

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 29 October 2020

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 – Being Mindful about God

Most of us often say, when we meet up with someone, “How are you?” It surprises and annoys me how often a radio presenter will be asked this when he is taking calls from listeners. The response is always perfunctory if there is a response to the enquiry at all.

On other occasions to be asked after your state of health can be a trap for us – to launch into a litany of complaint about our situation. Whatever we say in this mode will be a reflection of what is on our minds at the time. Generally speaking we tend to dwell on matters which are wrong in our lives. An enquiry after our health, therefore, is likely to be answered in negative tones.

Our minds determine how we speak and act in life. When they are filled with negativity we tend to speak and act negatively. Evil begins in the mind and is expressed by the body. When we believe in Christ and take to heart all that he has done for us and continues to do for us our minds should be filled with a great sense of gladness, of relief and hope. Ideally, these should eclipse the negative niggles we may have for some reason or other.

It is not that we should be selfishly and self-righteously happy in the presence of others. Rather we should simply be happier and more positive about life in our conversations.

In times of prayer it is good when we can “let go and let God”... be calm and prepared to wait on God, because we trust God. If we have taken to heart all that Christ has done for us it is much easier to trust God.

The Holy Spirit is vital to our prayer. The Holy Spirit is love, goodness and strength for good, When the Spirit influences our prayers, they become less dominated by what we wish, and less

arduous. When the Holy Spirit is uppermost in our minds, the Spirit will gradually fill our minds and erase the fears and anxieties previously prominent in our thinking.

We are always free to choose for ourselves what we shall think about. It is too easy for us to think about the bad things of life. - perhaps it is also easier to talk about these things, too. It is good when we can train ourselves to choose thoughts, especially before prayer, which are more centred on the Holy Spirit and goodness, love, and strength for goodness ... to remember at the same time that we must try to let go and let God ... in our prayer and in much of our lives.

A good thought is to imagine how God is at work in us right now and have this in mind when we pray.

A good idea may be to think of ways of starting a conversation other than "How are you?" It is not that such a question is always out of order but rather we are trying to reduce the number of occasions we ask it. It is too often a trap for negativity.

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 29 October	Ps 143, 146 Nehemiah 5.1-13 Matthew 19.1-15	Ps 119.153-176 Daniel 7.15-28 2 Peter 2.1-11
Friday 30 October	Ps 148, 149 Nehemiah 6.10 – 7.4	Ps 144, 150 Daniel 8.15-27 2 Peter 3.3-10
Saturday 31 October <i>Martin Luther</i>	Ps 83.1-18 Nehemiah 7.73 – 8.12 Matthew 20.17-34	Ps 150 Isaiah 40.21-26 Hebrews 11.32 – 12.2
Sunday 1 November <i>All Saints Day</i>	Ps 97 Isaiah 65.17-25 Luke 9.18-27	Ps 33 Sirach 44.1-15 Revelation 19.1-10
Monday 2 November <i>All Souls Day</i>	Ps 90 Job 21.2-27 Romans 6.3-9	Ps 27 Isaiah 38.9-20 1 Corinthians 15.20-28, 51-58
Tuesday 3 November <i>Richard Hooker</i>	Ps 9 Nehemiah 9.6-25 Matthew 21.14-22	Ps 10 Daniel 10.1-17 Revelation 1.9-20
Wednesday 4 October	Ps 11, 12 Nehemiah 9.26-38 Matthew 21.23-32	Ps 13, 14 Daniel 10.18 – 11.13 Revelation 2.1-7
Thursday 5 October	Ps 15, 16 Nehemiah 10.28 – 11.2 Matthew 21.33-46	Ps 17 Daniel 11.14-28 Revelation 2.8-11

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 (App Store or Google Play). 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. Volunteers are attending at St Mary Magdalene's most days to ring the church bell while 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 will in the future be presented on our blog, <https://stmarymagdalenesadelaide.org/>. To access the tab, 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, both on the web site and on the Parish's Facebook page.

4. In the Church's Calendar

This week in the church's calendar we celebrate the feasts of All Saints and All Souls, and the holy people Richard Hooker and Martin Luther. We also celebrate the day each year when Anglicans and Roman Catholics pray for one another.

In ancient times, November 1 marked Samhain, the beginning of the Celtic winter. Samhain was the Celtic lord of death, and his name literally meant "summer's end." Since winter is the season of cold, darkness and death, the Celts soon made the connection with human death, and so emerged many traditions associated with the eve of the feast.

With the spread of Christianity and the establishment of All Saints Day, some of these pagan customs remained in the English speaking world for All Hallows Eve (or Halloween). Nevertheless, All Saints Day clearly arose from genuine Christian devotion, especially out of a desire to honour the great number of martyrs who died during the persecution of the early church, especially under the Emperor Diocletian (284-305).



Along with the Feast of All Saints developed the Feast of All Souls. The idea of a place between death and heaven, as well as the practice of praying for the dead, dates back to the earliest days of the church. In the Second Book of the Maccabees, we read, for example, "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins." Believers would often gather on death anniversaries to ask mercy for the departed souls.

