

**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**

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**Thursday 2 March 2023**

Dear friends,

The relaxation of Covid-19 restrictions will make it possible to 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. A Reflection on Ukraine, a year into war ...**

Fr Paul Babie's visit last Sunday reminds us powerfully of the need to pray for the people of Ukraine as the first year of the Russian invasion passes. As this anniversary is observed, we do well to reflect on the message to the world last week from the Ukrainian Catholic Church's primate, His Beatitude Sviatoslav Shevchuk, Major Archbishop of Kyiv-Galicia, who writes:

*Glory be to Jesus Christ!*

*Dear brothers and sisters in Christ!*

*Today is February 24, 2023 God's year, and we, in Ukraine, end a year of a great, full-scale war that the Russian occupier and aggressor brought to our land. It's been a year of pain, tears and blood. It was a year of struggle, immense courage and resilience of the sons and daughters of our Motherland. And at the same time it was a year of great faith and hope that the Lord God has not left us, that He is and will be the source and the key of our lives and our victory.*

*This morning we are inadvertently remembering how it all began in Kyiv on that fateful morning of February 24, 2022. We all woke up to the explosions of rockets and bombs. I recall that then we saw from here, on the left bank of the Dnieper, burning upper Kyiv on the right bank. We saw Russian helicopters hovering over our Patriarchate Cathedral. I asked, "Lord, why have you allowed us to see this?" Why is this happening to us? ". It felt like such pictures were seen by the Prophet Jeremiah as he watched how Babylonian invaders destroyed Jerusalem, and wept over the city. A year ago, we cried so much over our Kiev, which became the first target of the Russian coup.*

*That morning - under bombs - we were preparing an address to our people, our Church. In that message, we claimed that Ukrainians have the right and sacred duty to protect their*

homeland. We recalled that, as the history of the twentieth century teaches, the one who starts the war, who cherishes the illusions of omnipotence, loses it. For the Lord God catches the mighty in their delusion, to throw the mighty off their thrones, and lifts up the poor and the humble. Already then we claimed that He would be with us, that Ukraine would win, and this would be the victory of God's power over human lust, greed, human sin. And this is how it goes. The word of the gospel says: "The Lord hath done this, and it is marvelous in our eyes."

Every day throughout the year we claimed: Ukraine stands, Ukraine fights, Ukraine prays! This phrase came up spontaneously because neither one of us planned daily video calls or other year-round activities. I remember when people from different countries called and asked: "Are you still alive in Kyiv?" And then I asked my secretary: "Let's make a video so that everyone can see that we are alive, that we continue to fight, that we do not give up and that we all stand together to protect the Motherland." This video appeal was first released on February 25.

But today we say: Ukraine stands, Ukraine stood all year! Thank you Lord God for giving us strength and endurance.

Ukraine is fighting back! We give a big thank you to all those who fought, who are fighting today and who will fight until the final victory of Ukraine. This struggle of Ukraine is now admired by the whole world. Just this night, when the Ukrainians were still sleeping, the United Nations adopted a resolution on the formula for achieving peace in Ukraine. This formula of peace, which has become the solution of the world community, is the formula of peace of Ukraine, what we aspire and fight for.

Ukraine is praying! We want to spend this day in prayer and fasting, doing good deeds. St. Peter Chrysologist said that these three elements - prayer, fasting and alms - are the only spiritual action. According to him, whatever we ask of the Lord God in prayer, through our fasting He hears, and by grace it gives us.

Today we feel that the Lord God hears us, grants us what we ask of Him for the salvation of our people, and helps us save in Ukraine the lives of those who have been injured, who are the victims of this unfair Russian aggression, war. Therefore, I urge you all to spend this day in prayer, fasting and doing acts of mercy and love.

I wish to thank everyone who took the time every day to listen to our video appeal. Dear brothers and sisters, thank you that during that year we lived, fought and prayed together. Thank you to those who did not just listen to our addresses every day, but translated them into other languages: English, French, Italian, Spanish, German and Polish. Thank you and to those who listened to the voice from Ukraine in different parts of Europe and the world - you have heard the truth about Ukraine proclaimed by the Ukrainian Greek Catholic Church.

