

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 2 June 2022

Dear friends,

The relaxation of Covid-19 restrictions means it possible to again open the church for private prayer and public worship.

The regular schedule of worship resumes in Easter time with Regina Coeli at noon and Mass at 12.10 pm (Thursday) and Sung Mass and Regina Coeli (Sunday at 10 am)

These newsletters are intended to support the spiritual life of the community as we continue to cope with and respond to the pandemic.



1. From Fr Steven – The Anglican Brand

In the popular mind, Anglicanism is the Church of England of the 19th century, conjuring images of robed choirs, sherry, cucumber sandwiches, and Mozart. Personally, I like robed choirs, sherry, cucumber sandwiches, and Mozart, but the stereotype raises questions about the Anglican brand. Of course, the term *brand* is a marketing term, which is used here as a way of describing our public face. In many ways, our brand suffers, because we have not been astute or intentional in promoting the best of our tradition. In fact, we have something substantial to offer, and this includes how we are governed.

In terms of structure, the diocese is the basic unit of the church, and the bishop is the leader. All this is permeated by a commitment to democratic values. Naturally, we think of democracy as being influenced by ancient Greek models of society, but the idea of democracy has also been shaped by Christian values like social justice and human dignity.

In practice, this means our bishops exercise authority with church councils. This has implications for mission. Namely, our attempts to relinquish monarchical models of leadership, embracing conciliar alternatives, are not only Christ-like but also attractive. Observers may be puzzled by the time we take to make decisions, but our decision-making processes embody a commitment to being an inclusive community.

We live therefore, with differences of opinion, belief, and practice. All this is undergirded by the value we place on human reason and dignity. This means every member's experience is valued. As Paul Avis puts it "Anglicans cannot accept that any issue is 'off-limits' for discussion. Anglicans prize their freedom of enquiry and debate in which radical and dissenting voices can gain a hearing. They will not want to silence the lone prophetic voice, for fear of quenching the Spirit" (*Identity of Anglicanism*, p. 125).

Michael Ramsey, former Archbishop of Canterbury, captures the essence of Anglicanism. In contrast to Christian traditions that rely principally on dogmatic propositions or formal

confessions, he responds with “Come and pray with us, come and worship with us, and that is how you will understand what we stand for” (*The Anglican Spirit*, p. 18). As Anglicans, we are a contemplative people. This spirit is reflected in private and public prayer.

Our worship is central, especially the Mass or Eucharist. Mass is a reminder that we are an *incarnational* tradition. This means we have an ardent belief and commitment to the idea that God is in the world. In other words, we have a sacramental view of the world. This means that, in tandem with the priority of the Scriptures, liturgical gestures, symbols, music and art, all express something of the divine. Not to mention nature. Indeed, the glory of the divine is expressed and celebrated in the natural environment.

It is not possible to describe fully the Anglican brand. Suffice to say, it is Christ-like. Christ is the key to unlocking the mysteries of Anglicanism. A loving and generous Christ, who respects creation and the dignity of all human beings, holding together everything in love.

Fr Steven

2. COVID-19 Update from Tuesday 24 May

The Declaration that enabled COVID-19 related directions to be made was revoked on Tuesday 24 May, but there are still some restrictions on public activities associated with the State’s response to the COVID-19 pandemic. COVID-Safe Plans are no longer required, though everyone is encouraged to follow SA Health guidance about infection control and community safety, especially if there is a risk of over-crowding.

It is worth remembering the advice of the Australian Medical Association that a face masks continue to be an effective way of minimising the spread of COVID-19 and other diseases, especially in crowded or indoor settings, and anyone who wishes to continue to wear a face mask is at liberty to do so. We will continue to make face masks available, along with the other hygienic measures that have been in place for much of the past two years.

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 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 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 the church cannot be open every day, you may like to join the wider community in praying the Angelus at 9 am, 12 noon and 6 pm.

4. Reflections and Meditations

Reflections for our two weekly newsletters will continue for the time being, and our Thursday "Spiritual Resources" newsletter will continue to be uploaded to 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.

5. Nomination Process

Bishop Denise Ferguson, the Assistant Bishop, is chairing the Nomination Committee that is considering the appointment of a permanent parish priest. The meetings so far have been very positive and productive.

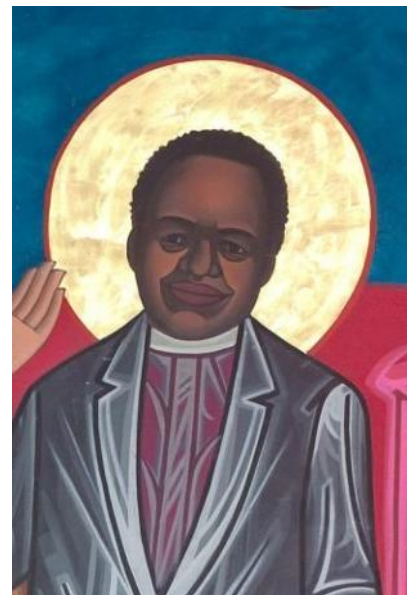
Please keep the members of the Nomination Committee in your prayers as they engage in this vital work. You may like to pray for them by name: the members are Bishop Denise Ferguson (Chair), Archdeacon David Bassett (our Area Archdeacon), Annemarie van Putten, John Dow and Ashley Durham (the elected Parish representatives), Alison McAllister and Peter Burdon (the church wardens), the Revd Janet Phillips and Dr Geoff Bloor (the clerical and lay nominators elected by the Synod of the Diocese).

