

# 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

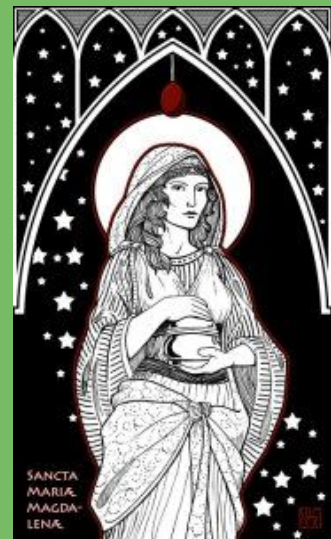
Thursday 28 October 2021

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.

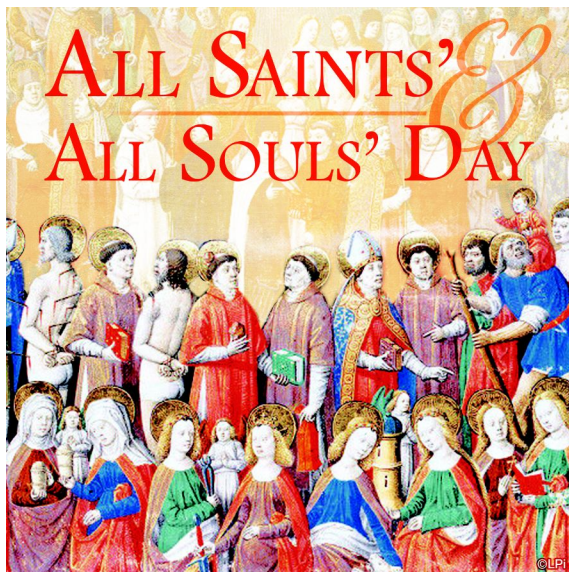
The decision to return to worship in community, whether for private prayer, or the public celebration of the Word and Sacraments, is not a straightforward matter. These newsletters are intended to keep our entire community informed on events in the life of the Parish: we will continue to produce these 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 – All Saints and All Souls

All Saints and All Souls – what's the difference, and why do we celebrate them separately?



Ever since humans began to reflect on issues of life and death, they have wondered what happens to the person who dies. Obviously their body decays and returns to the elements from which it is made, "earth to earth, ashes to ashes, dust to dust", but what happens to the personality, the consciousness, the soul?

It must go somewhere, mustn't it? And if it is no longer in this physical world, it must be in a spiritual world, whatever and wherever that may be. For humans, death is a passing from the physical world to the spiritual world. Even those who are not religious speak of a person "passing on" or "passing away".

Humans have believed, since the earliest times, that there are certain times and places where the physical world and the spiritual world are very close. They have developed a vast array of customs and rituals to recognise this contact. Halloween is one these times. Adopted from ancient traditions, it becomes the Evening of the Feast of All Hallows (All Saints), Hallow Evening, or Hallowe'en. The traditions are interesting to explore, Saturday of the Dead, for one.

As an aside, Saturday has been seen by some churches as especially the Day of the Dead, because on Saturday, Christ lay in the tomb.

Back to All Saints. The Night of the Dead has been Christianised by the celebration of All Saints the next morning. The closeness of the physical and spiritual realms is honoured, and those who have passed into Heaven are celebrated. Early in its history, the Church noted that all those who are baptised and confess Jesus as Lord are destined for Heaven, but there are some who are more obviously Holy. The Church therefore gave them the title of Holy One, or Saint. So on the Feast of All Saints, we rejoice to know that God has gathered God's Holy Ones, named and unnamed, into Heaven, to sit at the Heavenly table, and we pray that we may join them when all things are brought to their completion in Christ Jesus.

But not all Christians are obviously Saints. They may be called to be Saints, chosen before the world began, even, but all have sinned, and fallen short of the glory of God. This picks up another aspect of the Day of the Dead. Many of the rituals are aimed at comforting lost and hungry ghosts; those who have lost their way in this world and the next; those who linger between the physical and spiritual. Christians have prayed for the faithful departed, praying that the things they have done will not prevent their acceptance into heaven.

There is a tension here, on the one hand is the sure and certain knowledge that Christ has died for our sins, and his death means that we are to be found blameless before God. On the other hand is the knowledge that "the wages of sin is death." St Paul says that we should not go on sinning once we have accepted the benefits of Christ's sacrifice.

It is with this tension in mind; between the forgiveness of Christ and the consequences of our misdeeds, that we celebrate All Souls on 2 November. If All Saints celebrates all who have certainly "made it to heaven", then All Souls is a heartfelt prayer for those who have stumbled, fallen by the wayside and missed the mark. It is a solemn remembrance that we cannot blithely assume that once we take the name of Jesus on our lips, then the joys of heaven will be immediately ours. We pray that those whom we love and who have died will be forgiven and accepted. We farewelled them "in the sure and certain hope of everlasting life" and now, at All Souls, we pray that for them the hope may be a reality.

May the souls of the faithful departed, through the mercy of God, rest in peace and rise in glory.

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.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. 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. All Souls Day, Tuesday 2 November

On Tuesday 2 November the church celebrates All Souls Day, when the souls of the faithful departed are especially remembered in the Church's worship. There will be a Sung Requiem Mass (in the traditional rite) at 6.15 pm.

We have a long-standing custom of reading out the names of all those whom members of the Parish nominate to be remembered, especially from among their family and friends. A copy of the list prepared in 2020 is available at the back of the church. If you would like to add or otherwise amend the names you may have offered in past years, please make a suitable annotation on the list.

### 5. In the Church's Calendar

In the coming week in the Church's calendar, we remember the reformer Martin Luther (d.1546), and the priest and teacher Richard Hooker (d.1600)

**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.

**Richard Hooker** (1554 -1600) was an English priest and theologian who was among the most important divines of the 16th century. He was born in Devonshire and after studying at Oxford, was named reader in Hebrew for the University. He was appointed to the famed Temple Church in London, but from 1591 took appointments as a simple parish priest, first in Wiltshire, then in Kent.

He is widely recognised as the first major voice of Anglican theology, and his defence of the Elizabethan Church against the attacks of the Puritans set the prevailing tone of Anglicanism for centuries to follow.

Through his eight-volume masterpiece *Of the Laws of Ecclesiastical Polity*, the medieval political thought of Thomas Aquinas became a part of the English political heritage.



Hooker affirmed the threefold Anglican sources of authority - scripture, tradition, and reason. He countered the Puritans - whose literal obedience to scripture was so absolute that they considered unlawful whatever scripture did not command. He recognized the absolute authority of scripture where it spoke plainly, but also said that reason was to be used in reading scripture. If scripture were silent or ambiguous, wisdom would consult the tradition of the church.

Hooker saw the church not as a static but as an organic institution whose methods of government change according to circumstances. He understood the Church of England, though reformed, to be in continuity with historic Christianity.

## 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. 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."

## 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 the Central Gulf Coast (USA). In our national church, pray for Anglicare Australia; and within the Diocese of Adelaide, for the Parish of Mallala and Two Wells.

*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 and Alex.

*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 Rosemary Scrutton, 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 and St Jude, 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](mailto:StMMAdelaide.Parish@outlook.com), by Tuesday evening at 5 pm.

