

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 25 February 2021

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 – Private Prayer About Ourselves

Time is a precious commodity which we find difficult to allocate to some things. It is strange how we can allocate time for unimportant activities, yet fail to allocate it for what are sometimes crucial things. It depends largely on our priorities, and to some extent on opportunity.

One thing which is important, for which we should definitely allocate time, is to think deeply about ourselves and come to know ourselves better. We keep changing, sometimes in small ways, sometimes in bigger ways. To think deeply about ourselves is not just daydreaming or even wishful thinking. In thinking deeply about ourselves we allow our thoughts to unfold before us without being hampered by many "shoulds" and "shouldn'ts".

One way of thinking about ourselves well is to make this part of our prayer time. In other words, we think deeply with God about ourselves. Some people write a daily or weekly journal which can achieve a similar outcome. It is quite possible to write as a form of prayer, especially when we are using prayer to think with God.

The best opportunities for thinking about oneself in prayer occur when a particular reason emerges or explodes into our lives. Sometimes it can be a dream which motivates us.

What is a good reason for thinking about ourselves in prayer? We sometimes pray that we can "be" as well as "do" for God in our lives. It is a good exercise to wonder about how should "be" in life. This can have good outcomes in how we react to various circumstances, and how we interact with other people. The sort of people we are with others can be a powerful means of evangelisation without a word being spoken.

When we pray in private we do not need to be afraid of anyone. In our thoughts we can disturb many stones in our souls and find out what lives underneath them. When we discover things which could shock others they do not need to shock us. Whatever emerges can be handed over to God or shared with God, again without fear. Remember that God knows us better than we know ourselves.

Lent is season during which we can come to understand ourselves much better. If we do reach a better understanding of ourselves it is an occasion for joy ... "this joyful season of Lent" as some Lenten Eucharistic Prayers say. The better we know ourselves, the less likely we are to behave badly.

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:

	Morning Prayer	Evening Prayer
Thursday 25 February	Ps 135 Genesis 41.37-57 Luke 12.8-21	Ps 136 Jeremiah 26.20 – 27.11 Hebrews 6.9-18
Friday 26 February	Ps 137, 138 Genesis 42.1-17 Luke 12.35-48	Ps 139 Jeremiah 27.12 – 28.4 Hebrews 6.9-18
Saturday 27 February <i>George Herbert</i>	Ps 140 Genesis 42.18-38 Luke 12.35-48	Ps 141, 142 Jeremiah 28.5-17 Hebrews 6.19 – 7.10
Sunday 28 February <i>The 2nd Sunday in Lent</i>	Ps 121 Galatians 1.11-24	Ps 119.49-56 Jeremiah 11.9-20 Mark 14.27-52
Monday 1 March	Ps 1, 2 Genesis 43.1-15 Luke 12.49-59	Ps 3, 4 Jeremiah 29.1-23 Hebrews 7.11-25
Tuesday 2 March St Chad	Ps 5, 6 Genesis 43.15-34 Luke 13.1-9	Ps 7, 8 Jeremiah 29.24 – 30.9 Hebrews 7.26 – 8.6
Wednesday 3 March	Ps 9 Genesis 44.1-17 Luke 13.10-21	Ps 10 Jeremiah 30.10-24 Hebrews 8.7-13
Thursday 4 March	Ps 11, 12 Genesis 44.18-34 Luke 13.22-35	Ps 13, 14 Jeremiah 31.1-14 Hebrews 9.1-10

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 we cannot attend at the church at the present time, you may like to join the wider community in 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 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.

4. Journeying Through Lent

Leonie Zadow has encouraged and resourced daily prayers and reflections in Lent during the past few years. In 2021, Leonie will be interstate for much of this holy season, but we are delighted that she has supplied us with some ideas and suggestions.

For many years, ABM has been providing the church with high quality, Australian resources for use in Lent and at other times of the year. In 2021 ABM continue the quest for the best by introducing its first online study, '**God Was On Both Sides Of The Beach**', an exploration of the 150th anniversary of "The Coming of the Light: celebration.

On 1 July 1871, London Missionary Society boats arrived in the Torres Strait and, in an amazing act of reciprocal kindness and courage, were welcomed by the local people. 150 years on, the Gospel has taken root in the Torres Strait and a powerful local church exists, largely unknown to the rest of the Anglican community. "The Coming of the Light" celebrates this ministry.

Presented online by ABM Education Missioner, Steve Daughtry, the studies will be available to interact with via Facebook, YouTube and Vimeo. Listen, learn – then pause the presentation to discuss the questions and share what you've discovered.

