

# 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 July 2022

Dear friends,

The relaxation of Covid-19 restrictions makes it possible to offer the church for private prayer and public worship. Sunday Mass is sung at 10 am; and on Thursday, the Angelus is said at noon followed by 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 – Let Justice Roll Down

Jesus embraced the prophetic tradition. In the Gospel of Matthew, for example, Jesus came to fulfill the law and the prophets (Matt 5:17, cf. 22: 34-40). This meant embracing the poor. In the parable of the sheep and goats (Matt 25:31-46), Jesus made God's concern for the marginalized crystal clear. Matthew, however, is not alone in spelling out the prophetic roots of Jesus' ministry. In Luke, in this regard, the Magnificat is inspiring. It moves us as Jesus brings justice to the oppressed (1: 46-56; 4:16-21). But let's put the prophetic ministry of Jesus in context. To this end, Amos is perfect.

The book of Amos, which we hear at Mass last week and this coming Sunday, presents an important portrait of the prophet. Amos challenged the leaders of his day because they failed to treat the poor with compassion and justice (Amos 7:10-17). But the leaders were not the only ones under scrutiny. If the faithful failed the poor, then their worship was void, "Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24).

The concern for compassion and justice is heightened in Amos, because of the special relationship between God and the people. The use of patriarchal names like "Isaac" (7:9, 16), "Jacob" (3:13; 6:8) and "Joseph" (5:6; 7:6) underlines the fact that Israel has been chosen. These references remind Israel of its history, and the bond they share with God. In short, more is expected of them, because they have been chosen. And Amos is specific about these expectations.

In Amos, garments could be given as a pledge by a borrower to a lender for a loan (Exod 22:25-26). Out of compassion, however, the garments had to be returned to the borrower before the evening cold (Deut 24:13). In Amos 2:8, however, the rich spread out such garments,

making their beds. The garments that were taken in pledge should have been returned to the poor (Deut 24:12).

In Amos 5:11, the rich exploited the poor through the judges. The key phrase here refers to an enforced gift of grain. This is like a tax. The grain was used for seed or trade (1 Kings 5:24–25) funding the development of houses, vineyards, and the like. The judges failed God because they failed to act justly, as they accepted bribes turning the poor away from the place of justice (v. 12).

Amos 2:6 and 8:6 refer to debt slavery. The term "a pair of sandals" was used as a sign of a legally valid transaction (Deut 25:9; Ruth 4:7), that is, selling of the poor under certain conditions was legal. It was done to compensate the seller for debts the poor could not pay. In other words, the poor were sold into slavery (2:6, 8:6). However, the intention of the law was to protect landless laborers, widows, orphans, and aliens (Exod 25:35–55; Deut 14:28–29). The aliens were people from other countries, which included asylum seekers.

The prophetic tradition of Jesus is our living heritage. On **Sunday 14 August**, then, we will be having a **special vestry** to discuss changes in society, new ways of building relationships in our community, and new ways of working together. I am sure the theme of justice will be part of these discussions.

Fr Steven

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## 2. COVID-19 Update from Tuesday 24 May

The Declaration that enabled COVID-19 related directions to be made was revoked on Tuesday 24 May, but there are still some restrictions on public activities associated with the State's response to the COVID-19 pandemic. COVID-Safe Plans are no longer required, though everyone is encouraged to follow SA Health 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.

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## 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](http://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

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 is one of the few weeks in the year when there are no special celebrations in the calendar of the Anglican Church of Australia. The Church of England, on the other hand, has a number of interesting commemorations.

**St Bonaventure** (15 July), though hardly a household name for most people, nevertheless, played an important role in both the medieval Church and the history of the Franciscan Order.

Born in Bagnoregio in 1221, Saint Bonaventure was baptized John, but received the name Bonaventure when he became a Franciscan at the age of 22. Little is known about his childhood, but we do know that his parents were Giovanni di Fidanza and Maria Ritell. It seems that his father was a physician and a man of means. While Saint Francis died about five years after the saint's birth, he is credited with healing Bonaventure as a boy of a serious illness.

