

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 8 June 2023

Dear friends,

This newsletter was developed as the COVID-19 pandemic took hold and our ability to gather for worship was so severely challenged.

Thanks be to God, we are now able to gather together to celebrate the Word and Sacraments, and to come to church for private prayer. But the demand for and appeal of these newsletters has continued.

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.

These newsletters are intended to provide some resources for prayer and reflection: enjoy!



1. Fr Steven writes ... A Sacramental Life

This week – today, and again on Sunday – we celebrate the feast of Corpus Christi. On that day, I will talk about the reception of the body of Christ as having two levels of meaning. First, and obviously, it is a personal experience. Second, and related, it represents our incorporation into the church as the body of Christ. Through the Mass, we become one.

The premise for all this is a sacramental view of life. The consecration of bread and wine does not make sense without a sacramental perspective. So, in preparation for Sunday's sermon, let me provide a snapshot of a sacramental perspective.

I admire Australian painter Arthur Boyd. I am no expert, more a passionate amateur. Even so, I love Boyd's work. His range of subjects, combined with his bold and expressive use of colour, conspire to draw me into a deeper mystery.

There is one painting, part of his Nebuchadnezzar series, which has great sacramental power for me. It depicts a lion in the wilderness. The wilderness is dark, primeval, sinister, all-consuming. The lion is a ferocious burst of thick-gold paint, slightly left of centre. Clearly, the lion will not succumb to the darkness. In other words, amid danger, there is courage. And if there is courage, there is cause for hope.

For me, art is sacramental. I am not saying Boyd's painting is a sacrament. And I don't mean every piece of artwork is sacramental. But art, as well as nature, has the capacity to manifest God's spirit in the world. Now for some people this will seem obvious, but for others this will be novel. The clue to this enigma is our experience of the divine in the world.

In religious studies, it is common to describe spiritual encounters in terms of immanence and transcendence, where *immanence* refers to our sense of the intimacy or the nearness of the

divine, while *transcendence* refers to our sense of the grandeur or the incomprehensible holiness of the divine. For example, an immanent experience can occur in the company of good friends, while a transcendent experience can occur in solitude while gazing at the stars.

A spiritual life needs both immanent and transcendent experiences of the divine. Historically, the church has tended to emphasize the transcendent at the expense of the immanent. But they are not mutually exclusive. To the credit of the Anglican tradition, and going back to our Celtic roots, we have a strong sense of the immanent.

Indeed, we are the body of Christ

Fr Steven

2. COVID-19 - Where are we now?

Parish Council at its meeting on 17 May discussed the reintroduction of the few customs that have been in abeyance during the pandemic. We have decided that effective immediately, we will reintroduce the common cup at the time of Communion, and the physical Greeting of Peace. What does this mean?

- The Common Cup is one of the hallmarks of Anglicanism. At the Last Supper, Jesus took one cup and gave it to all of his disciples to drink. There is a powerful challenge in this one. We are reminded of the agonizing decision that faced Jesus when he was praying before the crucifixion: 'My Father, if it is possible, let this cup pass from me, yet not what I want but what you want'. (Matthew 26:39) ... We are also reminded by the one cup that we cannot drink it alone. We drink from a common cup as a strong symbol of unity and our willingness to accept each other. We share our love and lives as we share the cup. The implications for this for fellowship and support in the local church, for relationships between rich and poor in communities and nations, and for justice in our land, and first world and other countries are enormous. The cup of love and unity is unavoidably a cup of sacrifice.

On Sundays, we will continue to receive Holy Communion one at a time in a single line, with the priest at the centre, and an assistant with the chalice to one side. If you wish to receive in both kinds, simply move to that side and receive. There is no obligation to receive in both kinds, and indeed the church has always taught that Christ is sacramentally and equally present under each species (of bread and wine), and therefore if a person receives in one kind only, Christ is fully present and nothing is lacking.

- The Greeting of Peace. "Passing the peace" is a tradition rooted in Scripture that embodies our identity as peacemakers (Matt. 5:9; 2 Cor. 5:20) and trains our hearts, hands, and tongues in the ways of peace. From the beginning Christians have exercised this practice. "Peace be with you" is a greeting Jesus himself used with his disciples. Our custom, since the pandemic, has been to refrain from a physical greeting of those outside our immediate families. We feel it is now acceptable to resume the use of a physical gesture.

