

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 16 March 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 the Angelus at 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. "Discipline" and Lent

This Sunday we celebrate "Laetare" Sunday, the 4th Sunday of Lent, when we relax somewhat the disciplines of the Lenten season. That being said, we do well to remember that on Monday, the disciplines return, and with a greater focus than ever, as our eyes turn ever more towards the Cross.

Lent is like a pre-Easter retreat in which we do special things that keep us focused and prepare us to walk with Jesus through his passion, death, and resurrection. Christians traditionally observe Lent with prayer, fasting, and almsgiving. These disciplines are in no way meant to be an indulgence in masochism or self-punishment or self-improvement. They are meant to lead us back to the grace we received in Baptism.

Prayer

How can I pray more? Try taking more time for quiet. Pop into church during the week, whether St Mary Magdalene's or elsewhere. Do some "spiritual reading" on the lives of the saints, prayer styles, and reflection.

Fasting

Why should I fast? Fasting is a discipline Christians use - just as Jesus did - to lead us back to the fervour of our baptism when we put on Christ and vowed to follow Him. Our fasting reminds us to be more Christ-like in our everyday lives. By denying ourselves food at certain times, we recall the reality of hunger, the needs of the poor, and our citizenship in the heavenly kingdom by moving ourselves away from an unhealthy focus on material goods and their consumption and intentionally changing our body's focus.

And what is fasting? In broad terms, it means that all who have celebrated their 14th birthday are bound to abstain from meat on Ash Wednesday and each Friday of Lent. Those who are 18 or older, in addition to abstaining from meat, should fast, i.e., eat only one full meal. Smaller quantities of food may be taken at two other meals but no other food should be consumed at other times during those two days. These are the minimal penitential practices. Many extend this to the consumption of “luxurious” food or drink.

Almsgiving

Why should I give alms? Almsgiving helps us to focus on someone else's needs instead of our own. Lent is not a personal spiritual workout; it is a communal experience of renewal and a recommitment to our beliefs and mission.

Giving “alms” is more than simply giving money; it is a matter of heart-felt concern for those in genuine need. The Bible speaks of almsgiving as a God-given duty, which must be carried out freely and joyfully, but also with a sense of responsibility. We need to distinguish the truly poor from the various forms of begging which do not help them. Jesus himself encourages a quiet and sincere concern for others who need our help, but warns against acts of charity performed to gain the approval of others. In our efforts to be merciful, let us take to heart his words: “It is more blessed to give than to receive” (Acts 20:35).

Archbishop Geoff invites the people of the Diocese of Adelaide to join him, this year, in fasting and prayer on the Wednesdays during Lent. His prayers will focus on two aspects of the “Calls” that arose from the recent Lambeth Conference of Bishops. The Archbishop’s prayer, which he invites us to join, is that we as a Diocesan community, and as individual members of it, might discern **how to bear faithful witness to Christ** and **authentically proclaim the gospel** in our Adelaide context.

Archbishop Geoff reminds us, “The point of fasting with prayer is not to change God’s mind about something (or to lose weight) but to sharpen our awareness of God and our openness to God and to prompt us to pray.”

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.

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.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, 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://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. Worship During Lent

During Lent we have for some years made additional opportunities for worship available as part of our Lenten discipline. This year, the regular weekly pattern will include

Sunday	10 am, Sung Mass
Wednesday	8 am, Reflection and Prayer
Thursday	12 noon Angelus, 12.10 pm Mass
Friday	6.15 pm, Stations of the Cross

The **Reflection on Wednesday mornings** will be based on Fr Philip Carter's series called "Thin Places" that will also be the blog content for Lent. You can see these reflections on the blog at stmarymagdalenesadelaide.org.

The **Stations of the Cross on Friday** is a 14-step devotion that commemorates Jesus's last day on earth, beginning with the condemnation before Pontius Pilate. The stations are commonly used as a pilgrimage as the individual moves from station to station. At each station, we recall and meditate on a specific event from Christ's last day. Specific prayers are recited, then we move to the next station until all 14 are complete.

The Stations of the Cross are commonly found in churches as a series of 14 small icons or images. The stations are most commonly prayed during Lent on Wednesdays and Fridays.

