

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 28 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 – The Holy Spirit at work during the Christmas Season

The Holy Spirit is always at work, but the Christmas season is a good time to think about this in more specific terms.

During Christmas, we think of the Holy Spirit as wonderfully *creative*. The Holy Spirit is always at work bring order out of chaos, reconciling people, showing us the way through life, giving certain people good ideas for their research, or students finding the Spirit's inspiration to study.

At the first Christmas, the Holy Spirit made the promised pregnancy of Mary a reality, so that Jesus could be born into the world as one of us. The Holy Spirit continues this wonderful work of making all manner of things possible in our lives and in our world. In the universe, we can only imagine how the Spirit works - somewhat blindly.

A further connection with the Christmas event is that the Holy Spirit's constant work includes *redemption*. It was the Spirit who facilitated the forgiveness of our sins through Christ, who was born to save us. The Holy Spirit works to overcome evil. We can all understand how important this is in life. There is so much which needs to be put right – in our own lives, in society, in our environment, throughout the world and probably beyond. Within this world we all share the responsibility of putting things right. The Holy Spirit is our encourager and facilitator whenever we try to do this.

The third role of the Spirit is to make things holy or really special from God's point of view. When anything is perfect it reflects God. The Holy Spirit is constantly at work helping us to complete our tasks and complete them well. When there is a movement within our world for good it is the Spirit who will guide the leaders and show them the way. In this work we think of the Holy Spirit as the *Sanctifier*.

In terms of our times of prayer it is fairly easy to weave the work of the Holy Spirit into our thoughts. We can ask the Holy Spirit to be at work within and from us to help us be more *creative* in our lives – helping us to make more things possible, or helping us to apply ourselves better to some project or task. We can ask the Holy Spirit to help us with being reconciled to others, or to help us with efforts to live more environmentally sustainable lives. We pray for redemption ourselves and to be part of a more general redemption. Finally, we can ask the Holy Spirit to give us the will to finish tasks we begin or to help us to become more dedicated in our lives. These are all good prayers to offer during the Christmas season.

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:

	Morning Prayer	Evening Prayer
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
Friday 29 January	Ps 69.1-16 Genesis 17 Luke 1.57-66	Ps 69.17-38 Jeremiah 10.17 – 11.8 James 4.11 – 5.6
Saturday 30 January <i>Charles, King of England</i>	Ps 72 Genesis 18.1-22 Luke 1.67-80	Ps 73 Jeremiah 11.9-23 James 5.7-20
Sunday 31 January <i>The 4th Sunday after Epiphany</i>	Ps 119.33-40 John 4.27-42	Ps 112 Deuteronomy 11.18-21 1 John 2.18-29
Monday 1 February	Ps 74 Genesis 18.22 – 19.11 Luke 2.1-7	Ps 122, 123 Exodus 13.1-2, 11-16 Hebrews 10.1-10
Tuesday 2 February <i>Presentation of the Lord</i>	Ps 8 1 Samuel 1.1-20 Galatians 3.28-47	Ps 48 1 Samuel 1.21-28 John 2.13-25
Wednesday <i>First Anglican Service in Australia</i>	Ps 78.16-38 Genesis 20 Luke 2.41-52	Ps 78.39-70 Jeremiah 13.18 – 14.6 Philippians 1.21-30
Thursday <i>St Anskar</i>	Ps 80 Genesis 21.1-34 Luke 3.1-14	Ps 81 Jeremiah 14.7-16 Philippians 2.1-11

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.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 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 celebrate a great feast of Our Lord, of the Presentation in the Temple; along with the medieval missionary bishop St Anskar, and two celebrations of particular importance in the Anglican church.

King Charles I of England is honoured in the Church of England, and in Anglican churches everywhere, for having given his life for the church.

In the later years of the reign of Elizabeth I, and into the that of King James VI and I, Calvinist theology and thought began to exercise a strong influence in the Church of England.

King Charles, with the strong support of the bishops Lancelot Andrewes and William Laud, set about restoring the Church of England towards a more catholic sacramental and liturgical life in which the Eucharist was once again seen as the principal action of the church – as distinct from the sermon, which in the Calvinist line of thought was of the greatest importance.

