

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 18 February 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 – An Approach to Lenten Prayer

During Lent it is important to keep our prayer positive rather than lapse into guilt-driven prayer. Inevitably, though, the matter of 'sin' must make itself felt during this season. How, in our prayers, can we deal positively with sin?

It helps if we identify four of the characteristics of sin.

1. It is a feeling of self-sufficiency instead of a growing faith in God.
2. It is the ascendancy of self-will over submission and deference.
3. It is a self-seeking rather than benevolence.
4. It is also self-righteousness instead of pride.

So, our prayer during Lent could include prayer for the strength and courage which faith can give, as well as a growing sense of purpose. These happen independently of self-interest which, of course belongs to self-sufficiency.

Additionally, submission and deference imply, in this context, a willingness to help and to listen as well as the capacity to recognise a greater wisdom in someone else. We could pray for these gifts.

Benevolence is generosity and not self-seeking. Lenten prayer for generosity is good prayer.

We often think of pride negatively. Yet in its true sense, pride is self-esteem which is founded on our good relationship with God. This, too, makes for helpful Lenten prayer.

With these opposites of sin in mind, our Lenten prayer can be very positive. We can pray for courage and a good sense of purpose. We can express a strong desire to listen more carefully

and attentively. We can ask for help to be more generous. And finally, we can long, in prayer, for self-esteem.

If we can love ourselves more the more easily we shall find the capacity to love other people.

I wish everyone a very good Lent and a wonderful Easter as its culmination.

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 18 February	Ps 107.1-22 Genesis 37.1-24 Luke 10.25-37	Ps 107.23-44 Jeremiah 23.9-22 Hebrews 1.1-12
Friday 19 February	Ps 110, 111 Genesis 37.25 – 38.11 Luke 10.38 – 11.4	Ps 112, 113 Jeremiah 23.23-40 Hebrews 1.13 – 2.9
Saturday 20 February <i>William Grant Broughton</i>	Ps 114, 115 Genesis 38.12-30 Luke 11.5-13	Ps 116, 117 Jeremiah 24 Hebrews 2.10-18
Sunday 21 February <i>The 1st Sunday in Lent</i>	Ps 91 Galatians 1.1-12	Ps 26 Jeremiah 2.1-13 Mark 14.1-25
Monday 22 February	Ps 118.1-18 Genesis 39 Luke 11.14-28	Ps 118.19-29 Jeremiah 25.1-17 Hebrews 3.1-15
Tuesday 23 February	Ps 124, 125, 126 Genesis 40 Luke 11.29-44	Ps 127, 128, 129 Jeremiah 25.27-38 Hebrews 3.16 – 4.10
Wednesday 24 February <i>St Matthias</i>	Ps 80 Isaiah 66.1-4 Matthew 7.15-27	Ps 33 1 Samuel 1.21-28 1 Corinthians 4.1-13
Thursday 25 February	Ps 135 Genesis 41.37-57 Luke 12.8-21	Ps 136 Jeremiah 26.20 – 27.11 Hebrews 6.9-18

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.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 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 on the web site and on the Parish's Facebook page.

4. Journeying Through Lent

Leonie Zadow has encouraged and resourced daily prayers and reflections in Lent during the past few years. In 2021, Leonie will be interstate for much of this holy season, but we are delighted that she has supplied us with some ideas and suggestions. We will present these in the coming three weeks.

Leonie writes ...

I have been pondering my own journey through Lent this year and wanted to offer a few options for some daily reflections that may be of interest to some of the family of St Mary Mags.

The first is a practice for Lenten observance that I was taught by the Abbess of a Celtic Spiritual Community high in the Scottish highlands.

The practise goes something like this. One ponders something in one's life, personality, daily activities that one believes may be getting in the way of one's spiritual life, one's "true soul's - self" as she would say; we might say hindering a deepening of one's spiritual development/relationship with God.

One then sets one 's intention; committing over Lent to simply get your sights on whatever "it" is, but also get your sights on yourself -be an observer. You name that thing (sometimes, says the Abbess giving it a fun name that is something only you know, can lighten it but also sharpen the focus.) Then you simply and as purely as possible observes that "thing".