The text of the Stations is on our web page at <https://stmarymagdalenes.weebly.com/the-stations-of-the-cross.html>

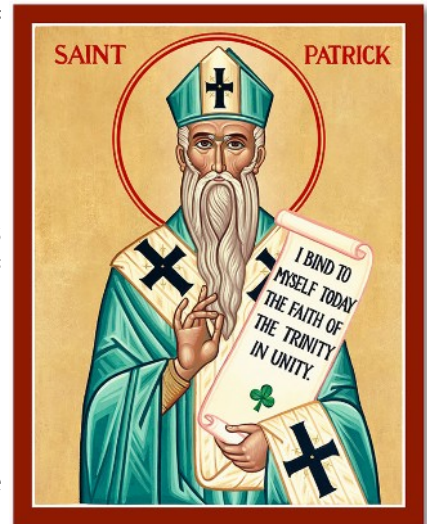
6. This Week in the Calendar

This week in the church's calendar we remember many of the great saints of the church throughout the ages: St Patrick, bishop, missionary to Ireland (d. 461), St Cyril of Jerusalem, bishop and teacher (d. 386), St Joseph, St Cuthbert of Lindisfarne, bishop and missionary d. 687), Thomas Cranmer, Archbishop of Canterbury, martyr (d. 1556), and Thomas Ken, bishop of Bath and Wells, teacher (d. 1711)

St Patrick (d. 461), the patron saint of Ireland, is one of Christianity's most widely known figures. But for all of his prevalence in culture, his life remains somewhat of a mystery.

Many of the stories traditionally associated with St. Patrick, including the famous account of his banishing all the snakes from Ireland, are the products of hundreds of years of exaggerated storytelling.

For a start, he was not Irish. Born in Britain, at the age of 16 he was taken prisoner by a group of Irish raiders who were attacking his family's estate. They transported him to Ireland where he spent six years in captivity. During this time, he worked as a shepherd, outdoors and away from people. Lonely and afraid, he turned to his religion for solace, becoming a devout Christian.



After escaping and returning to Britain, Patrick reported that he experienced a second revelation—an angel in a dream tells him to return to Ireland as a missionary. Soon after, Patrick began religious training, a course of study that lasted more than 15 years. After his ordination as a priest, he was sent to Ireland with a dual mission: to minister to Christians already living in Ireland and to begin to convert the Irish.

Familiar with the Irish language and culture, Patrick chose to incorporate traditional ritual into his lessons of Christianity instead of attempting to eradicate native Irish beliefs. For instance, he used bonfires to celebrate Easter since the Irish were used to honouring their gods with fire. He also superimposed the sun, a powerful Irish symbol, onto the Christian cross to create what is now called a Celtic cross, so that veneration of the symbol would seem more natural to the Irish. With the revival of interest in Celtic spirituality, it has become one of the best-known Christian symbols.

The crises that the Church faces today may seem minor when compared with the threat posed by the Arian heresy, which denied the divinity of Christ and almost overcame Christianity in the fourth century. **St Cyril** was to be caught up in the controversy, accused of Arianism by Saint Jerome, and ultimately vindicated both by the men of his own time and by being declared a Doctor of the Church in 1822.

Raised in Jerusalem and well-educated, especially in the Scriptures, he was ordained priest by the bishop of Jerusalem and given the task during Lent of preparing candidates for Baptism and catechizing the newly baptized during the Easter season. His *Catecheses* remain valuable as examples of the ritual and theology of the Church in the mid-fourth century.



There are conflicting reports about the circumstances of his becoming bishop of Jerusalem. It is certain that he was validly consecrated by bishops of the province. Since one of them was an Arian, Acacius, it may have been expected that his “cooperation” would follow. Conflict soon rose between Cyril and Acacius, bishop of the rival nearby see of Caesarea. Cyril was summoned to a council, accused of insubordination and of selling Church property to relieve

the poor. Probably, however, a theological difference was also involved. He was condemned, driven from Jerusalem, and later vindicated, not without some association with and help from Semi-Arians. Half his episcopate was spent in exile; his first experience was repeated twice. He finally returned to find Jerusalem torn with heresy, schism and strife, and wracked with crime. Even Saint Gregory of Nyssa, who was sent to help, left in despair.

They both went to the Council of Constantinople, where the amended form of the Nicene Creed was promulgated in 381. Cyril accepted the word *consubstantial*—that is, Christ is of the same substance or nature as the Father. Some said it was an act of repentance, but the bishops of the Council praised him as a champion of orthodoxy against the Arians. Though not friendly with the greatest defender of orthodoxy against the Arians, Cyril may be counted among those whom Athanasius called “brothers, who mean what we mean, and differ only about the word *consubstantial*.”

