

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 4 June 2020

Dear friends,

While churches can now re-open in a limited manner for private prayer and public worship, it will be some months before we can resume Sunday worship, and the physical separation of many members of our community will continue.

One of the ways in which we are able to maintain a community spirit in this time of physical separation is to unite ourselves in acts of prayer and reflection – a “communal solitude” which may well prove to be a seedbed for growth in holiness and wholeness, for communion and connection, for resistance and renewal.

In these Thursday newsletters, we offer ideas and opportunities for nourishing our personal and communal spiritual lives.

1. From Fr Graeme – The Holy Spirit is all around us ... and much more

In the New Testament the Holy Spirit is promised by Jesus and St Paul often speaks of the presence of the Holy Spirit throughout the world. The Holy Spirit is with everyone, whether or not they believe in the Spirit. The power of the Holy Spirit is the Spirit's joy, goodness, beauty and wisdom. All these qualities make us equal to anything which may be before us, no matter how daunting the task may be. It is very good to be able to offer prayer about one's life on that basis. “Help me to know and trust the Holy Spirit within to say and do what is needed.” If we worry unduly about what is before us we are forgetting the Holy Spirit, behaving as though God is not real for us.

We often admire the greatness of people like St Francis of Assisi or Mother Teresa or someone closer to us in our lives. It is good to remember always that similar greatness can belong to us if we can accept the presence of the Spirit within us and expect the Spirit to work through us. This pattern of thought is us “turning to God” in both ordinary and demanding times. We turn to whom is within. Instead we are inclined to forget the Spirit.

How different all this can make us. Instead of walking about steeped in worry, anger or our inability to make a difference we can instead live with joy and a firm belief that we shall be able to achieve something worthwhile. The “something” may be our ability to speak with someone. It is all because we know that we have the Spirit within us and the Spirit working around us.

When we wake up in the morning one of the first things we think of can be the sense of the Holy Spirit's presence within us. This will be very reassuring and give us a lift as we climb out of bed. Much better than waking up and dreading whatever is before us. A little anxiety or

some concern about a task is not wrong. It is when a little anxiety or worry becomes sheer dread that we show how much we are neglecting God's gift to us of the Holy Spirit. All the capability we may need is already there, within us.

Thanks be to God!

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 4 June	Ps 80 Ezekiel 28.1-19, 29.17-20 Acts 7.35-43	Ps 81 Deuteronomy 16 2 Corinthians 5.11-21
Friday 5 June St Boniface	Ps 82, 84 Ezekiel 30.1-19 Acts 7.44-53	Ps 85, 87 Deuteronomy 17.14-20, 18.9-22 2 Corinthians 6.1-13
Saturday 6 June	Ps 86 Ezekiel 30.20 – 31.12 Acts 7.54 – 8.3	Ps 150 Exodus 3.1-15 John 17.17-26
Sunday 7 June The Most Holy Trinity	Ps 8 2 Corinthians 13.11-13 Matthew 6.7-15	Ps 20 Genesis 1.1 – 2.4a Ephesians 4.1-6, 17-32
Monday 8 June	Ps 89.1-18 Ezekiel 32.1-16 Acts 8.4-13	Ps 89.19-38 Deuteronomy 21.22 – 22.12 2 Corinthians 7.2-16
Tuesday 9 June St Columba	Ps 89.39-53 Ezekiel 32.17-32 Acts 8.14-25	Ps 91 Deuteronomy 24.5-22 2 Corinthians 8.1-15
Wednesday 10 June	Ps 92, 93 2 Chronicles 1 Acts 8.26-40	Ps 94 Deuteronomy 26 2 Corinthians 8.16-24
Thursday 11 June Corpus Christi	Ps 116 1 Corinthians 10.14-21 Mark 14.12-26	Ps 147 Exodus 16.35 – 17.6 Hebrews 9.11-15

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.ibrevariary.com and is also available as a free app (App Store or Google Play).

3. Sunday and Weekday Mass

Worship on Tuesday and Thursday has resumed with prayers at noon, and Mass at 12.10 pm. With effect from 2 June, up to 20 people are permitted to be in the church at any one time.