6. This Week in the Calendar

Today we celebrate a the early church bishop and martyr St Boniface, as well as the 19th century martyrs of Uganda and, from the 20th century, Archbishop Janani Luwum and Pope St John XXIII.

The **Martyrs of Uganda** are a group of 23 Anglican and 22 Catholic missionaries who were put to death between 1885 and 1887 by a tribal ruler determined to stamp out what he perceived as a threat to his absolute rule, and the cult of his own divinity. In spite of their terrible deaths, Christianity became strongly founded, and today the nation of Uganda continues to have a practising Christian population of some 80% of the people. It is the third largest province in the Anglican Communion (after the UK and Nigeria).

Archbishop Janani Luwum was the Primate of the Anglican Church of Uganda from 1974 until his death in 1977. He was a leading voice in criticising the regime of the dictator Idi Amin, who had him arrested and killed. He is widely revered as a true martyr of modern times, and a statue of him is among the statues of the Twentieth Century Martyrs on the front of Westminster Abbey.



Many martyrs are people facing real danger, real life and death situations, not only people whose opinions and beliefs other people do not accept. Luwum knew this and yet he continued to advocate for justice and peace. He trusted that God would care for him and

would give him the strength and the ability to face whatever had to be faced so that others could be free and safe.

Pope St John XXII is chiefly remembered for having convened the Second Vatican Council. He promoted ecumenism, was concerned about fraternal relations with the Orthodox of the East, undertook more intense relations with Anglicans and the diverse world of the Protestant Churches. He lay the foundations for a new attitude in the Catholic Church toward the Jewish world, decisively opening up the Church to dialogue and collaboration.

Pope John preached constantly about the need for peace among all nations. He visited hospitals and prisons and in his charity was always close to the suffering and the poor of the Church and the world. The cause for the recognition of his holiness began almost immediately after his death on 3 June 1963, and he was declared a "servant of God" by his successor, Pope Paul VI, in 1965.



In 2013 Pope Francis declared him a saint, based on his virtuous, model lifestyle, and because of the good which had come from his having opened the Second Vatican Council.

St Boniface was born in England around the year 675. After his ordination as a priest in about the year 705 he sought to go to the European continent as a missionary, and after an unsuccessful period in the Netherlands, he returned to England where he became abbot of his monastery. He sought the Pope's approval to undertake another mission, and was sent further east into the area we now know as Germany. He was elected Bishop of Mainz, and set about the slow, hard work of evangelism among those who had never heard the Gospel of Christ.

The life of St. Boniface is not one of miracles or visions or doctrinal disputes, but of simple determination to preach the gospel.

In 754, when he was nearly 80 years of age, Boniface sought to return to the place of his first mission work. As he and a number of other monks were preparing for the baptism of some converts, they were attacked by a band of pagan warriors and Boniface and fifty others were killed. The sword, often seen either piercing the Holy Bible, or with Boniface holding the scriptures, is among the symbols associated with his commemoration.



7. From a homily at the canonization of the martyrs of Uganda by Pope Paul VI

The glory of the martyrs - a sign of rebirth

The African martyrs add another page to the martyrology – the Church's roll of honour – an occasion both of mourning and of joy. This is a page worthy in every way to be added to the annals of that Africa of earlier which we, living in this era and being men of little faith, never expected to be repeated.

In earlier times there occurred those famous deeds, so moving to the spirit, of the martyrs of Scilli, of Carthage, and of that "white robed army" of Utica commemorated by Saint Augustine and Prudentius; of the martyrs of Egypt so highly praised by Saint John Chrysostom, and of the martyrs of the Vandal persecution. Who would have thought that in our days we should have witnessed events as heroic and glorious?

Who could have predicted to the famous African confessors and martyrs such as Cyprian, Felicity, Perpetua and – the greatest of all – Augustine, that we would one day add names so dear to us as Charles Lwanga and Matthias Mulumba Kalemba and their 20 companions? Nor must we forget those members of the Anglican Church who also died for the name of Christ.

These African martyrs herald the dawn of a new age. If only the mind of man might be directed not toward persecutions and religious conflicts but toward a rebirth of Christianity and civilisation!

Africa has been washed by the blood of these latest martyrs, the first of this new age (and, God willing, let them be the last, although such a holocaust is precious indeed). Africa is reborn free and independent.

The infamous crime by which these young men were put to death was so unspeakable and so expressive of the times. It shows us clearly that a new people needs a moral foundation, needs new spiritual customs firmly planted, to be handed down to posterity. Symbolically, this crime also reveals that a simple and rough way of life – enriched by many fine human qualities yet enslaved by its own weakness and corruption – must give way to a more civilised life wherein the higher expressions of the mind and better social conditions prevail.