May the Lord God bless our homeland. May it help us live to the bright day of victory. May He give us the strength to heal the wounds of war, the wounds that each of us carries in our soul, in our heart, in our body. May the Lord God bless the Ukrainian authorities, our soldiers, rescuers, doctors, volunteers, sons and daughters of Ukraine, who are approaching the victory day every day.

And we ask today: Lord, bless us all, our Ukraine your fair, heavenly peace!

The blessings of the Lord be upon you, with His grace and favour, always and forever and ever. Amen.

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## 2. COVID-19 – Where are we now?

The ongoing impact of COVID-19 in the community has been considered by the Parish Council, which 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, in case of extreme weather!—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://stmarymagdalenesadelelaide.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. Fasting and Abstinence in Lent

Ash Wednesday is a day of fast and abstinence, and sets the tone for Lent through the call to turn away from sin and to be faithful to the gospel. (Fasting is understood, these days, to consist of one substantial meal a day, or for small meals to be taken in the morning and evening. Abstinence includes not consuming meat, and avoiding luxurious foods generally.)

Archbishop Geoff invites the people of the diocese to join him, this year, in fasting and prayer on the Wednesdays during Lent. His prayers will focus on two aspects of the "Calls" that arose from the recent Lambeth Conference of Bishops. The Archbishop's prayer, which he invites us to join, is that we as a Diocesan community, and as individual members of it, might discern

**how to bear faithful witness to Christ and authentically proclaim the gospel** in our Adelaide context.

Archbishop Geoff reminds us, "The point of fasting with prayer is not to change God's mind about something (or to lose weight) but to sharpen our awareness of God and our openness to God and to prompt us to pray."

## 6. Worship During Lent

During Lent we have for some years made additional opportunities for worship available as part of our Lenten discipline. This year, the regular weekly pattern will include

Sunday	10 am, Sung Mass
Wednesday	8 am, Reflection and Prayer
Thursday	12 noon Angelus, 12.10 pm Mass
Friday	6.15 pm, Stations of the Cross

The **Reflection on Wednesday mornings** will be based on Fr Philip Carter's series called "Thin Places" that will also be the blog content for Lent. You can see these reflections on the blog at [stmarymagdalenesadelaide.org](http://stmarymagdalenesadelaide.org).

The **Stations of the Cross on Friday** is a 14-step devotion that commemorates Jesus's last day on earth, beginning with the condemnation before Pontius Pilate. The stations are commonly used as a pilgrimage as the individual moves from station to station. At each station, we recall and meditate on a specific event from Christ's last day. Specific prayers are recited, then we move to the next station until all 14 are complete.

The Stations of the Cross are commonly found in churches as a series of 14 small icons or images. The stations are most commonly prayed during Lent on Wednesdays and Fridays.

The text of the Stations is on our web page at <https://stmarymagdalenes.weebly.com/the-stations-of-the-cross.html>

## 7. This Week in the Calendar

This week in the church's calendar we celebrate the missionary bishop St Chad (d. 672), the early church martyr St Perpetua and her companions (d. 203), and St John of God, servant of the sick and poor (d. 1550).

**St Chad** (d. 672) was a monastic founder, abbot, and first bishop of Lichfield. He is credited with the evangelisation of the ancient English kingdom of Mercia.

With his brother Cedd, he established a monastery on the southern fringe of the Yorkshire Moors. Upon the death of his brother, Chad succeeded him as abbot.

He was hesitant to be bishop. Indeed, he wanted no part of it, but ultimately he was obedient to the wishes of the King. As a bishop, he carried out his missionary and pastoral work with zeal. He was much beloved by his flock, travelling great distances on foot to care for his "little sheep."



The kingdom of Mercia was huge, and Chad spent much of his time travelling by foot. In accordance with the Celtic tradition, in which he had been brought up, he at first insisted on making all journeys on foot, following the example of the apostles. However, St. Theodore

insisted that Chad used a horse for long journeys. St. Chad, unwilling to do anything that he felt would put him above the common man, refused, but Theodore, St Bede tells us, "lifted Chad bodily onto the horse himself."