But remember, the Greeting of Peace is not an interval! There is plenty of time for social chat over hospitality after Mass.

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 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://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.

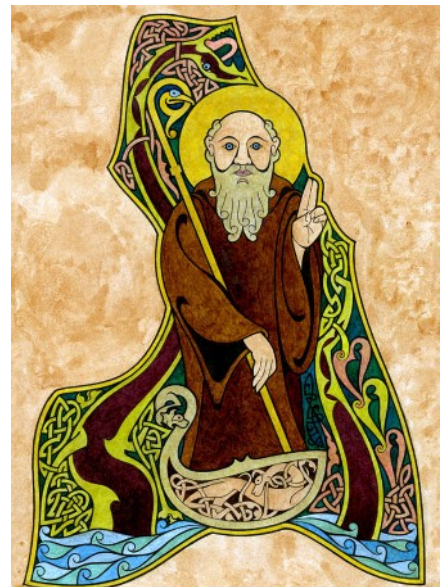
Service booklets as PDF files are still available for Sunday and weekday services on the web site and on the Parish's Facebook page.

5. This Week in the Calendar

This week we celebrate the English abbot and missionary St Columba, the Apostle St Barnabas, and the missionary and preacher St Antony of Padua.

St Columba (521-597) was born of a royal family in Donegal, Ireland, but he is best known as one of the most famous Scottish saints. He became a monk at an early age and founded monasteries in different parts of Ireland. He was forced to leave Ireland because of a personal feud that turned into a war. Bishops and abbots exiled him from Ireland, and twelve companions from his monasteries went with him.

The missionaries settled on Iona, an island off the west coast of Scotland. Under Columba's direction, a monastery was built and, from there, Columba brought Christianity to much of Scotland. He devoted himself to training monks, making peace between the warring groups in Scotland, and copying sacred manuscripts.

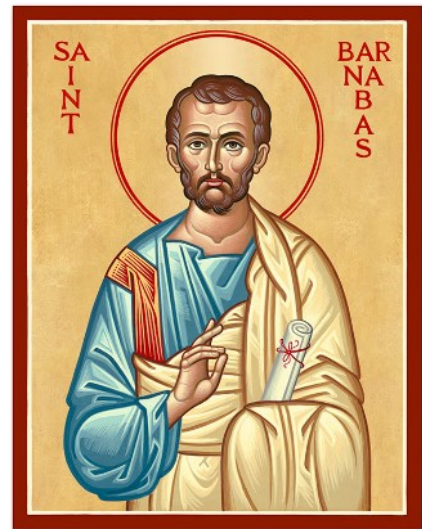


Another famous legend is about a miracle God worked through Columba. He and several of his monks traveled to Northern Scotland, where the people were known as the Picts. Their goal was to preach the Good News and to convert and baptize the Picts. The missionaries went immediately to the castle of King Brude, the ruler of the Picts, who would not allow them to enter the castle. Tradition says that Columba then made the Sign of the Cross in front of the castle doors. Immediately, the bolts fell from the doors and the doors opened wide. King Brude was awed by such a powerful sign from God and listened respectfully to Columba. He then asked Columba to baptize him. Many of his subjects followed his example.

We remember St. Columba for his great faith. He lived the cardinal virtue of fortitude. He taught the pagan and war-like people of Scotland about Jesus even though it was dangerous.

Barnabas, a Jew of Cyprus, comes as close as anyone outside the Twelve to being a full-fledged apostle. He was closely associated with Saint Paul—he introduced Paul to Peter and the other apostles—and served as a kind of mediator between the former persecutor and the still suspicious Jewish Christians.

When a Christian community developed at Antioch, Barnabas was sent as the official representative of the church of Jerusalem to incorporate them into the fold. He and Paul instructed in Antioch for a year, after which they took relief contributions to Jerusalem. Later Paul and Barnabas, now clearly seen as charismatic leaders, were sent by Antioch officials to preach to the gentiles. Enormous success crowned their efforts.



After a miracle at Lystra, the people wanted to offer sacrifice to them as gods—Barnabas being Zeus, and Paul, Hermes—but the two said, “We are of the same nature as you, human beings. We proclaim to you good news that you should turn from these idols to the living God” (see Acts 14:8-18).