The voices you will hear will be those of (among others) Queensland Anglicans, Aunty Dr Rose Elu, (who has been recently been awarded Queensland Senior Australian of the Year 2021) and the Rev'd Canon Victor Joseph.

Rose is a Senior TI Elder, a linguistics scholar, a member of General Synod Standing Committee and a member of NATSIAC. Victor is an Anglican priest from Moa Island in the Torres Strait. He is Principal of Wontulp-Bi-Buya College in Cairns, and a member of the ABM Board. Spend time 'sitting' with Aunty Rose and Victor as they help us understand the history, the present and the future of the Indigenous church in a unique way.

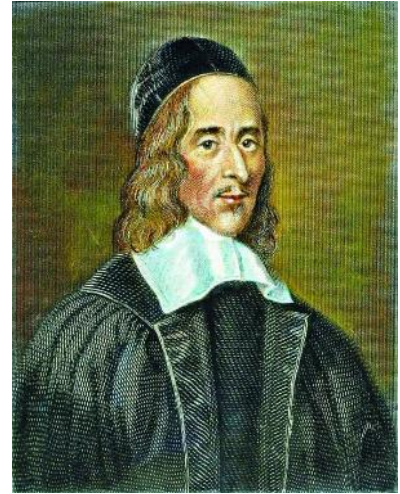
The link to participate in the studies is via the ABM web page, www.abmission.org.

5. In the Church's Calendar

The Church's calendar this week we celebrate the priest and poet George Herbert, and St Chad,

George Herbert (1593-1633) was born to a noble Welsh family. He was a brilliant student at school and university, and in 1620 became the "public orator" at Cambridge. One of the main duties of the office was to express the sentiments of the university, and it was considered a launching point to high office.

Herbert's career continued to climb, as did his prestige—Sir Francis Bacon dedicated his *Translation of Certain Psalms* to him, and he was elected to Parliament—but then came a series of tragedies: King James died, as did many of Herbert's sponsors; Bacon died; his mother died (Donne delivered the funeral sermon); the plague broke out.



In 1629 he gave up his secular ambitions and prepared to take holy orders. He was ordained and moved to the rural countryside at Bremerton near Salisbury. He rebuilt the church with his own money, visited the poor, consoled the sick and dying, reconciled neighbours. He became known as "Holy Mr. Herbert." He served for only three years, however, dying of tuberculosis in 1633.

On his deathbed, Herbert sent a "little book of poems" to his friend Nicholas Ferrar, founder of a religious community nearby. "If he can think it may turn to the advantage of any dejected poor soul," he wrote in his instructions, "let it be made public; if not, let him burn it, for I and it are the least of God's mercies." The book, published later that year with the title *The Temple*, contains some of the most memorable poetry in the English language. Several poems contained in the book are now used as hymns, such as "The God of Love my Shepherd Is," "Teach Me, My God and King," and "Let All the World in Every Corner Sing."

St Chad (d. 672) was a monastic founder, abbot, and first bishop of Lichfield. He is credited with the evangelisation of the ancient English kingdom of Mercia.

With his brother Cedd, he established a monastery on the southern fringe of the Yorkshire Moors. Upon the death of his brother, Chad succeeded him as abbot.

He was hesitant to be bishop. Indeed, he wanted no part of it, but ultimately he was obedient to the wishes of the King.

As a bishop, he carried out his missionary and pastoral work with zeal. He was much beloved by his flock, travelling great distances on foot to care for his "little sheep."



The kingdom of Mercia was huge, and Chad spent much of his time travelling by foot. In accordance with the Celtic tradition, in which he had been brought up, he at first insisted on making all journeys on foot, following the example of the apostles. However, St. Theodore insisted that Chad used a horse for long journeys. St. Chad, unwilling to do anything that he felt would put him above the common man, refused, but Theodore, St Bede tells us, "lifted Chad bodily onto the horse himself."

St Chad died of plague on 2 March 672. He had been bishop of Lichfield and Mercia for just three years, but was called "saint" immediately after his death. Miracles and cures of all ailments occurred at the place of his death, his reliquary, his well and anywhere his relics travelled. His remains are preserved in the Roman Catholic Cathedral that bears his name in Birmingham, England.

6. George Herbert's Poetry – Visual Variety

Visually, George Herbert's poems are varied in such a way as to enhance their meaning, with intricate rhyme schemes, stanzas combining different line lengths and other ingenious formal devices. The most obvious examples are pattern poems like *The Altar*, in which the shorter and longer lines are arranged on the page in the shape of an altar. The visual appeal is reinforced by the conceit of its construction from a broken, stony heart, representing the personal offering of himself as a sacrifice upon it. Built into this is an allusion to Psalm 51:17: "The sacrifices of God are a broken spirit; a broken and a contrite heart."

