

# 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 17 November 2022

Dear friends,

The relaxation of Covid-19 restrictions will make it possible to again 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 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. Advent, diaries, and the rhythm of renewal

Presently, thousands of Australians are dealing with the impact of flooding. Thousands of others are struggling to pay bills and put food on the table. Thousands are homeless. All of us, moreover, live in the shadow of COVID and the increasing threat of global conflict. These are tough times. So, more than ever, we need to be renewed for the days ahead.

In tough times, it is important to get back to the basics. For me, there are two. They are the story of Jesus and the experience of divine mystery. First, there is the story of Jesus. Jesus, and his friends from Galilee, risked everything in the name of love. This was an inclusive, fair, and compassionate love. Second, there is divine mystery. In celebrating the story of Jesus, we gather at Mass as the congregation of the faithful. In this gathering, we are renewed by the mystery of God through the sacraments of bread, wine, and friendship.

Of course, there is more to Christian life than these two principles. But they are foundational. The key, however, is not my interpretation, but the importance of the process of taking stock, reflection, and renewal. The season of Advent is a good time for reflection and renewal.

The season of Advent begins on Sunday 27 November. It is a season of preparation. Individually, and collectively, we prepare ourselves in Advent for embracing the significance of Christmas. Nonetheless, if you are like me, the month of December in my diary is already filling up. At this stage, I need to find a way of making space in my life for renewal.

We all have many commitments. So, it is about working-out our own individual patterns for renewal, little by little, step by step. There is also great benefit in embracing Advent together.

Sunday Mass is vital in this regard. In a more traditional manner, Thursday Mass also offers an important moment for reflection. In addition, we will be having a series of early morning reflections on Wednesdays (time to be finalised). Lastly, our parish retreat on Saturday 3 December promises to be a wonderful opportunity for finding the rhythm of renewal.

Fr Steven

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## 2. COVID-19 Update

With the significant increase in COVID-19 infections being reported, the Parish Council has again considered the precautions we have put in place within our worshipping community. Parish Council, noting that we (like many church communities) have a number of older folk and others who might be regarded as vulnerable among our number, 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, so we will neither freeze nor boil!—and Facemasks are obvious.

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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 *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](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, especially in praying the Angelus at 9 am, 12 noon and 6 pm.

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## 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.

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## 5. Advent Quiet Day/Retreat, Saturday 3 December

### Life, loss, and hope (I'm spiritual but not religious)

On Saturday 3 December, from 10 am to 4 pm, we will have a Quiet Day/Retreat. Activities of this type, in addition to the weekly Sunday Mass, offer a dedicated time for reflection, and an opportunity for spiritual growth.

If have entitled the day “**Life, loss, and hope (I'm spiritual but not religious)**”. In this retreat, which also has elements of a workshop, I introduce a developmental way of exploring the sacred. This recognizes the complexities of the human journey and the importance of developing our own sense of self. For example, for those from the Christian tradition, this can be about leaving the “Sunday School God” behind and developing an authentic sense of self, and a new sense of the sacred.

So, the workshop-retreat will consider the possibility of outgrowing inadequate and/or dysfunctional religious and family systems. The day will be a mix of positive interaction and times for quiet reflection. The key theme is the recognition that sometimes we need a new way of thinking to bring about personal change, and deep change involves a respectful attention to the experience of loss.

Of course, each group is different. Typically, however, these are the kind of issues we address.

- Life as a (very complicated) journey
- Exploring new perspectives
- Change and the wilderness experience
- The wilderness as a time and place for renewal
- Change raises issues around loss
- Grief is complicated
- Saying goodbye
- The rhythm of life
- A community of friends
- Discerning our true vocation

The day will begin at 10 and finish at 4 pm, and will include a light lunch. The cost is \$10 (\$5 concession). If you have any questions, please be in touch.

Bookings for the retreat should be made via Eventbrite or, if you do not have access, there is an attendance sheet available at the Church.

## 6. This Week in the Calendar

In the coming week we celebrate four great European saints: St Hilda of Whitby, St Hugh of Lincoln, St Elizabeth of Hungary, and St Clement of Rome.

**St Hilda of Whitby** (614-680) is a significant figure in the history of English Christianity. As the abbess of Whitby – a monastery for both men and women – she led one of the most important religious centres in the Anglo-Saxon world. Born into a royal family – her uncle was King of Northumbria – Hilda and her family were converted to Christianity by Paulinus, who was part of the Roman mission led by St Augustine, but Hilda was more influenced by the teachings of the Irish monk Aidan, Bishop of Lindisfarne.

