

# St Mary Magdalene's Anglican Church

Moore Street, Adelaide



An open, welcoming and inclusive community  
in the heart of the City of Adelaide

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## Keeping Community Spiritual Resources & Reflections

Thursday 24 November 2022

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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 keep our entire community informed on events in the life of the Parish, so we will continue to produce these news bulletins for now.



### 1. From Fr Steven – We live in the now with hope

Traditionally, the season of Advent, which begins on Sunday, is a season of anticipation. In the short term, we anticipate the joy of Christmas. In the long term, we entrust the future to God through Christ. In other words, we live in the now with hope.

Of course, the theme of hope was central to the meaning and practice of Christian discipleship. The writer of the Gospel of Matthew, for example, spells out the implications of following Jesus. Specifically, the gospel presents the ethos and the practice of the early Jesus movement. By the phrase “the early Jesus movement”, I mean Jesus did not work alone. He was part of a radical movement of resistance and renewal from Galilee, which included Mary Magdalene.

In Matthew, Jesus referred to himself as “the son of man” (Matthew 24:36-44), which can be appropriately translated as “the human one”. The term has its roots in the book of Daniel. In many ways, the book of Daniel initiated a new chapter in practice of resistance against violence and injustice (NB. the word *resistance* means to make a stand).

The prophetic practice of resistance came to a head in 167 BCE, when Antiochus IV Epiphanes (king of the Greek-Hellenistic Seleucid empire in the ancient near east, and a persecutor of the Jews of Judea and Samaria) issued an edict that tried to annul the ancestral laws of Judea, forbidding Jewish religion, authorizing new religious practices. The people of God *resisted* by preaching, teaching, praying, fasting - and even dying. This was about resistance to *empire* in the name of God, compassion, and justice.

So, the purpose of the book of Daniel was not to make extravagant predictions about the future. Instead, knowing the future was in God's hands, the purpose of the book of Daniel was to foster resistance in the present against violence, injustice, and its ideology of despair. In Daniel, the future is now.

Jesus identified with the book of Daniel. In particular, he interpreted his own vocation in the light of this practice of resistance. So, then, Jesus the human one is like us. He understands us. And he calls us. His call does not take the form of "follow me, and I will fix everything up" but rather "follow me, this is risky, but we can make a difference". So, we live in hope. We dare to hope. And we can make a difference.

The themes of Advent are hope, peace, joy, and love. Over the next four weeks, I will be exploring these themes in the Sunday morning homilies. In addition, we are also offering four contemporary reflections on the themes on Wednesday mornings (Nov 30, Dec 7, 14, 21) **at 8 am in the church.**

If you have time, we can adjourn for coffee afterwards, encouraging each other in the life and practice of hope. Come and join us.

**Fr Steven**

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## 2. COVID-19 Update

With the significant increase in COVID-19 infections being reported, the Parish Council has again considered the precautions we have put in place within our worshipping community. Parish Council, noting that we (like many church communities) have a number of older folk and others who might be regarded as vulnerable among our number, 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, so we will neither freeze nor boil!—and Facemasks are obvious.

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## 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.

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#### 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://stmarymagdalenesadelade.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. Advent Quiet Day/Retreat, Saturday 3 December

##### **Life, loss, and hope (I'm spiritual but not religious)**

On Saturday 3 December, from 10 am to 4 pm, we will have a Quiet Day/Retreat. Activities of this type, in addition to the weekly Sunday Mass, offer a dedicated time for reflection, and an opportunity for spiritual growth.

I have entitled the day "**Life, loss, and hope (I'm spiritual but not religious)**". In this retreat, which also has elements of a workshop, I introduce a developmental way of exploring the sacred. This recognizes the complexities of the human journey and the importance of developing our own sense of self. For example, for those from the Christian tradition, this can be about leaving the "Sunday School God" behind and developing an authentic sense of self, and a new sense of the sacred.

So, the workshop-retreat will consider the possibility of outgrowing inadequate and/or dysfunctional religious and family systems. The day will be a mix of positive interaction and times for quiet reflection. The key theme is the recognition that sometimes we need a new way of thinking to bring about personal change, and deep change involves a respectful attention to the experience of loss.

Of course, each group is different. Typically, however, these are the kind of issues we address.