St Chad died of plague on 2 March 672. He had been bishop of Lichfield and Mercia for just three years, but was called "saint" immediately after his death. Miracles and cures of all ailments occurred at the place of his death, his reliquary, his well and anywhere his relics travelled. His remains are preserved in the Roman Catholic Cathedral that bears his name in Birmingham, England.

### Saints Perpetua and Felicity

"When my father in his affection for me was trying to turn me from my purpose by arguments and thus weaken my faith, I said to him, 'Do you see this vessel—waterpot or whatever it may be? Can it be called by any other name than what it is?' 'No,' he replied. 'So also I cannot call myself by any other name than what I am—a Christian.'"

So writes Perpetua: young, beautiful, well-educated, a noblewoman of Carthage in North Africa. Perpetua's mother was a Christian and her father a pagan. He continually pleaded with her to deny her faith. She refused and was imprisoned at 22.



In her diary, Perpetua describes her period of captivity: "What a day of horror! Terrible heat, owing to the crowds! Rough treatment by the soldiers! To crown all, I was tormented with anxiety for my baby ... Such anxieties I suffered for many days, but I obtained leave for my baby to remain in the prison with me, and being relieved of my trouble and anxiety for him, I at once recovered my health, and my prison became a palace to me and I would rather have been there than anywhere else."

Despite threats of persecution and death, Perpetua, Felicity—a slave woman and expectant mother—and three companions, Revocatus, Secundulus and Saturninus, refused to renounce their Christian faith. For their unwillingness, all were sent to the public games in the amphitheater. There Perpetua and Felicity were beheaded, and the others killed by beasts.

Perpetua's record of her trial and imprisonment ends the day before the games. "Of what was done in the games themselves, let him write who will." The diary was finished by an eyewitness.

Persecution for religious beliefs is not confined to Christians in ancient times. Consider Anne Frank, the Jewish girl who with her family, was forced into hiding and later died in Bergen-Belsen, one of Hitler's death camps during World War II. Anne, like Perpetua and Felicity, endured hardship and suffering and finally death because she committed herself to God. In her diary, Anne writes, "It's twice as hard for us young ones to hold our ground, and maintain our opinions, in a time when all ideals are being shattered and destroyed, when people are showing their worst side, and do not know whether to believe in truth and right and God."

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Having given up active Christian belief while a soldier, **St John of God** was 40 before the depth of his sinfulness began to dawn on him. He decided to give the rest of his life to God's service, and headed at once for Africa where he hoped to free captive Christians and, possibly, be martyred. He was soon advised that his desire for martyrdom was not spiritually well based,

and returned to Spain and the relatively prosaic activity of a religious goods store. Yet he was still not settled. Moved initially by a sermon of Saint John of Avila, he one day engaged in a public beating of himself, begging mercy and wildly repenting for his past life.

Committed to a mental hospital for these actions, John was visited by Saint John, who advised him to be more actively involved in tending to the needs of others rather than in enduring personal hardships. John gained peace of heart, and shortly after left the hospital to begin work among the poor.

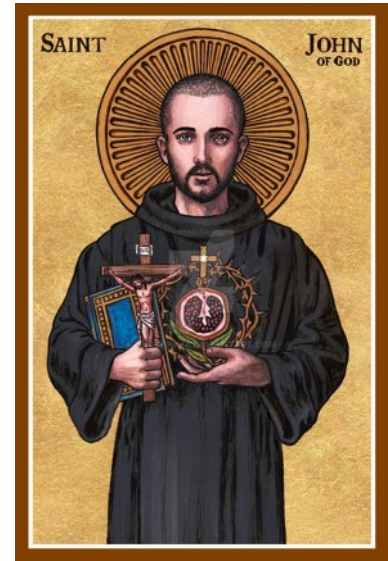
He established a house where he wisely tended to the needs of the sick poor, at first doing his own begging. But, excited by the saint's great work and inspired by his devotion, many people began to back him up with money and provisions. Among them were the archbishop and marquis of Tarifa.

Behind John's outward acts of total concern and love for Christ's sick poor was a deep interior prayer life which was reflected in his spirit of humility.

