

# 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 22 October 2020

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 – Evolution and Theological Truth

Our religious beliefs must be based on truth. We know that we are part of our world and that our world is part of a huge universe. As human beings we know, too, that we are a late arrival in our world. We did not exist in earlier stages of the world's development although it can be argued that our development happened gradually over many stages.

Something similar to this can be seen with a very large river near its mouth. We know that this river began as a very small creek or stream, probably in the hills. Eventually the stream grows because other streams flow into it until it becomes the size it is approaching its mouth. We cannot judge a river by the stream it once was in the hills. We judge it by what it becomes over a long distance of flow.

With the arrival of human beings in the world, we glimpse something of the purpose behind creation more than ever before, to the extent that we can believe that in every human being there is something of the Creator. Human beings are distinctive because they have a sense of purpose. This helps to make Jesus Christ all the more significant because he is a perfect human being. It means that in Christ we see human nature at its best. Jesus Christ becomes the crown of all the long, evolutionary process from which there came human beings.

It is difficult to think deeply about God because God is, in a real sense, unknowable. We need to find a way of thinking about God which will be more possible for us. A helpful way is to think about the nature and character of God and we are helped tremendously in this by Jesus - God who became a human being like us. God is not simply an idea about, for example, love or truth. God is actually love and truth in the ways Jesus showed and taught. So if we think about and pray about love and truth in life we are addressing our thoughts and prayers towards God.

I have grown to appreciate the help which some scientific knowledge has been to our understanding (as far as it can go) about God, and about us in relation to God. It is something of a tragedy when some people cannot help but pitch science and religion against each other as foes. The media thinks like this as do many in our wider society and it all goes back to a past era of antagonism.

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:

	<b>Morning Prayer</b>	<b>Evening Prayer</b>
Thursday 22 October	Ps 118.1-18 Ezra 9 Matthew 16.13-28	Ps 118.19-29, 120 Daniel 5.1-16 1 Peter 4.3-11
Friday 23 October <i>James of Jerusalem</i>	Ps 124, 125, 126 Ezra 10.1-19 Matthew 17.1-13	Ps 127, 128, 129 Daniel 5.17-31 1 Peter 4.12-19
Saturday 24 October	Ps 130, 131, 133 Nehemiah 1.1 – 2.8 Matthew 17.14-27	Ps 132, 134 Daniel 6.1-14 1 Peter 5
Sunday 25 October <i>21st Sunday after Pentecost</i>	Ps 19 1 Thessalonians 2.13-16	Ps 1 Joshua 1.1-9 Matthew 24.1-14
Monday 26 October	Ps 137, 138 Nehemiah 2.9-20 Matthew 18.1-14	Ps 139 Daniel 6.14-28 2 Peter 1.1-11
Tuesday 27 October	Ps 140 Nehemiah 4 Matthew 18.15-35	Ps 141, 142 Daniel 7.1-14 2 Peter 1.12-21
Wednesday 28 October <i>St Simon &amp; St Jude</i>	Ps 125, 126 Jeremiah 3.11-18 Ephieians 2.11-22	Ps 116 1 Maccabees 2.42-66 John 14.15-26
Thursday 29 October	Ps 143, 146 Nehemiah 5.1-13 Matthew 19.1-15	Ps 119.153-176 Daniel 7.15-28 2 Peter 2.1-11

### 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](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. Volunteers are attending at St Mary Magdalene's most days to ring the church bell while 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 will in the future be presented on our blog, <https://stmarymagdalenesadelaide.org/>. To access the tab, 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, both on the web site and on the Parish's Facebook page.

### 4. Sing to the Lord with Gladness

Congregational singing in Anglican Churches in the Diocese of Adelaide has resumed following the Archbishop's acceptance of advice from SA Health about the precautions that must be taken to ensure a Covid-safe environment.

Singing increases the distance that droplets from the mouth can travel and spread, so spacing people more than 1.5 metres apart is advised when singing. With this discipline in place, along with the Covid-safe measures with which we are now familiar, we can sing hymns, and psalms and spiritual songs to God, as St Paul exhorts us to do.

Our thanks go to our faithful band of musicians who have gone an *additional* extra mile in recent weeks, to ensure that our worship has continued to resound with joy.

