

# 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

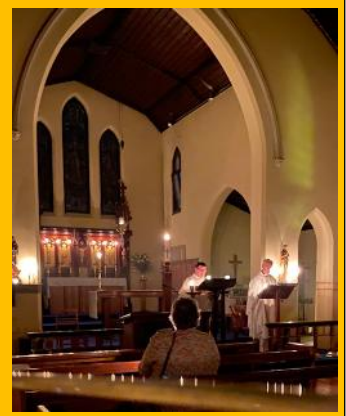
Thursday 19 May 2022

Dear friends,

The relaxation of Covid-19 restrictions means it possible to again open the church for private prayer and public worship.

The regular schedule of worship resumes in Easter time with Regina Coeli at noon and Mass at 12.10 pm (Thursday) and Sung Mass and Regina Coeli (Sunday at 10 am)

These newsletters are intended to support the spiritual life of the community as we continue to cope with and respond to the pandemic.



### 1. From Fr Steven – Where are we going?

*Where are we going?* This is a good question (which many churches are struggling to address). On that note, Anglicanism has something to offer. The two key factors here concern the use of *power* and the nature of our *theology*. I will be examining these issues in our discussion group "The history and mystery of Anglicanism". However, I will also touch on them in my Sunday homilies.

First, the misuse of power is a problem in many institutions. Bullying is rife. Of course, power in itself is not bad. And there is a difference between exercising *power over* someone else and sharing power or empowering others. In Anglicanism, the concept of *authority* is related to the exercise of power. In theory, authority is shared. This means a Bishop has a warrant to lead, not only because she stands in the tradition of the Apostles, but also, because she leads with the people (i.e., dispersed authority).

Ultimately, leadership depends on trust. The people give the bishop the gift of trust, and that trust means the bishop's vocation comes alive in the faith community. Nevertheless, when bishops, deans, or rectors have failed, trust has been diminished. In the end, authority is shared for the edification of the whole Church. It is used to empower individuals and faith communities. In this context, authority is positive, and remains so, on the basis of trust and transparency.

All this is in keeping with the early Church, our Celtic roots, the conciliar tradition, and the Reformation. So, then, we talk about the bishop exercising authority in conjunction with the people (i.e., Bishop in synod). Likewise, a parish priest is authorized by the bishop to lead the people of God, but that leadership is exercised with the people (i.e., parish priest in council). In summary, this conciliar style of leadership, premised on shared authority, is eminently contemporary. It rings true.

Second, how many of us know young people who will not have anything to do with the church? In some cases, there may be specific reasons. In many cases, the church is simply irrelevant. Often misinformed, the public perception of the church is not good. Stereotypically, the church is regarded as irrelevant, Christians are seen as eccentric, even hypocritical, and God is an old man in the sky. Moreover, this old man in the sky is at best capricious, and at worst ineffectual.

In our tradition, going back to our Celtic roots, there is a different kind of theology. It is not the old man in the sky, who is often hijacked in the name of power or nationalism. In this alternative view, we may not necessarily use the term *God*. Remember, in the story of Moses and the burning bush, the divine refused to be named. Moreover, the divine works from *the inside out*. In fact, in the divine, "we live and move and have our being" (Acts 17:28). Moreover, "all things came into being" through the divine (John 1:3). This can be summarised by the phrase *the incarnational tradition*.

The incarnation is a primary theological statement about the identity of Jesus the Christ. It is premised on another key theological statement that creation resides in God. This is not saying God is creation (i.e., pantheism), but rather, God is in creation (i.e., panentheism). I will say more about this in due course. In particular, I will refer to *Thomism*, and the work of Thomas Aquinas, where God is like the ocean in which we live and breathe. I will also refer to *process theology*, and the work of Alfred Whitehead, where the evolution of life is like a river, in which we live and breathe. In this view, the created order is part of divine life, and the divine is an inherent part of life. In summary, Jesus came to say *God is with us*. This God works from the inside-out. Moreover, this view of divine-life and the world is relevant and accessible.

