

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 3 November 2022

Dear friends,

The relaxation of Covid-19 restrictions will make 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, so we will continue to produce these news bulletins for now.



1. From Fr Steven – Diary Dates

I mentioned in the Tuesday newsletter that one of my interests, and very relevant to our ministry here at St Mary Magdalene's, is taking advantage of opportunities to participate in the "public square". It is a great chance to meet new people, introducing them to aspects of our vision and values.

I'll be on Peter Goers evening show, ABC Radio 891, **today at around 9 pm**. We will be discussing "**Real Men don't eat quiche: Masculine identity and the problem of status**".

On **Wednesday 1 February 2023** from 9.30 – 11.30 am I'll be conducting a two-hour interactive workshop as part of the programs of the University of the Third Age at the Box Factory Community Centre, 59 Regent St South, Adelaide. The workshop is called "**Sexuality and the Sins of the Church**". Enrolments for next year's courses are not yet open, but anyone who is interested may like to note the date.

On **Saturday February 18 2023** I will be making two presentations at the Better Together 2023 5th National LGBTIQ+ Conference at the Adelaide Convention Centre. The first is a short interactive workshop entitled "**Spiritual, not religious: On being comfortable in my own skin**" (10-10:50 am) and the second is a short talk called "**Sins of the Church: Naming religious baggage and moving on**" (3:30-3:50pm). This semi-annual conference attracts in excess of 1000 participants from around the nation, and is an excellent opportunity for the church to be seen to advocate in this important area of equity and inclusion for people who are all too often marginalised and in some cases outright rejected by the churches.

You may wish to share some these events with family and friends.

“Faith in the Public Square” has become something of a catch-phrase in much contemporary Christian ministry. Here in Adelaide, the Revd Dr Lynn Arnold exercises a ministry based at St Peter’s Cathedral with a special focus on ministry to the city of Adelaide and in encouraging dialogue in public issues from Christian perspectives. He also has a radio podcast in which he hosts conversations about life, culture and current events that will help you understand the big issues from a Biblical perspective.

This is one of a number of approaches. Former Archbishop of Canterbury Rowan Williams published a book entitled *Faith in the Public Square* in 2015, in which he addressed matters of immediate public concern and the relationship of Christianity to these issues. He describes the various chapters in this book as “A series of worked examples of trying to find the connecting points between various public questions and the fundamental beliefs about creation and salvation from which (I hope) Christians begin in thinking about anything at all” Williams uses theological claims to challenge both left and right political narratives and finds striking illustrations and opportunities for Christian doctrine in issues as diverse as investment banking, environmental movements, and our attitudes to the elderly.

In the USA, a missionary framework has been developed for the wider Episcopal (Anglican) church entitled “From the Pew to the Public Square” encouraging Episcopalians not only to live Christ-like lives personally, but to work for the good of our communities by seeking structural change through voting, political advocacy, direct action, prayer, and mobilising resources of people, time, space, and money to create systemic change in the community.

There is great diversity in this space.

Fr Steven

2. COVID-19 Update

With the removal of almost all COVID-19 restrictions, the Parish Council has again considered the precautions we have put in place within our worshipping community. Parish Council, noting that we (like many church communities) have a number of older folk and others who might be regarded as vulnerable among our number, 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, so we will neither freeze nor boil!—and Facemasks are obvious.

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.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, especially in praying the Angelus at 9 am, 12 noon and 6 pm.

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://stmarymagdalenesadelade.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. Upcoming Events

At its last meeting, Parish Council noted a number of events coming up in the next couple of months. Please note these for your interest and information:

- Sunday November 6, Picnic in the Park after the 10 am Mass. *If the weather is uncooperative, the fall-pack position is to gather in the Mission Hall.*
- Saturday November 19, Parish supplying the Mary Mags Dinner. *We are particularly seeking gifts of cash to purchase meat for the meal.*
- Sunday November 20, Special Vestry Meeting to continue discussions about ministry and mission in the short, medium and long term.
- Saturday December 3, Advent Retreat/Quiet Day
- Sunday December 11, Art Group to provide a Christmas morning tea. This will provide an opportunity for the art group to show what they have done during the year and meet the Parish.

6. Advent Quiet Day/Retreat, Saturday 3 December

Life, loss, and hope (I'm spiritual but not religious)

On Saturday 3 December, from 10 am to 4 pm, we will have a Quiet Day/Retreat. Activities of this type, in addition to the weekly Sunday Mass, offer a dedicated time for reflection, and an opportunity for spiritual growth.

I have entitled the day "**Life, loss, and hope (I'm spiritual but not religious)**". In this retreat, which also has elements of a workshop, I introduce a developmental way of exploring the sacred. This recognizes the complexities of the human journey and the importance of developing our own sense of self. For example, for those from the Christian tradition, this can be about leaving the "Sunday School God" behind and developing an authentic sense of self, and a new sense of the sacred.

So, the workshop-retreat will consider the possibility of outgrowing inadequate and/or dysfunctional religious and family systems. The day will be a mix of positive interaction and times for quiet reflection. The key theme is the recognition that sometimes we need a new way of thinking to bring about personal change, and deep change involves a respectful attention to the experience of loss.

Of course, each group is different. Typically, however, these are the kind of issues we address.