Those who imagine that the lives of saints are simple and placid, untouched by the vulgar breath of controversy, are rudely shocked by history. Yet, it should be no surprise that saints, indeed all Christians, will experience the same difficulties as their Master. The definition of truth is an endless, complex pursuit, and good men and women have suffered the pain of both controversy and error. Intellectual, emotional, and political roadblocks may slow up people like Cyril for a time. But their lives taken as a whole are monuments to honesty and courage.

The Bible pays **St Joseph** the highest compliment: he was a “just” man. The quality meant a lot more than faithfulness in paying debts.

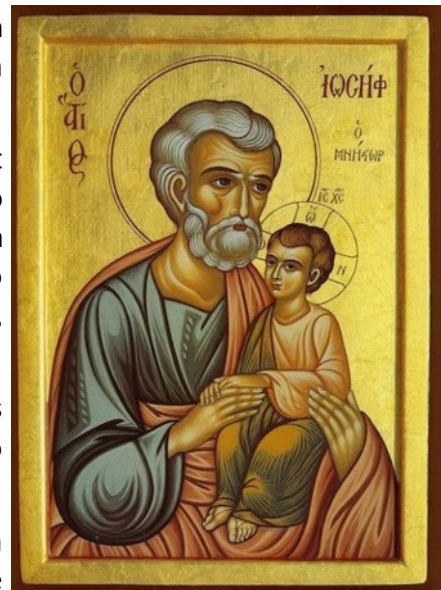
When the Bible speaks of God “justifying” someone, it means that God, the all-holy or “righteous” one, so transforms a person that the individual shares somehow in God’s own holiness, and hence it is really “right” for God to love him or her. In other words, God is not playing games, acting as if we were lovable when we are not.

By saying Joseph was “just,” the Bible means that he was one who was completely open to all that God wanted to do for him. He became holy by opening himself totally to God.

The rest we can easily surmise. Think of the kind of love with which he wooed and won Mary, and the depth of the love they shared during their marriage.

It is no contradiction of Joseph’s holiness that he decided to divorce Mary when she was found to be with child. The important words of the Bible are that he planned to do this “quietly” because he was “a righteous man, yet unwilling to expose her to shame” (Matthew 1:19).

The just man was simply, joyfully, wholeheartedly obedient to God—in marrying Mary, in naming Jesus, in shepherding the precious pair to Egypt, in bringing them to Nazareth, in a life of quiet faith and courage.



St Cuthbert (634-687) was bishop of the great Benedictine abbey of Lindisfarne (or Holy Island) one of the most venerated English saints, who evangelized Northumbria and was posthumously hailed as a wonder-worker.

After a divine vision, Cuthbert, a shepherd, entered a monastery but in 661, the region was struck by the plague, afflicting Cuthbert and killing the prior, whom he succeeded. Thereafter, he aided plague victims while missioning throughout the countryside, reportedly performing miracles.

In 684 he was appointed bishop of Hexham, a see that he exchanged in 685 for that of Lindisfarne. In 687 he retired, and a small 14th-century chapel stands on the site of his final hermitage. He was buried at Lindisfarne, but his body was removed in 875 to protect it from Viking raids.



After many moves in northeastern England, Cuthbert's relics were finally deposited in Durham towards the end of the 10th century, and in 1104 were moved into the newly-built Norman Cathedral. A shrine to his memory was built, made of marble studded with jewels and semi-precious stones. During the Middle Ages it became a centre of pilgrimage, where huge numbers of people flocked to seek the saint's blessing and healing powers. The shrine was destroyed by King Henry VIII in 1538, and was replaced in 1542 by the simple marble slab marked 'Cuthbertus'. The stones around the slab are part of the original construction.

Thomas Cranmer (1489-1556) had a career in education at Cambridge University prior to his ordination in 1523. A plague forced Cranmer to leave Cambridge for Essex. He came to the attention of Henry VIII, who was staying nearby. The king and his councillors found Cranmer a willing advocate for Henry's desired divorce from Catherine of Aragon. Cranmer argued the case as part of the embassy to Rome in 1530, and in 1532 became ambassador to Holy Roman Emperor Charles V.