These qualities attracted helpers who, 20 years after John's death, formed the Brothers Hospitallers, now a worldwide religious order.

John became ill after 10 years of service, but tried to disguise his ill health. He began to put the hospital's administrative work into order and appointed a leader for his helpers. He died under the care of a spiritual friend and admirer, Lady Ana Ossorio.

The utter humility of John of God, which led to a totally selfless dedication to others, is most impressive. Here is a man who realized his nothingness in the face of God. The Lord blessed him with the gifts of prudence, patience, courage, enthusiasm, and the ability to influence and inspire others. He saw that in his early life he had turned away from the Lord, and, moved to receive his mercy, John began his new commitment to love others in openness to God's love.



## 8. St Chad - The Legend of the Two Princes

King Wulfhere of Mercia, who had been the means of Chad's coming to Lichfield, fell away from the Faith, and became a heathen. He had two sons, whose names were Wulfade and Rufine. One day Wulfade went into the forest to hunt. He started a beautiful hart, and chased it a long way, till he reached the midst of the forest, where, as it happened, St. Chad had gone to live in a little hut by himself. St. Chad was kneeling on the soft grass in the little open place near the middle of the forest where his cell was. On one side was the tiny wooden chapel with its one window, and a still tinier room where he lived. On the other side was a spring where the clear water bubbled up and trickled away in a little stream. The leaves were bright on the beech trees, the birds were singing in their brandies; all was quiet and peaceful, and still the saint lifted up his eyes to the far blue sky and prayed.

Suddenly there was a scurry, and a little crash, and a splash in the spring. The beautiful hart, hot and panting, had sought refuge in the holy place. Chad was sorry when he saw the poor beast. He took it out and let it rest. Then he tied a cord round its neck and sent it to graze in the forest.

Soon Wulfade came rushing through the thicket into the glade. "Where is the hart gone?" he cried.

"The hart that hither thee hath brought,  
Is sent by Christ that thee hath bought,"

answered Chad. "The hart leapt into my fountain, and this foreshadows your baptism. So the text says, 'Like as the hart desireth the water-brooks, so longeth my soul after thee, O God.'" He told the lad about the dove sent from the ark, and about other dumb animals that had helped men.

Wulfade said he would believe if the hart came back in answer to Chad's prayer. Chad prayed, and lo! the hart came running back through the thicket. But Wulfade would not now have hurt it for the world. He stopped and talked earnestly with the old bishop, till the birds had all gone to bed, and the glow-worms began to light their little lamps. Then Chad christened him. The sky grew dark and the stars came out one by one, and the grasshoppers sang merrily in the thicket, but still he did not go. At last he lay down to sleep just as he was, with his laced gaiters on his legs and his lance, bow and arrows by his side. Next morning the saint said Mass, while the birds sang their morning hymn in the trees, and Wulfade knelt in the tiny chapel to receive his first Communion.

Back he went with heart so light that he scarcely seemed to touch the ground. He went to Rufine, his brother, and said, "I have become a Christian!"

"I have long wished for baptism," answered Rufine. "I, too, will seek the holy Chad." So off he went into the forest, though he did not know the way. He wandered among the trees till he spied the hart, grazing with the cord round its neck. Then he gave hot chase, till at last the hart dashed into the well by Chad's little chapel.

There it all was just as his brother had told him--the water bubbling from the spring and the old man kneeling by the side.

"Are you, my lord, Father Chad, who guided my brother to salvation?" asked Rufine. When the saint said that he was, Rufine stayed and was taught; at night fall he was baptised, and next day received his first Communion, like his brother.

Every day those two princes came to see Chad, so much they loved him.

## 9. St Thomas More on Saints Perpetua and Felicity

From The English Works of Sir Thomas More, London, 1557)

### Called and chosen for the glory of the Lord

The day of the martyrs' victory dawned. They marched from their cells into the amphitheatre, as if into heaven, with cheerful looks and graceful bearing. If they trembled it was for joy and not for fear.