- Life as a (very complicated) journey
- Exploring new perspectives
- Change and the wilderness experience
- The wilderness as a time and place for renewal
- Change raises issues around loss
- Grief is complicated
- Saying goodbye
- The rhythm of life
- A community of friends
- Discerning our true vocation

The day will begin at 10 and finish at 4 pm, and will include a light lunch. The cost is \$10 (\$5 concession). If you have any questions, please be in touch.

Bookings for the retreat should be made [via Eventbrite](#) or, if you do not have access, there is an attendance sheet available at the Church.

7. This Week in the Calendar

In the coming week we celebrate the Reformation theologian Richard Hooker, and the Saints, Martyrs, Missionaries and Teachers of the Anglican Communion.

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.

The Saints and Martyrs of the Anglican Communion are celebrated each year on 8 November. The Anglican Communion was in many respects a totally unplanned and fortuitous development. It grew out of the spread of the influence of the Church of England, mainly in the nineteenth century. Anglicanism reached America in the seventeenth century with the colonists. The vigorous missionary thrust of the evangelical societies of the church in the late eighteenth and early nineteenth centuries planted elements of the Anglican way in many parts of the world. British commercial and colonial expansion in the nineteenth century accelerated this and led to the formal establishment of numerous Anglican Churches.

The emergence of an Anglican Communion is most appropriately dated from the first Lambeth Conference in 1867. Even so, the acceptance of such a communion was not without misgivings in some circles about the relationships of the various components of the now world-wide Anglican Church to each other. What has emerged is a communion of autonomous churches, who nevertheless value their family association as parts of a world-wide communion.



The growth of the Anglican Communion has produced its own significant contributors to the witness of faith. Some of these people are recognised widely by the whole Anglican Communion, such as Archbishop Janani Luwum, the Primate of Uganda, who was martyred for his faith in 1977; Mary Sumner, the founder of the Mothers Union; the Bible translator Henry Martyn (20 October); the evangelical preacher Charles Simeon; the theologian Richard Hooker (whom we also celebrate this week) and many more.

There are also others who played important roles in the growth of the church at local and regional level, along with missionaries and ecumenical leaders, and the others who patiently and faithfully served Christ in their day, some of whom suffered for their commitment. All these are commemorated for their part in the life and witness of the Anglican Communion.

The exciting thing about the Anglican Communion has been its emergence out of the national Church of England into a world-wide fellowship involving people of widely different origins and cultures. In the four hundred years or so in which the modern Anglican tradition has existed, God has changed the Church beyond recognition. In the process of growth and development, the Anglican Communion has produced its own heroes, who have borne witness to Christ, sometimes at the cost of their life.

8. Richard Hooker, *Of the Laws of Ecclesiastical Polity – Of Prayer*

Between the throne of God in heaven and his Church upon earth here militant if it be so that Angels have their continual intercourse, where should we find the same more verified than in these two spiritual exercises, the one Doctrine, and the other Prayer? For what is the assembling of the church to learn, but the receiving of Angels descended from above? What to pray, but the sending of Angels upward? His heavenly inspirations and our holy desires are as so many Angels of intercourse and commerce between God and us. As teaching brings us to know that God is our supreme truth; so prayer testifies that we acknowledge him our sovereign good.

Besides, since on God as the most high all inferior causes in the world are dependent; and the higher any cause is, the more it covets to impart virtue unto all things beneath it; how should any kind of service we do or can do find greater acceptance than prayer, which shews our concurrence with him in desiring that wherewith his very nature doth most delight?

Is not the name of prayer usual to signify even all the service that ever we do unto God? And that for no other cause, as I suppose, but to shew that there is in religion no acceptable duty which devout invocation of the name of God doth not either presuppose or infer. Prayers are those 'fruits of our lips' [Hosea 14:2], those most gracious and sweet odours; those rich presents and gifts, which being carried up to heaven do best testify our dutiful affection, and are for the purchasing of all favour at the hands of God the most undoubted means we can use.

On others what more easily, and yet what more fruitfully bestowed than our prayers? If we give counsel, they are the simpler only that need it; if alms, the poor only are relieved; but by prayer we do good to all. And whereas every other duty besides is but to shew itself as time and opportunity require, for this all times are convenient: when we are not able to do any other thing for men's benefit, when through maliciousness or unkindness they vouchsafe not to accept any other good at our hands, prayer is that which we always have in our power to bestow, and they never in theirs to refuse. Wherefore 'God forbid,' saith Samuel, speaking unto a most unthankful people, a people weary of the benefit of his most virtuous government over them, 'God forbid that I should sin against the Lord, and cease to pray for you.' It is the first thing wherewith a righteous life begins, and the last wherewith it doth end.

The knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding thus much we know even of Saints in heaven, that they pray. And therefore prayer being a work common to the church as well triumphant as militant, a work common unto men with Angels, what should we think that but that so much of our lives is celestial and divine as we spend in the exercise of prayer? For which cause we see that the most comfortable visitations, which God hath sent men from above, have taken especially the times of prayer a their most natural opportunities.

9. 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 Newala (Tanzania). In our national church, pray for the Diocese of Armidale, and for Bishop Jeremy James, Bishop-elect of the Diocese of Willochra; and within the Diocese of Adelaide, for the Parish of Stirling.

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 and Edward.

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, 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, by Tuesday evening at 5 pm.