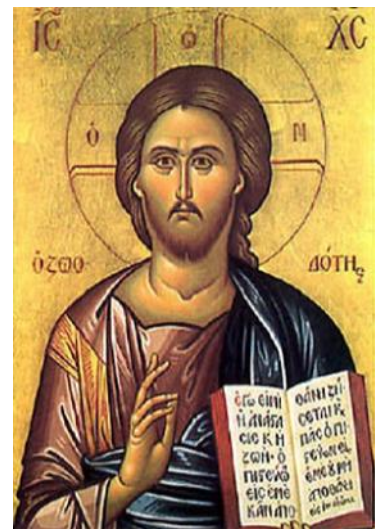
### 5. In the Church's Calendar

This week in the church's calendar we remember two of the Church's Biblical saints, James of Jerusalem, and the Apostles Simon and Jude.

**St James of Jerusalem** is another of the New Testament saints whose identity is uncertain. He is often called "St James the Less" to distinguish him from the Apostle James. St Jerome identifies him as James, the brother of Jesus.

The Greek work *adelphos*, meaning brother, is used frequently in the New Testament, but it does not just mean blood brothers born of the same parents. It also describes relationships like cousins, nephews, uncles, and so on. So James may likewise be the son of Mary of Clopas.

Tradition holds that James was for many years the leader of the Christian congregation in Jerusalem, and the author of the Epistle of James, although the Epistle itself does not state this explicitly.



**St Simon and St Jude** are counted among the apostles. Jude is mentioned in Luke and Acts, and called "Thaddeus" in Matthew and Mark, while Simon is mentioned in all four gospels.

Jude has the same name as Judas Iscariot, but evidently, because of the disgrace of that name, it was shortened to "Jude" in English. Simon is often also called "the Zealot", taken to mean one of the many extreme adherents of the emerging church.

Simon and Jude have been commemorated together since the earliest days of the church. Their names appear together in the so-called 'Roman Canon', one of the oldest eucharistic prayers, whose earliest versions date back to the 6th century. Possibly this is because they were both thought to have preached the Gospel in Mesopotamia and Persia, though in fact we know nothing for certain about them beyond what is told us of their being called as Apostles in the New Testament.



As in the case of all the apostles except for Peter, James and John, we are faced with men who are really unknown, and we are struck by the fact that their holiness is simply taken to be a gift of Christ. Jesus chose some unlikely people: a former Zealot, a former (crooked) tax collector, an impetuous fisherman, two "sons of thunder," and a man named Judas Iscariot.

It is a reminder that we cannot receive too often. Holiness does not depend on human merit, culture, personality, effort, or achievement. It is entirely God's creation and gift. God needs no Zealots to bring about the kingdom by force. Jude, like all the saints, is the saint of the impossible: Only God can create his divine life in human beings. And God wills to do so, for all of us.

## 6. Simon and Jude -from an address by Pope Benedict XVI

Today we take into consideration two of the Twelve Apostles: Simon the Cananaean and Jude called Thaddeus (not to be confused with Judas Iscariot). We consider them together, not only because in the lists of the Twelve they are always mentioned next to one another (cf. Matthew 10:4; Mark 3:18; Luke 6:15; Acts 1:13), but also because there is not much information about them, apart from the fact that the New Testament has a letter attributed to Jude.

Simon receives an epithet that varies in the four lists: while Matthew and Mark describe him as "Cananaean," Luke instead describes him as "Zealot." In reality, the two qualifications are equivalent, because they mean the same thing: In the Hebrew language, in fact, the verb "qaní'" means "to be zealous, passionate" and can be said either of God, in as much as he is jealous of the people chosen by him (cf. Exodus 20:5), or of men who burn with zeal in serving the one God with complete dedication, as Elias (cf. 1 Kings 19:10).

It is quite possible, therefore, that this Simon, if he does not actually belong to the nationalist movement of the Zealots, was at least characterized by an ardent zeal for Jewish identity, hence for God, for his people and for the divine law. If this is the case, Simon is in the antipodes of Matthew who on the contrary, as a publican, came from an activity considered

altogether impure. Evident sign that Jesus calls his disciples and collaborators from the most diverse social and religious strata, without any preclusion.

