

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

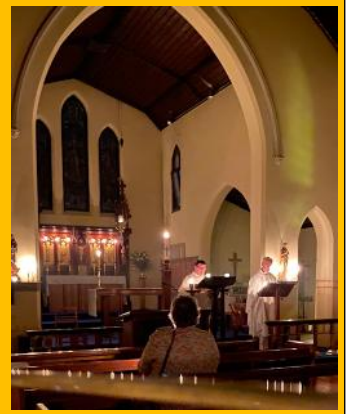
Thursday 12 May 2022

Dear friends,

The relaxation of Covid-19 restrictions means it possible to again open the church for private prayer and public worship.

The regular schedule of worship resumes in Easter time with Regina Coeli at noon and Mass at 12.10 pm (Thursday) and Sung Mass and Regina Coeli (Sunday at 10 am)

These newsletters are intended to support the spiritual life of the community as we continue to cope with and respond to the pandemic.



1. From Fr Steven – The History and Mystery of Anglicanism

Where are we going?

The world has changed. The mainstream church is no longer mainstream. So, where does that leave us? As an inclusive, incarnational, and compassionate tradition we have a lot to offer. We are not stuffy. We are allowed to think for ourselves. And we are inspired by an incomprehensible mystery that lies deep within all life.

We are making important connections with the wider community now. And new ways are often discovered through a propitious combination of goodwill and serendipity. So, then, the course “**The history and mystery of Anglicanism**” will not be about an earnest scholar rolling out a list of dates that we soon forget or wasting time over unappealing dusty historical figures.

The course will be an interactive experience, where we will learn something about where we have come from, in order to know where we are going. There will be a few dates and a couple of not-so dusty figures, but there will also be discussions about faith and hope, mystery and wonder, power and empowerment, courage and compassion.

You can either come to **Bici Espresso** in the mornings or **Zoom** in the evenings. If you are Zooming, then please email me, so I can send you an invitation (stevengogden@gmail.com)

So, come along, and bring a friend

Fr Steven

THE HISTORY AND MYSTERY OF ANGLICANISM

Anglicanism has a lot to offer our complex world. So, I will be offering a five-week course for the curious, new, and long-standing Anglicans.

The course will be held on Thursdays (**May 19, 26; June 2, 9, 16**). Each session goes for about an hour and a quarter. There are two options:

- **10am Bici Espresso*** 259 Hutt St (private meeting room)
- **7pm on Zoom** (let me know if you want a Zoom invitation)

1. OUR CELTIC ROOTS AND THE MYSTERY OF LIFE

- a. The earth is sacred
- b. Mystery is not magic
- c. The Synod of Whitby and the problem with Rome
- d. There are many ways of understanding the divine-world relation

2. THE REFORMATION: WHAT IS POWER? WHO IS IN CHARGE?

- a. Gregory VII (1020-1085) and the Investiture Contest
- b. A conciliar model and the council of Constance (1414-1418)
- c. Henry VIII (1491-1547) and the rule of moderation
- d. The problem of the sovereign exception

3. RICHARD HOOKER (1554-1600): GOD IS LIKE THE OCEAN

- a. Are Anglicans closet-Thomists?
- b. Scripture, tradition, and reason
- c. The Evangelical and Oxford movements

4. THE SACRAMENTS AND THE REDISCOVERY OF MYSTERY

- a. Chantry Masses
- b. We are symbol makers
- c. Grandmother's mantelpiece
- d. Karl Rahner and the power of symbol

5. AN INCARNATIONAL TRADITION

- a. The fear of modernity and the rise of fundamentalism
- b. Church as an open space of freedom
- c. The Incarnation of love

*Many of us are familiar with **Bici Espresso**. It is in Hutt Street, about 100 metres south of the Hutt Street library. **Bici** has an excellent, well-ventilated, private meeting room, which can take up to 12 people. The coffee and cakes are excellent. Parking is good. And they are pleased to have us there.

