

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 28 April 2022

Dear friends,

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

The regular schedule of worship resumes in Easter time with Regina Coeli at noon and Mass at 12.10 pm (Thursday) and Sung Mass and Regina Coeli (Sunday at 10 am)

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 – Faith born of crisis

Over the next few weeks, I will be exploring the theme of faith in the Sunday morning homilies, using the lectionary readings from the book of Revelation. On that note, here are some of the key issues.

1. Faith is not the same as belief. We can share the same faith but have different beliefs. Faith is something we discover, under crisis, deep within us. The discovery is unexpected. It is not about being perfect. Faith incorporates doubt. It brings hope and courage.
2. The book of Revelation is also known as the apocalypse of John. The book has been misused by fundamentalist groups making divisive claims and exaggerated predictions for a distant and exclusive future.
3. Revelation was written in the late first century. The purpose of the book is to encourage the faithful in a time of crisis. Under Roman persecution, probably the emperor Domitian, they have been stripped bare. So, they have to dig deep. Faith, here, encourages the people of God to resist the violence of Rome.
4. Like the Old Testament book of Daniel, Revelation is written in the style of apocalypse. Revelation uses exotic images and symbols in order to paint an alternative image to the Roman empire. Unfortunately, we cannot decipher all these images.
5. In order to appreciate the apocalyptic genre, think of the old white hat/black hat cowboy westerns (e.g., Roy Rogers), or the Star War science fiction series.
6. The meaning of apocalypse is that God is faithful to us, and so, something new will happen. The present crisis does not have the final say. In this context, the risen Christ will generate the new, in the here and now. It is inclusive.

Fr Steven

2. COVID-19 Update from Friday 15 April

Since Friday 15 April, many of the remaining restrictions on public activities associated with the State's response to the COVID-19 pandemic have been removed. In particular, this includes the requirement to wear face masks in indoor public spaces. The limitations on hospitality are also removed, provided good infection control is in place.

COVID-Safe Plans will continue to be required for the time being, by way of guidance about infection control and community safety, especially if there is a risk of over-crowding.

It is worth remembering the advice of the Australian Medical Association that a face masks continue to be an effective way of minimising the spread of COVID-19 and other diseases, especially in crowded or indoor settings, and anyone who wishes to continue to wear a face mask is at liberty to do so. We will continue to make face masks available, along with the other hygienic measures that have been in place for much of the past two years.

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 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.

4. 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 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. A new series from Fr Steven – Anglicanism 101

Who are we? Where are we going?

In order to know where we are going, it is important to know where we have come from. So, following the success of the Lenten Studies, I will be offering Anglicanism 101. I have included a draft program (below) for comment.

In particular, the two options of either a café in the morning or Zoom at night worked well. On that note, Café Bocelli was good, but noisy. Can anyone suggest another café in Hutt Street?

DRAFT PROGRAM

ANGLICANISM 101: THE HISTORY AND MYSTERY OF ANGLICANISM

A five-week course for the curious, the new, and long-standing Anglicans

Thursdays May 19, 26; June 2, 9, 16. Two groups morning and evening

Morning 10am - Café (to be confirmed); Evening 7pm - Zoom

1. OUR CELTIC ROOTS AND THE MYSTERY OF LIFE
 - a. The earth is sacred
 - b. Mystery is not magic
 - c. The Synod of Whitby and the problem with Rome
2. THE REFORMATION: WHAT IS POWER? WHO IS IN CHARGE?
 - a. Gregory VII (1020-1085) and the Investiture Contest
 - b. A conciliar model and the council of Constance (1414-1418)
 - c. Henry VIII (1491-1547) and the rule of moderation
3. RICHARD HOOKER (1554-1600): GOD IS LIKE THE OCEAN
 - a. Are Anglicans closet-Thomists?
 - b. Scripture, tradition, and reason
 - c. The Evangelical and Oxford movements
4. THE SACRAMENTS AND THE REDISCOVERY OF MYSTERY
 - a. Chantry Masses
 - b. Grandmother's mantelpiece
 - c. Karl Rahner and the power of symbol
5. AN INCARNATIONAL TRADITION
 - a. The fear of modernity and the rise of fundamentalism
 - b. Church as an open space of freedom
 - c. The Incarnation of love

6. This Week in the Calendar

This week in the Church's calendar we celebrate the medieval spiritual teacher St Catherine of Siena, the Apostles Philip and James, and the Early Church bishop and teacher St Athanasius.

The value **St Catherine** makes central in her short life and which sounds clearly and consistently through her experience is *complete surrender to Christ*. What is most impressive about her is that she learns to view her surrender to her Lord as a goal to be reached through time.

She was the 23rd child of Jacopo and Lapa Benincasa and grew up as an intelligent, cheerful, and intensely religious person. Catherine disappointed her mother by cutting off her hair as a

protest against being overly encouraged to improve her appearance in order to attract a husband. Her father ordered her to be left in peace, and she was given a room of her own for prayer and meditation.

She entered the Dominican Third Order at 18 and spent the next three years in seclusion, prayer, and austerity.

Gradually, a group of followers gathered around her—men and women, priests and religious. An active public apostolate grew out of her contemplative life.

Her letters, mostly for spiritual instruction and encouragement of her followers, began to take more and more note of public affairs.

Opposition and slander resulted from her mixing fearlessly with the world and speaking with the candour and authority of one completely committed to Christ. She was cleared of all charges at the Dominican General Chapter of 1374.



