

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 5 October 2023

Dear friends,

This newsletter was developed as the COVID-19 pandemic took hold and our ability to gather for worship was so severely challenged. Thanks be to God, we are now able to gather together to celebrate the Word and Sacraments, and to come to church for private prayer. And the demand for and appeal of these newsletters has continued.

Sunday Mass is offered weekly at 10 am, and the church will also be open on Thursday between 11.30 am and 1 pm, with the Angelus at noon and Mass at 12.10 pm.

These newsletters are intended to provide some resources for prayer and reflection: enjoy!



1. Fr Steven writes ... A Prayer for Peace

Dear God

We cannot explain the hatred and violence of terrorism.

It is baffling and demoralizing.

And we cannot believe what is taking place in Israel and Gaza now.

It is heartbreaking and unnerving.

But we are all your children.

And so, we pray for all Jews, Arabs, and Christians.

We are all children of Abraham, people of the book.

All our traditions are grounded in compassion and justice.

We all are committed to extending hospitality to the stranger.

So, help us we pray to transcend prejudice and politics.

Help us to find a way of building friendship and finding compromise

Above all, bring aid and compassion to the helpless and to the grieving.

In the name of Christ, the broken one.

Amen.

Fr Steven

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 *A Prayer Book for Australia*, are available in either a fixed form (pp 3-33) or a form for each day of the week (pp 383-424).

Online Resources

There is an 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, especially the [Angelus](#) at 9 am, 12 noon and 6 pm.

3. Reflections and Meditations

In addition to Fr Steven's regular reflection in this newsletter, which is uploaded to the web page for wider accessibility, Fr Philip Carter's meditations and spiritual reflections are presented on our blog, <https://stmarymagdalenesadelaide.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.

4. This Week in the Calendar

In the coming week we remember the 19th century prison reformer Elizabeth Fry (d. 1845), the spiritual teacher Teresa of Avila (d. 1592), the English martyr bishops Hugh Latimer and Nicholas Ridley (d. 1555), the early Church father Ignatius of Antioch, and St Luke.

Elizabeth Fry (1780-1845) was a passionate campaigner for prison reform and social change in 18th and 19th century Britain. She was from a Christian family who followed the Quaker tradition, believing that all people are equal in God's eyes and worthy of equal treatment. She was the driving force behind legislation to improve conditions for prisoners and provide support for inmates after release. It earned her the nickname 'the angel of the prisons'. Fry campaigned for the rights and welfare of prisoners being transported to Australia. She instigated an end to prisoners being taken in open carriages to transport ships, which had exposed them to public ridicule. She ensured they were kept in small groups on the ships, rather than massed together and that they were allowed on deck.



It was through her campaigning that prisoners were given some personal possessions including a Bible and better clothes. The women were allowed to sew. A school mistress taught children to read. Fry also arranged accommodation for women on arrival in Australia to stop them falling into destitution and slavery. Hundreds of women wrote to thank her.

Fry shunned the limelight, but had many admirers including Queen Victoria, who noted in her diary the social changes she felt Fry had helped bring about: the suppression of slavery; the diminution of capital punishment; the improvement of prisons; the spread of the gospel; and an increase in education.

Teresa of Ávila (1515-1582) lived in an age of exploration as well as political, social, and religious upheaval. It was the 16th century, a time of turmoil and reform. She was born before the Protestant Reformation and died almost 20 years after the closing of the Council of Trent.

The gift of God to Teresa in and through which she became holy and left her mark on the Church and the world is threefold: She was a woman; she was a contemplative; she was an active reformer.

She travelled, wrote, fought—always to renew, to reform. In her self, in her prayer, in her life, in her efforts to reform, in all the people she touched, she was a woman for others, a woman who inspired and gave life.



Her writings, especially the *Way of Perfection* and *The Interior Castle*, have helped generations of believers. In 1970, the Catholic church gave her the title she had long held in the popular mind: Doctor of the Church. She and St. Catherine of Siena were the first women so honoured.

Hugh Latimer and **Nicholas Ridley** (d. 1555) were two of the three so-called “Oxford Martyrs” who were tried for heresy and burnt at the stake in Oxford for their religious beliefs during the 1553-1558 revival of Catholicism under Queen Mary.

Latimer and Ridley had supported the general thrust of the Reformation under Henry VIII and Edward VI’s brief reign. On Edward’s death in 1553, Mary took the throne. A committed Roman Catholic, she restored Catholicism at once, and led a vigorous persecution of Protestant leaders, many of whose names have remained unrecorded, but three of the most prominent were Archbishop of Canterbury, Thomas Cranmer; Nicholas Ridley, the Bishop of London; and Hugh Latimer, the Bishop of Worcester (and Edward’s chaplain).



