Great

The word "angel" denotes a function rather than a nature

You should be aware that the word "angel" denotes a function rather than a nature. Those holy spirits of heaven have indeed always been spirits. They can only be called angels when they deliver some message. Moreover, those who deliver messages of lesser importance are called angels; and those who proclaim messages of supreme importance are called archangels. And so it was that not merely an angel but the archangel Gabriel was sent to the Virgin Mary. It was only fitting that the highest angel should come to announce the greatest of all messages.

Some angels are given proper names to denote the service they are empowered to perform. In that holy city, where perfect knowledge flows from the vision of almighty God, those who have no names may easily be known. But personal names are assigned to some, not because they could not be known without them, but rather to denote their ministry when they came among us. Thus, Michael means "Who is like God"; Gabriel is "The Strength of God"; and Raphael is "God's Remedy."

Whenever some act of wondrous power must be performed, Michael is sent, so that his action and his name may make it clear that no one can do what God does by his superior power. So also our ancient foe desired in his pride to be like God, saying: "I will ascend into heaven; I will exalt my throne above the stars of heaven; I will be like the Most High." He will be allowed to remain in power until the end of the world when he will be destroyed in the final punishment. Then, he will fight with the archangel Michael, as we are told by John: "A battle was fought with Michael the archangel."

So too Gabriel, who is called God's strength, was sent to Mary. He came to announce the One who appeared as a humble man to quell the cosmic powers. Thus God's strength announced the coming of the Lord of the heavenly powers, mighty in battle. Raphael means, as I have said, God's remedy, for when he touched Tobit's eyes in order to cure him, he banished the darkness of his blindness. Thus, since he is to heal, he is rightly called God's remedy.

8. 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 Florida (USA). In our national church, pray for the Diocese of Tasmania; and within our own Diocese, for the Area Deanery of the South Western suburbs.

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, Alex and Fr Samson Asirvatham (priest).

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 Bronte Enjakovic, Deva Asirvatham John, Iris Craddock, Peter Clifford (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 Sergius, Lancelot Andrewes, St Vincent, St Michael, St Gabriel, St Raphael and all the holy angels, 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, StMMAdelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

