

**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**  
**Spiritual Resources & Reflections**

**Thursday 27 October 2022**

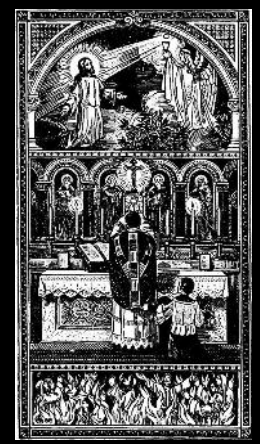
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Dear friends,

The relaxation of Covid-19 restrictions will make 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 provide some resources for prayer and reflection: enjoy!



**1. From Fr Steven – All Souls – A Time for Grieving**

At this time, thousands of Australians are coping with floods. In a disaster, we often look for a fitting word or an encouraging sign to galvanize our thoughts and emotions in order that we can do what we have to do. So, there is a time for humour, and for putting on a brave face. After a disaster, however, there will be time for grief. In fact, the need for a lament often arises in a powerful way, months after the event. This is when we *hit the wall*.

A lament is a passionate expression of grief; it is a vital part of the grief process. Clearly, there are no fixed rules about grief, but there are recurring elements like shock, confusion, despair, sadness, and anger. And while the timing and nature of these elements is personal, circumstantial, and chaotic, a lament can be an important part of the healing process.

The floods raise many issues: social, political, ecological, and religious. In religious terms, God did not cause the flood and God cannot stop it. After all, what kind of a God causes a flood or chooses not to stop it? Our source of hope is found in a God who is a comforting and strengthening presence, who enables us to survive, and begin again. That's the meaning of the Cross.

The essence of the ministry of Jesus of Nazareth is that God is with us. And because God is with us, and because God is compassionate, we can lament. This is our ground for hope. We will never be the same, but we can live with purpose and meaning.

The Bible knows the power of lament. There are elements of lament in the Psalms, as well as Hosea, Jeremiah, Job, and Jesus in the garden of Gethsemane. With the prophets, the language of grief prefigures the work of renewal. Further, the Bible renders to God adoration, praise, and thanksgiving. Of course, the Bible does not hold back on lament, complaint, or reproach. It is important then for us to be honest with God. So, in practical terms, what can we do?

In terms of others, it is critical for us to keep in touch with survivors. Six months from now, a call could be timely. This would be a time to listen, really listen. In many situations, a good listener is a great source of comfort. In some situations, a person may require professional assistance like a counsellor.

In terms of ourselves, All Souls Day is a remarkable time for lament. This is the Church at its best: transparent, restrained, and compassionate. This is the Church that knows the power of silence and the importance of grief work. Ironically, it is sometimes the little things in great liturgies that give permission to grieve, like a warm greeting, a heartfelt prayer, an evocative psalm, lighting a candle, and sitting in silence.

Fr Steven

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## 2. COVID-19 Update

With the removal of almost all COVID-19 restrictions, the Parish Council has again considered the precautions we have put in place within our worshipping community. Parish Council, noting that we (like many church communities) have a number of older folk and others who might be regarded as vulnerable among our number, has agreed that we will continue to take a conservative approach for the time being, and to encourage precautions including Distancing, Ventilation and Facemasks: **DVM** for short. Distancing means maintaining a sensible distance of 1.5 metres between individuals or family groups; Ventilation means leaving some doors and/or windows open to allow a flow of air—and we have air conditioning, so we will neither freeze nor boil!—and Facemasks are obvious.

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## 3. 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](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, especially in praying the Angelus at 9 am, 12 noon and 6 pm.

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## 4. 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://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.

