

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 24 March 2022

Dear friends,

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

Sunday Mass is offered weekly at 10 am, and during the holy season of Lent, the church will also be open on Wednesday morning for prayers at 7.30 am; Thursday between 11.30 am and 1 pm, with the Angelus at noon and Mass at 12.10 pm; and for Stations of the Cross on Friday at 6.15 pm.

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 – Being present for the Other

Have you been at a party, or a family dinner, and felt invisible? That is, no one noticed you. This a very painful experience. We can describe it as the experience of being lost.

We can be lost in all sorts of ways. In practical terms, then, the homeless are lost. Racial minorities are often lost. People with impairments can feel that sense of being lost.

Lost and found. That summarizes the Gospel of Luke. So, what does it mean to be lost in Luke? It is about not being seen or heard. It has social, economic, and psychological consequences.

In Luke, the lost matter. The God in Luke is the God of the lost. This God sees the invisible ones. And to be seen, noticed, and recognised is a source of joy. Sheer joy.

Joy is a vital feeling, and experience. It comes from the deep. Of course, we can experience happiness regularly, but with joy our deepest sense of self is touched and renewed.

The good news of Jesus then is cause for joy. We have been noticed. We have been recognized. Moreover, this experience of being found fosters within us a sense of empathy. Yes, we know what it is to be lost. So, then, who are the lost near us?

Our parish has a history and tradition of being concerned about the lost. We have a shared sense of empathy for the lost. The practical expression of this will change over time, as we discover a range of people who are lost, nevertheless, we have something to offer them.

It begins with slowing down, pausing, attending to the other, and being present.

Steven Ogden
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).

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 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.

3. 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 have resumed with a series on the teachings of Julian of Norwich, and 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. 2022 LENTEN STUDY – *In love, in hope, in freedom* – In Person and On Line

There are still two weeks to go in our Lenten Study which is pursuing the theme of liberation. It is offered each Thursday in the morning and the evening, but with different formats: both are COVID-safe.

- **Thursday morning: 10am at Bocelli's Caffe in Hutt Street** (cr Wakefield Street): free parking in Angas Street. COVID-wise, there are outside tables at Bocelli, under cover.
- **Thursday evening: 7pm on Zoom.**

<https://us02web.zoom.us/j/83903860316?pwd=S1dGMWJiMVlnSW1xWklGWnAwOW1ZQT09>

Meeting ID: 839 0386 0316
Passcode: 096029

The morning and evening sessions go for about an hour and a quarter. If you miss the morning session at Bocelli's, you can join the evening session on Zoom, and vice versa. So, here is an outline of the Lenten Study.



Christianity is good news. It is a story of liberation: spiritual, political, and ecological. In this Lenten Study, we use the Gospel of Luke as a platform for finding freedom. The bible, however, is not an end in itself. The key is the discussion, where together we explore and embrace the good news.



MARCH 24 - BASED ON LOVE (Text Luke 23:1-49)

The cross is the central symbol of our faith. So, then, what is the point of the death of Jesus. Traditionally, theories of atonement explain the meaning of the cross (e.g., Jesus as substitute). In some instances, atonement theories have portrayed God as demanding or wrathful, requiring satisfaction. In recent years, I have found an emphasis on love helpful; it represents a shift from what God does in the cross to what God does in the life of Jesus, which culminates in the cross. This is a celebration of the Incarnation.

Question: What is the significance of the slave woman?



MARCH 31 - EVERYDAY MYSTICISM (Text Luke 24:1-12; I Corinthians 15)

The mysteries of the faith are creation, incarnation, and resurrection. Together, they represent a radical affirmation that God is in the world. Specifically, the resurrection changes us, and the way we see the world. It also makes sense of the idea of a sacramental view of life. So, then, God is not a remote despot. Instead, we live, move, and breathe in God. We are a resurrection people. This does not mean we are exempt from suffering, and the vicissitudes of everyday existence. Instead, existence is permeated by the possibility of joy.

Question: How important is Mary Magdalene?

