

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 26 October 2023

Dear friends,

This newsletter was developed as the COVID-19 pandemic took hold and our ability to gather for worship was so severely challenged. Thanks be to God, we are now able to gather together to celebrate the Word and Sacraments, and to come to church for private prayer. And the demand for and appeal of these newsletters has continued.

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.

These newsletters are intended to provide some resources for prayer and reflection: enjoy!



1. All Souls Day

The custom of remembering the faithful departed goes back to the early days of the church, when their names were posted in the church so they could be remembered. As early as the 6th century, monasteries held special days of remembrance for the dead from their community and by the 9th century they were commemorating all the faithful departed

All Souls Day is the day each year on which we especially remember, and pray for, those who have died. Like All Saints' Day, this commemoration is tied to the profession in the Apostles' Creed of the communion of saints, which former Archbishop of Canterbury Rowan Williams broadly interprets as the "sharing between holy people" or the "sharing of holy things." Based on the spiritual unity of all Christians, those living this earthly life and those who have gone before—the communion is a mystical bond in Christ not broken by death.

The liturgies of this day are very distinctive. In the Daily Office, there are special prayers and readings, and at Mass, the antiphons and readings are those that would be offered at a funeral Mass. In some places—St Mary Magdalene's included—we read out the names of many people associated with the Parish: past bishops of the Diocese and clergy of the Parish, past parishioners who are still remembered here today, and those among our families and friends who are important to us personally.

We will be offering several opportunities for reflection and worship on this special day.

At 10 am, Fr Steven will offer a **contemporary reflection on grief and loss**. Later on, **Requiem Mass will be said at 12.10 pm (as usual on Thursday), then at 7.30 pm**—note the time, it is later than the usual evening Mass time—there will be a sung Requiem, also using the traditional rite, which features solemn music and chant sung only on these occasions.

A list of those whom we have remembered by name in the past is at the back of the church. If you have any amendments to make, please do so. And of course, please add the names of people to be remembered.

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 *A Prayer Book for Australia*, are available in either a fixed form (pp 3-33) or a form for each day of the week (pp 383-424).

Online Resources

There is an 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, especially the [Angelus](#) at 9 am, 12 noon and 6 pm.

3. Reflections and Meditations

In addition to Fr Steven's regular reflection in this newsletter, which is uploaded to the web page for wider accessibility, 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. This Week in the Calendar

In the coming week we celebrate the Apostles St Simon and St Jude, Martin Luther (d. 1546) and other Continental reformers, and the great festival of All Saints.

St Simon and St Jude are counted among the apostles. Jude is mentioned in Luke and Acts, and called "Thaddeus" in Matthew and Mark, while Simon is mentioned in all four gospels.

Jude has the same name as Judas Iscariot, but evidently, because of the disgrace of that name, it was shortened to "Jude" in English.

Simon is often also called "the Zealot", taken to mean one of the many extreme adherents of the emerging church.



Simon and Jude have been commemorated together since the earliest days of the church. Possibly this is because they were both thought to have preached the Gospel in Mesopotamia and Persia, though in fact we know nothing for certain about them beyond what is told us of their being called as Apostles in the New Testament.

As in the case of most of the apostles, we are faced with people who are really unknown, and we are struck by the fact that their holiness is simply taken to be a gift of Christ. Jesus chose some unlikely people: a former Zealot, a former (crooked) tax collector, an impetuous fisherman, two “sons of thunder,” and a man named Judas Iscariot. It is a reminder that we cannot receive too often. Holiness does not depend on human merit, culture, personality, effort, or achievement. It is entirely God’s creation and gift. God needs no Zealots to bring about the kingdom by force. Jude, like all the saints, is the saint of the impossible: Only God can create his divine life in human beings. And God wills to do so, for all of us.

Martin Luther (1483-1546) was a priest, theologian, author and composer who became a seminal figure in the Reformation.