In recognition of the ongoing need for some members of our community to maintain a relatively isolated lifestyle for the time being, we plan to continue posting the prayers for Sunday and weekday Masses on the web page, along with a copy of the Order of Service for each day.

Sunday Services will also be available on our blog, stmarymagdalenesadelaide.org, including prayers, readings, reflections and music recorded by members of the congregation.

You can watch live-streams of Sunday and Weekday Masses at St Paul's Cathedral, Melbourne on its [Facebook page](#) or its [YouTube channel](#). Recordings of past celebrations are also available.

4. Reflections and Meditations

Fr Graeme and others within our community will be preparing Reflections for Sundays and Holy Days for posting on the web page.

St Peter's Cathedral is producing videos including reflections and Sunday sermons under the title "Acts of Worship at St Peter's Cathedral in Extraordinary Times". These are available in a variety of formats. You can receive updates by subscribing to the Cathedral's e-news. Visit <http://www.stpeters-cathedral.org.au/community/sign-up-to-eneews/> to register.

5. 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; as well as on Friday morning at 8 am, which is a time that is being widely observed by the churches as a time of united prayer for all those affected by COVID-19.

6. Meditations from Fr Philip

Fr Philip Carter has offered a ministry of spirituality for many years, and has kindly supplied a series of meditations on some questions that we may well ask as we consider our life in God. The questions are *What?*, *How?*, *What if?*, *What do I want?*, and *Can I tell how it is?*

Preparing for Meditation

- Find a place to sit comfortably. Mobile phone on silent.
- Take your time. Breathe in and out a few times, slowing down ...
- Don't try too hard. Relax. Be open.
- Prayer isn't telling what God should be doing but becoming aware of what God is already doing.

- "The best prayer is to rest in the goodness of God and to let that goodness reach right down to your lowest place of need." (Julian of Norwich)
- When you seem ready, begin. You don't have to finish the exercise now, or today. If and when something arrests your attention, stay there. Savour the words. Let them speak to you. That may be enough for the next few minutes.

How?

Dispositions [eg: being open, truthful, aware] are the means to acquiring reality.

Friedrich von Hugel

Prayer is a matter of intention, disposing yourself towards receiving something.

Rowan Williams

Long before we do anything explicitly religious at all, we have to do something about the fire that burns within us. What we do with that fire, how we channel it, is our spirituality. And how we channel it, the disciplines and habits we choose to live by, will either lead top a greater integration or disintegration within out bodies, minds and souls.

Ronald Rolheiser

What matters is not what happens but how one responds to what happens

John of the Cross

Is the way you are- in your life, prayer, relationships- helping you towards a greater integration or disintegration?

How are you living with the circumstances of your life, with the mystery, with fire? What is the attitude (reflected in your choices) you bring to life?

When faith in God is eclipsed, something has got in the way. How free are you in your awareness and attitude to reality, and your choices and actions? How willing are you to look at your un-freedoms? Problems of faith or belief have commonly more to do with the heart than the mind.

7. A Meditation on Rublev's Icon of the Trinity

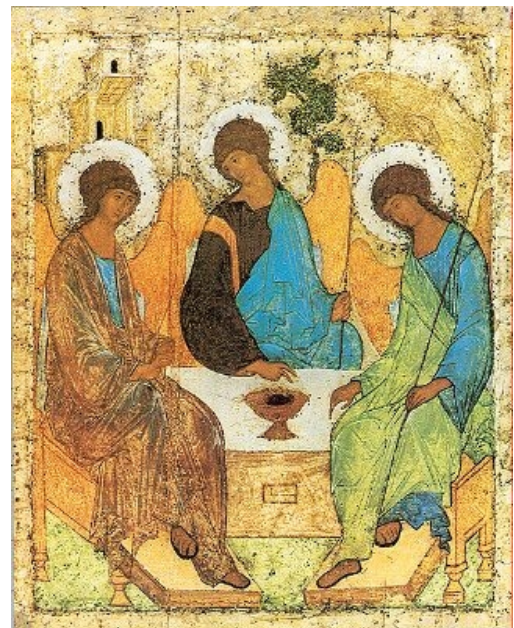
Margaret Cross and Alison McAllister are participating in an online meditation/study group. They offer this meditation.