- Life as a (very complicated) journey
- Exploring new perspectives
- Change and the wilderness experience
- The wilderness as a time and place for renewal
- Change raises issues around loss
- Grief is complicated
- Saying goodbye
- The rhythm of life
- A community of friends
- Discerning our true vocation

The day will begin at 10 and finish at 4 pm, and will include a light lunch. The cost is \$10 (\$5 concession). If you have any questions, please be in touch.

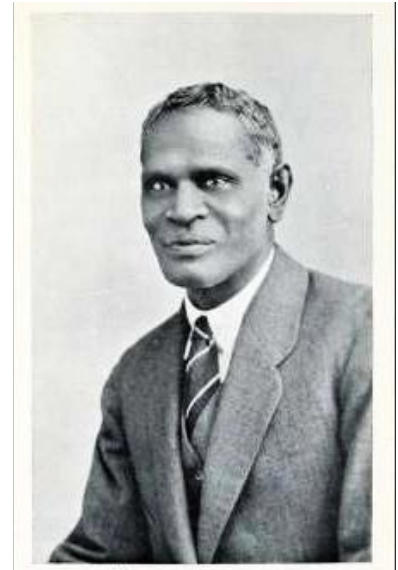
Bookings for the retreat should be made [via Eventbrite](#) or, if you do not have access, there is an attendance sheet available at the Church.

## 6. This Week in the Calendar

In the coming week we celebrate James Noble, the first indigenous Australian to be ordained to Anglican ministry (d. 1941) and the Apostle St Andrew.

**James Noble** (c.1876-1941) was born in North Queensland, of parents from Normanton, in about 1876. While working as a stockman in the 1890s, he asked to receive some education, and was given private lessons in the evenings. His studies of the Bible led to his conversion, and he was baptized in 1895.

From the early 1900s, Noble became increasingly involved with the church. He was licensed as a lay reader at Forrest River in Western Australia in February 1925, and on 13 September in the same year he was made deacon at St George's Cathedral, Perth, becoming the first Aboriginal Anglican cleric in Australia. He returned to a ministry with which he was already involved at Forrest River, where he continued to build a fledgling community,

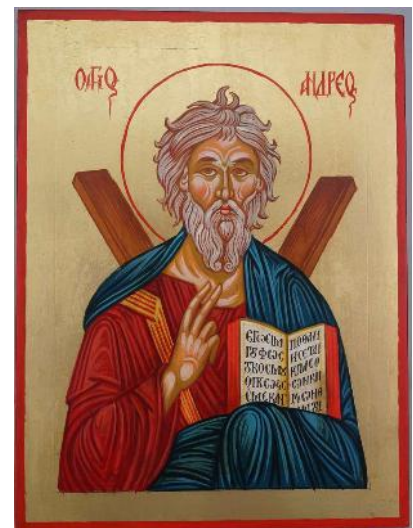


By 1928 there were twenty-four buildings at Forrest River, many constructed of sun-dried bricks made by Noble. In 1933 there was a permanent population of 170 Aborigines with some 800 regular visitors. In addition to nursing, Noble's wife Angelina taught the mission children, baked the mission bread and cooked for the staff. Noble returned to Queensland in 1933, being appointed first to the Palm Island mission and then to Yarrabah in 1934. His later years were blighted by ill health, and he remained in Yarrabah until his death in 1941.

A powerful evangelist and witness against injustice, James Noble is a vital figure in the history of the Anglican Church of Australia.

We know little about **St Andrew**. In St Matthew's gospel, he and his brother Peter are called by Jesus to leave their work as fishermen with the famous phrase "Follow me, and I will make you fishers of people." (Matthew 4:20).

In St John's Gospel, Andrew is a disciple of John the Baptist. When Jesus walked by one day, John said, "Behold, the Lamb of God." Andrew and another disciple followed Jesus. "Jesus turned and saw them following him and said to them, 'What are you looking for?' They said to him, 'Rabbi (which translated means Teacher), where are you staying?' He said to them, 'Come, and you will see.' So they went and saw where he was staying, and they stayed with him that day" (John 1:38-39a).



Before the miraculous multiplication of the loaves, it was Andrew who spoke up about the boy who had the barley loaves and fishes. When the Gentiles went to see Jesus, they came to Philip, but Philip then had recourse to Andrew.

As in the case of all the apostles except Peter and John, the Gospels give us little about the holiness of Andrew. He was an apostle. That is enough. He was called personally by Jesus to proclaim the Good News, to heal with Jesus' power and to share his life and death. Holiness today is no different. It is a gift that includes a call to be concerned about the Kingdom, an

outgoing attitude that wants nothing more than to share the riches of Christ with all people.

