

# St Mary Magdalene's Anglican Church

Moore Street, Adelaide



An open, welcoming and inclusive community  
in the heart of the City of Adelaide

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## Keeping Community      Thursday 27 August 2020

### Spiritual Resources & Reflections

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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 – “Glory ... and Us”

In our religion, we try to become the people, or the person, whom God wants us to be and who God created us to be. Furthermore, our religion teaches us that in becoming such people it is not through becoming thoroughly fulfilled in ourselves but wishing more to look to God.

How can we ever become the sort of people God means us to be? This seems as if it is an impossible task. One problem is that that we each have our own notions of God and quite often these notions are neither clear nor even big enough. It becomes too easy to imagine that God is far away so that Godliness and the “glory” of God are beyond us where we think we are.

Very often in our worship we say or sing “Glory to God, Father, Son and Holy Spirit” and we all have our own ideas about the meaning of “glory”. If we were to sing “The earth is filled with the glory of God” we might think first of a wonderful, brilliant light streaming from “above”. This is a mistaken way to think, because when think of God, the legitimate meaning of glory is “goodness”. So the glory of God is really God’s goodness, his love, wisdom, and peace ...

It is this which makes it much easier to think of God’s glory in human terms. We can try to be people of peace, love, wisdom and goodness. So when God decided it was time to show himself to human beings the only way God could do this (presumably) was to become a human person we know as Jesus Christ. Jesus was a perfect human being and it is in this Jesus whom we see God. As Jesus says, “He who has seen me has seen the Father.”

Perhaps it is true, then, that the more our spiritual life grows and develops, the less pious we become and more truly human. St Paul writes of a deep longing of his that every person may grow into the full maturity of which we are capable and become more like Christ. To be more like Christ is not to be more pious but to more completely and fully human.

There was once the term “beastly” used for an evil action of some kind. Perhaps this showed that something horrible was not human but beastly (with apology to animals!). We use words like “inhuman”, “degrading”, or even “unnatural” about some behaviour and this shows that people think or hope that human nature is capable of much better.

We who are Christians are called to help other people, as well as ourselves, to become fully human. It is by becoming human that we can become like God! (the God we see in Jesus Christ). This calling and our response to it should be a significant part of our times of prayer. The wonderful thing is that God is ready to help us with any inclination we develop to become more like Christ. We are never alone.

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 27 August <i>St Monica</i>	Ps 140 Prayer of Manasseh Acts 21.40 – 22.16	Ps 141, 142 Tobit 6.9-12; 7.1-15 Romans 15.22-33
Friday 28 August <i>St Augustine of Hippo</i>	Ps 143, 146 2 Chronicles 33.21 – 34.13 Acts 22.17-30	Ps 119.153-176 Tobit 8.4-21 Romans 6.1-16
Saturday 29 August <i>The Beheading of St John Baptist</i>	Ps 145 2 Chronicles 34.14-28 Acts 23.1-11	Ps 147 Tobit 9, 10 Romans 16.17-27
Sunday 30 August <i>13th Sunday after Pentecost</i>	Ps 75 Matthew 17.14-27	Ps 63 Exodus 11 Romans 12.1-8
Monday 31 August <i>St Aidan</i>	Ps 83 2 Chronicles 34.29 – 35.8a Acts 23.12-24	Ps 109 Tobit 11 1 John 1
Tuesday 1 September	Ps 1, 2 2 Chronicles 35.10-27 Acts 23.25 – 24.9	Ps 3, 4 Tobit 12 1 John 2.1-11
Wednesday 2 September <i>The New Guinea Martyrs</i>	Ps 5, 6 Zephaniah 1.1-13 Acts 24.10-27	Ps 7, 8 Judith 4 1 John 2.12-17
Thursday 3 September <i>St Gregory the Great Eliza Darling</i>	Ps 9 Zephaniah 1.14 – 2.3 Acts 25.1-12	Ps 10 Judith 8.4-27 1 John 2.18-29

### 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. Responding to the COVID Challenge: Please Give Us Your Feedback!

We want to thank everyone for their responses to our request for feedback on the ways in which the Parish has responded and continues to respond to the challenges of ministry in the past few months. We received nearly 2 dozen responses, which is very heartening.