Anglicanism has much to offer. So, then, it is about us being open to the new emerging from within. In terms of the church, it recognises that the emphasis is presently on us being and participating in the marketplace, building friendships, working for justice alongside others, listening to the stories of others, and making deep connections.

Fr Steven

## 2. COVID-19 Update from Friday 15 April

Since Friday 15 April, many of the remaining restrictions on public activities associated with the State's response to the COVID-19 pandemic have been removed. In particular, this includes the requirement to wear face masks in indoor public spaces. The limitations on hospitality are also removed, provided good infection control is in place.

COVID-Safe Plans will continue to be required for the time being, by way of 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.

## 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

Reflections for our two weekly newsletters will continue for the time being, and our Thursday "Spiritual Resources" newsletter will continue to be uploaded to 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.

## 5. Nomination Process

Bishop Denise Ferguson, the Assistant Bishop, is chairing the Nomination Committee that is considering the appointment of a permanent parish priest. The meetings so far have been very positive and productive.

Please keep the members of the Nomination Committee in your prayers as they engage in this vital work. You may like to pray for them by name: the members are Bishop Denise Ferguson (Chair), Archdeacon David Bassett (our Area Archdeacon), Annemarie van Putten, John Dow and Ashley Durham (the elected Parish representatives), Alison McAllister and Peter Burdon (the church wardens), the Revd Janet Phillips and Dr Geoff Bloor (the clerical and lay nominators elected by the Synod of the Diocese).

## 6. This Week in the Calendar

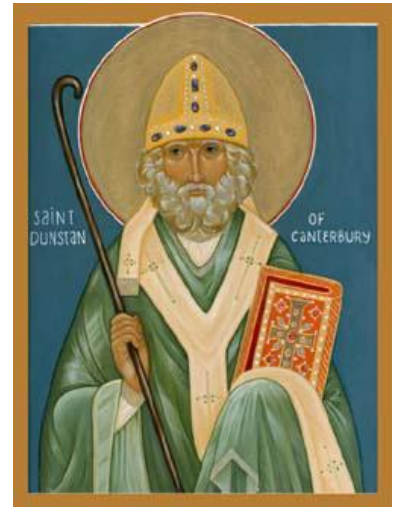
This week in the Church's calendar, we celebrate two great medieval saints, and two 18th century evangelists.

Born of a noble family at Baltonsborough, near Glastonbury, England, **St Dunstan** was educated there by Irish monks and while still a youth, was sent to the court of King Athelstan. He became a Benedictine monk about 934 and was ordained by his uncle, St. Alphege, Bishop of Winchester, about 939. After a time as a hermit at Glastonbury, Dunstan was recalled to the royal court by King Edmund, who appointed him abbot of

Glastonbury Abbey in 943. He developed the Abbey into a great centre of learning while revitalizing other monasteries in the area.

He became advisor to King Edred on his accession to the throne when Edmund was murdered, and began a far-reaching reform of all the monasteries in Edred's realm. Dunstan also became deeply involved in secular politics and incurred the enmity of the West Saxon nobles for denouncing their immorality and for urging peace with the Danes.

When Edwy succeeded his uncle Edred as king in 955, he became Dunstan's bitter enemy for the Abbot's strong censure of his scandalous lifestyle. Edwy confiscated his property and banished him from his kingdom. Dunstan went to Ghent in Flanders but soon returned when a rebellion replaced Edwy with his brother Edgar, who appointed Dunstan Bishop of Worcester and London in 957.



When Edwy died in 959, the civil strife ended and the country was reunited under Edgar, who appointed Dunstan Archbishop of Canterbury. The king and archbishop then planned a thorough reform of Church and state. Dunstan was appointed legate by Pope John XII, and with St. Ethelwold and St. Oswald, restored ecclesiastical discipline, rebuilt many of the monasteries destroyed by the Danish invaders, replaced inept secular priests with monks, and enforced the widespread reforms they put into effect.

