

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

Thursday 30 September 2021

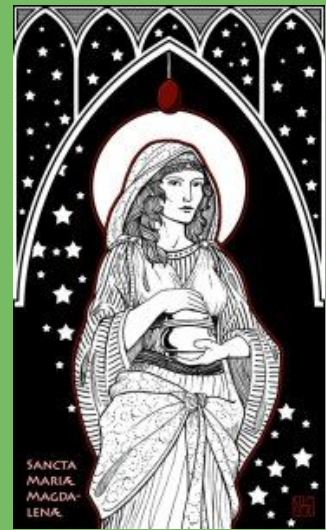
Spiritual Resources & Reflections

Dear friends,

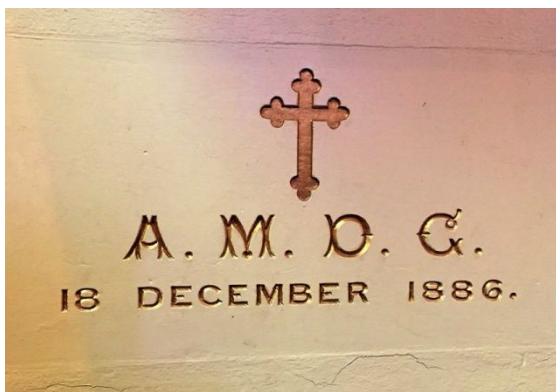
The relaxation of Covid-19 restrictions means it possible to again open the church for private prayer and public worship. Sunday Mass is offered weekly at 10 am, and the church will also be open on Thursday between 11.30 am and 1 pm, with the Angelus at noon and Mass at 12.10 pm.

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 – Foundations, Dedications, Consecrations, an the Lectionary



On Sunday 3 October we are to celebrate the Dedication of our Church. This is interesting because ...

(1) the foundation stone was laid on 20 December 1886; (2) the Church itself was dedicated as a Mission Church of St John on 12 March 1887, and (3) finally, the church was consecrated. and received a new name, becoming the Church of St Mary Magdalene, on 4 May 1893.

I am very grateful to Peter Burdon, whose encyclopaedic knowledge of these things is prodigious, for providing this information. He also informs me that our church was described as a "Chapel of Ease" in the Parish of St John's. This indicates that it was built for the convenience of those people who were unable to make the long trek from the city to St John's, Halifax Street, or, as it was sometimes called, St John's in the Wilderness! Our church received its new name when it became an independent parish.

So, with three occasions in December, March and May, why do we choose October?

Once more, the answer lies in the pages of the Lectionary! The Church's year is divided into the Seasons of Advent, Christmas, Epiphany, Lent, Easter and Pentecost (or Trinity). So far, so good! But the Sundays of the year have different names according to the Season in which they fall.

In Advent, the four Sundays are called the Sundays **of** Advent; during Lent, the six Sundays are called the Sundays **in** Lent, while in Easter, seven of the Sundays are called the Sundays **of** Easter, while the last Day of Easter is called the Day of Pentecost or Whitsunday.

All the other Sundays of the Year are referred back to the Principal Holy Day they follow. So we have one or two Sundays **after** Christmas; between 4 and 6 or 7 Sundays **after** Epiphany and up to about 25 Sundays **after** Pentecost.

Now, dear Reader, the plot begins to thicken! During Advent, Lent and Easter, the Sundays always take precedence over other festivals which may occur on the same day. For example, St Mark's Day which is a Principal Holy Day on 25 April coincided with the Fourth Sunday of Easter, so it was still observed, but transferred to Monday 26th. But St Perpetua and St Felicity (two of my favourite saints!) were displaced this year by the Third Sunday in Lent!

While Feasts are always kept on their day or transferred if necessary, other commemorations are simply omitted if they fall on any Sunday at all. For example, St Benedict of Nursia, commemorated on 11 July, was omitted because 11 July was a Sunday this year: the 7th after Pentecost. (Except, of course, if a church is dedicated to St Benedict, when the commemoration is locally upgraded to a feast, and take precedence!)