5. Other Devotions During Lent

Each **Wednesday** in Lent, prayers will be said in the Church at 7.30 am. The format will be a short reading, 20 minutes of silent prayer/meditation, and a song to conclude, finishing promptly at 8 am.

On **Thursday**, in addition to the Lenten study, the regular Thursday Mass will also be said at 12.10 pm, following the Angelus at 12 noon.

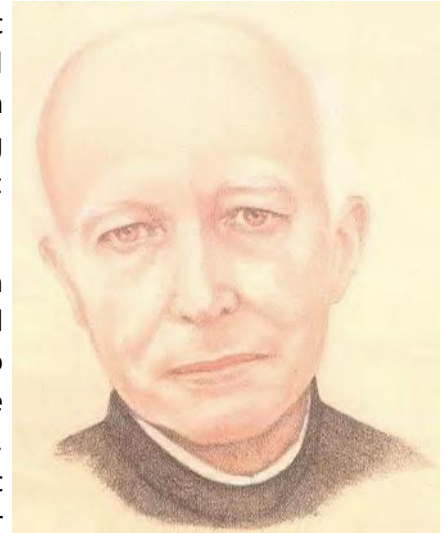
On **Friday**, the Stations of the Cross will be celebrated at 6.15 pm.

6. In the Church's 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.

Paul Couturier (1881-1953) was a French Catholic priest whose It was 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. So it was, in a quiet, hidden way, that the seeds of a groundbreaking movement were sown—a movement that has shaped the Church ever since.



In 1932, he spent a month with the Monks of Unity, a group initiated by Pope Pius XI to promote Christian unity. During his retreat, Couturier read the work of James Wattson, an Anglican convert to Catholicism who wanted all Anglicans to reunite with Rome. Reading Wattson 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.

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

The feast of the Annunciation was first celebrated in the fourth or fifth 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.

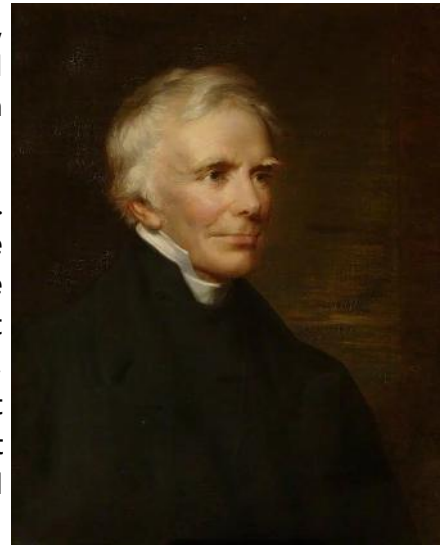
Mary received into her lowliness the infinite love of God. She shows how an ordinary human

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. 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."

7. John Keble – “Palm Sunday” from *The Christian Year*

And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. *St. Luke xix. 40.*

YE whose hearts are beating high
With the pulse of Poesy,
Heirs of more than royal race,
Framed by Heaven’s peculiar grace,
God’s own work to do on earth,
 (If the word be not too bold,)
Giving virtue a new birth,
 And a life that ne’er grows old—

Sovereign masters of all hearts!
Know ye, who hath set your parts?
He who gave you breath to sing,
By whose strength ye sweep the string,
He hath chosen you, to lead
 His Hosannas here below;—
Mount, and claim your glorious meed;
 Linger not with sin and woe.

But if ye should hold your peace,
Deem not that the song would cease—
Angels round His glory-throne,
Stars, His guiding hand that own,
Flowers, that grow beneath our feet,
 Stones in earth’s dark womb that rest,
High and low in choir shall meet,
 Ere His Name shall be unblest.

Lord, by every minstrel tongue
Be Thy praise so duly sung,
That Thine angels’ harps may ne’er
Fail to find fit echoing here:
We the while, of meaner birth,
 Who in that divinest spell
Dare not hope to join on earth,
 Give us grace to listen well.

But should thankless silence seal
Lips that might half Heaven reveal,
Should bards in idol-hymns profane
The sacred soul-enthraling strain,
(As in this bad world below
 Noblest things find vilest using,)
Then, Thy power and mercy show,
 In vile things noble breath infusing;

Then waken into sound divine
The very pavement of Thy shrine,
Till we, like Heaven’s star-sprinkled floor,
Faintly give back what we adore:
Childlike though the voices be,
 And untunable the parts,
Thou wilt own the minstrelsy
 If it flow from childlike hearts.