Dunstan served as Edgar's chief advisor for sixteen years and did not hesitate to reprimand him when he thought it deserved.

When Edgar died, Dunstan helped elect Edward, the martyr king, and then his half brother Ethelred, when Edward died soon after his election. Under Ethelred, Dunstan's influence began to wane and he retired from politics to Canterbury to teach at the Cathedral school and died there. Dunstan has been called the reviver of monasticism in England.

**John Wesley** was born in 1703, the son of an Anglican clergyman and a Puritan mother. Educated at Oxford, he was ordained priest in 1728 and following a religious experience on 24 May, 1738, began an itinerant ministry which recognised no parish boundaries. This resulted, after his death, in the development of a world-wide Methodist Church – although during his life, his special concern was that early Methodists should remain loyal to Anglicanism.



His open-air preaching, concern for education and for the poor, liturgical revision, organisation of local societies and training of preachers provided a firm basis for Christian growth and mission in England.

**Charles Wesley** was born in 1707, and like his brother was educated at Oxford and ordained in 1735. In addition for his work with John travelling the country and building up early Methodist societies, he was a prolific hymn-writer, with at least 6,500 hymns to his name, many of them among the great classics of English hymnody. The most famous of these is surely "Hark! the herald angels sing"

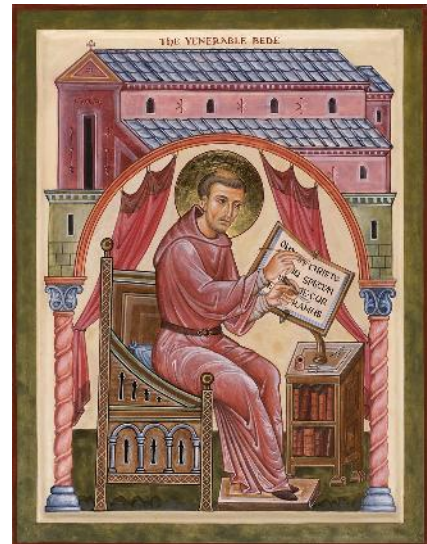
Charles' thousands of hymns established a resource of lyrical piety which has enabled generations of Christians to re-discover the refining power of God's love. They celebrate God's work of grace from birth to death, the great events of God's work of salvation and the rich themes of eucharistic worship, anticipating the taking up of humanity into the divine life.

John died in 1791 and Charles in 1788.

**St Bede of Jarrow** was a monk in the Benedictine monastery at Jarrow, near Newcastle in north-east of England, in the 7th century. He was well known as an author and teacher, and his "Ecclesiastical History of the English People" is widely regarded as the most important original reference on Anglo Saxon history.

Bede also wrote at length on other topics: the sciences, music, and, of course, scripture, work that deserves to be better known. In the homilies on the Sunday Gospels and those of feast days, he develops a true interpretation of mystery, educating the faithful to celebrate joyfully the mysteries of the faith and to reproduce them consistently in life, while expecting their full manifestation of the return of Christ, when, with our glorified bodies, we will be admitted

in an offertory procession to the eternal liturgy of God in heaven. Bede teaches that the sacraments of Christian initiation make every faithful person "not only a Christian but Christ."



## 7. St Dunstan and the Devil

According to legend, the great Archbishop Dunstan had a number of encounters with the devil. The most famous story, which entered popular folklore, tells how he pulled the devil by the nose with his blacksmith's tongs (as depicted above in a twelfth-century Canterbury manuscript!).

The story goes that while he was living as a hermit in a cell at Glastonbury, after leaving the royal court, he continued to occupy himself with his various crafts, including metalwork. One day, as evening was coming on, an old man appeared at his window and asked him to make a chalice for him. Setting aside what he was working on, Dunstan agreed to the request and set to work. But as he was working his visitor began to change shape: one moment he was an old man, then a young boy, then a seductive woman.

