

# 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 September 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 provide some resources for prayer and reflection: enjoy!



### 1. Bishop Rowan Williams – on Her Majesty Queen Elizabeth II

*Two weeks ago, Fr Steven reflected on the sacrament of anointing in the context of ministry to the sick. In this time following the Queen's death, Bishop Rowan Williams has reflected on another dimension of this great sacrament.*

In one of the inevitable rounds of media interviews in the days following Queen Elizabeth's death last week, one journalist asked a key question. "The Queen was *anointed* at the coronation, wasn't she? Did this make a difference to how she saw her role?"

The image of the anointed monarch is one that pervades Scripture, giving us the title—"Christ"—by which we acknowledge our Savior. For the literary and historically-minded, it is an image that also haunts Shakespeare's dramas and the starkest debates and conflicts of British political history. It has been used to mystify and exalt monarchy in ways that most of us would now find uncomfortable at best.

But if we step back a little from the history and think a moment longer about the theology of anointing, we might understand better what the journalist's question was driving at. Anointing—in baptism or ordination—signifies that someone is being given a new place in the community of God's people. It is not a job description, nor is it a blank check for power and privilege. It creates a relationship, with God and with the community of faith, and promises grace to make that relationship live and thrive.

The coronation service has this much in common with ordination: It singles out someone to occupy a position whose point is to manifest something about the whole community's life—and to do so first by just being there, holding the ideals and aspirations of the community (and also carrying its projections). It is the rationale of the theological tradition that tells us that

priesthood is not about an individual's successful or meritorious performance but about fidelity to a position, for the sake of the community's peace and well-being. It does not exempt priests from censure and judgement where needed, nor does it confer on them an unchallengeable right to win every argument. That is not the point. They are there so that we can gather around something other than our preferences and anxieties and prejudices; around a gift of "kinship" in which we can stand together before God.

And this is what the royal anointing means at its most important level—a gift of the Holy Spirit to hold a fragile human person in faithfulness to this place where community can gather for restoration and renewal. There is no doubt at all that this was exactly what Queen Elizabeth believed about her role. It was a vocation for which she had been blessed and graced, and the anointing was at the heart of it. Sometimes at Windsor Castle she would show visitors her small book of daily devotions from the weeks leading up to the coronation itself—prayers and meditations that had been written for her by the then archbishop of Canterbury. It was obvious that these meditations had sunk in deeply, and that she still shaped her life according to what was laid out there.

People wondered why she did not abdicate as she became a little more frail (though her physical health remained extraordinarily robust until the very last months). But she never saw her role as something she could lay down. In this, she echoed Pope John Paul II, disregarding the pressure of advancing age and vulnerability because the position was not one in which what mattered was success, performance, public glamor. But what she did do was plan very carefully for the transition to her successor, sharing out responsibilities, shifting expectations, gently preparing the nation as much as she could for her departure.

It was typical of her striking lack of egotism. When I held the role of archbishop of Canterbury, I had to meet a large number of political leaders across the world; I can truthfully say that not one impressed me in the same way the queen did. Not one had the same degree of attentiveness, unpompous clarity of mind and response, lack of prickly or defensive reactions. She could be abrupt, she could be caustic; she had a powerful sense of the absurd and a real impatience with clichés and flannel. Yet her profound kindness was always in evidence, and her dry and deflating humor was a great gift in keeping matters in perspective.

I watched with admiration as she—year by year—became just that bit more explicit in her public addresses (especially at Christmas) about her Christian faith; never obtrusively or aggressively, but in a way that made it absolutely clear that she knew whence she derived her vision and her strength. At the same time, her engagement with other faiths was surprisingly strong and positive, and I would hear imams, rabbis, and swamis alike sing praises for her empathy and shrewdness. Like her husband, she would listen attentively to sermons and be ready to discuss and challenge afterward. It was a very particular privilege to give her Holy Communion on the occasions when she visited the Church of England's General Synod.

A servant of God, without doubt; a generous, courageous, patient, and prayerful person. And not least, someone whose living-out of her role kept alive the question of how increasingly secular societies find any kind of durable unity in the absence of the great common symbols of grace, in the absence of that "canopy" that offers us an identity larger than our own tribe and interest group and holds us in a kinship we haven't had to invent for ourselves.

---

## 2. COVID-19 Update

The current increase in cases of COVID-19 in the community have 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 in this cold weather, we have air conditioning, so we won't freeze!—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.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.

---

## 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://stmarymagdalenesadelelaide.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. Fr Steven on Leave

Fr Steven is on Annual Leave from 22 – 28 September. Our thanks to Fr Graeme, who will celebrate the Thursday and Sunday Masses this week.

Please direct any pastoral inquiries to the Wardens.

---

## 6. This Week in the Calendar

In the coming week we celebrate the 14th century abbot and teacher St Sergius of Moscow, abbot and teacher, Lancelot Andrewes, bishop of Winchester (d. 1626) and St Vincent de Paul, priest and worker with the poor (d. 1660).

**St Sergius of Moscow** (25 September) is celebrated widely throughout Christendom as the greatest of the Russian saints and the patron of Russia itself. In fact, he has been referred to as the Russian Orthodox Francis of Assisi.