Legend has it that Andrew preached the Good News in what is now modern Greece and Turkey and was crucified at Patras on an X-shaped cross.

## 7. James Noble – from the Narrogin Observer (WA), 21 March 1925

*The following newspaper report, just a few months before James Noble was made deacon in Perth in September 1925, is representative of much of the praise that his ministry received. If the language of the time sits uncomfortably these days, it remains an inspired and inspiring account.*

The presence of a large number of townspeople in the Town Hall on Friday evening last, went to show the great interest that was felt in the visit of the Rev. J. S. Needham (Chairman of the Australian Board of Missions) and his colleague, Mr. James Noble, an aboriginal assistant at the Forrest River Mission Station, which is situated near Wyndham. The speaker spoke very feelingly of the sacrifices that were made by men and women in this field of evangelic effort ... He specifically mentioned the names of various Roman Catholic, Church of England and other missionaries who had given their whole lives to the work in most cases, without any reward other than a bare pittance to enable them to live.

James Noble, a well built Queensland native, alert and self-possessed in demeanour, with an intelligent countenance, then lifted up his voice in a sustained appeal for support on behalf of his kinsmen. James left no doubts in the minds of his listeners regarding his sincerity. He was there to tell the whites that it was their duty to save his people from extinction, that they were worth saving, and that as they were human flesh and blood with souls, they had a claim on the sympathy of the Australian people. At the mission station where he belonged the speaker said there was good evidence on all sides of what could be accomplished.

“Three times a day,” said James devoutly, “the mission bells ring to proclaim our thanks to God and to the people who are helping us to realise the great happiness which is ours, and which would dwell in the hearts of all the black men and women in Australia, were they given the same chance.” “I ask you,” he continued, “to give them all the chance of finding God ...”

The speaker then went on to say that he was devoting his life to missionary work, and had been doing so since he was a boy. He realised that being an aboriginal, he was better qualified to impress his kinsmen with the joys and advantages of a civilised life, than any white missionary could hope to do, and he prayed that God would spare him for many years to come, in the work he had set out to accomplish. He gloried in his work and also gloried in the knowledge that he had found Christ, who he knew did not take into consideration the question of colour.

## 8. St Andrew – from a homily on the Gospel of John by St John Chrysostom

*We have found the Messiah*

After Andrew had stayed with Jesus and had learned much from him, he did not keep this treasure to himself, but hastened to share it with his brother. Notice what Andrew said to him: We have found the Messiah, that is to say, the Christ. Notice how his words reveal what he has learned in so short a time. They show the power of the master who has convinced them of this truth. They reveal the zeal and concern of men preoccupied with this question from the very beginning. Andrew’s words reveal a soul waiting with the utmost longing for the coming of the Messiah, looking forward to his appearing from heaven, rejoicing when he does appear, and hastening to announce so great an event to others. To support one another in the



things of the spirit is the true sign of good will between brothers, of loving kinship and sincere affection.

Notice, too, how, even from the beginning, Peter is docile and receptive in spirit. He hastens to Jesus without delay. He brought him to Jesus, says the evangelist. But Peter must not be condemned for his readiness to accept Andrew's word without much weighing of it. It is probable that his brother had given him, and many others, a careful account of the event; the evangelists, in the interest of brevity, regularly summarise a lengthy narrative. Saint John does not say that Peter believed immediately, but that he brought him to Jesus. Andrew was to hand him over to Jesus, to learn everything for himself. There was also another disciple present, and he hastened with them for the same purpose.

When John the Baptist said: This is the Lamb, and he baptizes in the Spirit, he left the deeper understanding of these things to be received from Christ. All the more so would Andrew act in the same way, since he did not think himself able to give a complete explanation. He brought his brother to the very source of light, and Peter was so joyful and eager that he would not delay even for a moment.

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## 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 the Nnewi (Nigeria). In our national church, pray for the Diocese of The Murray; and within the Diocese of Adelaide, for the Anglican Chaplains in Private Hospitals: the Adelaide Clinic, Burnside Hospital, St Andrew's Hospital, and the Philip Kennedy Centre.

*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 Sylvia Bridgman, Peter Bird, and Heide, 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 Andrew, 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.