Dunstan realised that his guest was the devil; but, pretending not to notice, he went on with his task. He took up the tongs from among his tools and laid them in the fire, waiting until they were red-hot. Then, pulling them out of the fire, he turned round and seized the devil by the nose with the tongs. The devil struggled and screamed, but Dunstan held on until at last he felt he had triumphed. Then he threw the devil out of his cell and it fled, running down the street and crying "Woe is me! What has that bald devil done to me? Look at me, a poor wretch, look how he has tortured me!"

Many people heard and saw this, and the following day they came to Dunstan and asked him what had happened. He said to them, "These are the tricks of devils, who try to trap us with their snares whenever they can. But if we remain firm in the service of Christ, we can easily defeat them with his help, and they will flee from us in confusion." And from that time he dwelt safely in his little cell.

And so the story of how Dunstan nipped the devil by the nose became a popular legend and a regular part of the iconography of Dunstan in the later Middle Ages and beyond. Dickens even refers to the story in *A Christmas Carol*:

"Foggier yet, and colder! Piercing, searching, biting cold. If the good Saint Dunstan had but nipped the Evil Spirit's nose with a touch of such weather as that, instead of using his familiar weapons, then, indeed, he would have roared to lusty purpose."

## 8. From a Letter of St Cuthbert on the death of the Venerable Bede

### *I desire to see Christ*

On Tuesday before the feast of the Ascension, Bede's breathing became labored and a slight swelling appeared in his legs. Nevertheless, he gave us instruction all day long and dictated cheerfully the whole time. It seemed to us, however, that he knew very well that his end was near, and so he spent the whole night giving thanks to God.

At daybreak on Wednesday he told us to finish the writing we had begun. We worked until nine o'clock, when we went in procession with the relics as the custom of the day required. But one of our community, a boy named Wilbert, stayed with him and said to him, "Dear master, there is still one more chapter to finish in that book you were dictating. Do you think it would be too hard for you to answer any more questions?" Bede replied: "Not at all; it will be easy. Take up your pen and ink, and write quickly," and he did so.

At three o'clock, Bede said to me, "I have a few treasures in my private chest, some pepper, napkins, and a little incense. Run quickly and bring the priest of our monastery, and I will distribute among them these little presents that God has given me."

When the priests arrived he spoke to them and asked each one to offer Masses and prayers for him regularly. They gladly promised to do so. The priests were sad, however, and they all wept, especially because Bede had said that he thought they would not see his face much longer in this world. Yet they rejoiced when he said, "If it so please my Maker, it is time for me to return to him who created me and formed me out of nothing when I did not exist. I have lived a long time, and the righteous Judge has taken good care of me during my whole life. The time has come for my departure, and I long to die and be with Christ. My soul yearns to see Christ, my King, in all his glory." He said many other things which profited us greatly, and so he passed the day joyfully till evening.

When evening came, young Wilbert said to Bede, "Dear master, there is still one sentence that we have not written down." Bede said, "Quick, write it down." In a little while, Wilbert said, "There; now it is written down." Bede said, "Good. You have spoken the truth; it is finished. Hold my head in your hands, for I really enjoy sitting opposite the holy place where I used to pray; I can call upon my Father as I sit there."

And so Bede, as he lay upon the floor of his cell, sang, "Glory be to the Father, and to the Son and to the Holy Spirit." And when he had named the Holy Spirit, he breathed his last breath. We believe most firmly that Bede has now entered into the joy of the heaven he longed for, since his labours here on earth were always dedicated to the glory of God.

## 9. 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 Missionary Diocese of Lodwar (Kenya). In our national church, pray for the Diocese of Perth; and within the Diocese of Adelaide, for Holy Trinity, Adelaide.

*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), 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 Mike Carroll and Richard Connolly, 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 Dunstan, St Bede, 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.