There is a helpful table in the back of the annual printed copy of the Australian Lectionary which sets out neatly all the Displacements and Omission for the year.

Do the churches whose name-days fall inside the special seasons miss out on their patronal festival? By no means! There is a little note in the Lectionary at the beginning of October, which reads. *When the anniversary of the dedication of a church is unknown or falls in Advent, Lent or Easter, or on a Principal Holy Day, it may be observed on any Sunday in October.* So St Mark can celebrate in October, along with churches dedicated to St Perpetua & Felicity, St Nicholas of Myra, St Richard of Chichester and many others.

Our own church's foundation stone was laid in Advent, the church was dedicated in Lent and consecrated in Easter, so we celebrate in October! Simple?

Happy Dedication Day!

Best wishes,

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 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. In the Church's Calendar

In the coming week we remember the priest and biblical scholar St Jerome, priest and Biblical scholar (d. 420), and St Francis of Assisi, friar and preacher (d. 1226).

Most of the saints are remembered for some outstanding virtue or devotion which they practised, but **St Jerome** (30 September) is frequently remembered for his bad temper! It is true that he had a very bad temper and could use a vitriolic pen, but his love for God and his son Jesus Christ was extraordinarily intense; anyone who taught error was an enemy of God and truth, and St Jerome went after him or her with his mighty and sometimes sarcastic pen. Jerome was above all a Scripture scholar, and is particularly important for having made a translation of the Bible which came to be called the Vulgate. It is not the most critical edition of the Bible, but it was the accepted standard text for more than a thousand years.

Jerome spent five years in the desert so that he might give himself up to prayer, penance, and study. Finally, he settled in Bethlehem, where he lived in the cave believed to have been the birthplace of Christ. He died in Bethlehem.



The patron saint of Italy, Francis of Assisi was a poor little man who astounded and inspired the Church by taking the gospel literally—not in a narrow fundamentalist sense, but by actually following all that Jesus said and did, joyfully, without limit, and without a sense of self-importance.

Serious illness brought the young Francis to see the emptiness of his frolicking life as leader of Assisi's youth. Prayer—lengthy and difficult—led him to a self-emptying like that of Christ, climaxed by embracing a leper he met on the road. It symbolized his complete obedience to what he had heard in prayer: "Francis! Everything you have loved and desired in the flesh it is your duty to despise and hate, if you wish to know my will. And when you have begun this, all that now seems sweet and lovely to you will become intolerable and bitter, but all that you used to avoid will turn itself to great sweetness and exceeding joy."



In a field-chapel at San Damiano, near Assisi in Italy, there is a painted cross in the style of an icon with figures of Our Lord and other saints and people related to the crucifixion. This chapel was much neglected in Francis's time, but tradition has it that when he stopped there one day to pray, Christ told him, "Francis, go out and build up my house, for it is nearly falling down."

Francis became the totally poor and humble workman. He must have suspected a deeper meaning to "build up my house." But he would have been content to be for the rest of his life the poor "nothing" man actually putting brick on brick in abandoned chapels. He gave up all his possessions, piling even his clothes before his earthly father—who was demanding restitution for Francis' "gifts" to the poor—so that he would be totally free to say, "Our Father in heaven." He was, for a time, considered to be a religious fanatic, begging from door to door when he could not get money for his work, evoking sadness or disgust to the hearts of his former friends, ridicule from the unthinking.

5. From the prologue on the commentary on Isaiah by St Jerome

Ignorance of Scripture is ignorance of Christ

I interpret as I should, following the command of Christ: "Search the Scriptures," and "Seek and you shall find." Christ will not say to me what he said to the Jews: "You erred, not knowing the Scriptures and not knowing the power of God." For if, as Paul says, Christ is the power of God and the wisdom of God, and if the man who does not know Scripture does not know the power and wisdom of Gods, then ignorance of Scripture is ignorance of Christ.