Sergius was baptized Bartholomew around 1315. It was after his parents' deaths that he withdrew in 1335 with his widowed brother, Istvan (Stephen), to the forests of Radonezh to take up a life of monastic solitude. The following year he built a chapel and soon attracted disciples. He became their abbot and was ordained a priest. It was at that time that his name was changed from Bartholomew to Sergius.

Sergius is said to have founded some 40 monasteries, many of which became engines of agricultural, industrial, and commercial development, as well as spiritual centers, contributing to the economic and cultural integration of the medieval Russian state.

He also served as a mediator and peacemaker in various political disputes, having been credited with preventing four civil wars between princes.

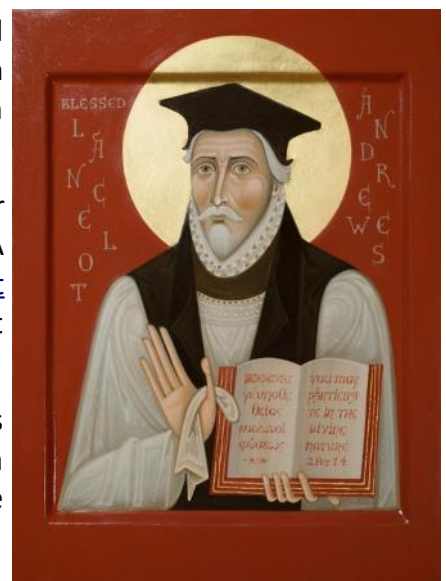
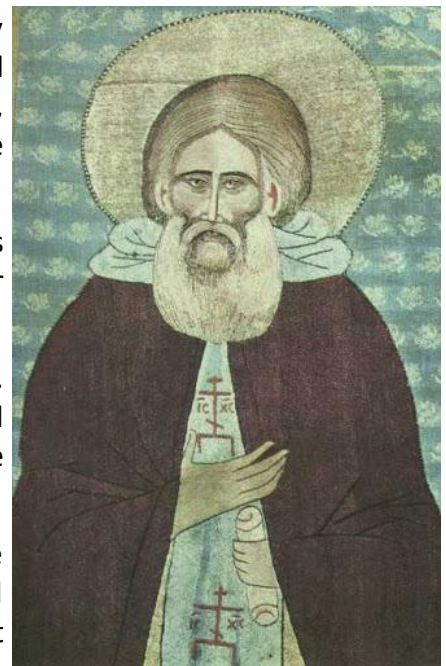
During his lifetime Saint Sergius performed many miracles. Reports about his gifts as a healer began quickly to spread about, and the sick began to come to him, both from the surrounding villages and also from remote places.

On the night before his death, Sergius is said to have summoned his brethren a final time to give them his final instruction: "Brethren, be attentive to yourselves. Have first the fear of God, purity of soul and unhypocritical love..."

**Lancelot Andrewes** (26 September) was a theologian and bishop who sought to defend and advance Anglican doctrines during a period of great strife in the English church.

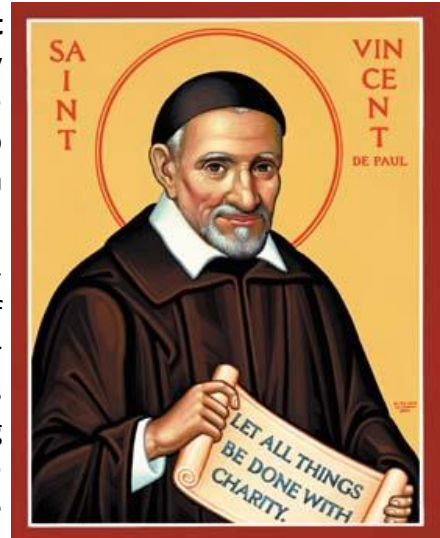
He was consecrated bishop in 1605 and served in Chichester and Ely before being transferred to Winchester in 1619. A master of [rhetoric](#), he earned a reputation as an [eloquent](#) and learned court preacher. He was a critic of both Calvinist [dogmas](#) and Puritan reform platforms.

Andrewes's major writings, however, were apologetic works directed against the Roman Church, in which he combined a [critique](#) of distinctly Roman Catholic dogmas with a positive statement of Anglican teachings.



The deathbed confession of a dying servant opened **Vincent de Paul's** eyes to the crying spiritual needs of the peasantry of France. This seems to have been a crucial moment in the life of the man from a small farm in Gascony, France, who had become a priest with little more ambition than to have a comfortable life.

The Countess de Gondi—whose servant he had helped—persuaded her husband to endow and support a group of able and zealous missionaries who would work among poor tenant farmers and country people in general. Vincent was too humble to accept leadership at first, but after working for some time in Paris among imprisoned galley slaves, he returned to be the leader of what is now known as the Congregation of the Mission, or the Vincentians.



These priests, with vows of poverty, chastity, obedience, and stability, were to devote themselves entirely to the people in smaller towns and villages.