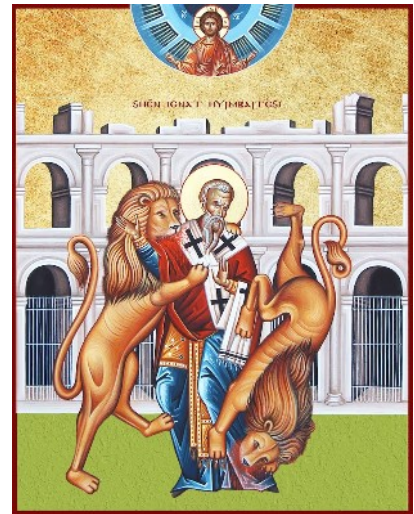
The arguments of these times were not just about theology, though theology was very important: both sides believed that they were fighting for the truth, and that teaching wrong doctrine could result in people going to hell. They were also about patriotism. Mary had married the Catholic King Philip of Spain the previous year, and his position was bitterly resented, and not only on account of his religion.

Many people nonetheless welcomed Mary's accession, knowing that it would signal the return of Catholicism. And so it came to pass that Latimer and Ridley were called to account and tried for heresy, and sentenced to death. The selection of the University Church at Oxford (which had been among the first churches to restore Catholicism under Mary) as the venue of their trial was a clear repudiation of their views, contradicting as they did those of the queen and her court.

The deaths of Latimer and Ridley (and Cranmer soon after) stood out among all others during the brief Marian restoration. However, their contributions were not limited to the symbolism of martyrdom. They helped solidify the emerging Church of England through their examples and actions. They stood centre stage in the development of a distinct identity, a common theological foundation, and a renewed sense of purpose.

Born in Syria, **Ignatius** converted to Christianity and eventually became bishop of Antioch. In the year 107, Emperor Trajan visited Antioch and forced the Christians there to choose between death and apostasy. Ignatius would not deny Christ and thus was condemned to be put to death in Rome.

Ignatius is well known for the seven letters he wrote on the long journey from Antioch to Rome. Five of these letters are to churches in Asia Minor; they urge the Christians there to remain faithful to God and to obey their superiors. He warns them against heretical doctrines, providing them with the solid truths of the Christian faith.



The sixth letter was to Polycarp, bishop of Smyrna, who was later martyred for the faith. The final letter begs the Christians in Rome not to try to stop his martyrdom.

“The only thing I ask of you is to allow me to offer the libation of my blood to God. I am the wheat of the Lord; may I be ground by the teeth of the beasts to become the immaculate bread of Christ.” Ignatius bravely met the lions in the Circus Maximus.

Ignatius's great concern was for the unity and order of the Church. Even greater was his willingness to suffer martyrdom rather than deny his Lord Jesus Christ. He did not draw attention to his own suffering, but to the love of God which strengthened him. He knew the price of commitment and would not deny Christ, even to save his own life.

St Luke is known to us as the author of the Gospel bearing his name, and of the Acts of the Apostles, in which he shows the parallel between the life of Christ and that of the Church. The Luke-Acts works constitute more than a quarter of the New Testament. The Gospel of Luke relates the story of Jesus from his birth to his ascension; while the Acts of the Apostles tells the story of the early church from the ascension of Jesus to the preaching of the Gospel in Rome by Paul. There is a warmth to Luke's writing – and much unique material: 35% of Luke's Gospel stories do not appear elsewhere – that sets it apart from that of the other synoptic Gospels, and yet it beautifully complements those works. The treasure of the Scriptures is a true gift of the Holy Spirit to the Church.



The unique material in St Luke offers an insight into his special perspective. In St. Luke's Gospel alone do we read of the Annunciation of Mary, the Visitation of Mary to Elizabeth, 6 miracles, and 18 parables. Among the latter, only in Luke do we read of the Good Samaritan, the Rich Fool, the Barren Fig Tree, the Lost Coin, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus, the Unjust Judge, and the Pharisee and the Publican, and the Wedding Feast. What riches we have received from Luke's hand.

5. From *Elizabeth Fry* by Mrs E.R. Pitman (1848)

This question of Prison Reform at last reached Parliament. In June, 1818, the Marquis of Lansdowne moved an address to the Prince Regent, asking an inquiry into the state of the prisons of the United Kingdom. He made a remarkable speech, quoting facts relating to the miseries of the jails, and concluded with a high eulogium on Mrs. Fry's labors among the criminals of Newgate, giving her the title "Genius of Good." This step drew public attention still more to the matter and prison-visiting and prison reform became the order of the day. As public attention had been aroused, and public sympathy had been gained for the cause, it is not wonderful that beneficial legislative measures were at last carried.

