

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 4 May 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 Regina Caeli 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. 650th Anniversary of Julian of Norwich and the Revelations of Divine Love

In the coming week, people all over the world will share in celebrating and learning from a woman of the 14th century about whom we know next to nothing. Why? Because her *Revelations of Divine Love*, the first known book written by a woman in English, has become a spiritual classic known and loved by millions and a guide to many in the way of faith, hope and love.

Julian of Norwich has become England's most widely known female visionary. In May 1373, when she was thirty years old and suffering what was believed to be a terminal illness, she experienced, on 8 May 1373, a series of sixteen visions or 'shewings' which revealed aspects of the love of God. Following her recovery, she spent the rest of her life pondering their meaning and implications and recording her insights in writing. The so-called "short text" of the Revelations was written in 1373, a longer version some 20 years later.

She became an anchoress, living in the cell attached to the small church of St Julian off King Street in Norwich, and from that cell and that time her influence has radiated to the present day and across the world. So it is that this year we give thanks for the 650th anniversary of the *Shewings* which Julian received, and for her spiritual teaching and holy wisdom.

Of her, Thomas Merton wrote: 'Julian is without doubt one of the most wonderful of all Christian voices. She gets greater and greater in my eyes as I grow older ... I think that Julian of Norwich is with Newman the greatest English theologian.' In another place Merton called her "a true theologian with ... clarity, depth and order."

We do not know Julian's actual name but her name is taken from St. Julian's Church in Norwich where she lived as an anchoress for most of her life. We know from the medieval literary work, *The Book of Margery Kempe*, that Julian was known as a spiritual counsellor.

People would come to her cell in Norwich to seek advice. Considering that, at the time, the citizens of Norwich suffered from plague and poverty, as well as a famine, she must have counselled a lot of people in pain. Yet, her writings are suffused with hope and trust in God's goodness.

Devotion to Julian has steadily increased over the years, and here in Adelaide we have long had the presence of the Julian Centre, under Fr Philip Carter's direction.

We will commemorate this truly remarkable woman during Mass next Sunday, giving thanks for the 650th anniversary of the 'shewings' which Julian received, and for her spiritual teaching and holy wisdom. Sister Juliana will celebrate, Fr Philip will preach, and a lovely setting of an Easter-time anthem drawing on Julian's famous saying "All shall be well" will be sung.

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.

That being said, it has been decided that the time has come to reintroduce some customs that have been in abeyance.

- The foot-washing was restored to the Mass of the Lord's Supper on Maundy Thursday. On this occasion it was a token celebration, with two worshippers participating: next year we hope to restore it fully. Likewise, the physical Veneration of the Cross was available on Good Friday.
- The Sprinkling of Holy Water will now return to the Sunday Mass. During Easter time, the ceremony replaces the Confession and Absolution, as a reminder of the sanctifying power of baptism and its special association with Easter. During the remainder of the year, it occurs as part of the regular prayers of penitence at the beginning of Mass.
- The proclamation of the Gospel in the midst of the people, with a Gospel procession to the middle of the church, has also been restored.
- We will again take up a Collection at the Offertory. Even though most of our community now supports the church by electronic transfer, there are some who do not, some who use envelopes, and visitors to the church find themselves uncertain about what to do.

We continue to review the few remaining actions which we have voluntarily chosen to forego during the pandemic. In particular, we are mindful of the desire on the part of some to reintroduce Communion in both kinds, both bread and wine, and will be looking closely at this during Easter time.

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 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. This Week in the Calendar

This week in the Church's calendar this week, we celebrate Julian of Norwich.

What do we know of this great saint? The answer is, almost nothing. We know that she was 30 in 1373, that she lived in Norwich as an anchoress, experienced a near-fatal illness, had a mother who tended her while sick, and was served by a maid.

She most likely came from a family of means who were able to support her at the anchorage for most of her life since bequests for her support do not appear until later, after 1394 (though one must consider the possibility that earlier bequests have been lost). The fact that her mother was present during her illness also suggests she came from an upper-class family of wealth since such families were always allowed special privileges denied the lower class, and it is a certainty that no anchoress of modest means would have been allowed family visitations.



She is also mentioned, in glowing terms, by the mystic Margery Kempe in her autobiography (the first in English), *The Book of Margery Kempe*. Kempe experienced visions and voices which she believed came from God but was routinely mocked and doubted. She therefore went to Norwich where her visions told her to seek out Julian for validation. Her account reads:

And then [I] was commanded by our Lord to go to an anchoress in [Norwich] who was called Dame Julian ... for the anchoress was expert in such things and could give good advice.