Later, Vincent established confraternities of charity for the spiritual and physical relief of the poor and sick of each parish. From these came the Daughters of Charity, “whose convent is the sickroom, whose chapel is the parish church, whose cloister is the streets of the city.” He organized the rich women of Paris to collect funds for his missionary projects, founded several hospitals, collected relief funds for the victims of war, and ransomed over 1,200 galley slaves from North Africa. He was zealous in conducting retreats for clergy at a time when there was great laxity, abuse, and ignorance among them. He was a pioneer in clerical training and was instrumental in establishing seminaries.

Most remarkably, Vincent was by temperament a very irascible person—even his friends admitted it. He said that except for the grace of God he would have been “hard and repulsive, rough and cross.” But he became a tender and affectionate man, very sensitive to the needs of others. Pope Leo XIII made him the patron of all charitable societies. Outstanding among these, of course, is the Society of St. Vincent de Paul, founded in 1833.

The Church is for all God’s children, rich and poor, peasants and scholars, the sophisticated and the simple. But obviously the greatest concern of the Church must be for those who need the most help—those made helpless by sickness, poverty, ignorance, or cruelty. Vincent de Paul is a particularly appropriate patron for all Christians today, when hunger has become starvation, and the high living of the rich stands in more and more glaring contrast to the physical and moral degradation in which many of God’s children are forced to live.

---

## 7. From a writing by St Vincent de Paul

### *Serving the poor is to be our first preference*

Even though the poor are often rough and unrefined, we must not judge them from external appearances nor from the mental gifts they seem to have received. On the contrary, if you consider the poor in the light of faith, then you will observe that they are taking the place of the Son of God who chose to be poor. Although in his passion he almost lost the appearance of a man and was considered a fool by the Gentiles and a stumbling block by the Jews, he showed them that his mission was to preach to the poor: He sent me to preach the good news to the poor. We also ought to have this same spirit and imitate Christ’s actions, that is, we must take care of the poor, console them, help them, support their cause.



Since Christ willed to be born poor, he chose for himself disciples who were poor. He made himself the servant of the poor and shared their poverty. He went so far as to say that he would consider every deed which either helps or harms the poor as done for or against himself. Since God surely loves the poor, he also loves those who love the poor. For when one person holds another dear, he also includes in his affection anyone who loves or serves the one he loves. That is why we hope that God will love us for the sake of the poor. So when we visit the poor and needy, we try to be understanding where they are concerned. We sympathize with them so fully that we can echo Paul's words: I have become all things to all men. Therefore, we must try to be stirred by our neighbors' worries and distress. We must beg God to pour into our hearts sentiments of pity and compassion and to fill them again and again with these dispositions.

It is our duty to prefer the service of the poor to everything else and to offer such service as quickly as possible. If a needy person requires medicine or other help during prayer time, do whatever has to be done with peace of mind. Offer the deed to God as your prayer. Do not become upset or feel guilty because you interrupted your prayer to serve the poor. God is not neglected if you leave him for such service. One of God's works is merely interrupted so that another can be carried out. So when you leave prayer to serve some poor person, remember that this very service is performed for God. Charity is certainly greater than any rule. Moreover, all rules must lead to charity. Since she is a noble mistress, we must do whatever she commands. With renewed devotion, then, we must serve the poor, especially outcasts and beggars. They have been given to us as our masters and patrons.

---

## 8. From Bishop Lancelot Andrewes "Private Prayers"

*Lancelot Andrewes considered prayer so important that he even wrote a prayer to pray before beginning his personal prayer. He wanted to be in the right frame of mind with the right spirit when he knelt to pray before God.*

"... pour your Holy Spirit into me, which may adopt me into the number of your chosen ones; that it may teach me how I ought to pray, according to your holy will; that it may subdue all troublesome and wandering thoughts in me, while I offer up my prayers and praises to you. Don't let me serve you with my lips while having a heart that is far from you; but create a right spirit in me ..."

O my Lord, my Lord, I thank Thee for that I am, that I am alive, that I am rational: for nurture, preservation, governance: for education, citizenship, religion: for Thy gifts of grace, nature, estate: for redemption, regeneration, instruction: for calling, recalling, further calling manifold: for forbearance, longsuffering, long longsuffering towards me, many times, many years, until now: for all good offices I have received, good speed I have gotten: for any good thing done: for the use of things present, thy promise and my hope touching the fruition of the good things to come: for my parents honest and good, teachers gentle, benefactors always to be had in remembrance, colleagues likeminded, hearers attentive, friends sincere, retainers faithful: for all who have stood me in good stead by their writings, their sermons, conversations, prayers, examples, rebukes, wrongs: for these things and all other, which I wot of, which I wot not of, open and secret, things I remember, things I have forgotten withal, things done to me after my will or yet against my will, I confess to Thee and bless Thee and give thanks unto Thee, and I will confess and bless and give thanks to Thee all the days of my life. What thanks can I render to God again for all the benefits that He hath done unto me?

---

## 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 Diocese of Muhabura (Uganda). In our national church, pray for the Diocese of Sydney; and within the Diocese of Adelaide, for our neighbouring Parish of Burnside.

*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 Her Majesty Queen Elizabeth, 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 Sergius, St Vincent, 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.