Bonaventure became a Franciscan, but also had a notable teaching career and became a senior faculty member at the University of Paris, where he captured the hearts of his students through his academic skills and insights. But more importantly, he captured their hearts through his Franciscan love for Jesus and the Church. Like his model, Saint Francis, Jesus was the centre of everything—his teaching, his administration, his writing, and his life. So much so, that he was given the title "Seraphic Doctor."



Saint Bonaventure's teaching career came to a halt when the Friars elected him to serve as their General Minister. His 17 years of service were not easy as the Order was embroiled in conflicts over the interpretation of poverty. Some friars even ended up in heresy saying that Saint Francis and his community were inaugurating the era of the Holy Spirit which was to replace Jesus, the Church, and Scripture. But because he was a man of prayer and a good

administrator, Saint Bonaventure managed to structure the Order through effective legislation. But more importantly, he offered the Friars an organized spirituality based on the vision and insights of Saint Francis. Always a Franciscan at heart and a mystical writer, Bonaventure managed to unite the pastoral, practical aspects of life with the doctrines of the Church. Thus, there is a noticeable warmth to his teachings and writings that make him very appealing.

Shortly before he ended his service as General Minister, Pope Gregory X created him a Cardinal and appointed him bishop of Albano. But a little over a year later, while participating in the Second Council of Lyon, Saint Bonaventure died suddenly on July 15, 1274. There is a theory that he was poisoned.

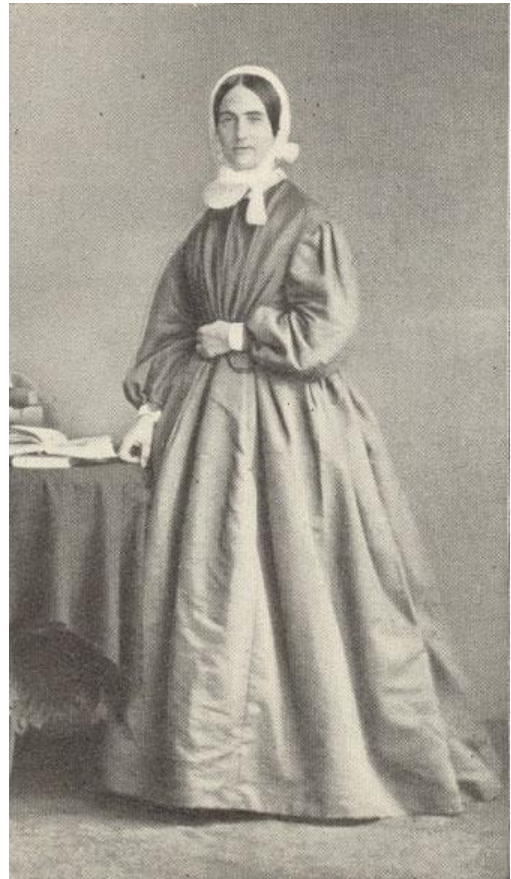
Saint Bonaventure left behind a structured and renewed Franciscan Order and a body of work all of which glorifies his major love—Jesus.

Bonaventure so united holiness and theological knowledge that he rose to the heights of mysticism while remaining a very active preacher and teacher, one beloved by all who met him. To know him was to love him; to read him is still for us today to meet a true Franciscan.

**Elizabeth Ferard** (1825-1883) is credited with revitalising the deaconess order in the Anglican Communion after her ordination as Deaconess on 18 July 1862. She founded the Community of St Andrew that served in a poor parish in Bloomsbury, Kings Cross and Somers Town.

Deaconesses had been revived amongst Lutherans in Germany in the early 19th century, and Elizabeth Ferard was encouraged by Archibald Tait, then Bishop of London and later Archbishop of Canterbury, to visit a deaconess community Kaiserwerth. She initially feared it was going to be a waste of time. Apparently she found the food was dismal and after her first meal, she felt dizzy, and had to take some brandy.