1. These confirm our community's thankfulness for all the effort that has gone into maintaining our liturgical and spiritual lives in recent months, and for the spirit that has characterised our community since the resumption of in-person worship.
2. There are also some helpful suggestions for ways in which we might develop elements of our ministry including the Pastoral Care Network, which was used to maintain direct contact during lock-down, along with hospitality and social events.
3. And there is some "blue skies" thinking about new and improved ways of being church in the community in the short, medium and long term.

A report, along with the other preparatory papers for the Annual Vestry Meeting, will be distributed in a separate email later this week.

### 4. 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.

The blog provided services for the parish during the COVID lockdown and through to the end of July, when we celebrated our patron saint, Mary Magdalene. We will keep publishing

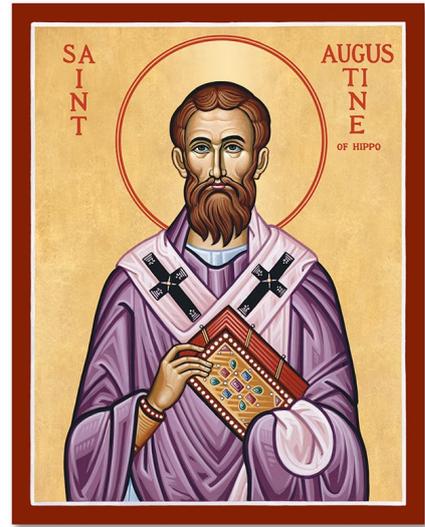
services, but not every Sunday. The plan is to publish one service a month on a special feast day: in mid August we celebrated the Blessed Virgin Mary; in September, we will celebrate the Holy Cross; and in October, the Anniversary of the Dedication of the Church.

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

## 5. In the Church's Calendar

This week we have many celebrations in the church's calendar which remind us of the great diversity of faithful witnesses of the Lord over the centuries.

**St Augustine of Hippo** (28 August) is a prophet for today, trumpeting the need to scrap escapisms and stand face-to-face with personal responsibility and dignity. A Christian at 33, a priest at 36, a bishop at 41: Augustine lived his life with great intensity, whether his path led away from or toward God. The tears of his mother, his instruction at the feet of St Ambrose and, most of all, God himself speaking to him in the Scriptures, redirected Augustine's love of life to a life of love. Augustine turned with a "holy fierceness" against the politically, socially, and morally corrupt leaders and institutions of his time. In his day, Augustine providentially fulfilled the office of prophet. Like Jeremiah and other greats, he was hard-pressed but could not keep quiet.



Augustine's writings are best known for their heroic assault on weak theology. But two of the most important subjects of Augustine's writings—at least in terms of subsequent history—were on the nature of the church and on grace.

**St John the Baptist** is among the few saints of the church who is celebrated both for his birth and his death.

The drunken oath of King Herod, with his shallow sense of honour, Salome's seductive dance and the hateful heart of Queen Herodias, combined to bring about the martyrdom of John the Baptist.

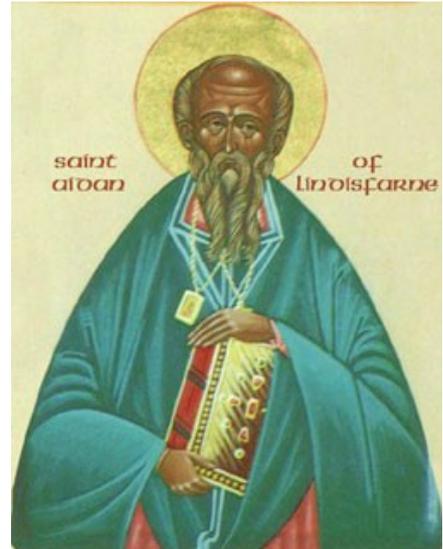
The greatest of prophets suffered the fate of so many Old Testament prophets before him: rejection and martyrdom.

The "voice crying in the desert" did not hesitate to accuse the guilty, did not hesitate to speak the truth. But why? What possesses anyone that they would give up their very life? John the Baptist, perhaps more than any other, points the way to Christ.