One interesting aspect of Julian's life, as evidenced by Margery Kempe, is that she seems to have been allowed to speak to people face-to-face instead of through a small window in the wall (similar to that in a Catholic confessional booth).

Even if Julian's work had been popularized in her lifetime, it would have been ignored by the medieval Church which needed a far more robust and angry Jesus, bristling with righteous, masculine rage, for its purposes. Her *Showings* had to have been known at least in her community, though, because the *Short Text* survives in a copy while the *Long Text* in more than one, the work of female scribes who ensured the preservation of her visions. Her work is never mentioned by any medieval writers, however, and if it were not for Serenus de Cressy's publication of it in the 17th century, Julian's name might never have been known and the work of one of the greatest mystics of all time lost.

6. Revelations of Divine Love, Chapter 59

"Jesus Christ that does Good against evil is our Very Mother: we have our Being of Him where the Ground of Motherhood begins,—with all the sweet Keeping by Love, that endlessly follows."

And all this bliss we have by Mercy and Grace: which manner of bliss we might never have had nor known but if that property of Goodness which is God had been contraried: whereby we have this bliss. For wickedness hath been suffered to rise contrary to the Goodness, and the Goodness of Mercy and Grace contraried against the wickedness and turned all to goodness and to worship, to all these that shall be saved. For it is the property in God which does good against evil. Thus Jesus Christ that does good against evil is our Very Mother: we have our Being of Him,—where the Ground of Motherhood begins,—with all the sweet Keeping of Love that endlessly follows. As verily as God is our Father, so verily God is our Mother; and that shewed He in all, and especially in these sweet words where He said: *I it am*. That is to say, *I it am, the Might and the Goodness of the Fatherhood; I it am, the Wisdom of the Motherhood; I it am, the Light and the Grace that is all blessed Love: I it am, the Trinity, I it am, the Unity: I am the sovereign Goodness of all manner of things. I am that makes you to love: I am that makes you to long: I it am, the endless fulfilling of all true desires.*

For there the soul is highest, noblest, and worthiest, where it is lowest, meekest, and mildest: and [out] of this *Substantial Ground* we have all our virtues in our Sense-part by gift of Nature, by helping and speeding of Mercy and Grace: without the which we may not profit.

Our high Father, God Almighty, which is Being, He knew and loved us from afore any time: of which knowing, in His marvellous deep charity and the foreseeing counsel of all the blessed Trinity, He willed that the Second Person should become our Mother. Our Father [wills], our Mother works, our good Lord the Holy Ghost confirms: and therefore it belongs to us to love our God in whom we have our being: Him reverently thanking and praising for our making, mightily praying to our Mother for mercy and pity, and to our Lord the Holy Ghost for help and grace.

For in these three is all our life: Nature, Mercy, Grace: whereof we have meekness and mildness; patience and pity; and hating of sin and of wickedness,—for it belongs properly to virtue to hate sin and wickedness. And thus is Jesus our Very Mother in Nature [by virtue] of our first making; and He is our Very Mother in Grace, by taking our nature made. All the fair working, and all the sweet natural office of dearworthy Motherhood is impropriated to the

Second Person: for in Him we have this Godly Will whole and safe without end, both in Nature and in Grace, of His own proper Goodness. I understood three manners of beholding of Motherhood in God: the first is grounded in our Nature's *making*; the second is *taking* of our nature,—and there begins the Motherhood of Grace; the third is Motherhood of *working*,—and therein is a forthspreading by the same Grace, of length and breadth and height and of deepness without end. And all is one Love.

7. 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 Southwark (England). In our national church, pray for the Diocese of Ballarat; and within the Diocese of Adelaide, for the Area Deanery of the south-eastern suburbs.

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 Chris Herzfeld, 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, Julian of Norwich, and holy women and men of every time and place.

This newsletter will normally be distributed weekly on Tuesday. Any appropriate items should be emailed to the Parish Office, StMMAdeelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

The Parish relies on the financial support of the community for the majority of its budget. You can assist the Parish by giving electronically, using the following details:

Bank: Bankwest • BSB: 305 122 • Account no: 0324654 • Reference: Your name

Directory

Parish Priest	Revd Dr Steven Ogden ☎ 0408 817 147, ✉ stevengogden@gmail.com
Hon Assisting Priests	Revd Sr Juliana SI, Fr Philip Carter, Fr Graeme Kaines
Churchwardens	Peter Burdon ☎ 0414 471 894 Alison McAllister ☎ 0433 551 267
Parish Council	The Priest and Wardens <i>ex officio</i> ; Catherine Freriks, Alison McAllister, Hamish McLachlan, Peter Turner.
Nomination Committee	Awaiting Appointment
Synod Representatives	Ashley Durham, Catherine Freriks