For some days, no one seemed to know what to do with her. Pastor Fliedner, the director, ignored her. She found the dialect the sisters spoke quite different from the German she had learnt but, after some weeks, things got better. She was not the first Englishwoman to be trained at Kaiserwerth. Florence Nightingale had been there a few years before, and so had Elizabeth Fry the prison reformer.



When she returned to the UK, Elizabeth stayed with Anglican nuns at Ditchingham and these two visits shaped the deaconess order that she founded in North London in what Bishop Thorold, another of their champions, called the “filth and hideous darkness” of the slums.

The Community of St. Andrew (CSA) was unique in that it advocated for the dual vocation of life commitment in community and ordained ministry in the Church. It came to include professed sisters in holy orders or who otherwise serve in diaconal ministry. Once it became possible for women to be ordained as deacons and priests in the Church of England, the community made the decision not to accept any new recruits, and to wind down over time. Its fundamental ministry is the offering of prayer and worship, evangelism, pastoral work and



hospitality, now mainly through retirement ministries, as all the remaining sisters are in care accommodation.

What characterised the development of the work of deaconesses, and secured their place in the Church of England, was their integration into the diocesan and parochial system. The first deaconesses to be ordained to the order in Adelaide, Mildred Magarey, worked in the Parish of St Mary Magdalene from 1926 to 1928. She was succeeded by Deaconess Winifred Mann (1929-1934) and Deaconess Mabel Walker (1937-1954).

## 6. From *The Journey of the Mind to God* by St Bonaventure

*Mystical wisdom is revealed by the Holy Spirit*

Christ is both the way and the door. Christ is the staircase and the vehicle, like the "throne of mercy over the Ark of the Covenant," and "the mystery hidden from the ages." A man should turn his full attention to this throne of mercy, and should gaze at him hanging on the cross, full of faith, hope and charity, devoted, full of wonder and joy, marked by gratitude, and open to praise and jubilation. Then such a man will make with Christ a "pasch," that is, a passing-over. Through the branches of the cross he will pass over the Red Sea, leaving Egypt and entering the desert. There he will taste the hidden manna, and rest with Christ in the sepulchre, as if he were dead to things outside. He will experience, as much as is possible for one who is still living, what was promised to the thief who hung beside Christ: "Today you will be with me in paradise."

For this passover to be perfect, we must suspend all the operations of the mind and we must transform the peak of our affections, directing them to God alone. This is a sacred mystical experience. It cannot be comprehended by anyone unless he surrenders himself to it; nor can he surrender himself to it unless he longs for it; nor can he long for it unless the Holy Spirit, whom Christ sent into the world, should come and inflame his innermost soul. Hence the Apostle says that this mystical wisdom is revealed by the Holy Spirit.

If you ask how such things can occur, seek the answer in God's grace, not in doctrine; in the longing of the will, not in the understanding; in the sighs of prayer, not in research; seek the bridegroom not the teacher; God and not man; darkness not daylight; and look not to the light but rather to the raging fire that carries the soul to God with intense fervour and glowing love. The fire is God, and the furnace is in Jerusalem, fired by Christ in the ardour of his loving passion. Only he understood this who said: "My soul chose hanging and my bones death." Anyone who cherishes this kind of death can see God, for it is certainly true that: "No man can look upon me and live."

Let us die, then, and enter into the darkness, silencing our anxieties, our passions and all the fantasies of our imagination. Let us pass over with the crucified Christ "from this world to the Father," so that, when the Father has shown himself to us, we can say with Philip: "It is enough." We may hear with Paul: "My grace is sufficient for you;" and we can rejoice with David, saying: "My flesh and my heart fail me, but God is the strength of my heart and my heritage for ever. Blessed be the Lord for ever, and let all the people say: Amen. Amen!"

## 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 Maridi (South Sudan). In our national church, pray for the National Aboriginal Bishop, Chris McLeod; and within the Diocese of Adelaide, for the Parish of Woodville.

*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), John Parkes (bishop), Stephan Clark (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 Rex Leedham, 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 Bonaventure, 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](mailto:StMMAdeelaide.Parish@outlook.com), by Tuesday evening at 5 pm.