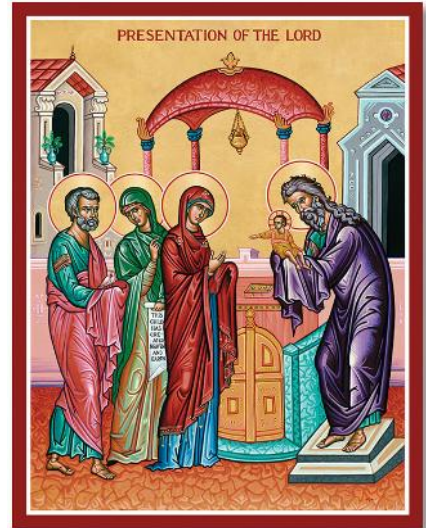
With the loss of the Civil War and the beheading of Laud at the orders of parliament, Charles was left as a prisoner of the parliamentarian and puritans. It is now widely recognised that he was offered his throne if he would renounce episcopacy and the Prayer Book and embrace Presbyterianism. This he refused and so found himself facing death. This took place on 30 January 1649.

Immediately upon the Restoration of Church and monarchy on 19 May 1660, the Convocation of Canterbury and York canonised King Charles and added his name to the Calendar of Saints.



The Presentation of the Lord. Under the Mosaic Law, a woman was ritually “unclean” for 40 days after childbirth, when she was to present herself to the priests and offer sacrifice—her “purification.” Contact with anyone who had brushed against mystery—birth or death—excluded a person from Jewish worship. Hence the dual titles of this feast, traditionally known both as the Presentation of Christ in the Temple and the Purification of the Virgin Mary.

As early as the fourth century, a woman named Etheria made a pilgrimage to Jerusalem. Her journal, discovered in 1887, gives an unprecedented glimpse of liturgical life there. Among the celebrations she describes is the Epiphany, the observance of Christ’s birth, and the gala procession in honour of his Presentation in the Temple 40 days later.



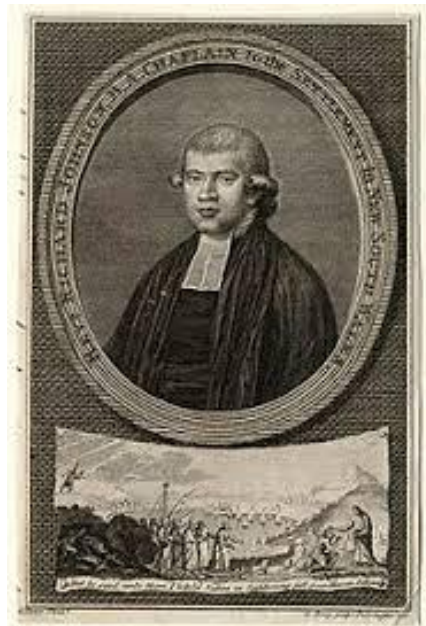
The observance of the Presentation spread throughout the Western Church in the fifth and sixth centuries. Because the Church in the West celebrated Jesus’ birth on December 25, the Presentation was moved to February 2, 40 days after Christmas.

At the beginning of the eighth century, Pope Sergius inaugurated a candlelight procession; at the end of the same century the blessing and distribution of candles which continues to this day became part of the celebration, giving the feast its popular name: Candlemas.

The **First Anglican Service in Australia** was held at Sydney Cove on 3 February 1788. Conducted by the Rev Richard Johnson, Colonial Chaplain, it consisted of some 1500 people including the Governor Arthur Phillip, civil servants, soldiers, marines and convicts. It consisted of Morning Prayer, the Great Litany, a sermon, and Ante-communion.

The scripture text for the sermon was Psalm 116: 11-12: “How shall I repay the Lord for all his benefits to me? I will take up the cup of salvation and call upon the name of the Lord.”

Richard Johnson was a product of the eighteenth century evangelical revival in the Church of England. He accepted the chaplaincy of a ‘penal colony’ because he had a great concern for the welfare of underprivileged people. The early evangelicals were people motivated by a strong sense of responsibility to the outcast.



