

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 30 July 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 – We – like clay in the potter's hands

The Gospel today is about the potter who makes much of us, the clay. When I was at school, I used to dread having to attend art classes, which included, in addition to drawing, opportunities at woodwork and clay modelling. While the art teacher, Charles Bannon, used to find some merit in some of my drawing efforts, he had no patience with either my woodwork or clay modelling. "You don't listen to me!" were his vehement words to me as he snatched my clay modelling effort and throw it into the bin.

My days at the Art Centre were a little happier when we were allowed to use the potters wheels, because my fortune on them was somewhat happier. Pottery is one of the world's oldest crafts. It can be traced back at least 25,000 years. Pots are very durable and are often found by archaeologists in their digging. The placed of pots in museums shows that a pot can be a work of art and not just utilitarian. My pots were definitely utilitarian!

In today's readings for Mass, the Potter comes into the Scriptures. God is the Potter and we are the clay. If whatever the Potter is trying to create on the wheel comes to nought, the mess is discarded or is used for another try. This is a remarkably vivid illustration of us and our redemption. Whatever mess we turn out to be God will have another go and remake us.

It is at the end of time that the clay will be discarded, or kept as a good, finished work. How pliable shall we be as the clay? Shall we wish to be remade? The choice will be ours.

The Potter and the clay help us to understand the role of the Church clearly. We are to help lead to Christ those people whose lives have been damaged. This is so they can share the hope we all have of becoming God's beautiful works of art.

These ideas can also affect our prayer for both others and ourselves. When we pray we imagine God taking and remaking us to the people he meant us to be. It reminds us, too, that many offenders in our society are damaged people and it is their repair and remodelling for which we should ask in prayer rather than join our judgemental society in baying for an offender's blood.

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 30 July William Wilberforce	Ps 72 Hosea 4.1-9 John 9.18-38	Ps 73 Ezekiel 38.14-23; 39.21-29 Romans 5.12-21
Friday 31 July <i>Joseph of Arimathea</i> <i>Ignatius of Loyola</i>	Ps 148, 149 Hosea 4.10 – 5.4 John 9.39 – 10.18	Ps 144, 150 Ezekiel 40.1-5; 42.15 – 43.12 Romans 6.1-11
Saturday 1 August <i>Holy Women and Men</i> <i>of the Old Testament</i>	Ps 74 Hosea 5.5 – 6.3 John 10.19-39	Ps 75, 76 Ezekiel 47.1-12, 48.30-35 Romans 6.12-23
Sunday 2 August The 9th Sunday after Pentecost	Ps 78.1-15 Matthew 15.1-9	Ps 145.14-21 Genesis 31.43a – 32.2 Romans 10.17 – 11.6
Monday 3 August	Ps 78.16-38 Hosea 6.4 – 7.7 John 10.40 – 11.16	Ps 78.39-70 Lamentations 1.1-11a Romans 7.1-12
Tuesday 4 August <i>St John Vianney</i>	Ps 80 Hosea 7.8-16 John 11.17-37	Ps 81 Lamentations 1.11b-22 Romanms 7.13-25
Wednesday 5 August <i>St Oswald</i>	Ps 82, 84 Hosea 8 John 11.38-54	Ps 85, 87 Lamentations 2.1-10 Romans 8.1-8
Thursday 6 August The Transfiguration	Ps 99 Habakkuk 3.3-19 2 Corinthians 3.12 – 4.2	Ps 89.5-18 1 Kings 19.1-16 John 12.20-33

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. Sunday Mass

Parish Council met on Tuesday 21 July, and discussed a wide range of issues. A particular item of business of importance to the whole community concerns the schedule of Sunday worship as we continue to re-group after the disruption caused by the Covid-19 lockdown.

Parish Council discussed the attendances at our July 10 am Masses as compared with 9 am and 10.30 am prior to the Covid-19 lockdown. **After a long discussion, the Council decided that we should continue the single 10 am Mass on Sunday mornings for the time being.**

In reaching this decision, Parish Council considered many factors. During July, we have been delighted to see many of those whom we consider 'regular' members of our community on one or more occasions. We are mindful also that there are some of our number whom we have not seen. Some have indicated that until such time as the threat from Covid-19 is extinguished, they do not plan to participate in corporate worship. For some, the offering of a combined service, or a single Sunday service, is not to their liking. And it is likely to be the case that some of our number, with the disruption of the rhythm of Sunday worship, will fall away.