John's life and death were a giving over of self for God and other people. His simple style of life was one of complete detachment from earthly possessions. His heart was centred on God and the call that he heard from the Spirit of God speaking to his heart. Confident of God's grace, he had the courage to speak words of condemnation, repentance, and salvation.

**St Aidan** (31 August) was the first bishop of the famous Lindisfarne monastery. He travelled ceaselessly throughout the countryside, spreading the gospel not only to the gentry, but to the poor and socially disenfranchised – including children and slaves. Under his direction and that of his successors, Lindisfarne flourished as a leading ecclesiastical centre until the Danish invasions began in 793.



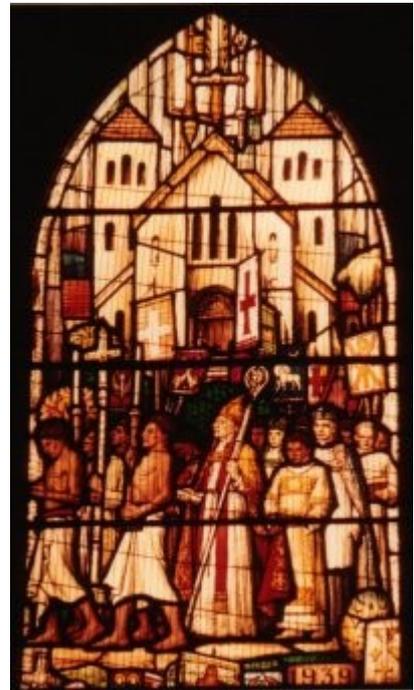
From Lindisfarne, Aidan evangelized northern England. He founded churches, monasteries, and, on Lindisfarne, a school for the training of ministers, among whom were Chad (first bishop of Lichfield), his brother Cedd (who converted the East Saxons), and Eata, abbot of Melrose. The Venerable Bede praised Aidan for his learning, charity, and simplicity of life. Aidan is among the few English saints to be recognised in both the eastern and western churches.

The New Guinea Martyrs (2 September) are of deep significance in our part of the world. They are 12 Anglican clergy, nurses, teachers and other Christian workers who were executed by Japanese soldiers during the Japanese occupation of Papua, New Guinea and other parts of Melanesia in 1942 and 1943.

The Bishop of New Guinea, Philip Strong, instructed Anglican clergy and missionaries to remain in their ministries even if the Japanese were to overrun their posts. In the course of the occupation, many were arrested, and some were executed.

(Altogether, around 400 Christian clergy and church workers were killed in Melanesia during the Japanese occupation - the largest group being Roman Catholics.)

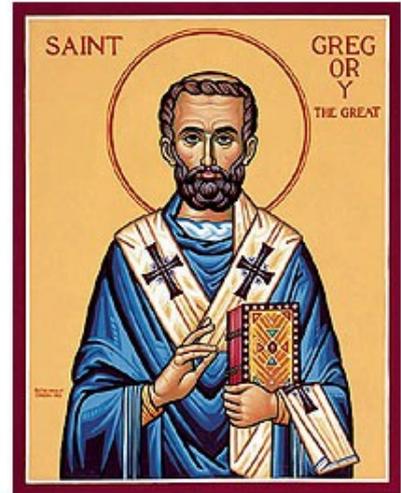
There is a very particular connection between the Diocese of Adelaide and the New Guinea Martyrs. Lilla Lashmar, was a teacher and a member of the Parish of Prospect who offered herself for missionary service, was captured during the occupation, and was beheaded by her captors. A stained glass window in her memory in St Cuthbert's, Prospect, features a Cross of Sacrifice. The cross in the window was a gift of the Japanese Anglican Church.



**St Gregory the Great** (3 September) is another great saint of the early church. He was Prefect of Rome before the age of 30, but after five years in office he resigned, founded six monasteries on his Sicilian estate, and became a Benedictine monk. He was later ordained a priest, Gregory became one of the pope's seven deacons, and also served six years in the East as papal representative in Constantinople. He was recalled to become abbot, then at the age of 50 was elected pope by the clergy and people of Rome.

Gregory was direct and firm. He removed unworthy priests from office, forbade taking money for many services, emptied the papal treasury to ransom prisoners of the Lombards and to care for persecuted Jews and the victims of plague and famine.

