

**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 23 March 2023**

Dear friends,

The relaxation of Covid-19 restrictions will make it possible to 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. From Fr Steven - One for the boys**

Many Australians are battling, especially young people. It is hard for many of them to buy a house, let alone attain a suitable rental property. And they will have to deal with the worst effects of climate change. To this end, I am delighted to have been invited to preach every morning at Saint Peter's College in Holy Week, from Monday to Thursday, to years 7-12.

I am seeing it as a great opportunity to, on the one hand, acknowledge their sense of frustration and powerlessness and, on the other hand, play a small part in encouraging them to find their own voice.

Of course, many of them already have a very sophisticated understanding of the climate crisis. They have their own voice. I hope then to encourage them in finding ways of moving forward.

Certainly, Saint Peter's College has a very good environment program. It is part of their strategic plan. But the problems are becoming increasingly complicated.

The challenge for schools is how to address the problem of the agency of young people, that is, how do we enable young people to find their voice and act with integrity?

My experience has been that young people are very quick on the uptake. Often, it is just a matter of opportunity. In many cases, it is about encouraging others to trust our young people to be astute, courageous, and compassionate.

Please pray for all young people this week.

Fr Steven

---

## 2. COVID-19 – Where are we now?

The ongoing impact of COVID-19 in the community has 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 we have air conditioning, in case of extreme weather!—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.ibrevariary.com](http://www.ibrevariary.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. Worship During Lent

During Lent we have for some years made additional opportunities for worship available as part of our Lenten discipline. This year, the regular weekly pattern will include

Sunday	10 am, Sung Mass
Wednesday	8 am, Reflection and Prayer
Thursday	12 noon Angelus, 12.10 pm Mass
Friday	6.15 pm, Stations of the Cross

The **Reflection on Wednesday mornings** will be based on Fr Philip Carter's series called "Thin Places" that will also be the blog content for Lent. You can see these reflections on the blog at [stmarymagdalenesadelaide.org](http://stmarymagdalenesadelaide.org).

The **Stations of the Cross on Friday** is a 14-step devotion that commemorates Jesus's last day on earth, beginning with the condemnation before Pontius Pilate. The stations are commonly used as a pilgrimage as the individual moves from station to station. At each station, we recall and meditate on a specific event from Christ's last day. Specific prayers are recited, then we move to the next station until all 14 are complete.

The text of the Stations is on our web page at <https://stmarymagdalenes.weebly.com/the-stations-of-the-cross.html>

## 6. This Week in the Calendar

This week the church commemorates one of the foundational moments in Christian history, the Annunciation to the Blessed Virgin Mary, and two holy people from the 19th and 20th centuries.

In 1923, thousands of Russian refugees had fled to the French city of Lyon in the aftermath of the Russian Revolution. They had lost so much, but there was one thing they all held onto as they huddled in their makeshift camp: their Orthodox faith.

In the midst of this distressing environment came an unassuming Catholic priest named **Paul Couturier**. He helped them find shelter, employment, food, and schooling. He also forged close friendships with them and grew to love the beauty and strength of their faith.



In 1932, Couturier spent a month with the Benedictine Monks of Unity, a group initiated by Pope Pius XI to promote Christian unity. During his retreat, Couturier read the work of James Watson, an Anglican convert to Catholicism who wanted all Anglicans to reunite with Rome. (In 1906, Watson had introduced an Octave (a week of prayer) to pray for the reunion of Christians with the See of Rome. After Watson became Roman Catholic, the observance was extended to the whole Church in 1916.)

In January 1933, during the Church Unity Octave, Couturier held three days of study and prayer. Reading Watson in light of his own grassroots work, Couturier saw that unity could not be simply an intellectual, theological achievement. People's hearts needed to be touched just as deeply as their minds. Couturier called this "spiritual ecumenism": the conviction that relationships could progress without full theological communion and perhaps one day would lead to it.

He was determined to build on the Octave something which could embrace in prayer those who were unlikely ever to become Roman Catholics but who nevertheless desired the end to separation and the achievement of visible unity. In 1934, Couturier's new form was extended to a whole week, and the modern Week of Prayer for Christian Unity was born.

Couturier's legacy continues to influence ecumenical activity to the present day.

**The feast of the Annunciation** was first celebrated in the 4th or 5th century. Its central focus is the Incarnation: God has become one of us. Jesus, the Incarnate one, embraces all humanity, indeed all creation, to bring it to God in one great act of love.

Because human beings have rejected God, Jesus will accept a life of suffering and an agonizing death: “No one has greater love than this, to lay down one’s life for one’s friends” (John 15:13).

Mary has an important role to play in God’s plan. From all eternity, God destined her to be the mother of Jesus and closely related to him in the creation and redemption of the world. We could say that God’s decrees of creation and redemption are joined in the decree of Incarnation.