Cranmer was later sent to Germany to learn more about Lutheranism. Here he met Margaret Oslander, the niece of a Lutheran reformer, who he married. In 1533, Cranmer was chosen to be archbishop of Canterbury and forced (for a time) to hide his married state.

Once his appointment was approved, Cranmer declared Henry's marriage to Catherine void, and four months later married him to Anne Boleyn. With Thomas Cromwell, he supported the translation of the bible into English. In 1545, he wrote a litany that is still used in the church. Under the reign of Edward VI, Cranmer was allowed to make the doctrinal changes he thought necessary to the church. In 1549, he helped complete the Book of Common Prayer.

After Edward VI's death, Cranmer supported Lady Jane Grey as successor. Her nine-day reign was followed by the Roman Catholic Mary I, who tried him for treason. After a long trial and imprisonment, he was forced to proclaim to the public his error in the support of Protestantism, an act designed to discourage followers of the religion. Despite this, Cranmer was sentenced to be burnt to death in Oxford on 21 March 1556. He dramatically stuck his right hand, with which he had signed his recantation, into the fire first.

Cranmer's great legacy is the Book of Common Prayer, the basis of every Anglican liturgy world-wide, and an unquestioned literary masterpiece, profoundly embedded into English culture, with many of its turns of phrase known to every English speaking person worldwide.

In the course of his lifetime **Thomas Ken** (1637-1711) was both rewarded and punished for his firm adherence to principle. He became a priest and served for a year at the Hague as chaplain to Princess Mary, niece of King Charles II of England and wife of the Dutch King William of Orange. During this year he publicly rebuked King William for his treatment of his wife Queen Mary, which may be why he was chaplain there for only a year.



Upon his return to England, he was made Royal Chaplain to King Charles, who appointed him bishop of Bath and Wells. When Charles was on his deathbed, it was Ken whom he asked to be with him and prepare him for death.

Ken subsequently fell foul of the Catholic James II, a dispute that became considerably more complex when the crown was later offered to William and Mary. He resigned his bishopric, became a private tutor, and spent the rest of his life in retirement.

Today, Ken is best known for many hymns, including a verse that continues to be sung week by week in practically every corner of the world:

*Praise God from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Amen.*

7. From the Confession of St Patrick

Through me many peoples have been reborn in God

I give unceasing thanks to my God, who kept me faithful *in the day of my testing*. Today I can offer him sacrifice with confidence, giving myself as *a living victim* to Christ, my Lord, *who kept me safe through all my trials*. I can say now: *Who am I, Lord*, and what is my calling, that you worked through me with such divine power? You did all this so that today *among the Gentiles* I might constantly *rejoice* and glorify your name wherever I may be, both in prosperity and in adversity. You did it so that, whatever happened to me, I might accept good and evil equally, always giving thanks to God. God showed me how to have faith in him for ever, as one who is never to be doubted. He answered my prayer in such a way that *in the last days*, ignorant though I am, I might be bold enough to take up so holy and so wonderful a task, and imitate in some degree those whom the Lord had so long ago foretold as heralds of his Gospel, *bearing witness to all nations*.

How did I get this wisdom, that was not mine before? I did not know *the number of my days*, or have knowledge of God. How did so great and salutary a gift come to me, the gift of knowing and loving God, though at the cost of homeland and family? I came to the Irish peoples to preach the Gospel and endure the taunts of unbelievers, putting up with reproaches about my earthly pilgrimage, suffering many persecutions, *even bondage*, and losing my birthright of freedom for the benefit of others.

If I am worthy, *I am ready* also to give up *my life*, without hesitation and most willingly, for his name. I want to *spend myself* in that country, *even in death*, if the Lord should grant me this

favour. I am deeply in his debt, for he gave me the great grace that through me many peoples should be reborn in God, and then made perfect by confirmation and everywhere among them clergy ordained for a people so recently coming to believe, one people gathered by the Lord *from the ends of the earth*. As God had prophesied of old through the prophets: *The nations shall come to you from the ends of the earth, and say: "How false are the idols made by our fathers: they are useless."* In another prophecy he said: *I have set you as a light among the nations, to bring salvation to the ends of the earth.*

It is among that people that I want to *wait for the promise* made by him, who assuredly never tells a lie. He makes this promise in the Gospel: *They shall come from the east and west, and sit down with Abraham, Isaac and Jacob.* This is our faith: believers are to come from the whole world.