Meanwhile the ladies continued their good work. It was one of the cardinal points of their creed, that it was not good for the criminals to have much intercourse with their friends outside. In past times unlimited beer had been carried into Newgate; at least the quantity so disposed of was only limited by the amount of ready cash or credit at the disposal of the criminals and their friends. This had been stopped with the happiest results, and now it seemed time to adopt some measures which should secure some little additional comfort for the prisoners. In order to effect this a sub-matron, or gate-keeper, was engaged, who assisted in the duties at the lodge, and kept a small shop "between gates," where tea, sugar, and other little comforts could be purchased by the prisoners out of their prison earnings. This step was a successful one, for with the decrease of temptation from without, came an increase of comfort from within, provided they earned money and obeyed rules. Plenty of work could be done, seeing that they all required more or less clothing, while Botany Bay could take any number of garments to be utilized for the members of the penal settlement there.

Two months after Lord Lansdowne's motion was made in Parliament, Mrs. Fry ... went into Scotland on a religious and philanthropic tour. The chief object of this journey seems to have been the visitation of Friends' Meetings in that part of the kingdom; but the prison enterprise was by no means forgotten. In her journal she records visits to meetings of Friends held at Aberdeen, Edinburgh, Glasgow, Liverpool and Knowsley. At the latter place they were guests of the Earl of Derby, and much enjoyed the palatial hospitality which greeted them. They made a point of visiting most of the jails and bridewells in the towns through which they passed, finding in some of them horrors far surpassing anything that Newgate could have shown them even in its unreformed days. At Haddington four cells, allotted to prisoners of the tramp and criminal class, were "very dark, excessively dirty, had clay floors, no fire-places, straw in one corner for a bed, and in each of them a tub, the receptacle for all filth." Iron bars were used upon the prisoners so as to become instruments of torture. In one cell was a poor young man who was a lunatic—whence nobody knew. He had been subject to the misery and torture of Haddington jail for eighteen months, without once leaving his cell for an airing. No clothes were allowed, no medical man attended those who were incarcerated, and a chaplain never entered there, while the prison itself was destitute of any airing-yard. The poor debtors, whether they were few or many, were all confined in one small cell not nine feet square, where one little bed served for all.

At Kinghorn, Fifeshire, a young laird had languished in a state of madness for six years in the prison there, and had at last committed suicide. Poor deranged human nature flew to death as a remedy against torture. At Forfar, prisoners were chained to the bedstead; at Berwick, to the walls of their cells; and at Newcastle to a ring in the floor. The two most objectionable features in Scotch prisons, as appears from Mr. Gurney's "Notes" of this tour, were the treatment of debtors, and the cruelties used to lunatics. Both these classes of individuals were confined as criminals, and treated with the utmost cruelty.

According to Scotch law, the jailer and magistrates who committed the debtor became responsible for the debt, supposing the prisoner to have effected his escape. Self-interest, therefore, prompted the adoption of cruel measures to ensure the detention of the unfortunate debtor; while helpless lunatics were wholly at the mercy of brutalized keepers who were responsible to hardly any tribunal. Of the horrors of that dark, terrible time within those prison-walls, few records appear; few cared to probe the evil, or to propose a remedy. The archives of Eternity alone contain the captive's cries, and the lamentations of tortured lunatics. Only one Eye penetrated the dungeons; one Ear heard. Was not Elizabeth Fry and her coadjutors doing a god-like work? And when she raised the clarion cry that *Reformation*, not *Revenge*, was the object of punishment, she shook these old castles of Giant Despair to their foundations.

6. From a work by Saint Teresa of Ávila

Let us always be mindful of Christ's love

If Christ Jesus dwells in a man as his friend and noble leader, that man can endure all things, for Christ helps and strengthens us and never abandons us. He is a true friend. And I clearly see that if we expect to please him and receive an abundance of his graces, God desires that these graces must come to us from the hands of Christ, through his most sacred humanity, in which God takes delight.

Many, many times I have perceived this through experience. The Lord has told it to me. I have definitely seen that we must enter by this gate if we wish his Sovereign Majesty to reveal to us great and hidden mysteries. A person should desire no other path, even if he is at the summit of contemplation; on this road he walks safely. All blessings come to us through our Lord. He will teach us, for in beholding his life we find that he is the best example.