But all was not peaceful. They were expelled from one town, they had to go to Jerusalem to clear up the ever-recurring controversy about circumcision, and even the best of friends can have differences. When Paul wanted to revisit the places they had evangelized, Barnabas wanted to take along his cousin John Mark, author of the Gospel, but Paul insisted that since Mark had deserted them once, he was not fit to take along now. The disagreement that followed was so sharp that Barnabas and Paul separated: Barnabas taking Mark to Cyprus, Paul taking Silas to Syria. Later they were reconciled—Paul, Barnabas and Mark.

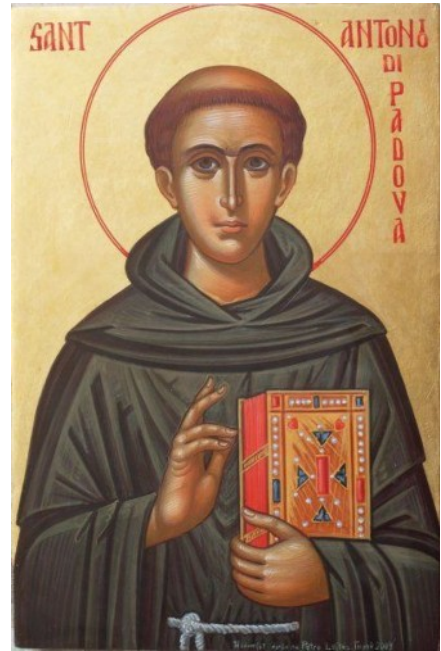
Barnabas is spoken of simply as one who dedicated his life to the Lord. He was a man “filled with the Holy Spirit and faith. Thereby, large numbers were added to the Lord.” Even when he and Paul were expelled from Antioch in Pisidia—modern-day Turkey—they were “filled with joy and the Holy Spirit.”

We have an image of St Barnabas on the reredos behind the High Altar. The two images on the reredos are St Paul (on the left, holding a sword) and St Barnabas (on the right, holding a stone. The stone is meant to be a symbol of his martyr’s death at the hands of his fellow Cypriot Jews.)

St Anthony of Padua is often invoked as a finder of lost things, but he might better be proposed as the patron saint of those who find their lives completely uprooted and set in a new and unexpected direction. He is a perfect example of turning one's life completely over to Christ. God did with Anthony as God pleased—and what God pleased was a life of spiritual power and brilliance that still attracts admiration today.

Anthony's journey as a servant of God began as a very young man when he decided to join the Augustinians in Lisbon in Portugal. He later joined the Franciscans, and after many years of private prayer and study he emerged as one of the great evangelists of his day, teaching theology to his monks, and ministering widely across France and Italy.

His sermons are an astounding legacy to the church and the world.



6. St Columba – a Song of Travel

St Columba is reputed to have sung this song, M'Oenuran, as he walked alone, as a protection to anyone who sang it on a journey, like the "Lorica" of St. Patrick.

Alone am I upon the mountain;
 O Royal Sun, be the way prosperous;
 I have no more fear of aught
 Than if there were six thousand with me.
 If there were six thousand with me
 Of people, though they might defend my body,
 When the appointed moment of my death shall come,
 There is no fortress that can resist it.

They that are ill-fated are slain even in a church,
 Even on an island in the middle of a lake;
 They that are well-fated are preserved in life,
 Though they were in the first rank of battle, . . .
 Whatever God destines for one,
 He shall not go from the world till it befall him;
 Though a Prince should seek anything more
 Not as much as a mite shall he obtain....

O Living God, O Living God!
 Woe to him who for any reason does evil.
 What thou seest not come to thee,
 What thou seest escapes from thy grasp.
 Our fortune does not depend on sneezing.
 Nor on a bird on the point of a twig,
 Nor on the trunk of a crooked tree,
 Nor on a sordan hand in hand,
 Better is He on whom we depend,
 The Father,—the One,—and the Son....

I reverence not the voices of birds,
 Nor sneezing, nor any charm in the wide world,
 Nor a child of chance, nor a woman;
 My Druid is Christ, the Son of God.

Christ the Son of Mary, the great Abbot,
 The Father, Son, and Holy Ghost;
 My Possession is the King of Kings;
 My Order is in Kells and Moone.
 Alone am I.

7. On St Barnabas - from a treatise on the Gospel of Saint Matthew by St Chromatius

You are the light of the world.