8. From a catechetical instruction by Saint Cyril of Jerusalem, bishop

Prepare for the Holy Spirit

Rejoice, ye heavens, and let the earth be glad, for those who are to be sprinkled with hyssop, and cleansed with the spiritual hyssop, the power of Him to whom at His Passion drink was offered on hyssop and a reed. And while the Heavenly Powers rejoice, let the souls that are to be united to the spiritual Bridegroom make themselves ready. For the voice is heard of one crying in the wilderness, Prepare ye the way of the Lord. For this is no light matter, no ordinary and indiscriminate union according to the flesh, but the All-searching Spirit's election according to faith. For the inter-marriages and contracts of the world are not made altogether with judgment: but wherever there is wealth or beauty, there the bridegroom speedily approves: but here it is not beauty of person, but the soul's clear conscience; not the condemned Mammon, but the wealth of the soul in godliness.

Listen then, O ye children of righteousness, to John's exhortation when he says, Make straight the way of the Lord. Take away all obstacles and stumbling-blocks, that ye may walk straight onward to eternal life. Make ready the vessels of the soul, cleansed by unfeigned faith, for reception of the Holy Ghost. Begin at once to wash your robes in repentance, that when called to the bride-chamber ye may be found clean. For the Bridegroom invites all without distinction, because His grace is bounteous; and the cry of loud-voiced heralds assembles them all: but the same Bridegroom afterwards separates those who have come in to the figurative marriage. O may none of those whose names have now been enrolled hear the words, Friend, how camest thou in hither, not having a wedding garment? But may you all hear, Well done, good and faithful servant; thou wast faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

For now meanwhile thou standest outside the door: but God grant that you all may say, The King hath brought me into His chamber. Let my soul rejoice in the Lord: for He hath clothed me with a garment of salvation, and a robe of gladness: He hath crowned me with a garland as a bridegroom, and decked me with ornaments as a bride: that the soul of every one of you may be found not having spot or wrinkle or any such thing; I do not mean before you have received the grace, for how could that be? since it is for remission of sins that ye have been called; but that, when the grace is to be given, your conscience being found uncondemned may concur with the grace.

This is in truth a serious matter, brethren, and you must approach it with good heed. Each one of you is about to be presented to God before tens of thousands of the Angelic Hosts: the Holy Ghost is about to seal your souls: ye are to be enrolled in the army of the Great King.

Therefore make you ready, and equip yourselves, by putting on I mean, not bright apparel, but piety of soul with a good conscience.

9. St Joseph – from a Sermon by St Bernadine of Siena

The faithful foster-father and guardian

There is a general rule concerning all special graces granted to any human being. Whenever the divine favour chooses someone to receive a special grace, or to accept a lofty vocation, God adorns the person chosen with all the gifts of the Spirit needed to fulfil the task at hand.

This general rule is especially verified in the case of Saint Joseph, the foster-father of our Lord and the husband of the Queen of our world, enthroned above the angels. He was chosen by the eternal Father as the trustworthy guardian and protector of his greatest treasures, namely, his divine Son and Mary, Joseph's wife. He carried out this vocation with complete fidelity until at last God called him, saying: "Good and faithful servant enter into the joy of your Lord".

What then is Joseph's position in the whole Church of Christ? Is he not chosen and set apart? Through him and, yes, under him, Christ was fittingly and honourably introduced into the world. Holy Church in its entirety is indebted to the Virgin Mother because through her it was judged worthy to receive Christ. But after her we undoubtedly owe special gratitude and reverence to Saint Joseph.

In him the Old Testament finds its fitting close. He brought the noble line of patriarchs and prophets to its promised fulfilment. What the divine goodness had offered as a promise to them, he held in his arms.

Obviously, Christ does not now deny to Joseph that intimacy, reverence and very high honour which he gave him on earth, as a son to his father. Rather we must say that in heaven Christ completes and perfects all that he gave at Nazareth.

Now we can see how the last summoning words of the Lord appropriately apply to Saint Joseph: "Enter into the joy of your Lord". In fact, although the joy of eternal happiness enters into the soul of a man, the Lord preferred to say to Joseph: "Enter into joy". His intention was that the words should have a hidden spiritual meaning for us. They convey not only that this holy man possesses an inward joy, but also that it surrounds him and engulfs him like an infinite abyss.