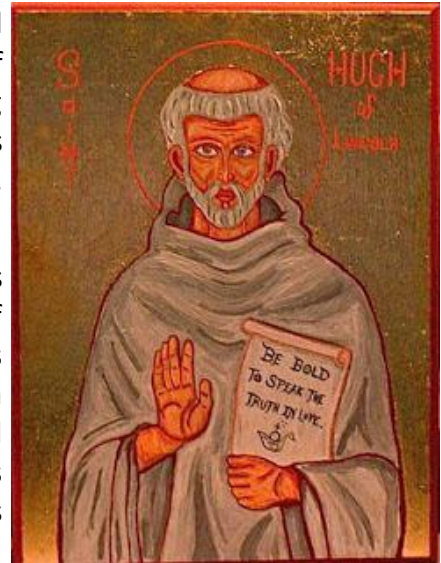


She became a nun at the age of 33 and in 657 founded a monastery at Whitby. She implemented a monastic regime that required strict observance of 'justice piety, chastity' and 'particularly of peace and charity'. In her monastery, 'no one there was rich, and none poor, for they had all things common'.

The Venerable Bede – from whom we know most about St Hilda, described her as an energetic woman who was a skilled teacher, he also said; "All who knew her called her mother because of her outstanding devotion and grace". It was noted that Hilda was incredibly kind-hearted, and would always look out for the ordinary folk. During St Hilda's rule, the monastery became world renowned for its learning and teachings, so much so that those in the highest power sought St Hilda for advice.

**St Hugh of Lincoln** (c.1135-1200) was born in France, and became a Carthusian monk at the famous monastery of Grande Chartreuse near Grenoble. In 1180 the English King Henry II asked that Hugh – whose fame had spread across the Channel - to lead a struggling monastic house in England, and set about rebuilding the monastery.

After his election as Bishop of Lincoln, became conspicuous for his unbounded charity to the poor and his tending of lepers with his own hands. He was also prominent in his attempts to protect Jews, (great numbers of whom lived in Lincoln,) from persecution. He had regular contact and became personally acquainted with all of his priests. He was a mighty builder and rebuilt Lincoln Cathedral after it was destroyed by earthquake in 1185.

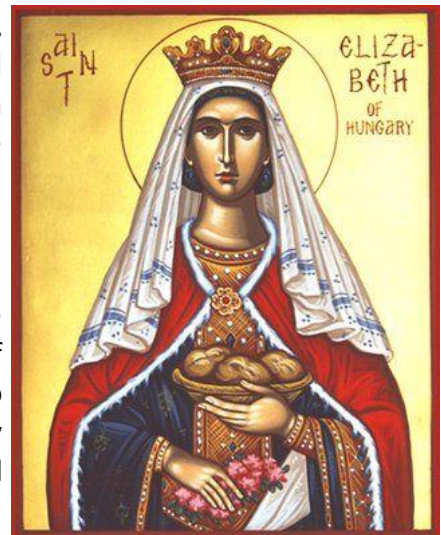


Hugh was also actively involved in the affairs of the world, and for all of the King's support for his ministry he was quick to reprove the King for his faults, especially his greed and cruel laws. He refused the King's demand of money and men for his foreign wars to the extent that his property was ordered to be confiscated, but nobody dared lay hands on it. He won the King's forgiveness for his extraordinary forthrightness and courage, but he continued to berate the monarch for his infidelity to his wife and encroachments on Church's rights.

When Hugh died, the Kings of both England and Scotland assisted in carrying his coffin to its resting-place in the north-east transept of Lincoln Cathedral.

**St Elizabeth of Hungary** (1207-1231). In her short life, Elizabeth manifested such great love for the poor and suffering. The daughter of the King of Hungary, Elizabeth chose a life of penance and asceticism when a life of leisure and luxury could easily have been hers. This choice endeared her in the hearts of the common people throughout Europe.

At the age of 14, Elizabeth was married to Louis of Thuringia, whom she deeply loved. She bore three children. Under the spiritual direction of a Franciscan friar, she led a life of prayer, sacrifice, and service to the poor and sick. Seeking to become one with the poor, she wore simple clothing. Daily she would take bread to hundreds of the poorest in the land who came to her gate.

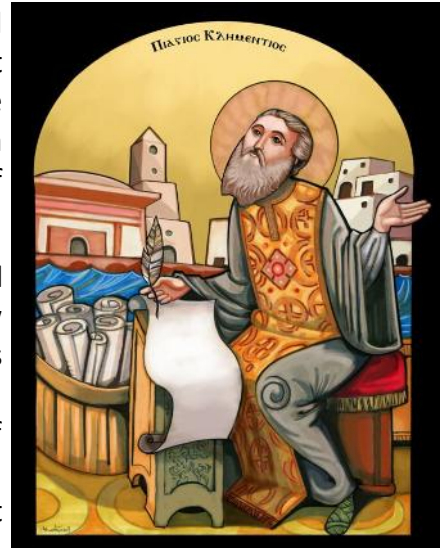


After six years of marriage, her husband died in the Crusades, and Elizabeth was grief-stricken. Her husband's family looked upon her as squandering the royal purse, and mistreated her, finally throwing her out of the palace. The return of her husband's allies from the Crusades resulted in her being reinstated, since her son was legal heir to the throne.