Her public influence reached great heights because of her evident holiness, her membership in the Dominican Third Order, and the deep impression she made on the pope. She worked tirelessly for the crusade against the Turks and for peace between Florence and the pope.

In 1378, the “Great Schism” began, splitting the allegiance of Christendom between two, then three, popes and putting even saints on opposing sides. Catherine spent the last two years of her life in Rome, in prayer and pleading on behalf of the cause of Pope Urban VI and the unity of the Church. She offered herself as a victim for the Church in its agony. She died surrounded by her “children” and was canonized in 1461.

Catherine ranks high among the mystics and spiritual writers of the Church. In 1939, she and Francis of Assisi were declared co-patrons of Italy. Pope Paul VI named her and Teresa of Avila doctors of the Church in 1970. Her spiritual testament is found in *The Dialogue*.

Also in the Calendar this week is the **Feast of St Philip and St James** (1 May). As Apostles, these two are celebrated with greater solemnity than St Catherine or St Athanasius, though paradoxically we know much less about them.

Indeed, we know nothing of St James but his name and that he was the son of Alphaeus. He is often titled “James the Less” to distinguish him from James “the Great,” the son of Clopas and “brother” of Jesus, traditionally the author of the Letter of James and a bishop of Jerusalem.

We know more of Philip, from the stories in the New Testament where he repeatedly questions Jesus about his actions. At the Feeding of the 5,000, he questions how the disciples can possibly by bread for the crowd; after Philip asks Jesus to show the disciples the Father, Jesus replies, “Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father.”



We see in James and Philip two ordinary people who became foundation stones of the Church, and we are reminded again that holiness and its consequent apostolate are entirely the gift of God, not a matter of human achieving. All power is God's power, even the power of human freedom to accept his gifts. "You will be clothed with power from on high," Jesus told Philip and the others. Their first commission had been to expel unclean spirits, heal diseases, announce the kingdom. They learned, gradually, that these externals were sacraments of an even greater miracle inside their persons—the divine power to love like God.

St Athanasius (commemorated on 2 May) led a tumultuous but dedicated life of service to the Church. He was the great champion of the faith against the widespread heresy of Arianism, the teaching by Arius that Jesus was not truly divine. The vigour of his writings earned him the title of doctor of the Church.

Born of a Christian family in Alexandria, Egypt, and given a classical education, Athanasius became secretary to Alexander, the bishop of Alexandria, entered the priesthood and was eventually named bishop himself. His predecessor, Alexander, had been an outspoken critic of Arianism as it emerged as a fast-growing new movement in the East.

When Athanasius assumed his role as bishop of Alexandria, he continued the fight against Arianism. At first, it seemed that the battle would be easily won and that Arianism would be condemned. Such, however, did not prove to be the case. The Council of Tyre was called and for several reasons that are still unclear, the Emperor Constantine exiled Athanasius to northern Gaul.

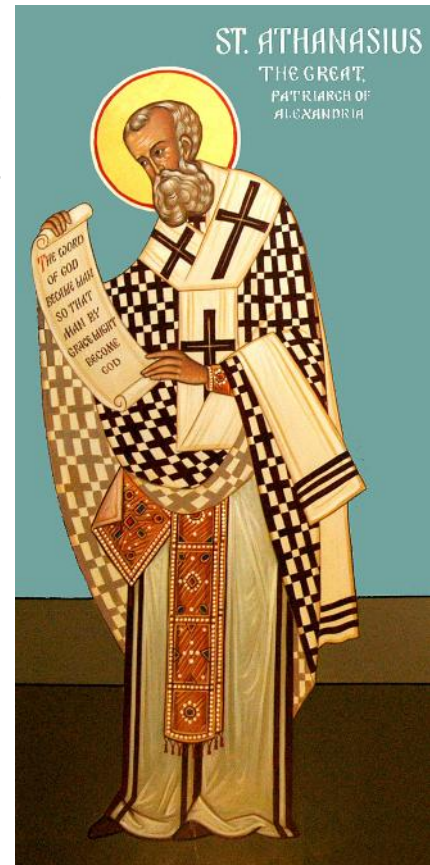
This was to be the first in a series of travels—and exiles—reminiscent of the life of Saint Paul.

After Constantine died, his son restored Athanasius as bishop. This lasted only a year, however, for he was deposed once again by a coalition of Arian bishops. Athanasius took his case to Rome, and Pope Julius I called a synod to review the case and other related matters.

Five times Athanasius was exiled for his defense of the doctrine of Christ's divinity. During one period of his life, he enjoyed 10 years of relative peace—reading, writing, and promoting the Christian life along the lines of the monastic ideal to which he was greatly devoted. His dogmatic and historical writings are almost all polemic, directed against every aspect of Arianism.

Among his ascetical writings, his *Life of St. Anthony* achieved astonishing popularity and contributed greatly to the establishment of monastic life throughout the Western Christian world.

Athanasius suffered many trials while he was bishop of Alexandria. He was given the grace to remain strong against what probably seemed at times to be insurmountable opposition. Athanasius lived his office as bishop completely. He defended the true faith for his flock, regardless of the cost to himself. In today's world we are experiencing this same call to remain true to our faith, no matter what.



7. 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 Lainya (South Sudan). In our national church, pray for Anglicare Australia; and within the Diocese of Adelaide, for the Bush Church Aid Society.

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, Dulcie, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (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 Clarice Conacher, 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 Catherine, St Philip, St James, St Anthanasius, 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, by Tuesday evening at 5 pm.

