

# 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                      Thursday 3 December 2020

### Spiritual Resources & Reflections

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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 – Waiting ...

Most of us do a lot of waiting in life. Waiting can be boring and tedious. It can be a chore and seem a waste of time. By the same token, it can be filled with eager anticipation. Sometimes, the time of waiting can be much better than whatever is awaited! Pregnancy is a time of waiting of a very particular character, especially as we approach Christmas.

So there is a sense in which Advent is a season not only of preparation but of waiting. We wait while our society cannot wait for Christmas: society celebrates it so comprehensively and at such length that they are all "Christmassed out" by the end of 25 December. In church we have to wait for Christmas, and while we wait we preoccupy ourselves with the great themes of Advent which give much meaning to our waiting. One important thing for which we wait is our "salvation" which will come only in the fullness of time.

In spiritual terms waiting can be made into a work of art, especially in Advent. It requires patience and preparedness for to enter into a particular mode of waiting. So much of the world wants to blast away waiting from our lives. So often we require instant gratification, everything to be achieved very quickly. We want our travel to be fast, for plants in a garden to grow and flower as soon as possible. The more life asks us to wait the more we hurry anxiously. Hurrying is less to do with being on time, or efficiency, than it is to do with being unable to wait.

Here we need to reflect deeply about waiting. At first it seems to impractical, good for nothing, yet mysteriously necessary for anything worthwhile which is slowly becoming. Examples are a wonderful human relationship, a healthy baby, a reconciliation, a new understanding about something or someone - all these wonderful events or experiences need time to develop. Waiting time can sometimes be laced with pain, too. Not simply the pain of the waiting but

rather of the implications or the demands of whatever or whoever is awaited. Sadly, this pain can sometimes dampen the hope behind our waiting. Some waiting is very difficult for us because of the process needed.

Recipes sometimes require baking of food, or fruit on trees needs to ripen ... life is often obliged to enter a simmering mode. Our prayer can embrace the need to wait. We can pray for the patience to wait or, perhaps, for patience to wait while Covid-19 lessens in intensity throughout the world. We can pray, too, that people who live in poverty will not wait in vain for the help they need to embrace a better future. We can all pray that we keep a good Advent, too.

Fr Graeme Kaines  
Locum Priest

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## 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:

	<b>Morning Prayer</b>	<b>Evening Prayer</b>
Thursday 3 December <i>St Frances Xavier</i>	Ps 78.16-38 Isaiah 3.13 – 4.6 Mark 5.21-43	Ps 78.39-70 Isaiah 41.17-29 1 Thessalonians 3
Friday 4 December <i>Nicholas Ferrar</i>	Ps 80 Isaiah 5.1-17 Mark 6.1-13	Ps 81 Isaiah 42.1-17 1 Thessalonians 4.1-12
Saturday 5 December	Ps 82, 84 Isaiah 5.18-30 Mark 6.14-29	Ps 85, 87 Isaiah 42.18 – 43.13 1 Thessalonians 4.13 – 5.11
Sunday 6 December <i>The 2nd Sunday of Advent</i>	Ps 83 2 Peter 3.1-9	Ps 87 Malachi 3.1-10 Luke 1.5-25
Monday 7 December <i>St Ambrose of Milan</i>	Ps 90 Isaiah 7.1-17 Mark 6.30-56	Ps 119.89-104 Isaiah 43.14 – 44.5 1 Thessalonians 5.12-28
Tuesday 8 December <i>The Conception of the BVM</i>	Ps 89 Isaiah 7.18 – 8.4 Mark 7.1-23	Ps 89.19-39 Isaiah 44.6-23 2 Thessalonians 1
Wednesday 9 December	Ps 89.39-53 Isaiah 8.5 – 9.1 Mark 7.24-37	Ps 91 Isaiah 44.24 – 45.8 2 Thessalonians 2
Thursday 10 December	Ps 92, 93 Isaiah 9.2-17 Mark 8.1-13	Ps 94 Isaiah 45.9-25 2 Thessalonians 3

## 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](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. 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 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 three different and distinct festivals. First, the commemoration of Nicholas Ferrar.

Nicholas Ferrar (1593-1637) was the guiding light of one of the most remarkable experiments in Christian community living in the history of Anglicanism. An English academic, courtier and businessman, he gave up his successful careers, was ordained a deacon and retreated with his extended family to the manor of Little Gidding in Huntingdonshire (now Cambridgeshire), where they lived in community.