Out of this emerged the medieval Catholic doctrine of purgatory, the place of purification in which the souls of those who die in a state of grace are made ready for heaven. The notion of purgatory as a place persisted in Catholic theology for many years. Dante went so far as to draw an elaborate map. In the Middle Ages, great abuses emerged, not least the selling of Indulgences to shorten the time in purgatory by a fixed number of days. And so the Church of England, at its foundation, firmly rejected the doctrine of Purgatory.

Contemporary understandings of this doctrine consists of the conviction that God's mercy and justice must be kept intact and upheld. God's divine mercy refers to the fact that God forgives any sin as long as the sinner is truly repentant and sorry.

Related to this is our offering of prayers for those who have died. It is right and good to pray for those who are "asleep in Christ." We are praying for them as they await the Resurrection, and that we might follow their examples of faith until that day too.

Richard Hooker (1554 -1600) was an English priest and theologian who was among the most important divines of the 16th century. He was born in Devonshire and after studying at Oxford, was named reader in Hebrew for the University. He was appointed to the famed Temple Church in London, but from 1591 took appointments as a simple parish priest, first in Wiltshire, the in Kent.



He is widely recognised as the first major voice of Anglican theology, and his defence of the Elizabethan Church against the attacks of the Puritans set the prevailing tone of Anglicanism for centuries to follow. Through his eight-volume masterpiece *Of the Laws of Ecclesiastical Polity*, the medieval political thought of Thomas Aquinas became a part of the English political heritage.

Hooker affirmed the threefold Anglican sources of authority—scripture, tradition, and reason. He countered the Puritans

whose literal obedience to scripture was so absolute that they considered unlawful whatever scripture did not command. He recognized the absolute authority of scripture where it spoke plainly. Reason was to be used in reading scripture. If scripture were silent or ambiguous, wisdom would consult the tradition of the church.

On this foundation Hooker built an elaborate theory based on the "absolute fundamental of natural law," the expression of God's supreme wisdom which governs the universe and to which both ecclesiastical and civil polity must yield. Hooker saw the church not as a static but as an organic institution whose methods of government change according to circumstances. He understood the Church of England, though reformed, to be in continuity with historic Christianity.

Martin Luther (1483-1546) was a priest, theologian, author and composer who became a seminal figure in the Reformation.

He entered the Augustinian monastery in Erfurt in Germany in 1505, and was ordained priest in 1507. He completed doctoral studies in theology in 1512, and was appointed to the Professorship of Theology at the University of Wittenburg. He was the overseer of his religious order throughout Saxony and Thuringia by 1515.

Luther became increasingly concerned about the sale of indulgences by the Catholic church, and in 1517 wrote to his bishop protesting the practice. He enclosed a document entitled "Disputation of Martin Luther on the Power and Efficacy of Indulgences", which came to be known as the Ninety-Five Theses – which were probably not nailed to a church door, in spite of the legend to that effect!



After three years, Luther was excommunicated by Pope Leo X. He occupied himself with his translation of the Bible into German, a work that was to have immense influence on other vernacular translations. By 1526, he was occupied in the formation of the church that would come to be known as Lutheran. He was also a prolific hymn-writer and composer, and churches throughout the world sing his hymns to this day.

5. November 4 – A day for Roman Catholics and Anglicans to pray for one another

In 2002, the leadership of the Anglican and Roman Catholic Churches in Australia agreed to set aside November 4 as a day of prayer for reconciliation and greater understanding between our two communities.

Bonded together by a common faith in Christ, and by Baptism, the Anglican and Roman Catholic Churches recognise and appreciate this unity. However, relationships need constant care to grow and deepen.

It is recognised that relationships between the two Churches have improved in many ways that we now take for granted. It is also understood that new issues arise which can strain our relationship and create the need for greater understanding.

Even more, we need to keep praying for each other through both calm and storm.

Holiness is an inspiring gift that is common to both Churches and that we humbly recognise in each other and which we seek together. In the shadow of All Saints Day, 4 November takes courage from the witness of many holy men and women who have lived in both communities.

And so, on or about 4 November Anglicans and Roman Catholics are encouraged to pray either individually, as communities or small groups, for greater mutual understanding and reconciliation.

Holy Spirit, you shine with beauty and power through the lives of the saints: Give Anglicans and Roman Catholics the grace of unity, and knit us together in the service of our Saviour, Jesus Christ. Amen.

6. 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 Dioceses of the Rift Valley (Tanzania), Damaturu (Nigeria) and Dar-es-Salaam (Tanzania). In our national church, pray for the theological colleges and religious communities; and within the Diocese of Adelaide, for the congregation at St Barnabas', Croydon.

For our local community. For the Collective as it considers alternative ways of serving the community while the Drop-In Centre is suspended, and for its guests as they seek other 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, Chris, Clarice, Ossy, Philip, Phyllis, Dulcie and Jasmin.

For those who have died. For those who have worked and worshipped in this place before us; all those who have died recently; 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, Richard Hooker, Martin Luther, 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.