Perpetua was the first to be thrown down, and she fell prostrate. She got up and, seeing that Felicity was prostrate, went over and reached out her hand to her and lifted her up. Both stood up together. The hostility of the crowd was appeased, and they were ordered to the gate called Sanavivaria. There Perpetua was welcomed by a catechumen named Rusticus. Rousing herself as if from sleep (so deeply had she been in spiritual ecstasy), she began to look around. To everyone's amazement she said: "When are we going to be led to the beast?" When she heard that it had already happened she did not at first believe it until she saw the marks of violence on her body and her clothing. Then she beckoned to her brother and the catechumen, and addressed them in these words: "Stand firm in faith, love one another and do not be tempted to do anything wrong because of our sufferings."

Saturus, too, in another gate, encouraged the soldier Pudens, saying: "Here I am, and just as I thought and foretold I have not yet felt any wild beast. Now believe with your whole heart: I will go there and be killed by the leopard in one bite." And right at the end of the games, when he was thrown to the leopard he was in fact covered with so much blood from one bite that the people cried out to him: "Washed and saved, washed and saved!" And so, giving evidence of a second baptism, he was clearly saved who had been washed in this manner.

Then Saturus said to the soldier Pudens: "Farewell, and remember your faith as well as me; do not let these things frighten you; let them rather strengthen you." At the same time he asked for the little ring from Pudens's finger. After soaking it in his wound he returned it to Pudens as a keepsake, leaving him a pledge and a remembrance of his blood. Half dead, he was thrown along with the others into the usual place of slaughter.

The people, however, had demanded that the martyrs be led to the middle of the amphitheatre. They wanted to see the sword thrust into the bodies of the victims ... Without being asked they went where the people wanted them to go; but first they kissed one another, to complete their witness with the customary kiss of peace.

The others stood motionless and received the deathblow in silence, especially Saturus, who had gone up first and was first to die; he was helping Perpetua. But Perpetua, that she might experience the pain more deeply, rejoiced over her broken body and guided the shaking hand of the inexperienced gladiator to her throat. Such a woman – one before whom the unclean spirit trembled – could not perhaps have been killed, had she herself not willed it.

Bravest and happiest martyrs! You were called and chosen for the glory of our Lord Jesus Christ.

## 10. From a letter by Saint John of God

*Christ is faithful and provides all things*

If we look forward to receiving God's mercy, we can never fail to do good so long as we have the strength. For if we share with the poor, out of love for God, whatever he has given to us, we shall receive according to his promise a hundredfold in eternal happiness. What a fine profit, what a blessed reward! Who would not entrust his possessions to this best of merchants, who handles our affairs so well? With outstretched arms he begs us to turn toward him, to weep for our sins, and to become the servants of love, first for ourselves, then for our neighbors. Just as water extinguishes a fire, so love wipes away sin.

So many poor people come here that I very often wonder how we can care for them all, but Jesus Christ provides all things and nourishes everyone. Many of them come to the house of God, because the city of Granada is large and very cold, especially now in winter. More than a hundred and ten are now living here, sick and healthy, servants and pilgrims. Since this house is open to everyone, it receives the sick of every type and condition: the crippled, the disabled, lepers, mutes, the insane, paralytics, those suffering from scurvy and those bearing the afflictions of old age, many children, and above all countless pilgrims and travelers, who come here, and for whom we furnish the fire, water, and salt, as well as the utensils to cook their food. And for all of this no payment is requested, yet Christ provides.

I work here on borrowed money, a prisoner for the sake of Jesus Christ. And often my debts are so pressing that I dare not go out of the house for fear of being seized by my creditors. Whenever I see so many poor brothers and neighbors of mine suffering beyond their strength and overwhelmed with so many physical or mental ills which I cannot alleviate, then I become exceedingly sorrowful; but I trust in Christ, who knows my heart. And so I say: "Woe to the



man who trusts in men rather than in Christ.” Whether you like it or not, you will grow apart from men, but Christ is faithful and always with you, for Christ provides all things. Let us always give thanks to him. Amen.

## 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 Puerto Rico (USA). In our national church, pray for the Diocese of Tasmania; and within the Diocese of Adelaide, for the Parish of Salisbury.

*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, Edward and Neil.

*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 Joan Neal and Sonia Coorey, 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 Chad, St Perpetua, St John of God, 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.