In 1625, Ferrar bought the deserted manor and village of Little Gidding in Huntingdonshire. Little Gidding had been deserted since the Black Death in the 14th century. The following year he was ordained a deacon, and made it clear that he would not proceed to the priesthood. He pledged: "I will also by the help of my God, set myself with more care and diligence than ever to serve our good Lord God, as is all our duties to do, in all we may."



The first thing done at Little Gidding was to enter the church for prayer, ordering it to be

cleaned and restored for worship before any attention was paid to the house. Little Gidding was in effect the only religious community in the Church of England between the Dissolution of the Monasteries under Henry VIII and the revival of religious communities that came with the Oxford Movement.

The community at Little Gidding was suppressed by Cromwell in 1646, but remained in the Ferrar family. There was a revival of interest in Nicholas Ferrar and Little Gidding in the 19th and 20th centuries, and the Oratory of the Good Shepherd, an Anglican religious community, was established at a meeting there in 1913. The Community of Christ the Sower, inspired by the example of Nicholas Ferrar, was founded there in the 1970s and finally came to an end in 1998. The Society of the Friends of Little Gidding was re-founded in 2004.

**St Ambrose** was born around 340 to a Roman Christian family. Legend has it that when Ambrose was just an infant, a swarm of bees landed on his face, and rather than injuring the child, left behind a drop of honey. To his father, this was a sign that Ambrose would become someone great with a wonderful sense for speaking.

One of his biographers observed that at the Last Judgment, people would still be divided between those who admired Ambrose and those who heartily disliked him. He emerges as the man of action who cut a furrow through the lives of his contemporaries. Even royal personages were numbered among those who were to suffer crushing divine punishments for standing in Ambrose's way.

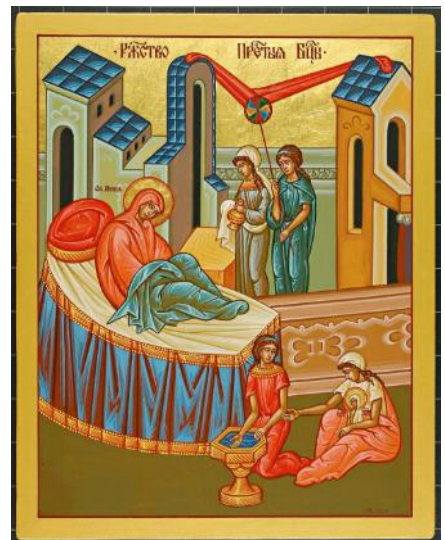


Yet his sermons, his writings, and his personal life reveal him as an otherworldly man involved in the great issues of his day. Humanity for Ambrose was, above all, spirit. In order to think rightly of God and the human soul, the closest thing to God, no material reality at all was to be dwelt upon.

Ambrose exemplifies for us the truly catholic character of Christianity. He is steeped in the learning, law, and culture of the ancients and of his contemporaries. Yet, in the midst of active involvement in this world, this thought runs through Ambrose's life and preaching: The hidden meaning of the Scriptures calls our spirit to rise to another world.

### **The Conception of the Blessed Virgin Mary**

The Conception of Mary is one of the more misunderstood feasts in Anglicanism. It was present in the Book of Common Prayer of 1662, and remains in Anglican calendars throughout the world. The significance of the festival has been clouded by confusion over the Roman Catholic dogma of the Immaculate Conception which holds that Mary was sinless from the moment of her conception. A more authentically 'Anglican' understanding is found in the documents of the Anglican-Roman Catholic International Commission which says: "Mary is marked out from the beginning as the one chosen, called, and graced by God through the Holy Spirit for the task that lay ahead of her."



Mary is important for us. First, because she is the Mother of the Lord. The oldest title applied to her by the Church is *Theotokos*, a Greek term that means 'God bearer' or 'Mother of God'. Secondly, because she is the example for all followers of Jesus. At the Annunciation, Mary responded to God's invitation to be mother of the Lord. Let us pray that we may bring birth to God's word in the world in our own time.

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## 5. An Extract from *Little Gidding* by T.S. Eliot

'Little Gidding' is the last of T. S. Eliot's Four Quartets, and also his last significant poem. There is a sense in this poem of Eliot seeking to join the threads of his work together, to 'set a crown upon a lifetime's effort', as he puts it in 'Little Gidding' itself.