Because Mary is God’s instrument in the Incarnation, she has a role to play with Jesus in creation and redemption. It is a God-given role. It is God’s grace from beginning to end. Mary becomes the eminent figure she is only by God’s grace. She is the empty space where God could act. Everything she is she owes to the Trinity.

Mary received into her lowliness the infinite love of God. She shows how an ordinary human being can reflect God in the ordinary circumstances of life. She exemplifies what the Church and every member of the Church is meant to become. She is the ultimate product of the creative and redemptive power of God. She manifests what the Incarnation is meant to accomplish for all of us.

Sometimes spiritual writers are accused of putting Mary on a pedestal and thereby, discouraging ordinary humans from imitating her. Perhaps such an observation is misguided. God did put Mary on a pedestal and has put all human beings on a pedestal. We have scarcely begun to realise the magnificence of divine grace, the wonder of God’s freely given love. The marvel of Mary—even in the midst of her very ordinary life—is God’s shout to us to wake up to the marvellous creatures that we all are by divine design.

**John Keble** (1792-1866) was an English priest, theologian, and poet who originated and helped lead the Oxford Movement which sought to revive in Anglicanism the High Church ideals of the later 17th-century church.

Keble was professor of poetry at Oxford from 1831 to 1841. By 1833, however, he had become known as a leader of the Oxford Movement, which was generally considered to have been initiated by his sermon “National Apostasy,” given that year on July 14 at the university chapel. Centred at Oxford, the movement sought at first to respond to government efforts to appropriate church funds and property but gradually expanded its activities to a more general theological and pastoral agenda.



The Assize Sermon at Oxford marks the opening of a term of the civil and criminal courts, and is officially addressed to the judges and officers of the court, exhorting them to deal justly. Keble’s 1833 sermon, “National Apostasy,” denounced the nation for turning away from God, and for regarding the Church as a mere institution of society, rather than as the prophetic

voice of God, commissioned by God to warn and instruct the people. The sermon was a nationwide sensation, and is considered to be the beginning of the religious revival known as the Tractarian Movement (so called because of a series of 90 Tracts, or pamphlets addressed to the public, which largely influenced the course of the movement) or the Oxford Movement.

Because the Tractarians emphasised the importance of the ministry and of the sacraments as God-given ordinances, they were suspected by their opponents of Roman Catholic tendencies, and the suspicion was reinforced when some of their leaders (John Henry Newman being the most conspicuous) did in fact become Roman Catholics. But the movement survived, and has profoundly influenced the religious thinking, practice, and worship of large portions of Christendom. Their insistence, for example, that it was the normal practice for all Christians to receive Holy Communion every Sunday has influenced many who would never call themselves Anglicans, let alone Tractarians. Keble translated the works of Irenaeus of Lyons (second century). and produced an edition of the works of Richard Hooker, a distinguished Anglican theologian who died in 1600. He also wrote more books of poems, and numerous hymn lyrics. Three years after his death, his friends and admirers established Keble College at Oxford.

---

## 7. From Paul Couturier's Ecumenical Testament (1944)

Because we are so half-hearted in our observance of the precept which would enlighten us, "This is my commandment that you love one another", we understand each other even less, and though we live in physical proximity, spiritually we are far apart.

During a retreat for fellowship, prayer and study, shared by several pastors and priests, it so happened that, while speaking about the theology of salvation, one pastor, extremely sympathetic towards Catholicism, had to state the Protestant point of view. He began by reading long extracts from three modern Catholic theologians, each of whom expounded the Protestant position in the usual Catholic way. These theologians have the reputation among us of being remarkably well informed, endowed with comprehension and sympathy as well as penetration of thought, and are in fact distinguished both as men and as thinkers. When the pastor had finished reading he added, "It is with deep sorrow, beloved brethren, that I have to tell you that we cannot recognize ourselves in these lines." This shed a beam of light upon my soul and I realized how great was the gulf which prevents us from understanding each other. I understand lack of understanding:

*Mankind live here below  
Strangely unknown one to another  
Their hearts no kinship show,  
Not one of us discerns his brother.* (L. Mercier, "Spleen" in *Voix de la Terre et du Temps*.)

Thought has no material substance; we express it in an artificial, conventional and most inadequate combination of words, setting in motion sound waves which we entrust to the passive goodwill of the air. What our hearer receives is a poor imitation of what is in our minds mutilated by the language in which we clothe it, however flawless that language may be. How is the listener to strip it of his own auditory sensations? The phrase, the words, which for us would more or less conjure up our own thought - what will they convey to the mind of someone else? It is astonishing enough that the thought it evokes in him is sufficiently akin to my own for him to answer me, and that we can hold a conversation, and in doing so can contrive to understand each other to some extent; at least we suppose so, and that suffices to order our relationships and to establish some sort of social life. Considerable development is needed here. But a simple appeal to reason makes us realize that if we understand each other by the material contact of words, it is precisely because we have a share in a supreme

intelligence, God himself. The existence of language is the proof, moment by moment, both spiritual and tangible, of the existence of God, and of our share in his existence.