In 1228, Elizabeth joined the Secular Franciscan Order, spending the remaining few years of her life caring for the poor in a hospital which she founded in honor of Saint Francis of Assisi. Elizabeth's health declined, and she died before her 24th birthday in 1231. Her great popularity resulted in her canonization four years later.

**St Clement of Rome** (d. 101) Clement of Rome was the third successor of Saint Peter, reigning as pope during the last decade of the first century. He is known as one of the Church's five "Apostolic Fathers," those who provided a direct link between the Apostles and later generations of Church Fathers.

Clement's "First Epistle to the Corinthians" was preserved and widely read in the early Church. Indeed, until the New Testament canon was definitively settled in 382, it was widely regarded as scriptural. This letter from to the Church in Corinth concerns a split that alienated a large number of the laity from the clergy. Deploring the unauthorised and unjustifiable division in the Corinthian community, Clement urged charity to heal the rift.



Today many in the Church experience polarisation regarding worship, how we speak of God, and other issues. We'd do well to take to heart the exhortation from Clement's Epistle: "Charity unites us to God. It knows no schism, does not rebel, does all things in concord. In charity all the elect of God have been made perfect."

Rome's Basilica of St. Clement, one of the city's earliest parish churches, is probably built on the site of Clement's home. History tells us that Pope Clement was martyred either in the year 99 or in 101.

## 7. On the Feast of St Hilda – from St Gregory of Nyssa's commentary on the Song of Songs

A prayer to the Good Shepherd

Where are you pasturing your flock, O good Shepherd, who carry the whole flock on your shoulders? (for the whole of human nature is one sheep and you have lifted it onto your shoulders). Show me the place of peace, lead me to the good grass that will nourish me, call me by name so that I, your sheep, hear your voice, and by your speech give me eternal life. *Answer me, you whom my soul loves.*

I give you the name 'you whom my soul loves' because your name is above every name and above all understanding and there is no rational nature that can utter it or comprehend it. Therefore your name, by which your goodness is known, is simply the love my soul has for you. How could I not love you, when you loved me so much, even though *I was black*, that you laid down your life for the sheep of your flock? A greater love cannot be imagined, than exchanging your life for my salvation.

Show me then (my soul says) where you pasture your flock, so that I can find that saving pasture too, and fill myself with the food of heaven without which no-one can come to eternal

life, and run to the spring and fill myself with the drink of God. You give it, as from a spring, to those who thirst – water pouring from your side cut open by the lance, water that, to whoever drinks it, is *a spring of water welling up to eternal life*.

If you lead me to pasture here, you will make me lie down at noon, sleeping at peace and taking my rest in light unstained by any shade. For the noon has no shade and the sun stands far above the mountain peaks. You bring your flock to lie in this light when you bring your children to rest with you in your bed. But no-one can be judged worthy of this noonday rest who is not a child of light and a child of the day. Whoever has separated himself equally from the shadows of evening and morning, from where evil begins and evil ends, at noon he will lie down and the sun of righteousness will shine on him.

Show me, then (my soul says), how I should sleep and how I should graze, and where the path is to my noonday rest. Do not let me fall away from your flock because of ignorance, and find myself one of a flock of sheep that are not yours.

Thus my soul spoke, when she was anxious about the beauty that God's care had given her and wanted to know how she could keep this good fortune for ever.

## 8. St Hugh and the Swan of Stowe

A symbol associated with St Hugh is the swan, derived from a beautiful story of the swan of Stowe Manor which contracted a deep and lasting friendship for the saint.

There was a lake in the grounds of Stowe Manor near Lincoln, where a beautiful white swan had taken up residence on the day of Hugh's installation as Bishop of Lincoln. The swan was particularly aggressive towards humans but, on meeting Hugh, who went to find peace walking by the lake, it became docile, eating out of his hand & refusing to leave his side.



The swan followed him everywhere, and even slept in his room. The servants dare not go near the bed when St. Hugh was asleep, for the great bird would raise its huge wings in defence and hiss fiercely. It would never let anyone but Hugh touch it, but it would nestle its head up his sleeve.

When the Bishop was away from Stow the swan never entered the palace, but it seemed to know when he was expected, and as soon as the luggage carts and servants began to arrive, it would leave the lake and go striding up to the house. When it heard Hugh's voice it would run to him and follow him about all the time he remained at Stow.