What more do we desire from such a good friend at our side? Unlike our friends in the world, he will never abandon us when we are troubled or distressed. Blessed is the one who truly loves him and always keeps him near. Let us consider the glorious Saint Paul: it seems that no other name fell from his lips than that of Jesus, because the name of Jesus was fixed and embedded in his heart. Once I had come to understand this truth, I carefully considered the lives of some of the saints, the great contemplatives, and found that they took no other path: Francis, Anthony of Padua, Bernard, Catherine of Siena. A person must walk along this path in freedom, placing himself in God's hands. If God should desire to raise us to the position of one who is an intimate and shares his secrets, we ought to accept this gladly.

Whenever we think of Christ we should recall the love that led him to bestow on us so many graces and favours, and also the great love God showed in giving us in Christ a pledge of his love; for love calls for love in return. Let us strive to keep this always before our eyes and to rouse ourselves to love him. For if at some time the Lord should grant us the grace of impressing his love on our hearts, all will become easy for us and we shall accomplish great things quickly and without effort.

7. The Martyrdom of Hugh Latimer and Nicholas Ridley

A crude cross set into the road on the south side of Broad Street on Oxford marks the site of the execution by burning at the stake of the Reformation bishops Hugh Latimer and Nicholas Ridley. It was, at the time, waste ground beyond a ditch just on the extreme edge of the city. Latimer is reputed to have said, as the flames were kindled, 'Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as shall never be put out' is uncertain. The remark, if Latimer made it, came ultimately from the account of the martyrdom of Polycarp in the second century given by the historian Eusebius, an author he knew well.

After Mary's accession and the restoration of Catholicism, Cranmer and Ridley were arrested for treason. Latimer was warned that his own arrest was imminent, and the new regime might have preferred him to flee abroad, but he stood his ground. From early in 1554 he and Ridley shared a cell in the Tower of London with Cranmer and the well-known preacher John Bradford.

In March Cranmer, Latimer and Ridley were moved to the town prison in Oxford, where they were to debate in public with Roman Catholic theologians. Ridley defended his beliefs with particular brilliance and Latimer dismissed his opponents as 'mass-mongers'. Back in the town gaol, Latimer read the New Testament over and over again. No other books were allowed him. Cast down by the mounting defections from Protestant ranks, the prisoners watched anxiously as the heresy trials began in January 1555 and greeted the first burning, of John Rogers at Smithfield in February, as a triumph. Ridley wrote, 'And yet again I bless God in our dear brother and of this time proto-martyr Rogers.'

The arch-conservative Stephen Gardiner, Bishop of Winchester and Lord Chancellor, presided over the trial for heresy at the end of September, when Latimer took the opportunity to deliver a blistering attack on the see of Rome as the enemy and persecutor of Christ's true flock. There was never any doubt about the verdict.

Ridley went to the pyre in a smart black gown, but the grey-haired Latimer, who had a gift for publicity, wore a shabby old garment, which he took off to reveal a shroud. Ridley kissed the stake and both men knelt and prayed. After a fifteen-minute sermon urging them to repent, they were chained to the stake and a bag of gunpowder was hung round each man's neck. The pyre was made of gorse branches and faggots of wood. As the fire took hold, Latimer was stifled by the smoke and died without pain, but poor Ridley was not so lucky. The wood was piled up above his head, but he writhed in agony and repeatedly cried out, 'Lord, have mercy upon me' and 'I cannot burn'. Cranmer, who was made to watch, would go to his own death the following year.

8. From a letter to the Romans by St Ignatius of Antioch

I am God's wheat and shall be ground by the teeth of wild animals

I am writing to all the churches to let it be known that I will gladly die for God if only you do not stand in my way. I plead with you: show me no untimely kindness. Let me be food for the wild beasts, for they are my way to God. I am God's wheat and shall be ground by their teeth so that I may become Christ's pure bread. Pray to Christ for me that the animals will be the means of making me a sacrificial victim for God.

No earthly pleasures, no kingdoms of this world can benefit me in any way. I prefer death in Christ Jesus to power over the farthest limits of the earth. He who died in place of us is the one object of my quest. He who rose for our sakes is my one desire.

The time for my birth is close at hand. Forgive me, my brothers. Do not stand in the way of my birth to real life; do not wish me stillborn. My desire is to belong to God. Do not, then, hand me back to the world. Do not try to tempt me with material things. Let me attain pure light. Only on my arrival there can I be fully a human being. Give me the privilege of imitating the passion of my God. If you have him in your heart, you will understand what I wish. You will sympathise with me because you will know what urges me on.