8. 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.

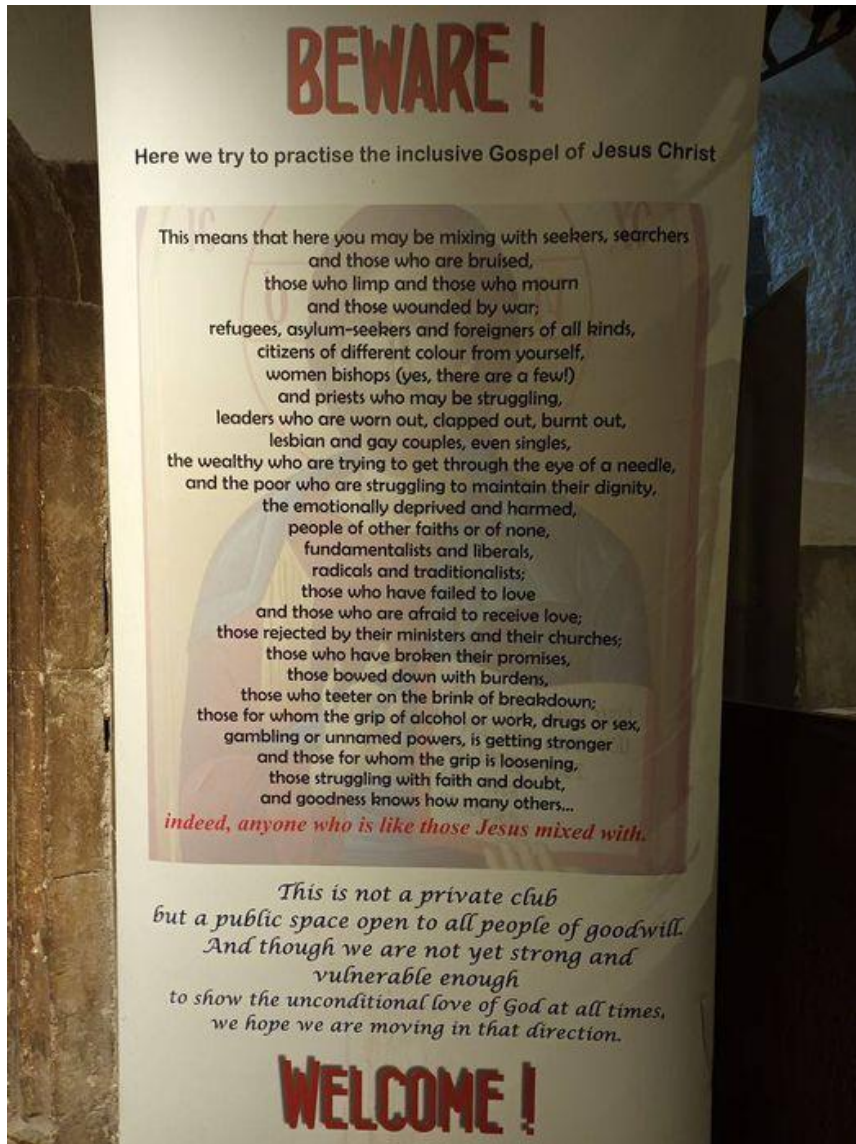
For the church. In the Anglican Cycle of Prayer, pray for the Diocese of Kirinyaga (Kenya). In our national church, pray for the Diocese of North Queensland; and within the Diocese of Adelaide, for the Parish of Unley.

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, Clarice, Dulcie, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Mark, Neil, Olivia and Elaine.

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 Ossy Grotto, 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, St Patrick, St Cuthbert, and holy women and men of every time and place.



Newport Cathedral, Wales

This newsletter will normally be distributed weekly on Thursday. Any appropriate items should be emailed to the Parish Office, StMMAdeelaide.Parish@outlook.com, by Tuesday evening at 5 pm.