Johnson was friendly toward the local Gadigal people, and he gave his daughter, born in 1790, the Aboriginal name ‘Milbah’. He was a farmer, and the survival of the people from the First Fleet depended on his ability to propagate crops.

At his own expense of 67 pounds, Johnson built a church, Saint Phillip (spelt with two ‘l’ letters in honour of the Governor) on a ridge to the west of what is now known as Tank Stream. The simple ‘wattle and daub’ structure was burnt down in 1798, reportedly by those who disliked compulsory church attendance.

Johnson may not have 'reaped' harvests of conversion, but he certainly 'sowed' seeds of faith. The Church exists for everyone, those who attend and those who do not alike, and a fundamental Gospel principle is the care of people who live on the margins of society.

St Anskar, the "Apostle of the North", had enough frustrations to become a saint—and he did. He became a Benedictine at Corbie, France, where he had been educated. When the king of Denmark became a convert to Christianity, Anskar went to that country for three years of missionary work, without noticeable success. Sweden asked for Christian missionaries, and he went there, suffering capture by pirates and other hardships on the way.



He was later recalled to become abbot of New Corbie (Corvey) and bishop of Hamburg. The Pope made him legate for the Scandinavian missions, but funds for the northern apostolate stopped with Emperor Louis's death. After 13 years' work in Hamburg, Anskar saw his cathedral burned to the ground by invaders from the far north; Sweden and Denmark returned to paganism.

He directed new apostolic activities in the North, travelling to Denmark and being instrumental in the conversion of another king. By the strange device of casting lots, the king of Sweden allowed the Christian missionaries to return.

Anskar's biographers remark that he was an extraordinary preacher, a humble and ascetical priest. He was devoted to the poor and the sick, imitating the Lord in washing their feet and waiting on them at table. He died peacefully at Bremen, Germany, without achieving his wish to be a martyr.

5. King Charles' Speech upon the Scaffold at Whitehall, 30 January 1648

I shall be very little heard of anybody here, I shall therefore speak a word unto you here. Indeed I could hold my peace very well, if I did not think that holding my peace would make some men think that I did submit to the guilt as well as to the punishment. But I think it is my duty to God first and to my country for to clear myself both as an honest man and a good King, and a good Christian. I shall begin first with my innocence. In troth I think it not very needful for me to insist long upon this, for all the world knows that I never did begin a War with the two Houses of Parliament. And I call God to witness, to whom I must shortly make an account, that I never did intend for to encroach upon their privileges. They began upon me, it is the Militia they began upon, they confessed that the Militia was mine, but they thought it fit for to have it from me. And, to be short, if any body will look to the dates of Commissions, of their commissions and mine, and likewise to the Declarations, will see clearly that they began these unhappy troubles, not I. So that as the guilt of these enormous crimes that are laid against me I hope in God that God will clear me of it, I will not, I am in charity. God forbid that I should lay it upon the two Houses of Parliament; there is no necessity of either, I hope that they are free of this guilt; for I do believe that ill instruments between them and me has been the chief cause of all this bloodshed; so that by way of speaking, as I find my self clear of this, I hope (and pray God) that they may too; yet for all this, God forbid that I should be so ill a Christian as not to say that Gods Judgments are just upon me. Many times he does pay Justice by an unjust Sentence, that is ordinary; I will only say this, That an unjust Sentence that I

suffered for to take effect, is punished now by an unjust Sentence upon me; that is, so far as I have said, to shew you that I am an innocent man.