8. From an address by St John XXIII, Pope, on the solemn inauguration of the Second Vatican Ecumenical Council, 11 October 1962

The Church is the most loving mother of all

Today is a day of joy for Mother Church: through God's most kindly providence the longed-for day has dawned for the solemn opening of the Second Vatican Ecumenical Council, here at St. Peter's shrine.

Certain it is that the critical issues, the thorny problems that wait upon man's solution, have remained the same for almost twenty centuries. And why? Because the whole of history and of life hinges on the person of Jesus Christ. Either men anchor themselves on Him and His Church, and thus enjoy the blessings of light and joy, right order and peace; or they live their lives apart from Him; many positively oppose Him, and deliberately exclude themselves from the Church. The result can only be confusion in their lives, bitterness in their relations with one another, and the savage threat of war.

In these days ... it is more obvious than ever before that the Lord's truth is indeed eternal. Human ideologies change. Successive generations give rise to varying errors, and these often vanish as quickly as they came, like mist before the sun.

The Church has always opposed these errors, and often condemned them with the utmost severity. Today, however, Christ's Bride prefers the balm of mercy to the arm of severity. She believes that, present needs are best served by explaining more fully the purport of her doctrines, rather than by publishing condemnations. Not that the need to repudiate and guard against erroneous teaching and dangerous ideologies is less today than formerly. But all such error is so manifestly contrary to rightness and goodness, and produces such fatal results, that our contemporaries show every inclination to condemn it of their own accord—especially that

way of life which repudiates God and His law, and which places excessive confidence in technical progress and an exclusively material prosperity. It is more and more widely understood that personal dignity and true self-realization are of vital importance and worth every effort to achieve. More important still, experience has at long last taught men that physical violence, armed might, and political domination are no help at all in providing a happy solution to the serious problems which affect them.

The great desire, therefore, of the Catholic Church in raising aloft at this Council the torch of truth, is to show herself to the world as the loving mother of all mankind; gentle, patient, and full of tenderness and sympathy for her separated children. To the human race oppressed by so many difficulties, she says what Peter once said to the poor man who begged an alms: "Silver and gold I have none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, arise and walk." (Acts 3:6) In other words it is not corruptible wealth, nor the promise of earthly happiness, that the Church offers the world today, but the gifts of divine grace which, since they raise men up to the dignity of being sons of God, are powerful assistance and support for the living of a more fully human life. Everywhere, through her children, she extends the frontiers of Christian love, the most powerful means of eradicating the seeds of discord, the most effective means of promoting concord, peace with justice, and universal brotherhood.

9. From a letter by St Boniface

The careful shepherd watches over Christ's flock

In her voyage across the ocean of this world, the Church is like a great ship being pounded by the waves of life's different stresses. Our duty is not to abandon ship but to keep her on her course.

The ancient fathers showed us how we should carry out this duty: Clement, Cornelius and many others in the city of Rome, Cyprian at Carthage, Athanasius at Alexandria. They all lived under emperors who were pagans; they all steered Christ's ship - or rather his most dear spouse, the Church. This they did by teaching and defending her, by their labours and sufferings, even to the shedding of blood.

I am terrified when I think of all this. *Fear and trembling came upon me and the darkness of my sins almost covered me.* I would gladly give up the task of guiding the Church which I have accepted if I could find such an action warranted by the example of the fathers or by holy Scripture.

Since this is the case, and since the truth can be assaulted but never defeated or falsified, with our tired mind let us turn to the words of Solomon: *Trust in the Lord with all your heart and do not rely on your own prudence. Think on him in all your ways, and he will guide your steps.* In another place he says: *The name of the Lord is an impregnable tower. The just man seeks refuge in it and he will be saved.*

Let us stand fast in what is right and prepare our souls for trial. Let us wait upon God's strengthening aid and say to him: *O Lord, you have been our refuge in all generations.*

Let us trust in him who has placed this burden upon us. What we ourselves cannot bear let us bear with the help of Christ. For he is all-powerful and he tells us: *My yoke is easy and my burden is light.*

Let us continue the fight on the day of the Lord. *The days of anguish and of tribulation* have overtaken us; if God so wills, let us die *for the holy laws of our fathers*, so that we may deserve to obtain an eternal inheritance with them.

Let us be neither dogs that do not bark nor silent onlookers nor paid servants who run away before the wolf. Instead let us be careful shepherds watching over Christ's flock. Let us preach the whole of God's plan to the powerful and to the humble, to rich and to poor, to men of every rank and age, as far as God gives us the strength, in season and out of season, as Saint Gregory writes in his book of Pastoral Instruction.

10. 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 Lusitanian Church (Portugal). In our national church, pray for our own Diocese of Adelaide; and within the Diocese of Adelaide, for the parish of Elizabeth Downs.

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, Sim, Dulcie, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), Mark, Neil, Olivia, Elaine and David,

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 Augustine, St Justin, 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, StMMAdeelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