She gives some examples

- watching too much TV and thus taking time that perhaps could be used to read or pray or do some good work.
- Or indulging in too much food or wine.
- Or harbouring a wrongdoing that someone has done -not forgiving them and then feeling continuously mad at that person.

It can come in all sorts of forms.

The thing is to be specific. To name it.

If you like, you can give it a name - like rabbit, or sloth, or whatever creates a picture for you. The point is that this allows you to immediately notice when that thing is happening.

Then, rather than "abstain" or "try" to improve, you simply observe yourself over the period of Lent. You can watch yourself, and rather than abstain you watch how the "it" unfolds -for example, if it's an activity, watch yourself doing it, how you feel in your body, how you are feeling emotionally, how you go towards it, how do you feel as you complete whatever it is, watching where your energy goes, and how you feel afterwards.

Paradoxically as you go through this practice you can find that even though you are not focussed on abstaining there is a shift away from that thing or practice towards a new way of being.

It comes from the understanding that often in human life *what we resist persists*, it can in fact gather more power! So, rather than doing that, when we bring something that has been living in our shadow, or in the darkness out into the light - which is what we do as we examine and observe whatever it is we've chosen; it cannot survive in that light, under the gaze of your deepest self - Christ in you. Finally there is also a concept fostered in many Christian and other spiritual traditions where, when we acknowledge and accept something in a detached way, we can often find it loosens its hold upon us.

This may be a less familiar way of practising a Lenten discipline, but I have found it an incredibly powerful practice.

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Next week we will consider some specific resources that have been developed by the Anglican Board of Mission, Australia, for Lenten reflection in 2021; and then some online resources.

5. In the Church's Calendar

The Church's calendar this week we celebrate a pioneering Australian bishop, and the Apostle Matthias.

William Grant Broughton (1788-1853) was born on 22 May 1788 at Westminster, London. He entered the church and his qualities as a scholar as much as a pastor led him to be chosen to head the emerging church in Australia as Archdeacon. He and his family arrived in Sydney in 1829 on the convict ship *John* and he spent several years in pastoral and administrative work, including implementing plans for the development of education in the colony which led to the establishment of the King's School in Parramatta. Returning to England in order to promote the interests of the colonial church, he was consecrated Bishop of Australia in February 1836 at Lambeth Palace Chapel, before returning to Sydney to commence his episcopacy.



While he was in England, he joined forces with a Master at Eton College, Rev. Edward Coleridge, to solicit donations of theological books to bring back with him to Sydney for the use of the clergymen there. This collection of books includes donations from E. B. Pusey,

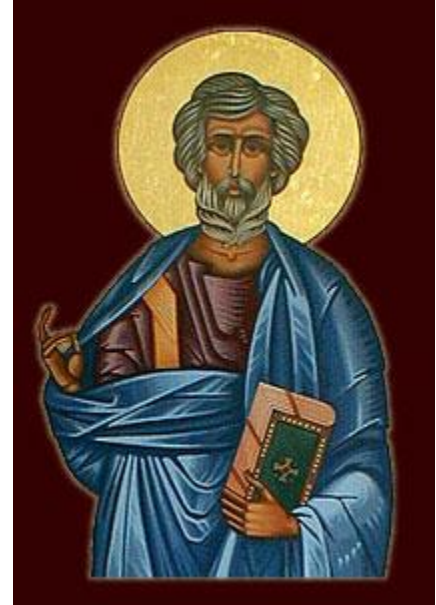
several heads of Oxford Colleges and John Henry Newman, and forms the nucleus of Moore College Library's rare book collection, the Bishop Broughton Memorial Library.

Broughton travelled vast distances across his new diocese, but maintained his campaigns for education, kept up with the development of the Oxford Movement back in England, continued to develop the diocese and attempted to implement plans for theological education and training. After a long journey back to England in 1852 he died early the next year and was the first post-Reformation bishop to be buried in Canterbury Cathedral.

St Matthias is mentioned just once by name in the New Testament.

