

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 14 January 2021

Dear friends,

The relaxation of Covid-19 restrictions makes it possible to once again worship on Sunday, when Mass is sung at 10 am. The church is also open for private prayer and public worship on Tuesday and Thursday from 11.30 am to 1 pm, and Mass is offered at 12.10 pm after the Angelus at 12 noon.

The decision to return to worship in community, even for private prayer, is not a straightforward matter, so we will continue to produce these newsletters for now.

In these Thursday newsletters, we offer ideas and opportunities for nourishing our personal and communal spiritual lives.

1. From Fr Graeme – Prayer can open us to God's light

Our whole life of prayer is heavily influenced by what we believe about God. There is what we easily call to mind about God, and whatever our deepest convictions may be about God. If we have wrong or misleading ideas about God, these can easily spoil our life of prayer. It is important to try to search for the truth about God. We can do this by reflecting deeply about our own lives – how they have developed and the influences to which we have been readily open. We can reflect on past failures and successes, and how we have attempted to relate these to God. Further, we can delve into the Scriptures and into our knowledge of the Sacraments. Both are full of positive and realistic notions of God.

It is both amazing and daunting to think about the extent to which our minds can be affected by thoughts and convictions which are wrong. Very often these thoughts and convictions are negative. If so we should not blame ourselves entirely for this. Think back to our earliest times, when we began reading the newspaper, or listening to the news on the radio or watching it on television. Such influences, because we may have exposed ourselves to them often, can be very powerful and become almost indelible.

We find ourselves affected by the world outside before we are ready to be part of that world and become good influencers. Instead we drink in its desperation. We accommodate its lack of belief and trust in God, and we find ourselves to be increasingly comfortable with fear, meanness and selfishness. When our prayer springs from a negative mindset it will be different prayer from that offered by a more positive mind. Negativity soaks into our thinking very easily.

One of the really helpful aspects of prayer or meditation is that they can open our minds to God. Usually our minds are being filled with the ways our society or world thinks about

everything. Prayer brings us back to God and quite possibly a different way of thinking about situations. Once again we can think more easily about the peace, love and goodness of God and God's ways.

Times of prayer need nourishment if they are to be sustained. Reflection about the past as well as the present can help us to restore and nourish our minds for good prayer. It is wonderful when our prayer can transform darkness into light both for us and for those who are the subjects of our prayer.

Fr Graeme Kaines
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). The Bible readings for each day can be found in *The Australian Lectionary*, and for reference the readings for the coming week are:

	Morning Prayer	Evening Prayer
Thursday 14 January <i>St Sava</i>	Ps 34 Genesis 3.1-19 John 7.1-13	Ps 119.17-40 Jeremiah 3.1-23 Colossians 2.1-7
Friday 15 January	Ps 37.1-17 Genesis 3.20 – 4.16 John 7.14-24	Ps 37.18-41 Jeremiah 4.1-18 Colossians 2.8-15
Saturday 16 January	Ps 38 Genesis 4.17 – 5.5; 21-24 John 7.25-36	Ps 39 Jeremiah 4.19-31 Colossians 2.16-23
Sunday 17 January <i>The 2nd Sunday after Epiphany</i>	Ps 119.129-136 John 4.1-14	Ps 47 Deuteronomy 10.12 – 11.1 1 John 2.3-11
Monday 18 January <i>Confession of Peter</i>	Ps 32 Ezekiel 2.1-7 John 21.15-19	Ps 139 Ezekiel 3.4-11 Acts 10.34-43
Tuesday 19 January	Ps 45 Genesis 7 John 8.1-11	Ps 46, 47 Jeremiah 5.18-31 Colossians 3.12-17
Wednesday 20 January	Ps 48 Genesis 8 John 8.12-20	Ps 49 Jeremiah 6.1-15 Colossians 3.18 – 4.6
Thursday 21 January <i>St Agnes of Rome</i>	Ps 50 Genesis 9 John 8.21-30	Ps 119.41-64 Jeremiah 6.16-30 Colossians 4.7-18

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 (App Store or Google

Play). 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. 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 Graeme 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, both on the web site and on the Parish's Facebook page.

4. In the Church's Calendar

The Church's calendar this week we celebrate the feast of the Confession of St Peter.

The Confession of Peter is a celebration of the role and office of Peter within the Church. The Catholic Church has long celebrated this festival as the "Chair of St Peter", making a more direct reference to the Papacy.

We celebrate the feast for several reasons. Principally, it is a celebration of the authority of the bishop in the universal church, the authority which episcopal churches (including the Catholic, Orthodox and Anglican churches) hold was given by Jesus to Peter to lead and guide the Church in Jesus' place. For Jesus told Peter that "you are Peter, and upon this rock I will build my church ..." (Mt 16:18). In the Letter to the Galatians, we see St Paul acknowledging this fact by seeking Peter's approval for his ministry, for he recognized Peter as the first among the apostles (Gal 1:18).

The feast is also a celebration of the historic primacy of the Bishop of Rome. This has been a source of schisms and indeed wars throughout history, though in our time the work of bodies such as the Anglican – Roman Catholic International Commission and the Orthodox-Catholic Consultations convened on several continents have all come

to acknowledge the historic role of the Bishop of Rome as the "first among equals". It is a celebration of the role of shepherd or bishop of the world-wide Church.

Finally, we are celebrating the unity that the Chair of Saint Peter symbolizes. Since apostolic times, the various Churches founded by the original apostles were somewhat independent—



partly due to distance and the lack of communication systems—yet united in faith under the leadership of Saint Peter.