Therefore, I will imitate the head of a household who brings out of his storehouse things both new and old, and says to his spouse in the Song of Songs: "I have kept for you things new and old, my beloved." In this way permit me to explain Isaiah, showing that he was not only a prophet, but an evangelist and an apostle as well. For he says about himself and the other evangelists: "How beautiful are the feet of those who preach good news, of those who announce peace." And God speaks to him as if he were an apostle: "Whom shall I send, who will go to my people?" And he answers: "Here I am; send me."

No one should think that I mean to explain the entire subject matter of this great book of Scripture in one brief sermon, since it contains all the mysteries of the Lord. It prophesies that

Emmanuel is to be born of a virgin and accomplish marvellous works and signs. It predicts his death, burial and resurrection from the dead as the Saviour of all men. I need say nothing about the natural sciences, ethics and logic. Whatever is proper to holy Scripture, whatever can be expressed in human language and understood by the human mind, is contained in the book of Isaiah. Of these mysteries the author himself testifies when he writes: "You will be given a vision of all things, like words in a sealed scroll. When they give the writings to a wise man, they will say: Read this. And he will reply: I cannot, for it is sealed. And when the scroll is given to an uneducated man and he is told: Read this, he will reply: I do not know how to read."

Should this argument appear weak to anyone, let him listen to the Apostle: "Let two or three prophets speak, and let others interpret; if, however, a revelation should come to one of those who are seated there, let the first one be quiet." How can they be silent, since it depends on the Spirit who speaks through his prophets whether they remain silent or speak? If they understood what they were saying, all things would be full of wisdom and knowledge. But it was not the air vibrating with the human voice that reached their ears, but rather it was God speaking within the soul of the prophets, just as another prophet says: "It is an angel who spoke in me;" and again, "Crying out in our hearts, Abba, Father'," and "I shall listen to what the Lord God says within me."

6. From a Letter from St Francis to All the Faithful

We must be simple, humble and pure

It was through his archangel, Saint Gabriel, that the Father above made known to the holy and glorious Virgin Mary that the worthy, holy and glorious Word of the Father would come from heaven and take from her womb the real flesh of our human frailty. Though he was wealthy beyond reckoning, he still willingly chose to be poor with his blessed mother. And shortly before his passion he celebrated the Passover with his disciples. Then he prayed to his Father saying: *Father, if it be possible, let this cup be taken from me.*

Nevertheless, he reposed his will in the will of his Father. The Father willed that his blessed and glorious Son, whom he gave to us and who was born for us, should through his own blood offer himself as a sacrificial victim on the altar of the cross. This was to be done not for himself through whom all things were made, but for our sins. It was intended to leave us an example of how to follow in his footsteps. And he desires all of us to be saved through him, and to receive him with pure heart and chaste body.

O how happy and blessed are those who love the Lord and do as the Lord himself said in the gospel: *You shall love the Lord your God with your whole heart and your whole soul; and your neighbour as yourself.* Therefore, let us love God and adore him with pure heart and mind. This is his particular desire when he says: *True worshippers adore the Father in spirit and truth.* For all who adore him must do so in the spirit of truth. Let us also direct to him our praises and prayers saying: *Our Father, who art in heaven, since we must always pray and never grow slack.*

Furthermore, let us produce worthy fruits of penance. Let us also love our neighbours as ourselves. Let us have charity and humility. Let us give alms because these cleanse our souls from the stains of sin. Men lose all the material things they leave behind them in this world, but they carry with them the reward of their charity and the alms they give. For these they will receive from the Lord the reward and recompense they deserve. We must not be wise and prudent according to the flesh. Rather we must be simple, humble and pure. We should never

desire to be over others. Instead, we ought to be servants who are submissive to every human being for God's sake. The Spirit of the Lord will rest on all who live in this way and persevere in it to the end. He will permanently dwell in them. They will be the Father's children who do his work. They are the spouses, brothers and mothers of our Lord Jesus Christ.

7. 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 Free State (Southern Africa). In our national church, pray for the National Council of Churches; and within the Diocese of Adelaide, for our own Parish of St Mary Magdalene.

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 Iris Craddock, Peter Clifford (priest), 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 Jerome, St Francis, 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.