Fr Steven

2. COVID-19 Update from Friday 15 April

Since Friday 15 April, many of the remaining restrictions on public activities associated with the State's response to the COVID-19 pandemic have been removed. In particular, this includes the requirement to wear face masks in indoor public spaces. The limitations on hospitality are also removed, provided good infection control is in place.

COVID-Safe Plans will continue to be required for the time being, by way of guidance about infection control and community safety, especially if there is a risk of over-crowding.

It is worth remembering the advice of the Australian Medical Association that a face masks continue to be an effective way of minimising the spread of COVID-19 and other diseases, especially in crowded or indoor settings, and anyone who wishes to continue to wear a face mask is at liberty to do so. We will continue to make face masks available, along with the other hygienic measures that have been in place for much of the past two years.

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 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 the church cannot be open every day, you may like to join the wider community in praying the Angelus at 9 am, 12 noon and 6 pm.

4. Reflections and Meditations

Reflections for our two weekly newsletters will continue for the time being, and our Thursday "Spiritual Resources" newsletter will continue to be uploaded to the web page. 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. Nomination Process

Bishop Denise Ferguson, the Assistant Bishop, chaired the first meeting of the Nomination Committee last week. It was a very positive and productive meeting, and we are pleased to advise that the Committee is to meet again soon for further discussion.

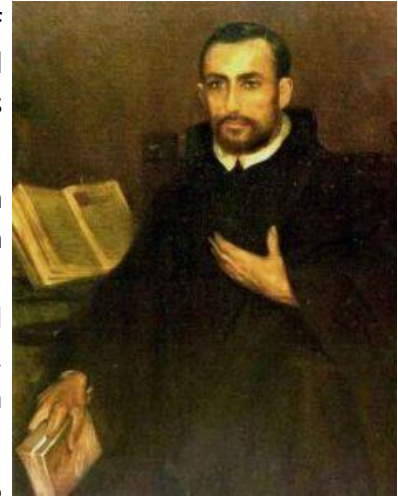
Please keep the members of the Nomination Committee (Annemarie van Putten, John Dow and Ashley Durham) and the Wardens (Alison McAllister and Peter Burdon) in your prayers as they engage in this vital work.

6. This Week in the Calendar

This week is one of the rare weeks in the year when the church's calendar is clear of special observances. In the Catholic Church's calendar, however, this week sees the annual commemoration of the 16th century priest and mystic John of Avila.

Born in the Castile region of Spain, John was sent at the age of 14 to the University of Salamanca to study law. He later moved to Alcala, where he studied philosophy and theology before his ordination as a priest.

After John's parents died and left him as their sole heir to a considerable fortune, he distributed his money to the poor. In 1527, he travelled to Seville, hoping to become a missionary in Mexico. The archbishop of that city persuaded him to stay and spread the faith in Andalusia. During nine years of work there, he developed a reputation as an engaging preacher, a perceptive spiritual director, and a wise confessor.



Because John was not afraid to denounce vice in high places, he was investigated by the Inquisition but was cleared in 1533.

He later worked in Cordoba and then in Granada, where he organized the University of Baeza, the first of several colleges run by diocesan priests who dedicated themselves to teaching and giving spiritual direction to young people.

John's friends and colleagues included Ignatius of Loyola, John of God, John of the Cross, and Teresa of Avila. John worked closely with members of the Society of Jesus and helped their growth within Spain and its colonies. John's mystical writings have been translated into many languages.

Saint John of Avila knew that the lives of some Christians can contradict the Good News of Jesus Christ, especially those who live their faith-halfheartedly. He roundly condemned those who behaved in this way, including some of considerable distinction who did not respond well to his criticism. In 16th-century Spain, those who advocated reforming the Church were often suspected of heresy. Saint John of Avila held his ground and was eventually recognized as a very reliable teacher of the Christian faith.

John was beatified in 1894, canonized in 1970, and declared a doctor of the Church by Pope Benedict XVI on October 7, 2012.