Ecumenically speaking, many of the churches have come to accept the value of the Confession of Saint Peter and all that it stands for, especially as a sign of unity without uniformity. It is a unity that does not depend on the person who presently holds the office of Pope, for it is an authority and a unity that is bigger than any one person. Everything pointing to the fact that it is the Holy Spirit who truly runs the Church, but through various human beings who, of course, have their gifts and foibles.

We celebrate the feast of the Confession of Saint Peter rejoicing in the guidance and the role of the Holy Spirit, thanking Jesus for the authority he shares with we mere humans.

5. **St Leo the Great on the Confession of St Peter**

The Church of Christ rises on the firm foundation of Peter's faith

Out of the whole world one man, Peter, is chosen to preside at the calling of all nations, and to be set over all the apostles and all the fathers of the Church. Though there are in God's people many shepherds, Peter is thus appointed to rule in his own person those whom Christ also rules as the original ruler. Beloved, how great and wonderful is this sharing of his power that God in his goodness has given to this man. Whatever Christ has willed to be shared in common by Peter and the other leaders of the Church, it is only through Peter that he has given to others what he has not refused to bestow on them.

The Lord now asks the apostles as a whole what men think of him. As long as they are recounting the uncertainty born of human ignorance, their reply is always the same.

But when he presses the disciples to say what they think themselves, the first to confess his faith in the Lord is the one who is first in rank among the apostles.

Peter says: "*You are the Christ, the Son of the living God*". Jesus replies: "*Blessed are you, Simon Bar-Jona, for flesh and blood has not revealed it to you, but my Father who is in heaven*". You are blessed, he means, because my Father has taught you. You have not been deceived by earthly opinion, but have been enlightened by inspiration from heaven. It was not flesh and blood that pointed me out to you, but the one whose only-begotten Son I am.

He continues: *And I say to you*. In other words, as my Father has revealed to you my godhead, so I in my turn make known to you your pre-eminence. *You are Peter*: though I am the inviolable rock, *the cornerstone that makes both one*, the foundation apart from which no one can lay any other, yet you also are a rock, for you are given solidity by my strength, so that which is my very own because of my power is common between us through your participation.

And upon this rock I will build my Church, and the gates of hell shall not prevail against it. On this strong foundation, he says, I will build an everlasting temple. The great height of my Church, which is to penetrate the heavens, shall rise on the firm foundation of this faith.

The gates of hell shall not silence this confession of faith; the chains of death shall not bind it. Its words are the words of life. As they lift up to heaven those who profess them, so they send down to hell those who contradict them.

Blessed Peter is therefore told: *To you I will give the keys of the kingdom of heaven. Whatever you bind on earth is also bound in heaven. Whatever you lose on earth shall be loosed also in heaven.*

The authority vested in this power passed also to the other apostles, and the institution established by this decree has been continued in all the leaders of the Church. But it is not without good reason that what is bestowed on all is entrusted to one. For Peter received it separately in trust because he is the prototype set before all the rulers of the Church.

Now the apostles and the brothers who were in Judea heard that the Gentiles too had accepted the word of God. So when Peter went up to Jerusalem the circumcised believers confronted him, saying, "You entered the house of uncircumcised people and ate with them."

Peter began and explained it to them step by step, saying, "I was at prayer in the city of Joppa when in a trance I had a vision, something resembling a large sheet coming down, lowered from the sky by its four corners, and it came to me. Looking intently into it, I observed and saw the four-legged animals of the earth, the wild beasts, the reptiles, and the birds of the sky.

I also heard a voice say to me, 'Get up, Peter. Slaughter and eat.' But I said, 'Certainly not, sir, because nothing profane or unclean has ever entered my mouth.' But a second time a voice from heaven answered, 'What God has made clean, you are not to call profane.' This happened three times, and then everything was drawn up again into the sky.

Just then three men appeared at the house where we were, who had been sent to me from Caesarea. The Spirit told me to accompany them without discriminating. These six brothers also went with me, and we entered the man's house. He related to us how he had seen the angel standing in his house, saying, 'Send someone to Joppa and summon Simon, who is called Peter, who will speak words to you by which you and all your household will be saved.'

As I began to speak, the holy Spirit fell upon them as it had upon us at the beginning, and I remembered the word of the Lord, how he had said, 'John baptized with water but you will be baptized with the holy Spirit.' If then God gave them the same gift he gave to us when we came to believe in the Lord Jesus Christ, who was I to be able to hinder God?"

When they heard this, they stopped objecting and glorified God, saying, "God has then granted life-giving repentance to the Gentiles too."

6. Intentions for Your Daily 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 medical researchers, that they may be granted knowledge and wisdom as they search for a vaccine and cure. 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 Agra (North India). in our national church, pray for the National Aboriginal Bishop, Chris McLeod; and within the Diocese of Adelaide, for Trinity College.

For our local community. For the Collective as it resumes its ministry to the community in the Drop-In Centre is suspended, and for its guests as they seek places to eat and rest. 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. For all those affected by the COVID-19 coronavirus and all who care for them. For those who are commended to our prayers, especially Paull, Valerie, David, Sim, Chris, Clarice, Philip, Phyllis, Dulcie, Jasmin and Henry.

For those who have died. For those who have worked and worshipped in this place before us; all those who have died recently; those who have died as a result of COVID-19; and those whose anniversaries of death occur at about 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 Peter, 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, omarymag@anglicaresa.com.au, by Tuesday evening at 5 pm.