You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp only to put it under a bushel basket; they put it on a stand where it gives light to all in the house. The Lord called his disciples the salt of the earth because they seasoned with heavenly wisdom the hearts of men rendered insipid by the devil. Now he calls them the light of the world as well, because they have been enlightened by him, the true and everlasting light, and have themselves become a light in the darkness.

Since he is the Sun of Justice, he fittingly calls his disciples the light of the world. The reason for this is that through them, as through shining rays, he has poured out the light of the knowledge of himself upon the entire world. For by manifesting the light of truth, they have dispelled the darkness of error from the hearts of all.

Moreover, we too have been enlightened by them. We have been made light out of darkness as the Apostle says: For once you were darkness, but now you are light in the Lord; walk as children of light. He says another time: For you are not children of the night and of darkness, but you are all children of light and of the day.

Saint John also rightly asserts in his letter: God is light, and whoever abides in God is in the light just as God is in the light.

Therefore, because we rejoice in having been freed from the darkness of error, we should always walk in the light as children of light. This is why the Apostle says: Among them you shine as lights in the world, holding fast to the word of life.

If we fail to live in the light, we shall, to our condemnation and that of others, be veiling over and obscuring by our infidelity the light God's children so desperately need. As we know from Scripture, the one who received the talent should have made it produce a heavenly profit, but instead preferred to hide it away rather than put it to work - and was punished as was justly due.

Consequently, that brilliant lamp which was lit for the sake of our salvation should always shine in us. For we have the lamp of the heavenly commandment and spiritual grace, to which David referred: Your law is a lamp to my feet and a light to my path. Solomon also says this about it: For the command of the law is a lamp.

Therefore, we must not hide this lamp of law and faith. Rather, we must set it up in the Church, as on a lamp-stand, for the salvation of many, so that we may enjoy the light of truth itself and all believers may be enlightened.

8. From a Sermon by St Anthony of Padua

Actions speak louder than words

The man who is filled with the Holy Spirit speaks in different languages. These different languages are different ways of witnessing to Christ, such as humility, poverty, patience and obedience; we speak in those languages when we reveal in ourselves these virtues to others. Actions speak louder than words; let your words teach and your actions speak. We are full of words but empty of actions, and therefore are cursed by the Lord, since he himself cursed the fig tree when he found no fruit but only leaves. Gregory says: "A law is laid upon the preacher to practice what he preaches." It is useless for a man to flaunt his knowledge of the law if he undermines its teaching by his actions.

But the apostles *spoke as the Spirit gave them the gift of speech*. Happy the man whose words issue from the Holy Spirit and not from himself! For some men speak as their own character dictates, but steal the words of others and present them as their own and claim the credit for them. The Lord refers to such men and others like them in Jeremiah: *So, then, I have a quarrel with the prophets that steal my words from each other. I have a quarrel with the prophets, says the Lord, who have only to move their tongues to utter oracles. I have a quarrel with the prophets who make prophecies out of lying dreams, who recount them and lead my people astray with their lies and their pretensions. I certainly never sent them or commissioned them, and they serve no good purpose for this people, says the Lord.*

We should speak, then, as the Holy Spirit gives us the gift of speech. Our humble and sincere request to the Spirit for ourselves should be that we may bring the day of Pentecost to fulfilment, insofar as he infuses us with his grace, by using our bodily senses in a perfect manner and by keeping the commandments. Likewise we shall request that we may be filled with a keen sense of sorrow and with fiery tongues for confessing the faith, so that our deserved reward may be to stand in the blazing splendour of the saints and to look upon the triune God.

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.

Pray for the world. For the leaders of the world as they seek to respond to the challenges that beset the international community. For refugees and asylum seekers, that they may find places of safety and welcome. For all who work for peace and justice. For reconciliation with the first custodians of this land.

Pray for the church. For all those who are striving to be church in the modern world, that we may be alert to the signs of the times and their interpretation in the light of the Gospel. In the Anglican Cycle of Prayer, pray for the Diocese of Machakos (Kenya). In our national church, pray for the Diocese of Bunbury; and within our Diocese, for the Parish of Godwood.

Pray for our local community. For the Collective as it manages the delivery of the Saturday Night Mary Mags Dinner. For the Magdalene Centre, its customers, staff and volunteers, as they minister in God's name among those in crisis and in need of support and assistance.

Pray for those in need. Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Neil, Elaine, Neil and Hugh.

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 Bev Mitchell, 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 Columba, St Barnabas, St Antony, 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, StMMAdelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

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