He entered the Augustinian monastery in Erfurt in Germany in 1505, and was ordained priest in 1507. He completed doctoral studies in theology in 1512, and was appointed to the Professorship of Theology at the University of Wittenburg. He was the overseer of his religious order throughout Saxony and Thuringia by 1515.

Luther became increasingly concerned about the sale of indulgences by the Catholic church, and in 1517 wrote to his bishop protesting the practice. He enclosed a document en-



titled "Disputation of Martin Luther on the Power and Efficacy of Indulgences", which came to be known as the Ninety-Five Theses - which were probably not nailed to a church door, in spite of the legend to that effect!

After three years, Luther was excommunicated by Pope Leo X. He occupied himself with his translation of the Bible into German, a work that was to have immense influence on other vernacular translations. By 1526, he was occupied in the formation of the church that would come to be known as Lutheran. He was also a prolific hymn-writer and composer, and churches throughout the world sing his hymns to this day.

The earliest certain observance of a feast in honour of **All Saints** is an early 4th-century commemoration of “all the martyrs.” In the early 7th century, after successive waves of invaders plundered the catacombs of Rome, Pope Boniface IV gathered up some 28 wagon-loads of bones and reinterred them beneath the Pantheon, a Roman temple dedicated to all the gods. The pope rededicated the shrine as a Christian church.

According to Venerable Bede, the pope intended “that the memory of all the saints might in the future be honoured in the place which had formerly been dedicated to the worship not of gods but of demons.”The time of the commemoration was in spring, during the Easter season.



How the Western Church came to celebrate this feast in November is a puzzle to historians. The Anglo-Saxon theologian Alcuin observed the feast on November 1 in 800, as did his friend Arno, Bishop of Salzburg. Rome finally adopted that date in the ninth century.

This feast first honoured martyrs. Later, when Christians were free to worship according to their consciences, the Church acknowledged other paths to sanctity. In the early centuries the only criterion was popular acclaim, even when the bishop's approval became the final step in placing a commemoration on the calendar. The first papal canonization occurred in 993; the lengthy process now required to prove extraordinary sanctity took form in the last 500 years. Today's feast honours the obscure as well as the famous—the saints each of us have known.

5. **On the Feast of St Simon and St Jude - From a commentary on the gospel of John by St Cyril of Alexandria**

As the father sent me, so I am sending you

Our Lord Jesus Christ has appointed certain men to be guides and teachers of the world and stewards of his divine mysteries. Now he bids them to shine out like lamps and to cast out their light not only over the land of the Jews but over every country under the sun and over people scattered in all directions and settled in distant lands. That man has spoken truly who said: "No one takes honour upon himself, except the one who is called by God," for it was our Lord Jesus Christ who called his own disciples before all others to a most glorious apostolate. These holy men became the pillar and mainstay of the truth, and Jesus said that he was sending them just as the Father had sent him.

By these words he is making clear the dignity of the apostolate and the incomparable glory of the power given to them, but he is also, it would seem, giving them a hint about the methods they are to adopt in their apostolic mission. For if Christ thought it necessary to send out his intimate disciples in this fashion, just as the Father had sent him, then surely it was necessary that they whose mission was to be patterned on that of Jesus should see exactly why the Father had sent the Son. And so Christ interpreted the character of his mission to us in a variety of ways. Once he said: "I have come to call not the righteous but sinners to repentance. "And then at another time he said: "I have come down from heaven, not to do my own will, but the will of him who sent me. For God sent his Son into the world, not to condemn the world, but that the world might be saved through him."

Accordingly, in affirming that they are sent by him just as he was sent by the Father, Christ sums up in a few words the approach they themselves should take to their ministry. From what he said they would gather that it was their vocation to call sinners to repentance, to heal those who were sick whether in body or spirit, to seek in all their dealings never to do their own will but the will of him who sent them, and as far as possible to save the world by their teaching.

Surely it is in all these respects that we find his holy disciples striving to excel. To ascertain this is no great labour, a reading of the Acts of the Apostles or of Saint Paul's writings is enough.