Now for to shew you that I am a good Christian; I hope there is a good man that will bear me witness that I have forgiven all the world, and even those in particular that have been the chief causes of my death. Who they are, God knows, I do not desire to know, God forgive them. But this is not all, my charity must go further. I wish that they may repent, for indeed they have committed a great sin in that particular. I pray God, with St. Stephen, that this be not laid to their charge. Nay, not only so, but that they may take the right way to the peace of the kingdom, for my charity commands me not only to forgive particular men, but my charity commands me to endeavour to the last gasp the Peace of the Kingdom. So, Sirs, I do wish with all my soul, and I do hope there is some here that will carry it further, that they may endeavour the peace of the Kingdom. Now, I must show you both how you are out of the way and will put you in a way; first, you are out of the way, for certainly all the way you have ever had yet, as I could find by anything, is by way of conquest. Certainly this is an ill way, for Conquest, in my opinion, is never just, except that there be a good just Cause, either for matter of wrong or just Title, and then if you go beyond it, the first quarrel that you have to it, that makes it unjust at the end that was just at the first: But if it be only matter of Conquest, there is a great Robbery; as a Pirate said to Alexander, that He was the great Robber, he was but a petty Robber: and so, Sir, I do think the way that you are in, is much out of the way. Now Sir, for to put you in the way, believe it you will never do right, nor God will never prosper you, until you give God his due, the King his due (that is, my Successors) and the People their due; I am as much for them as any of you: You must give God his due by regulating rightly His Church (according to the Scripture) which is now out of order. For to set you in a way particularly now I cannot, but only this. A national synod freely called, freely debating among themselves, must settle this, when that every opinion is freely and clearly heard ...

I have a good Cause, and a gracious God on my side ... I go from a corruptible, to an incorruptible Crown; where no disturbance can be, no disturbance in the World.

6. St Sophronius on the Feast of the Presentation of the Lord

Let us receive the light whose brilliance is eternal

In honour of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light.

Our lighted candles are a sign of the divine splendour of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet him.

The light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shone upon us and the glory that is yet to come to us through him. So let us hasten all together to meet our God.

The true light has come, *the light that enlightens every man who is born into this world*. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its

splendour, and be so filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in his splendour.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness.

By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. Never shall we forget this presence; every year we keep a feast in his honour.

7. A reflection on St Anskar – from the decree on the missionary activity of the Church (Vatican II)

We must boldly proclaim the mystery of Christ

Every disciple of Christ is responsible in his own measure for the spread of the faith, but Christ the Lord is always calling from among his followers those whom he wills, so that they may be with him and be sent by him to preach to the nations.

Through the Holy Spirit, who distributes gifts as he wills for the good of all, Christ implants in the hearts of individuals the vocation to be a missionary, and at the same time he raises up in the Church institutes which make their own the task of spreading the Gospel that belongs to the whole Church.

A special vocation marks out those ... who are prepared to undertake the missionary task in their own country or abroad, and have the right natural disposition for it, with suitable gifts and talents. Sent by lawful authority, they go out in obedience and faith to those who are far from Christ. They have been set apart for the task to which they have been called as ministers of the gospel, to make the Gentiles an acceptable offering, sanctified in the Holy Spirit.

Those whom God calls must answer his call in such a way that, without regard for purely human counsel, they may devote themselves wholly to the work of the gospel. This response cannot be given except with the inspiration and strength of the Holy Spirit. The person who is sent enters into the life and mission of him who emptied himself, taking the nature of a slave. He must be ready therefore to be true to his vocation for life, to deny himself, renouncing all that he had before, and to become all things to all men.

In preaching the Gospel to the nations he must boldly proclaim the mystery of Christ, whose ambassador he is, so that in Christ he may have the courage to speak as he ought, and not be ashamed of the scandal of the cross. He must follow in the footsteps of his Master, who was gentle and humble of heart, and reveal to others that his yoke is easy and his burden light.

By a life that is truly according to the Gospel, by much endurance, by forbearance, by kindness and sincere love, he must bear witness to his Lord ... He will pray to God for strength and courage, so that he may come to see that for one who experiences great hardship and extreme poverty there can be abundant joy.

8. 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 St Albans (England). in our national church, pray for Anglicare Australia; and within the Diocese of Adelaide, for the Archdeacon for Multi-cultural Ministry.

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, Dulcie, Jasmin, Henry, Colette and Diane.

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 Thomas Aquinas, King Charles the Martyr, St Anskar, and holy women and men of every time and place.

newsletter will normally be distributed weekly on Thursday. Any appropriate items should be emailed to the Parish Office, omarymag@anglicaresa.com.au, by Tuesday evening at 5 pm.