The icon of the Trinity was painted around 1410 by Andrei Rublev.

It depicts the three angels who visited Abraham at the Oak of Mamre - but is often interpreted as an icon of the Trinity.

It is sometimes called the icon of the Old Testament Trinity.

The image is full of symbolism - designed to take the viewer into the Mystery of the Trinity.



Some general thoughts to get you started...

The three faces are identical...

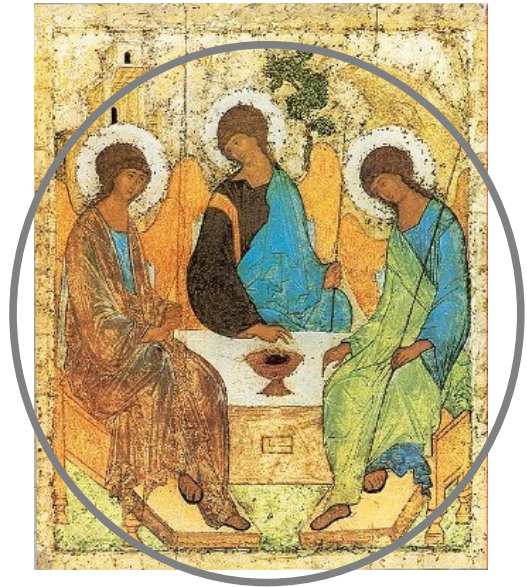
- How might this help us to understand the nature of the Trinity?

The figures can be enclosed in a circle.

- What might this tell us about the life of the Trinity?

All the figures wear a blue garment - the colour of the heavens...

- But each wears something that speaks of Their own identity



The Spirit

A blue robe speaking of divinity

A green robe representing new life

If you can, spend time gazing at the newly unfurled leaves against a blue sky. (If the season is not appropriate - live on the memory!)

Reflect on the link between what you see and the figure in the icon.

- The Spirit touches the table - earthing the divine life of God.

Reflect on that touch and the words of invocation (in the Eucharistic Prayer)

- *"Lord, You are holy indeed, the fountain of all holiness.*

- *Let Your Spirit come upon these gifts to make them holy ..."*

Reflect on that touch and its meaning for the life of the world ...

- *"Lord, You are holy indeed, the fountain of all holiness.*

- *Let Your Spirit come upon these gifts to make them holy ..."*

Reflect on that touch and its meaning for the life of the world ...



Behind the figure is a mountain.

Mountains are places where people often encountered God - places where heaven and earth seem to touch.

Moses met God on mountains.

Jesus was transfigured whilst in prayer on a mountain.

Reflect on your own "mountain top" experiences:

- times when you have felt very close to God -
- times when you have felt transfigured and filled with the Spirit.

(These need not necessarily have taken place on mountain tops!)

Elijah could not find God in the earthquake, in the wind or in the fire on the mountain -

*but in the gentle breeze
which carried the voice of God
deep into his being.*

When have you been aware of the presence of the dynamic stillness which is the Spirit within you?



The Spirit inclines - drawing our gaze to the central figure - representing Christ.

The Christ

The figure wears the blue of divinity.

The brown garment speaks of the earth - of His humanity.

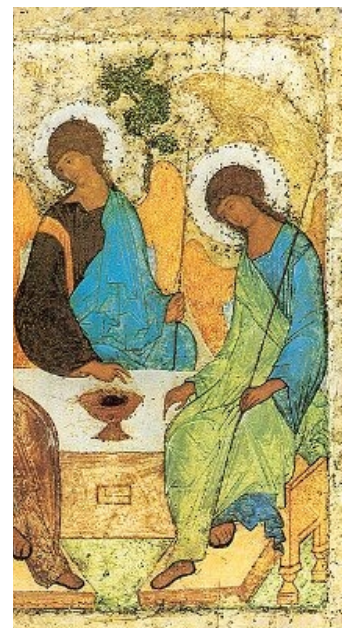
The gold stripe speaks of kingship.

Reflect on the form of kingship being represented here ...