According to Acts 1:15-26, during the days after the Ascension Peter stood up in the midst of the brothers—about 120 of Jesus' followers. Now that Judas had betrayed his ministry, it was necessary, Peter said, to fulfill the scriptural recommendation that another should take his office. "Therefore, it is necessary that one of the men who accompanied us the whole time the Lord Jesus came and went among us, beginning from the baptism of John until the day on which he was taken up from us, become with us a witness to his resurrection" (Acts 1:21-22).

They nominated two men: Joseph Barsabbas and Matthias. They prayed and drew lots. The choice fell upon Matthias, who was added to the Eleven.



What was the holiness of Matthias? Obviously, he was suited for apostleship by the experience of being with Jesus from his baptism to his ascension. He must also have been suited personally, or he would not have been nominated for so great a responsibility. Must we not remind ourselves that the fundamental holiness of Matthias was his receiving gladly the relationship with the Father offered him by Jesus and completed by the Holy Spirit? If the apostles are the foundations of our faith by their witness, they must also be reminders, if only implicitly, that holiness is entirely a matter of God's giving, and it is offered to all, in the everyday circumstances of life. We receive, and even for this God supplies the power of freedom.

6. From a sermon of St John Chrysostom on St Matthias

'In those days, Peter, stood up in the midst of the disciples and said" As the fiery spirit to whom the flock was entrusted by Christ and as the leader in the band of the apostles, Peter always took the initiative in speaking: "My brothers, we must choose from among our number.'" He left the decision to the whole body, at once augmenting the honour of those elected and avoiding any suspicion of partiality. For such great occasions can easily lead to trouble.

Did not Peter then have the right to make the choice himself? Certainly he had the right, but he did not want to give the appearance of showing special favour to anyone. Besides he was not yet endowed with the Spirit. "And they nominated two," we read, "Joseph, who was called Barsabbas and surnamed Justus, and Matthias." He himself did not nominate them; all present did. But it was he who brought the issue forward, pointing out that it was not his own idea but

had been suggested to him by a scriptural prophecy. So he was speaking not as a teacher but as an interpreter.

"So," he goes on, "we must choose from those men who lived in our company." Notice how insistent he is that they should be eyewitnesses. Even though the Spirit would come to ratify the choice, Peter regards this prior qualification as most important.

"Those who lived in our company," he continued, "all through the time when the Lord Jesus came and went among us." He refers to those who had dwelt with Jesus, not just those who had been his disciples. For of course from the very beginning many had followed him. Notice how it is written that Peter himself was "one of the two who had listened to John, and followed Jesus."

"All through the time when the Lord Jesus came and went among us, beginning with the baptism of John" – rightly so, because no one knew what had happened before that time, although they were to know of it later through the Spirit.

"Up to the day," Peter added, "on which he was taken up from us – one of these must be made a witness along with us of his resurrection." He did not say "a witness of the rest of his actions" but only "a witness of the resurrection." That witness would be more believable who could declare that he who ate and drank and was crucified also rose from the dead. He needed to be a witness not of the times before or after that event, and not of the signs and wonders, but only of the resurrection itself. For the rest happened by general admission, openly; but the resurrection took place secretly, and was known to these men only.

And they all prayed together, saying: "You, Lord, know the hearts of men; make your choice known to us." "You", not "we". Appropriately they said that he knew the hearts of men, because the choice was to be made by him, not by others.

They spoke with such confidence, because someone had to be appointed. They did not say "choose" but "make known to us" the chosen one; "the one you choose," they said, fully aware that everything was pre-ordained by God. "They then drew lots." For they did not think themselves worthy to make the choice of their own accord, and therefore they wanted some sign for their instruction.

7. 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 Antsiranana (Indian Ocean). in our national church, pray for the Diocese of North West Australia; and within our own Diocese, for the Parish of Clarence Gardens.

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, Bishop David McCall, Sim, Dulcie, Jasmin, Henry, Diane, Fr Gary Priest, Fr Bart O'Donovan, and Chris.

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, William Grant Broughton, St Matthias, 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.