6. **All Saints Day - from a Sermon by St Bernard of Clairveux**

Let us make haste to our brethren who are awaiting us

Why should our praise and glorification, or even the celebration of this feast day mean anything to the saints? What do they care about earthly honours when their heavenly Father honours them by fulfilling the faithful promise of the Son? What does our commendation mean to them? The saints have no need of honour from us; neither does our devotion add the

slightest thing to what is theirs. Clearly, if we venerate their memory, it serves us, not them. But I tell you, when I think of them, I feel myself inflamed by a tremendous yearning.

Calling the saints to mind inspires, or rather arouses in us, above all else, a longing to enjoy their company, so desirable in itself. We long to share in the citizenship of heaven, to dwell with the spirits of the blessed, to join the assembly of patriarchs, the ranks of the prophets, the council of apostles, the great host of martyrs, the noble company of confessors and the choir of virgins. In short, we long to be united in happiness with all the saints. But our dispositions change. The Church of all the first followers of Christ awaits us, but we do nothing about it. The saints want us to be with them, and we are indifferent. The souls of the just await us, and we ignore them.

Come, brothers, let us at length spur ourselves on. We must rise again with Christ, we must seek the world which is above and set our mind on the things of heaven. Let us long for those who are longing for us, hasten to those who are waiting for us, and ask those who look for our coming to intercede for us. We should not only want to be with the saints, we should also hope to possess their happiness. While we desire to be in their company, we must also earnestly seek to share in their glory. Do not imagine that there is anything harmful in such an ambition as this; there is no danger in setting our hearts on such glory.

When we commemorate the saints we are inflamed with another yearning: that Christ our life may also appear to us as he appeared to them and that we may one day share in his glory. Until then we see him, not as he is, but as he became for our sake. He is our head, crowned, not with glory, but with the thorns of our sins. As members of that head, crowned with thorns, we should be ashamed to live in luxury; his purple robes are a mockery rather than an honour. When Christ comes again, his death shall no longer be proclaimed, and we shall know that we also have died, and that our life is hidden with him. The glorious head of the Church will appear and his glorified members will shine in splendour with him, when he forms this lowly body anew into such glory as belongs to himself, its head.

Therefore, we should aim at attaining this glory with a wholehearted and prudent desire. That we may rightly hope and strive for such blessedness, we must above all seek the prayers of the saints. Thus, what is beyond our own powers to obtain will be granted through their intercession.

7. Intentions for Your Daily Prayers

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

Pray for the world. For the leaders of the world as they seek to respond to the challenges that beset the international community. For refugees and asylum seekers, that they may find places of safety and welcome. For all who work for peace and justice. For reconciliation with the first custodians of this land.

Pray for the church. For all those who are striving to be church in the modern world, that we may be alert to the signs of the times and their interpretation in the light of the Gospel. In the Anglican Cycle of Prayer, pray for the Diocese of Antananarivo (Indian Ocean). In our national church, pray for the Diocese of Wangaratta; and in our own Diocese of Adelaide, for the Parish of Tea Tree Gully.

Pray for our local community. For the Collective as it manages the delivery of the Saturday Night Mary Mags Dinner. For the Magdalene Centre, its customers, staff and volunteers, as they minister in God's name among those in crisis and in need of support and assistance.

Pray for those in need. Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, John Edwards (priest), Peter Garland (priest), John Parkes (bishop), Stephan Clark (priest), Nance, Neil, Elaine, Edward, Neil, Hugh, Bart O'Donovan (priest) and Prue O'Donovan (Priest).

Pray for those who have died. Those who have worked and worshipped in this place before us; those who have died recently, and those whose anniversaries of death occur at this time.
✠ *Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.*

For the saints. For the Blessed Virgin Mary, St Joseph, St Mary Magdalene, St Simon, St Jude, and holy women and men of every time and place.

This newsletter will normally be distributed weekly on Tuesday. Any appropriate items should be emailed to the Parish Office, StMMAdelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

Directory

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Nomination Committee	John Dow, Catherine Freriks, Annemarie Van Putten
Synod Representatives	Ashley Durham, Catherine Freriks