Another important aspect of this discussion related to the Covid-19 pandemic as it is at present in Australia. Although we have few active cases in South Australia at present, the fact remains that the virus could break out again in our part of Australia any time, and we know that churches in Victoria have been dramatically affected by the reimposition of lockdowns in that State, just as a semblance of normality was returning. Parish Council felt it to be important that we not need to chop and change our worship arrangements according to the presence of Covid-19. Instead the Council favoured continuing our present arrangements which are more easily aligned to Covid-19 demands.

In the coming months, it is Parish Council's desire that the "blended" style of Sunday worship which incorporates a variety of liturgical and musical elements should continue. We are particularly appreciative of the efforts of our musicians to respond to greater musical demands. Under the direction of Chris Bright, the music sung has been of a high order and has been very much enjoyed. We are enormously grateful both for the effort from our musicians, and for the willingness of both of our Sunday congregations to accommodate the changes that have largely been imposed upon us.

It is vitally important that parishioners feel able to contribute their views about all these and other matters. Members of Parish Council will be actively consulting throughout the community, and parishioners will be invited to complete a questionnaire fairly soon about various matters. All views expressed will be valued and considered by the Council, and there will be an opportunity for wider discussion at the Annual Meeting of the Parish to be held on Sunday 30 August after the 10 am Mass.

4. 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.

The blog has provided services for the parish during the COVID lockdown and through to the end of July, when we celebrate our patron saint, Mary Magdalene. We will keep publishing services, but not every Sunday. The plan is to publish one service a month on a special feast day - for example in August we celebrate the Blessed Virgin Mary; in September, the Holy Cross; and in October, the Anniversary of the Dedication of the Church.

Service booklets as PDF files will still be available for Sunday services, both on the web site and on the Parish's Facebook page.

5. In the Church's Calendar

This week we we celebrate a variety of holy people, including biblical saints, monastic leaders, and saints closer to the present day..

Joseph of Arimathea is recorded in all four gospels as the one who took responsibility for the burial of Jesus after the crucifixion. The gospels record that he was a person of some eminence and influence, but little more.

Over time, many legends accumulated around Joseph. In one account, he was imprisoned for his faith; in others, he was jailed, then miraculously released. In the Middle Ages, he is associated with the Holy Grail, and another story locates him in England, where one night he set his walking staff on the ground while he slept, only for the staff to take root and grow into a mighty tree – the Glastonbury Thorn.

What we do know of Joseph is that he risked himself and his reputation for the sake of Christ.



Ignatius of Loyola was on his way to military fame and fortune when a cannon ball shattered his leg. During his convalescence, Ignatius whiled away the time reading a life of Christ and lives of the saints. His conscience was deeply touched, and a long, painful turning to Christ began.

Having seen the Mother of God in a vision, he made a pilgrimage to her shrine at Montserrat near Barcelona. He remained for almost a year, and it was during this year of conversion that Ignatius began to write down material that later became his greatest work, the Spiritual Exercises.

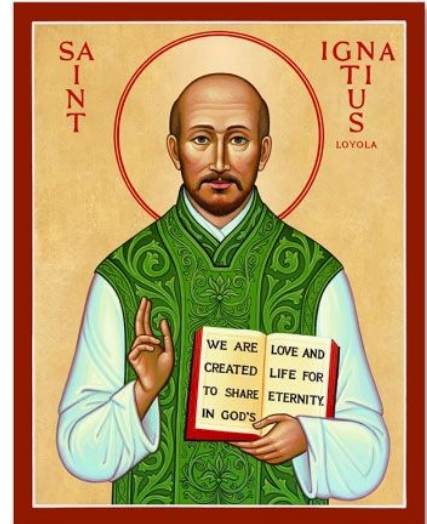
In 1534, at the age of 43, Ignatius and six others—one of whom was Saint Francis Xavier—

vowed to live in poverty and chastity and to go to the Holy Land. If this became impossible, they vowed to offer themselves to the apostolic service of the pope. The latter became the only choice. Four years later Ignatius made the association permanent. The new Society of Jesus was approved by Pope Paul III, and Ignatius was elected to serve as the first general.