Jesus is interested in people, not in social categories or etiquette! And the beautiful thing is that in the groups of his followers, all, though diverse, from the zealot to the publican, coexisted together, surmounting the imagined difficulties: Jesus himself, in fact, was the motive for cohesion, in whom all found themselves united. And this constitutes clearly a lesson for us, often inclined to underline the differences and perhaps the oppositions, forgetting that in Jesus Christ the strength is given to us to compose our conflicts. And let's also keep in mind that the group of the Twelve is a pre-figuration of the Church and prefigures therefore the Church in which there must be room for all the charisms, peoples, races, all human qualities, which find their composition and unity in communion with Jesus.

In regard to Jude, he is called thus by tradition, uniting together two different names: while Matthew and Mark call him simply "Thaddaeus" (Matthew 10:3; Mark 3:18), Luke calls him "Judas the son of James" (Luke 6:16; Acts 1:13). St John notes a request of his made to Jesus during the Last Supper, when he says: "Lord, how is it that you will manifest yourself to us, and not to the world?" It is a question of great present importance, which we also ask the Lord: Why has not the risen one manifested himself in all his glory to his adversaries to show that he is the victor? Why did God manifest himself only to the disciples? Jesus' answer is mysterious and profound.

The Lord says: "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him" (John 14:22-23). This means that the Risen One must be seen, perceived, also with the heart, so that God can make his dwelling in him. The Lord does not appear as a thing. The Lord wishes to enter into our lives and because of this, his manifestation is a manifestation that implies and presupposes an open heart. Only thus do we see the Risen One.

To Jude was attributed in past times the authorship of one of the letters of the New Testament. A central concern of this writing is to put Christians on guard from all those who give as pretext the grace of God to excuse their own licentiousness and to lead astray others with unacceptable teachings, introducing divisions within the Church "under the influence of their dreams" (verse 8). Jude compares them in fact to the fallen angels, and with strong words says "they followed the path of Cain" (verse 11).

Moreover, the author labels them without hesitation "as clouds without rain blown away by the wind or trees at the end of the season without fruits, twice dead, uprooted; as wild waves of the sea, which foam their filth; like errant stars, to which is reserved the fog of darkness in eternity" (verses 12-13).

Today we are no longer in the habit of using such controversial language, which nevertheless tells us something important: That in all the existing temptations, with all the currents of modern life, we must preserve the identity of our faith. We must never forget the duty to rethink and to witness always with as much force the guiding lines of our Christian identity that cannot be given up.

It is important to keep very present that this, our identity is not to be toyed with on a simply cultural plane or on a superficial level, but requires strength, clarity and courage given the contradictions of the world in which we live.

For this reason, the text of the letter continues thus: "But you, beloved, build yourselves up on your most holy faith, pray in the Holy Spirit; keep yourselves in the love of God, wait for the mercy of our Lord Jesus Christ unto eternal life; be convinced, those of you who are vacillating ..." (verse 20-22).

We see clearly that the author of these lines lives his faith in full, to which great realities belong such as moral integrity and joy, trust and finally praise, all being motivated only by the goodness of our one God and the mercy of our Lord Jesus Christ. Therefore, may both Simon as well as Jude help us to rediscover always anew and to live tirelessly the beauty of the Christian faith, knowing how to give both strong and serene witness.

Pope Benedict XVI  
13 October 2006

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## 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 Dioceses of Rayalaseema (South India); Cuernavaca (Mexico) and Curitiba (Brazil). In our national church, pray for the Diocese of Sydney; and within the Diocese of Adelaide, for the Parish of Belair.

*For our local community.* For the Collective as it considers alternative ways of serving the community while the Drop-In Centre is suspended, and for its guests as they seek other 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, Chris, Clarice, Ossy, Philip, Phyllis and Dulcie.

*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, St James of Jerusalem, St Simon and St Jude, and holy women and men of every time and place.

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This newsletter will normally be distributed weekly on Thursday. Any appropriate items should be emailed to the Parish Office, [omarymag@anglicaresa.com.au](mailto:omarymag@anglicaresa.com.au), by Tuesday evening at 5 pm.