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## 5. Upcoming Events

At its last meeting, Parish Council noted a number of events coming up in the next couple of months. Please note these for your interest and information:

- Sunday November 6, Picnic in the Park after the 10 am Mass
  - Saturday November 19, Parish supplying the Mary Mags Dinner
  - Sunday November 20, Special Vestry Meeting to continue discussions about ministry and mission in the short, medium and long term.
  - Saturday December 3, Advent Retreat/Quiet Day
  - Sunday December 11, Art Group to provide a Christmas morning tea. This would provide an opportunity for the art group to show what they have done during the year and meet the Parish.
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## 6. Advent Quiet Day/Retreat, Saturday 3 December

### **Life, loss, and hope (I'm spiritual but not religious)**

On Saturday 3 December, from 10 am to 4 pm, we will have a Quiet Day/Retreat. Activities of this type, in addition to the weekly Sunday Mass, offer a dedicated time for reflection, and an opportunity for spiritual growth.

I have entitled the day "**Life, loss, and hope (I'm spiritual but not religious)**". In this retreat, which also has elements of a workshop, I introduce a developmental way of exploring the sacred. This recognizes the complexities of the human journey and the importance of developing our own sense of self. For example, for those from the Christian tradition, this can be about leaving the "Sunday School God" behind and developing an authentic sense of self, and a new sense of the sacred.

So, the workshop-retreat will consider the possibility of outgrowing inadequate and/or dysfunctional religious and family systems. The day will be a mix of positive interaction and times for quiet reflection. The key theme is the recognition that sometimes we need a new way of thinking to bring about personal change, and deep change involves a respectful attention to the experience of loss.

Of course, each group is different. Typically, however, these are the kind of issues we address.

- Life as a (very complicated) journey
- Exploring new perspectives
- Change and the wilderness experience
- The wilderness as a time and place for renewal
- Change raises issues around loss
- Grief is complicated
- Saying goodbye
- The rhythm of life
- A community of friends
- Discerning our true vocation

The day will begin at 10 and finish at 4 pm, and will include a light lunch. The cost is \$10 (\$5 concession). If you have any questions, please be in touch.

Bookings for the retreat should be made [via Eventbrite](#) or, if you do not have access, there is an attendance sheet available at the Church.

## 7. 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 festivals of All Saints Day and All Souls Day.

**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. Their names appear together in the so-called ‘Roman Canon’, one of the oldest eucharistic prayers, whose earliest versions date back to the 6th century. 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.” (*On the Calculation of Time*). 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.

#### **All Souls Day – The Commemoration of all the Faithful Departed.**

The Church has encouraged prayer for the dead from the earliest times as an act of Christian charity. “If we had no care for the dead,” Augustine noted, “we would not be in the habit of praying for them.” Yet pre-Christian rites for the deceased retained such a strong hold on the superstitious imagination that a liturgical commemoration was not observed until the early Middle Ages, when monastic communities began to mark an annual day of prayer for the departed members.

In the 11th century, Saint Odilo, abbot of Cluny, decreed that his monasteries offer special prayers and sing the Office for the Dead on November 2, the day after the feast of All Saints. The custom spread from Cluny and was finally adopted throughout the Roman Church.



The theological underpinning of the feast is the acknowledgment of human frailty. Its bases include the notion of punishment for sin, or bliss for great virtue, and also that after death, there is a kind of purification and healing which matures the soul for communion with God. The early Church took up these concepts, and in the Western Church they gradually developed into the doctrine of purgatory. This is surely among the most misunderstood elements of western theology, especially when its popular characterisation as a physical place of suffering, a kind of limbo between life and death, emerged in the 12th century.

Superstition easily clung to the observance. Medieval popular belief held that the souls in purgatory could appear on this day in the form of witches, toads or will-o'-the-wisps. Graveside food offerings supposedly eased the rest of the dead. Observances of a more religious nature have survived. These include public processions or private visits to cemeteries and decorating graves with flowers and lights. This feast is observed with great fervour in some places.