*There are three conditions which often look alike  
 Yet differ completely, flourish in the same hedgerow:  
 Attachment to self and to things and to persons, detachment  
 From self and from things and from persons; and, growing between them, indifference  
 Which resembles the others as death resembles life,  
 Being between two lives - unflowering, between  
 The live and the dead nettle. This is the use of memory:  
 For liberation - not less of love but expanding  
 Of love beyond desire, and so liberation  
 From the future as well as the past. Thus, love of a country  
 Begins as an attachment to our own field of action  
 And comes to find that action of little importance  
 Though never indifferent. History may be servitude,  
 History may be freedom. See, now they vanish,  
 The faces and places, with the self which, as it could, loved them,  
 To become renewed, transfigured, in another pattern.  
 Sin is Behovely, but  
 All shall be well, and  
 All manner of thing shall be well.  
 If I think, again, of this place,  
 And of people, not wholly commendable,  
 Of not immediate kin or kindness,  
 But of some peculiar genius,  
 All touched by a common genius,  
 United in the strife which divided them;  
 If I think of a king at nightfall,  
 Of three men, and more, on the scaffold  
 And a few who died forgotten  
 In other places, here and abroad,  
 And of one who died blind and quiet,  
 Why should we celebrate  
 These dead men more than the dying?  
 It is not to ring the bell backward  
 Nor is it an incantation  
 To summon the spectre of a Rose.  
 We cannot revive old factions  
 We cannot restore old policies*



*Or follow an antique drum.  
 These men, and those who opposed them  
 And those whom they opposed  
 Accept the constitution of silence  
 And are folded in a single party.  
 Whatever we inherit from the fortunate  
 We have taken from the defeated  
 What they had to leave us - a symbol:  
 A symbol perfected in death.  
 And all shall be well and  
 All manner of thing shall be well  
 By the purification of the motive  
 In the ground of our beseeching.*

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## 6. St Ambrose writes to a new bishop ...

*By the grace of your words win over your people*

You have entered upon the office of bishop. Sitting at the helm of the Church, you pilot the ship against the waves. Take firm hold of the rudder of faith so that the severe storms of this world cannot disturb you. The sea is mighty and vast, but do not be afraid, for as Scripture says: *he has founded it upon the seas, and established it upon the waters.*

The Church of the Lord is built upon the rock of the apostles among so many dangers in the world; it therefore remains unmoved. The Church's foundation is unshakeable and firm against the assaults of the raging sea. Waves lash at the Church but do not shatter it. Although the elements of this world constantly beat upon the Church with crashing sounds, the Church possesses the safest harbour of salvation for all in distress. Although the Church is tossed about on the sea, it rides easily on rivers, especially those rivers that Scripture speaks of: *The rivers have lifted up their voice.* These are the rivers flowing from the heart of the man who is given drink by Christ and who receives from the Spirit of God. When these rivers overflow with the grace of the Spirit, they lift up their voice.

There is also a stream which flows down on God's saints like a torrent. There is also a rushing river giving joy to the heart that is at peace and makes for peace. Whoever has received from the fullness of this river, like John the Evangelist, like Peter and Paul, lifts up his voice. Just as the apostles lifted up their voices and preached the Gospel throughout the world, so those who drink these waters begin to preach the good news of the Lord Jesus.

Drink, then, from Christ, so that your voice may also be heard. Store up in your mind the water that is Christ, the water that praises the Lord. Store up water from many sources, the water that rains down from the clouds of prophecy.

Whoever gathers water from the mountains and leads it to himself or draws it from springs, is himself a source of dew like the clouds. Fill your soul, then, with this water, so that your land may not be dry, but watered by your own springs.

He who reads much and understands much, receives his fill. He who is full, refreshes others. So Scripture says: *If the clouds are full, they will pour rain upon the earth.*

Therefore, let your words be rivers, clean and limpid, so that in your exhortations you may charm the ears of your people. And by the grace of your words win them over to follow your

leadership. Let your sermons be full of understanding. Solomon says: *The weapons of the understanding are the lips of the wise*; and in another place he says: *Let your lips be bound with wisdom*. That is, let the meaning of your words shine forth, let understanding blaze out. See that your addresses and expositions do not need to invoke the authority of others, but let your words be their own defence. Let no word escape your lips in vain or be uttered without depth of meaning.

## 7. 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 Sheffield (England); Eastern Zambia (Central Africa); and Easton (USA). In our national church, pray for the Diocese of Armidale; and within the Diocese of Adelaide, for the Parish of St Peters.

*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, David, Sim, Chris, Clarice, Philip, Phyllis, Dulcie, Jasmin and Henry.

*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, St Ambrose, 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](mailto:omarymag@anglicaresa.com.au), by Tuesday evening at 5 pm.