Remember us, Saint Joseph, and plead for us to Christ. Ask your most holy bride, the Virgin Mary, to look kindly upon us, since she is the mother of him who with the Father and the Holy Spirit lives and reigns eternally. Amen.

10. From The Life and Miracles of St. Cuthbert by the Venerable Bede

How Cuthbert entertained an angel, and whilst ministering to him earthly bread, was thought worthy to be rewarded with bread from heaven.

Some years after, it pleased King Alfred, for the redemption of his soul, to grant to Abbot Eata a certain tract of country called Inrhipum, in which to build a monastery. The abbot, in consequence of this grant, erected the intended building, and placed therein certain of his brother-monks, among whom was Cuthbert, and appointed for them the same rules and discipline which were observed at Melrose.

It chanced that Cuthbert was appointed to the office of receiving strangers, and he is said to have entertained an angel of the Lord who came to make trial of his piety. For, as he went very early in the morning, from the interior of the monastery into the strangers' cell, he found

there seated a young person, whom he considered to be a man, and entertained as such. He gave him water to wash his hands; he washed his feet himself, wiped them, and humbly dried them in his bosom; after which he entreated him to remain till the third hour of the day and take some breakfast, lest, if he should go on his journey fasting, he might suffer from hunger and the cold of winter. For he took him to be a man, and thought that a long journey by night and a severe fall of snow had caused him to turn in thither in the morning to rest himself. The other replied, that he could not tarry, for the home to which he was hastening lay at some distance.

After much entreaty, Cuthbert adjured him in God's name to stop; and as the third hour was now come, prayer over, and it was time to breakfast, he placed before him a table with some food, and said, " I beseech thee, brother, eat and refresh thyself, whilst I go and fetch some hot bread, which must now, I think, be just baked. " When he returned, the young man, whom he had left eating, was gone, and he could see no traces of his footsteps, though there had been a fresh fall of snow, which would have exhibited marks of a person walking upon it, and shown which way he went.

The man of God was astonished, and revolving the circumstances in his mind, put back the table in the dining-room. Whilst doing so, he perceived a most surprising odour and sweetness; and looking round to see from what it might proceed, he saw three white loaves placed there, of unusual whiteness and excellence. Trembling at the sight, he said within himself, " I perceive that it was an angel of the Lord whom I entertained, and that he came to feed us, not to be fed himself. Behold, he hath brought such loaves as this earth never produced; they surpass the lily in whiteness, the rose in odour, and honey in taste. They are, therefore, not produced from this earth, but are sent from paradise. No wonder that he rejected my offer of earthly food, when he enjoys such bread as this in heaven."

The man of God was stimulated by this powerful miracle to be more zealous still in performing works of piety; and with his deeds did increase upon him also the grace of God. From that time he often saw and conversed with angels, and when hungry was fed with unwonted food furnished direct from God.

He was affable and pleasant in his character; and when he was relating to the fathers the acts of their predecessors, as an incentive to piety, he would introduce also, in the meekest way, the spiritual benefits which the love of God had conferred upon himself. And this he took care to do in a covert manner, as if it had happened to another person. His hearers, however, perceived that he was speaking of himself, after the pattern of that master who at one time unfolds his own merits without disguise, and at another time says, under the guise of another, "I knew a man in Christ fourteen years ago, who was carried up into the third heaven."

11. 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.

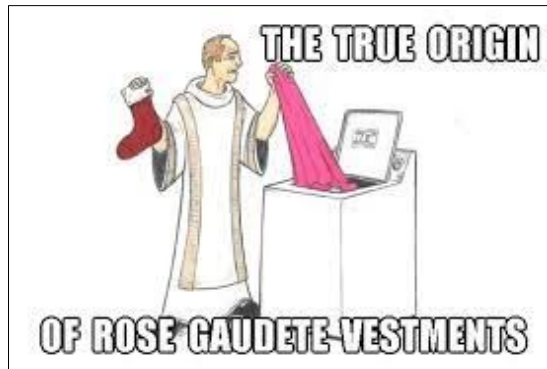
For the church. In the Anglican Cycle of Prayer, pray for the Diocese of Rochester (England). In our national church, pray for the Diocese of Newcastle; and within the Diocese of Adelaide, for the Bishops' Executive Chaplain, Fr Stuart Langshaw.

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 Joan Neal and Thelma Zimmerman, 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 Patrick, St Cyril, St Cuthbert, 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.