Among his writings, his book *Pastoral Care*, on the duties and qualities of a bishop, was read for centuries after his death. He described bishops mainly as physicians whose main duties were preaching and the enforcement of discipline. In his own down-to-earth preaching, Gregory was skilled at applying the daily Gospel to the needs of his listeners. Called "the Great," Gregory has been given a place with Augustine, Ambrose, and Jerome, as one of the four key doctors of the Western Church. An Anglican historian has written: "It is impossible to conceive what would have been the confusion, the lawlessness, the chaotic state of the Middle Ages without the medieval papacy; and of the medieval papacy, the real father is Gregory the Great."



Sharing a date of commemoration with St Gregory is Eliza Darling. A devout Anglican of evangelical leanings, she showed a practical interest in the well-being of less fortunate elements in society. This was particularly evident while she was in New South Wales, where her husband was Governor from 1824 to 1831. Here she used her position to establish the Female School of Industry, "to assist the women convicts in the Female Factory and to improve the morality of the convicts."

Eliza regarded prayer and worship as a source of strength and comfort, as well as essential to moral and spiritual well-being. But hers was a strong practical faith: she took practical steps to see that those most in need of support and guidance were able to receive it.



## 6. St Augustine -The Confessions

Of the many written works of St Augustine, the most important are the *Confessions* (c. 400) and *The City of God* (c.413-426).

The *Confessions* is a personal account of his early life, while *The City of God* (consisting of 22 books) was written to restore the confidence of his fellow Christians whose confidence had been badly shaken by the sack of Rome in 410.

Here is a portion of the *Confessions*, "on eternal truth, true love, and beloved eternity."

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Urged to reflect upon myself, I entered under your guidance into the inmost depth of my soul. I was able to do so because *you were my helper*. On entering into myself I saw, as it were with the eye of the soul, what was beyond the eye of the soul, beyond my spirit: your immutable light. It was not the ordinary light perceptible to all flesh, nor was it merely something of greater magnitude but still essentially akin, shining more clearly and diffusing itself everywhere by its intensity. No, it was something entirely distinct, something altogether different from all these things; and it did not rest above my mind as oil on the surface of water, nor was it above me as heaven is above the earth. This light was above me because it had made me; I was below it because I was created by it. He who has come to know the truth knows this light.

O Eternal truth, true love and beloved eternity. You are my God. To you do I sigh day and night. When I first came to know you, you drew me to yourself so that I might see that there were things for me to see, but that I myself was not yet ready to see them. Meanwhile you overcame the weakness of my vision, sending forth most strongly the beams of your light, and I trembled at once with love and dread. I learned that I was in a region unlike yours and far distant from you, and I thought I heard your voice from on high: "I am the food of grown men; grow then, and you will feed on me. Nor will you change me into yourself like bodily food, but you will be changed into me."

I sought a way to gain the strength which I needed to enjoy you. But I did not find it until I embraced *the mediator between God and men, the man Christ Jesus, who is above all, God blessed for ever*. He was calling me and saying: *I am the way of truth, I am the life*. He was offering the food which I lacked the strength to take, the food he had mingled with our flesh. For *the Word became flesh*, that your wisdom, by which you created all things, might provide milk for us children.

Late have I loved you, O Beauty ever ancient, ever new, late have I loved you! You were within me, but I was outside, and it was there that I searched for you. In my unloveliness I plunged into the lovely things which you created. You were with me, but I was not with you. Created things kept me from you; yet if they had not been in you they would not have been at all. You called, you shouted, and you broke through my deafness. You flashed, you shone, and you dispelled my blindness. You breathed your fragrance on me; I drew in breath and now I pant for you. I have tasted you, now I hunger and thirst for more. You touched me, and I burned for your peace.

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## 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 Omu-Aran (Nigeria); Butare (Rwanda); and Butere (Kenya). In our national church, pray for the Diocese of Willochra; and within the Diocese of Adelaide, for the clergy who provide direct support to the archbishop, especially Fr Stuart Langshaw.

*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 and Chris.

*For those who have died.* For 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. For those who

have worked and worshipped in this place before us. ✠ 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 Augustine, St John the Baptist, St Aidan, the New Guinea Martyrs, St Gregory, Eliza Darling, and holy women and men of every time and place.

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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.