In the case of "Easter Wings" (illustrated below), the words were printed sideways on two facing pages so that the lines there suggest outspread wings. The words of the poem are paralleled between stanzas and mimic the opening and closing of the wings. In Herbert's poems formal ingenuity is not an end in itself but is employed only as an auxiliary to its meaning.

Lord, who createdst man in wealth and flore,
 Though foolishly he lost the fame,
 Decaying more and more,
 Till he became
 Most poore:
 With thee
 O let me rife
 As larks, harmoniously,
 And sing this day thy victories:
 Then shall the fall further the flight in me.
 My tender age in sorrow did beginne
 And fill with sickness and shame
 Thou didst so punish sinne,
 That I became
 Most thine.
 With thee
 Let me combine,
 And feel this day thy victorie:
 For, if I imp my wing on thine,
 Affliction shall advance the flight in mee.

7. St Chad – The Legend of the Two Princes

King Wulfhere of Mercia, who had been the means of Chad's coming to Lichfield, fell away from the Faith, and became a heathen. He had two sons, whose names were Wulfade and Rufine. One day Wulfade went into the forest to hunt. He started a beautiful hart, and chased it a long way, till he reached the midst of the forest, where, as it happened, St. Chad had gone to live in a little hut by himself. St. Chad was kneeling on the soft grass in the little open place near the middle of the forest where his cell was. On one side was the tiny wooden chapel with its one window, and a still tinier room where he lived. On the other side was a spring where the clear water bubbled up and trickled away in a little stream. The leaves were bright on the beech trees, the birds were singing in their brandies; all was quiet and peaceful, and still the saint lifted up his eyes to the far blue sky and prayed.

Suddenly there was a scurry, and a little crash, and a splash in the spring. The beautiful hart, hot and panting, had sought refuge in the holy place. Chad was sorry when he saw the poor beast. He took it out and let it rest. Then he tied a cord round its neck and sent it to graze in the forest.

Soon Wulfade came rushing through the thicket into the glade. "Where is the hart gone?" he cried.

"The hart that hither thee hath brought,
Is sent by Christ that thee hath bought,"

answered Chad. "The hart leapt into my fountain, and this foreshadows your baptism. So the text says, 'Like as the hart desireth the water-brooks, so longeth my soul after thee, O God.'" He told the lad about the dove sent from the ark, and about other dumb animals that had helped men.

Wulfade said he would believe if the hart came back in answer to Chad's prayer. Chad prayed, and lo! the hart came running back through the thicket. But Wulfade would not now have hurt it for the world. He stopped and talked earnestly with the old bishop, till the birds had all gone to bed, and the glow-worms began to light their little lamps. Then Chad christened him. The sky grew dark and the stars came out one by one, and the grasshoppers sang merrily in the thicket, but still he did not go. At last he lay down to sleep just as he was, with his laced gaiters on his legs and his lance, bow and arrows by his side. Next morning the saint said Mass, while the birds sang their morning hymn in the trees, and Wulfade knelt in the tiny chapel to receive his first Communion.

Back he went with heart so light that he scarcely seemed to touch the ground. He went to Rufine, his brother, and said, "I have become a Christian!"

"I have long wished for baptism," answered Rufine. "I, too, will seek the holy Chad." So off he went into the forest, though he did not know the way. He wandered among the trees till he spied the hart, grazing with the cord round its neck. Then he gave hot chase, till at last the hart dashed into the well by Chad's little chapel.

There it all was just as his brother had told him--the water bubbling from the spring and the old man kneeling by the side.

"Are you, my lord, Father Chad, who guided my brother to salvation?" asked Rufine. When the saint said that he was, Rufine stayed and was taught; at night fall he was baptised, and next day received his first Communion, like his brother.

Every day those two princes came to see Chad, so much they loved him.

8. 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 Diocese of Arizona (USA). in our national church, pray for the Diocese of the Northern Territory; and within our own Diocese, for the Parish of Glenelg.

For our local community. For the Collective as it resumes its ministry to the community in the Drop-In Centre is suspended, and for its guests as they seek 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, Dulcie, Jasmin, Henry, Diane, Fr Gary Priest, Fr Bart O'Donovan, and Chris.

For those who have died. For those who have worked and worshipped in this place before us; all those who have died recently, including Cecily Haese and David Kain; 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, George Herbert, St Chad, 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, omarymag@anglicaresa.com.au, by Tuesday evening at 5 pm.