The more we dwell in God the more his Life will live in us; that is to say, the more we love him and obey him, the more transparent in him and through him, we shall become to each other. Our words will spring forth from regions ever closer, as our souls draw near to each other in him.

Now there is nothing which will open for us the door to divine Life more than prayer. It is impossible for Christians to understand each other unless they pray. The more they pray, the more they will understand each other, because the same Thought will become more comprehensible to all, the same Word which 'enlightens every one who comes into the world'.

If we were to examine every single difficulty which must be overcome so that progress towards Christian Unity may be made, we should always come to the same conclusion: the problem of Christian Unity is for everyone a problem of the orientation of the inner life, for unless it is orientated, even in secret, towards Christian Unity, how can Christians face this burning question? Unless it succeeds in gripping, even torturing the Christian conscience, what hope is there of its resolution?

## 8. The Annunciation - From a Sermon by Pope St Leo the Great

### *The mystery of humanity's reconciliation with God*

Lowliness is assured by majesty, weakness by power, mortality by eternity. To pay the debt of our sinful state, a nature that was incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and people, Jesus Christ, was able to die in one nature, and unable to die in the other.

He who is true God was therefore born in the complete and perfect nature of a human being, whole in his own nature, whole in ours. By our nature we mean what the Creator had fashioned in us from the beginning, and took to himself in order to restore it.

For in the Saviour there was no trace of what the deceiver introduced and humanity, being misled, allowed to enter. It does not follow that because he submitted to sharing in our human weakness he therefore shared in our sins.

He took the nature of a servant without stain of sin, enlarging our humanity without diminishing his divinity. He emptied himself; though invisible he made himself visible, though Creator and Lord of all things he chose to be one of us mortals. Yet this was the condescension of compassion, not the loss of omnipotence. So he who in the nature of God had created men and women, became in the nature of a servant, human himself.

Thus the Son of God enters this lowly world. He comes down from the throne of heaven, yet does not separate himself from the Father's glory. He is born in a new condition, by a new birth.

He was born in a new condition, for, invisible in his own nature, he became visible in ours. Beyond our grasp, he chose to come within our grasp. Existing before time began, he began to exist at a moment in time. Lord of the universe, he hid his infinite glory and took the nature of a servant. Incapable of suffering as God, he did not refuse to be human, capable of suffering. Immortal, he chose to be subject to the laws of death.

He who is true God is also true human. There is no falsehood in this unity as long as the lowliness of humanity and the pre-eminence of God coexist in mutual relationship.

As God does not change by his condescension, so humanity is not swallowed up by being exalted. Each nature exercises its own activity, in communion with the other. The Word does what is proper to the Word, the flesh fulfils what is proper to the flesh.

One nature is resplendent with miracles, the other falls victim to injuries. As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race.

One and the same person – this must be said over and over again – is truly God and truly human. He is God in virtue of the fact that "in the beginning was the Word, and the Word was with God, and the Word was God." He is human in virtue of the fact that "the Word was made flesh, and dwelt among us."

## 9. John Keble – from *The Christian Year*

In Keble's poem "St Thomas' Day", he recounts Mary Magdalene's encounter with the risen Christ.

WE were not by when Jesus came,  
 But round us, far and near,  
 We see His trophies, and His name  
 In choral echoes hear.  
 In a fair ground our lot is cast,  
 As in the solemn week that past,  
 While some might doubt, but all adored,  
 Ere the whole widowed Church had seen her risen Lord.

Slowly, as then, His bounteous hand  
 The golden chain unwinds,  
 Drawing to Heaven with gentlest band  
 Wise hearts and loving minds.  
 Love sought Him first—at dawn of morn  
 From her sad couch she sprang forlorn,  
 She sought to weep with Thee alone,  
 And saw Thine open grave, and knew that thou wert gone.

Reason and Faith at once set out  
 To search the SAVIOUR'S tomb;  
 Faith faster runs, but waits without,  
 As fearing to presume,  
 Till Reason enter in, and trace  
 Christ's relics round the holy place—  
 "Here lay His limbs, and here His sacred head,  
 And who was by, to make His new-forsaken bed?"

Both wonder, one believes—but while  
 They muse on all at home,  
 No thought can tender Love beguile  
 From Jesus' grave to roam.  
 Weeping she stays till He appear—  
 Her witness first the Church must hear—  
 All joy to souls that can rejoice  
 With her at earliest call of His dear gracious voice.

## 10. 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 Ziwa Rukwa (Tanzania). In our national church, pray for the Diocese of Sydney; and within the Diocese of Adelaide, for the Chaplaincy to the Women's and Children's Hospital.

*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, Edward and Neil.

*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 Thelma Zimmerman, and those whose anniversaries of death occur at this time, especially Julie Hooke. ✠ *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, 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.