7 From the Apostolic Letter Proclaiming St John of Avila a Doctor of the Universal Church

John of Avila lived in the first half of the sixteenth century. He was born on 6 January 1499 or 1500 in Almodóvar del Campo (Ciudad Real, in the Archdiocese of Toledo). He was the only son of devout Christian parents, Alonso Ávila and Catalina Gijón, who were wealthy and of high social standing. When John was fourteen years old, he was sent to study law at the prestigious University of Salamanca. He left his studies at the end of the fourth term, after a profound experience of conversion. This prompted him to return home to devote himself to meditation and prayer.

Set on becoming a priest, in 1520 he went to study theology and humanities at the University of Alcalá de Henares, which was open to the great currents of the theology of that time and to

the stirring of Renaissance humanism. In 1526, he received priestly ordination and celebrated his first solemn Mass in his parish church. Intending to go as a missionary to the West Indies, he determined to distribute his large inheritance among the needy. Then, with the consent of the future first Bishop of Tlaxcala in New Spain (Mexico), he went to Seville to await a ship for the new world.

While preparing for his journey, John devoted himself to preaching in the city and its environs. There he met the venerable Servant of God Fernando de Contreras, a doctor of Alcalá and a celebrated catechist. Fernando, impressed by the young priest's witness of life and his rhetorical ability, got the Archbishop of Seville to dissuade him from going to America in order to remain in Andalusia. He stayed with de Contreras in Seville, sharing with him a life of poverty and prayer. Devoting himself to preaching and spiritual direction, he continued to study theology at the College of Saint Thomas, where he may have been granted the title of "Master".

In 1531, because of a misunderstanding about a homily he had given, John was imprisoned. It was in prison that he began writing the first version of his work, *Audi, Filia*, a treatise on spiritual perfection, adapted from his original letters to a nun. In those years he received the grace of an unusually profound insight into the mystery of God's love and the great benefits bestowed on humanity by Jesus Christ our Redeemer. Thereafter these were to be pillars of his spiritual life and central themes of his preaching.

Following his acquittal in 1533, he continued to preach with considerable success among the people and before the authorities, but he chose to move to the Diocese of Córdoba. Some time later, in 1536, the Archbishop of Granada summoned him, desirous of his counsel. There, in addition to continuing his work of evangelization, he completed his studies at the university.

Thanks to his insight into the times and his excellent academic training, John of Avila was an outstanding theologian and a true humanist. He proposed the establishment of an international court of arbitration to avoid wars and he invented and patented a number of engineering devices. Leading a life of great poverty, he devoted himself above all to encouraging the Christian life of those who readily listened to his preaching and followed him everywhere. He was especially concerned for the education and instruction of boys and young men, especially those studying for the priesthood. He founded several minor and major colleges, which after the Council of Trent would become seminaries along the lines laid down by that Council. He also founded the University of Baeza, which was known for centuries for its work of training clerics and laity.

After travelling throughout Andalusia and other regions of Central and Eastern Spain in preaching and prayer, in 1554, already ill, he finally withdrew to a simple house in Montilla (Córdoba), where he exercised his apostolate through an abundant correspondence and the preparation of several of his writings. The Archbishop of Granada wanted to take John as his theological expert to the last two sessions of the Council of Trent. Prevented from travelling because of ill health, he drafted the *Memoriales*, which were to have considerable influence on that great ecclesial assembly.

On the morning of 10 May 1569, in his humble home in Montilla, surrounded by disciples and friends, clinging to a crucifix, after much suffering he surrendered his soul to the Lord.

Benedict XVI

7 October 2012

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 Limerick & Killaloe (Ireland). In our national church, pray for the General Synod, meeting at this time, and for the Diocese of Grafton; and within the Diocese of Adelaide, for the Area Deanery of 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. For all those who are sick in body, mind or spirit, especially Paull, Sim, Dulcie, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), Mark, Neil, Olivia, Elaine and David,

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 Pam Lindsay and Mike Carroll, 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 John of Avila, 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.