Modern theology has sought to re-imagine purgatory by understanding sin's effects differently. Former Archbishop of Canterbury Rowan Williams perceptively writes that the resurrection accounts in the Gospels teach us that conversion means accepting one's sin and its consequences in the transforming vision of God's love:

*"The Gospel will not ever tell us we are innocent, but it will tell us we are loved; and in asking us to receive and consent to that love, it asks us to identify with, and make our own, love's comprehensive vision of all we are and have been. That is the transformation of desire as it affects our attitude to our own selves—to accept what we have been, so that all of it can be transformed ... Grace will remake but not undo."*

In other words, sin has real consequences which cannot be "taken back," but the sinner can be remade by God's love. Remade, but not undone.

Whether or not one should pray for the dead is one of the great arguments which divide Christians. Appalled by the abuse of indulgences in the Church of his day, Martin Luther rejected the concept of purgatory – though he most certainly offered his own prayers for the dead. Prayer for a loved one who has died is, for the believer, a way of erasing any distance, even death. In prayer we stand in God's presence in the company of someone we love, even if that person has gone before us into death.

## **8. 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.

## 9. 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.

## 10. All Souls Day – from a book on the death of his brother, by St Ambrose of Milan

*Let us die with Christ, to live with Christ*

We see that death is gain, life is loss. Paul says: "For me life is Christ, and death a gain." What does "Christ" mean but to die in the body, and receive the breath of life? Let us then die with Christ, to live with Christ. We should have a daily familiarity with death, a daily desire for death. By this kind of detachment our soul must learn to free itself from the desires of the body. It must soar above earthly lusts to a place where they cannot come near, to hold it fast. It must take on the likeness of death, to avoid the punishment of death. The law of our fallen nature is at war with the law of our reason and subjects the law of reason to the law of error. What is the remedy? "Who will set me free from this body of death? The grace of God, through Jesus Christ, our Lord."

We have a doctor to heal us; let us use the remedy he prescribes. The remedy is the grace of Christ, the dead body our own. Let us then be exiles from our body, so as not to be exiles from Christ. Though we are still in the body, let us not give ourselves to the things of the body. We must not reject the natural rights of the body, but we must desire before all else the gifts of grace.

What more need be said? It was by the death of one man that the world was redeemed. Christ did not need to die if he did not want to, but he did not look on death as something to be despised, something to be avoided, and he could have found no better means to save us than by dying. Thus his death is life for all. We are sealed with the sign of his death; when we pray we preach his death; when we offer sacrifice we proclaim his death. His death is victory; his death is a sacred sign; each year his death is celebrated with solemnity by the whole world.

What more should we say about his death since we use this divine example to prove that it was death alone that won freedom from death, and death itself was its own redeemer? Death is then no cause for mourning, for it is the cause of mankind's salvation. Death is not something to be avoided, for the Son of God did not think it beneath his dignity, nor did he seek to escape it.

Above all else, holy David prayed that he might see and gaze on this: "One thing I have asked of the Lord, this I shall pray for: to dwell in the house of the Lord all the days of my life, and to see how gracious is the Lord."

## 11. 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.*

*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.* In the Anglican Cycle of Prayer, pray for the Diocese of New Hampshire (USA). In our national church, pray for the Diocese of Willochra – especially as the Synod meets this weekend to elect a new bishop; and within the Diocese of Adelaide, for the Parish of Prospect.




*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.* Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Neil, Elaine and Edward.

*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, 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 James, St Simon, St Jude, and holy women and men of every time and place.



THE ANGLICAN PARISH OF  
**ST MARY MAGDALENE**  
 MOORE STREET, ADELAIDE | FOUNDED 1886

**ALL SOULS DAY**  
 2 November 2022

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**7.30 am Reflection**

**6.15 pm Requiem Mass**  
 (TRADITIONAL RITE)

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**MAY FLIGHTS OF ANGELS LEAD YOU ON YOUR WAY**

This newsletter will normally be distributed weekly on Thursday. Any appropriate items should be emailed to the Parish Office, [StMMAdeelaide.Parish@outlook.com](mailto:StMMAdeelaide.Parish@outlook.com), by Tuesday evening at 5 pm.