When St. Hugh came to Lincoln for the last time, just before his death, the swan seemed to know what was coming, and would not go near him, but hid in the reeds, drooping and ill, broken-hearted that they would not meet again.

## 9. St Elizabeth of Hungary – from a letter from her spiritual director

*Elizabeth recognised and loved Christ in the poor*

Elizabeth ... was a lifelong friend of the poor and gave herself entirely to relieving the hungry. She ordered that one of her castles should be converted into a hospital in which she gathered many of the weak and feeble. She generously gave alms to all who were in need, not only in that place but in all the territories of her husband's empire. She spent all her own revenue from her husband's four principalities, and finally she sold her luxurious' possessions and rich clothes for the sake of the poor.

Twice a day, in the morning and in the evening, Elizabeth went to visit the sick. She personally cared for those who were particularly repulsive; to some she gave food, to others clothing; some she carried on her own shoulders, and performed many other kindly services. Her husband, of happy memory, gladly approved of these charitable works. Finally, when her husband died, she sought the highest perfection; filled with tears, she implored me to let her beg for alms from door to door.

On Good Friday of that year, when the altars had been stripped, she laid her hands on the altar in a chapel in her own town, where she had established the Friars Minor, and before witnesses she voluntarily renounced all worldly display and everything that our Saviour in the gospel advises us to abandon. Even then she saw that she could still be distracted by the cares and worldly glory which had surrounded her while her husband was alive. Against my will she followed me to Marburg. Here in the town she built a hospice where she gathered together the weak and the feeble. There she attended the most wretched and contemptible at her own table.

Apart from those active good works, I declare before God that I have seldom seen a more contemplative woman. When she was coming from private prayer, some religious men and women often saw her face shining marvellously and light coming from her eyes like the rays of the sun.

Before her death I heard her confession. When I asked what should be done about her goods and possessions, she replied that anything which seemed to be hers belonged to the poor. She asked me to distribute everything except one worn out dress in which she wished to be buried. When all this had been decided, she received the body of our Lord. Afterward, until vespers, she spoke often of the holiest things she had heard in sermons. Then, she devoutly commended to God all who were sitting near her, and as if falling into a gentle sleep, she died.

## 10. St Clement – from his Letter to the Corinthians

### Wonderful are God's gifts

Beloved, how blessed and wonderful are God's gifts! There is life everlasting, joy in righteousness, truth in freedom, faith, confidence, and self-control in holiness. And these are the gifts that we can comprehend; what of all the others that are being prepared for those who look to him. Only the Creator, the Father of the ages, the All-Holy, knows their grandeur and their loveliness. And so we should strive to be found among those who wait for him so that we may share in these promised gifts. And so we should strive to be found among those who wait for him so that we may share in these promised gifts. And how is this to be, beloved brothers? It will come about if by our faith our minds remain fixed on God; if we aim at what is pleasing and acceptable to him, if we accomplish what is in harmony with his faultless will and follow the path of truth, rejecting all injustice, viciousness, covetousness, quarrels, malice and deceit.

This is the path, beloved, by which we find our salvation, Jesus Christ, the high priest of our sacrifices, the defender and ally in our helplessness. It is through him that we gaze on the highest heaven, through him we can see the reflection of God's pure and sublime countenance, through him the eyes of our hearts have been opened, through him our foolish and darkened understanding opens toward the light, and through him the Lord has willed that we should taste everlasting knowledge. *He reflects God's majesty and is as much superior to angels as the name he has obtained is more excellent than theirs.*

Let us then serve in his army, brothers, following his blameless commands with all our might. The great cannot exist without the small nor the small without the great; they blend together

to their mutual advantage. Take the body, for example. The head is nothing without the feet, just as the feet are nothing without the head. The smallest parts of our body are necessary and valuable to the whole. All work together and are mutually subject for the preservation of the whole body.

Our entire body, then will be preserved in Christ Jesus, and each of us should be subject to his neighbor in accordance with the grace given to each. The stronger should care for the weak, and the weak should respect the stronger. The wealthy should give to the poor, and the poor man should thank God that he has sent him someone to supply his needs. The wise should manifest their wisdom not in words but in good deeds, and the humble should not talk about their own humility, but allow others to bear witness to it. Since, therefore, we have all this from him, we ought to thank him for it all. Glory to him for ever. Amen.

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## 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 the Niger Delta (Nigeria). In our national church, pray for the Diocese of North Queensland; and within the Diocese of Adelaide, for the Pastoral Chaplain to the Bishops, the Revd Janet Phillips.

*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 and Edward.

*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 Sylvia Bridgman, 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 Hilda, St Hugh, St Elizabeth, St Clement, 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, [StMMAdelaide.Parish@outlook.com](mailto:StMMAdelaide.Parish@outlook.com), by Tuesday evening at 5 pm.