The Christ figure rests two fingers on the table - laying onto it His divine and His human nature.

He points to a cup filled with wine ...

What does this represent?



Behind the figure is a tree.

This could be the oak tree at Mamre under which the three angelic visitors rested.

The hospitality of Abraham and Sarah was rewarded in the gift of a son.

What does this tell us of the importance of hospitality?

The tree may also represent the Cross - the tree on which our Saviour died.

The tree of death which becomes the tree of eternal life ...

- lost to humanity by the disobedience of Adam and Eve

- restored to us by the obedience of Jesus.

Reflect on the paradox of the Cross ...

- the place where death and life confront each other
- where death gives way to resurrection - and eternal life.

It may also be the tree of life in Revelation bearing twelve kinds of fruit, one for each month of the year

"... and the leaves of this tree are for the healing of the nations..."

What is the promise here - waiting to be fulfilled?

Behind the figure is a house, the dwelling place of God.

"In my Father's House are many mansions - I go to prepare a place for you ..."

What is the promise for you in these words of Jesus?

"Those who love Me will keep My word and My Father will love them - and we will come to them and make our home with them".

What is Jesus promising here?



Invitation to the Table

Although, the three figures can be enclosed in a circle they are not closed in upon themselves.

There is an open-ness.

They are turned towards the one looking at the icon
- toward you -

drawing you into their relationship.

Imagine a new circle
but this time a 3-dimensional one.

It travels around the back of the Spirit -
behind the Christ
behind the Father

and comes forward
extends beyond the image
beyond the screen

to go round behind you too...

What does this tell you of the love that God as
Trinity has for you?



8. In the Church's Calendar

This week we we celebrate the annual memorials of two saints from history.

St Boniface was born in England around the year 675. After his ordination as a priest in about the year 705 he sought to go to the European continent as a missionary, and after an unsuccessful period in the Netherlands, he returned to England where he became abbot of his monastery. He sought the Pope's approval to undertake another mission, and was sent further east into the area we now know as Germany. He was elected Bishop of Mainz, and set about the slow, hard work of evangelism among those who had never heard the Gospel of Christ.

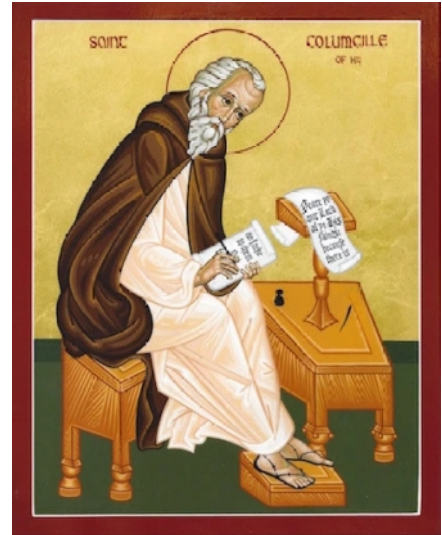
The life of St. Boniface is not one of miracles or visions or doctrinal disputes, but of simple determination to preach the gospel.

In 754, when he was nearly 80 years of age, Boniface desired to return to the place of his first mission work. As he and a number of other monks were preparing for the baptism of some converts when they were attacked by a band of pagan warriors and Boniface and fifty others were killed.



St Columba (521-597) was born of a royal family in Donegal, Ireland, but he is best known as one of the most famous Scottish saints. He became a monk at an early age and founded monasteries in different parts of Ireland.

He was forced to leave Ireland because of a personal feud that turned into a war. Bishops and abbots exiled him from Ireland, and twelve companions from his monasteries went with him. The missionaries settled on Iona, an island off the west coast of Scotland. Under Columba's direction, a monastery was built and, from there, Columba brought Christianity to much of Scotland. He devoted himself to training monks, making peace between the warring groups in Scotland, and copying sacred manuscripts.



9. 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 New Busa (Nigeria), Alaska (USA) and Albany (USA). In our national church, pray for the Diocese of Ballarat; and within the Diocese of Adelaide, for the work of the Church Missionary Society.

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, and John.

For those who have died. For all those who have died recently, especially Robert Morley; 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, St Boniface, St Columba, 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.