Ignatius was a true mystic. He centred his spiritual life on the essential foundations of Christianity—the Trinity, Christ, the Eucharist.

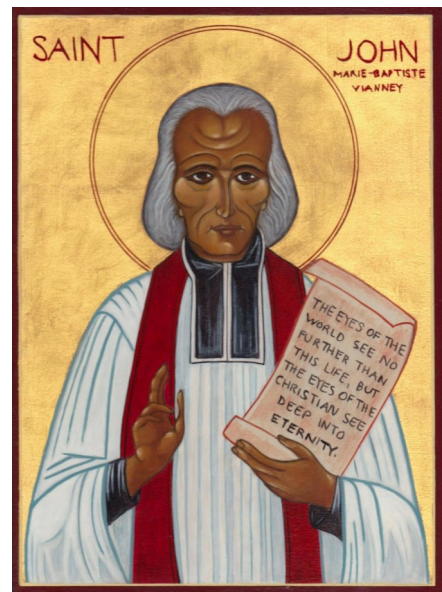
His spirituality is expressed in the Jesuit motto, *Ad majorem Dei gloriam*—"for the greater glory of God." In his concept, obedience was to be the prominent virtue, to assure the effectiveness and mobility of his men.

All activity was to be guided by a true love of the Church and unconditional obedience to the Holy Father, for which reason all professed members took a fourth vow to go wherever the pope should send them for the salvation of souls.



St John Vianney wanted from his childhood to become a priest. But he had to overcome his meagre formal schooling, which inadequately prepared him for seminary studies. His failure to comprehend Latin lectures forced him to abandon his studies. But his vision of being a priest urged him to seek private tutoring. After a lengthy battle with the books, John was ordained.

As pastor of the parish at Ars, John encountered people who were indifferent and quite comfortable with their style of living. But over the years, his work as a confessor was to become his most remarkable accomplishment. In the winter months he was to spend 11 to 12 hours daily reconciling people with God. In the summer months this time was increased to 16 hours.



Indifference toward religion, coupled with a love for material comfort, seem to be common signs of our times. A person from another planet observing us would not likely judge us to be pilgrim people, on our way to somewhere else. John Vianney on the other hand, was a man on a journey, with his goal before him at all times.

St Oswald was a splendid figure. Born into the royal family of Northumbria, he became king at a time of conflict between his people and the Britons. Legend has it that in 634, Oswald assembled an army and prepared to meet the forces of the Britons. On the eve of the battle, he set up a great wooden cross on the field. With his own hands, he steadied the cross while his men filled in the hole which had been dug to receive it. Although only a few of his men were Christians, Oswald ordered the army to kneel and pray to the true and living God to grant them victory.

"Let us now kneel down and pray to the omnipotent and only true God, that He will mercifully defend us from our proud enemy," he told them, "for He knows that we fight in a just war in defence of our lives and our country."

The night before the battle, King Oswald had a vision of Saint Columba of Iona, who stretched his cloak over the sleeping soldiers and promised that he would be victorious in battle, and so it came to pass.

Saint Oswald was a devout and sincere Christian who was often seen sitting with his hands resting palms upwards on his knees in a gesture of prayer. He granted land and money for the establishment of monasteries, and he was famous for his generosity to the poor.

Saint Oswald was killed in battle in 642. Before his death, Saint Oswald prayed for the souls of his soldiers. This has become almost proverbial: "O God, be merciful to their souls."



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 Nzara (South Sudan); Blackburn (England); and Bo (West Africa). In our national church, pray for the Anglican Board of Mission; and within the Diocese, for the parish of Norwood.

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, John, and Rebecca.

For those who have died. For 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. For those who have worked and worshipped in this place before us. ✠ 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, 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.