The prince of this world is determined to lay hold of me and to undermine my will which is intent on God. Let none of you here help him; instead show yourselves on my side, which is also God's side. Do not talk about Jesus Christ as long as you love this world. Do not harbour envious thoughts. And supposing I should see you, if then I should beg you to intervene on my behalf, do not believe what I say. Believe instead what I am now writing to you. For though I am alive as I write to you, still my real desire is to die. My love of this life has been crucified, and there is no yearning in me for any earthly thing. Rather within me is the living water which says deep inside me: "Come to the Father." I no longer take pleasure in perishable food or in the delights of this world. I want only God's bread, which is the flesh of Jesus Christ, formed of the seed of David, and for drink I crave his blood, which is love that cannot perish.

I am no longer willing to live a merely human life, and you can bring about my wish if you will. Please, then, do me this favour, so that you in turn may meet with equal kindness. Put briefly, this is my request: believe what I am saying to you. Jesus Christ himself will make it clear to you that I am saying the truth. Only truth can come from that mouth by which the Father has truly spoken. Pray for me that I may obtain my desire. I have not written to you as a mere man would, but as one who knows the mind of God. If I am condemned to suffer, I will take it that you wish me well. If my case is postponed, I can only think that you wish me harm.

9. On the Feast of St Luke: from a homily on the gospels by Saint Gregory the Great

The Lord follows his preachers

Beloved, our Lord and Saviour sometimes gives us instruction by words and sometimes by actions. His very deeds are our commands; and whenever he acts silently he is teaching us what we should do. For example, he sends his disciples out to preach two by two, because the precept of charity is twofold—love of God and of one's neighbour.

The Lord sends his disciples out to preach in twos in order to teach us silently that whoever fails in charity toward his neighbour should by no means take upon himself the office of preaching.

Rightly is it said that *he sent them ahead of him into every city and place where he himself was to go*. For the Lord follows after the preachers, because preaching goes ahead to prepare the way, and then when the words of exhortation have gone ahead and established truth in our minds, the Lord comes to live within us. To those who preach Isaiah says: *Prepare the way of the Lord, make straight the paths of our God*. And the psalmist tells them: *Make a way for him who rises above the sunset*. The Lord rises above the sunset because from that very place where he slept in death, he rose again and manifested a greater glory. He rises above the sunset because in his resurrection he trampled underfoot the death which he endured. Therefore, we make a way for him who rises above the sunset when we preach his glory to you, so that when he himself follows after us, he may illumine you with his love.

Let us listen now to his words as he sends his preachers forth: *The harvest is great but the labourers are few. Pray therefore the Lord of the harvest to send labourers into his harvest*. That the harvest is good but the labourers are few cannot be said without a heavy

heart, for although there are many to hear the good news there are only a few to preach it. Indeed, see how full the world is of priests, but yet in God's harvest a true labourer is rarely to be found; although we have accepted the priestly office we do not fulfil its demands.

Think over, my beloved brothers, think over his words: *Pray the Lord of the harvest to send labourers into his harvest.* Pray for us so that we may be able to labour worthily on your behalf, that our tongue may not grow weary of exhortation, that after we have taken up the office of preaching our silence may not bring us condemnation from the just judge.

10. 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.

Pray for the world. For the leaders of the world as they seek to respond to the challenges that beset the international community. For refugees and asylum seekers, that they may find places of safety and welcome. For all who work for peace and justice. For reconciliation with the first custodians of this land.

Pray for the church. For all those who are striving to be church in the modern world, that we may be alert to the signs of the times and their interpretation in the light of the Gospel. In the Anglican Cycle of Prayer, pray for the Diocese of Aluakluak (South Sudan). In our national church, pray for the Diocese of Grafton; and in our own Diocese of Adelaide, for the Parish of Norton Summit.

Pray for our local community. For the Collective as it manages the delivery of the Saturday Night Mary Mags Dinner. For the Magdalene Centre, its customers, staff and volunteers, as they minister in God's name among those in crisis and in need of support and assistance.

Pray for those in need. Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, John Edwards (priest), Peter Garland (priest), John Parkes (bishop), Stephan Clark (priest), Nance, Neil, Elaine, Edward, Neil, Hugh, Bart O'Donovan (priest) and Prue O'Donovan (Priest).

Pray for those who have died. Those who have worked and worshipped in this place before us; those who have died recently, especially Mark King, Jane Littleton, and Rhiannon Henry-Edwards, 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 Ignatius, St Luke, and holy women and men of every time and place.

This newsletter will normally be distributed weekly on Tuesday. Any appropriate items should be emailed to the Parish Office, StMMAdeelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

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Nomination Committee	John Dow, Catherine Freriks, Annemarie Van Putten
Synod Representatives	Ashley Durham, Catherine Freriks