

**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  
Spiritual Resources & Reflections**

**Thursday 14 September 2023**

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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. But 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 ... "Mystery, Community, Creativity"**

The **Season of Creation** is an annual global movement where Christian communities pray and act to care for God's creation. It arose out of a proclamation in 1989 by the Ecumenical Patriarch that September 1 would be the "Orthodox Day of Prayer for Creation".

Subsequently, the World Council of Churches extended the celebration until October 4, the feast day of St Francis of Assisi. Then in 2015 Pope Francis formalised the observance of the "Season of Creation" in the Roman Catholic Church, particularly in the light of his Encyclical Letter *Laudato si'* "on care for our common home."

We will reflect on the themes of the Season of Creation throughout September, and on the three Sundays 10, 17 and 24 September, I will present a three-part series of reflections at St Mary Magdalene's during the 10 am Mass.

**"Mystery, Community, Creativity" – Developing a theology and practice of adaptation**

We are over doom-saying climate statistics. We need new ways of thinking and living. In challenging times, then, we need to be grounded in the mystery of love, building compassionate communities, and working together with creativity. This series of reflections on mystery, community and creativity will be based on the following themes:



10 September – Grounded in mystery

17 September – In Community: Lone heroes do not apply

24 September – With Creativity: A spirituality about love, curiosity, and trees

As ever, all are welcome.

Fr Steven

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

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## 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.

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## 4. This Week in the Calendar

In the coming week we celebrate the ancient Festival of the Exaltation of the Holy Cross, as well as the missionary bishop St Ninian, and three holy people from our own region, John Oliver Feetham, bishop and bush brother (d. 1947), John Ramsden Wollaston, priest and missionary of Western Australia (d. 1856) and John Coleridge Patterson, first bishop of Melanesia, martyr (d. 1871)

On 14 September each year, the Church celebrates the Feast of the **Exaltation of the Holy Cross**. It is one of a number of feasts celebrating the cross in the course of the year – Good Friday, of course, being the most significant.

The story goes that early in the 4th century, Saint Helena, mother of the Roman Emperor Constantine, went to Jerusalem in search of the holy places of Christ's life. She razed the 2nd century Temple of Aphrodite, which tradition held was built over the Savior's tomb, and her son built the Basilica of the Holy Sepulchre on that spot. During the excavation, workers found three crosses. Legend has it that the one on which Jesus died was identified when its touch healed a dying woman.

The cross immediately became an object of veneration. At a Good Friday celebration in Jerusalem toward the end of the fourth century, according to an eyewitness, the wood was taken out of its silver container and placed on a table together with the inscription Pilate ordered placed above Jesus' head. Then all the people would bow down and worship.



The Feast of the Exaltation of the Holy Cross is celebrated in September to coincide with the anniversary of the Basilica of the Holy Sepulchre's dedication. The feast entered the Western calendar in the 7th century after Emperor Heraclius recovered the cross from the Persians, who had carried it off in 614, 15 years earlier. According to the story, the emperor intended to carry the cross back into Jerusalem himself, but was unable to move forward until he took off his imperial garb and became a barefoot pilgrim.

The cross is today the universal image of Christian belief. Countless generations of artists have turned it into a thing of beauty to be carried in procession or worn as jewelry. To the eyes of the first Christians, it had no beauty. It stood outside too many city walls, decorated only with decaying corpses, as a threat to anyone who defied Rome's authority—including Christians who refused sacrifice to Roman gods. Although believers spoke of the cross as the instrument of salvation, it seldom appeared in Christian art unless disguised as an anchor or the Chi-Rho until after Constantine's edict of toleration.

**John Oliver Feetham** (1873-1947) was born in England and was ordained in the UK where he ministered in the Diocese of London in the slums of the East End. A friend of his, who had come to Australia, had founded the Brotherhood of the Good Shepherd, known almost universally as the Bush Brotherhood. Feetham was interested in the work and followed him in 1907. Love of the Australian bush and its people and belief in the importance of the Brotherhood became distinctive marks of his subsequent ministry.

Feetham was bishop of North Queensland from 1913 to 1947, and throughout the enormous Diocese, he promoted a vigorous, joyful faith. He infected others with his own enthusiasm, and his personality, into which his Christianity was fully integrated, was colourful, attractive and eccentric.

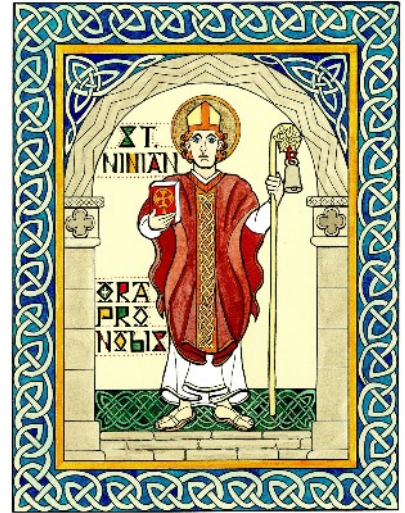


The immense number of letters and telegrams at the time of Feetham's death show the regard in which he was held. The clergy wrote in glowing terms of his effects upon them, and the

enthusiasm still present in the diocese is unmistakable. The anecdotes of his exploits stress his remarkable impact: very tall and strongly built, with a long neck and big clerical collar, his trousers usually showed an expanse of white socks and enormous feet in large shoes. He drove an early model Ford, 'Ermintrude', with panache, and usually refused to sleep in a bed.

The earliest written records about **St Ninian** were produced long after his death in the early 5th century. They included a long poem which tells the stories of the miracles performed by the saint, and the account by the Venerable Bede. Both are believed to be based on an earlier lost 'Life' of St Ninian written at Whithorn on the south-western shores of Scotland.

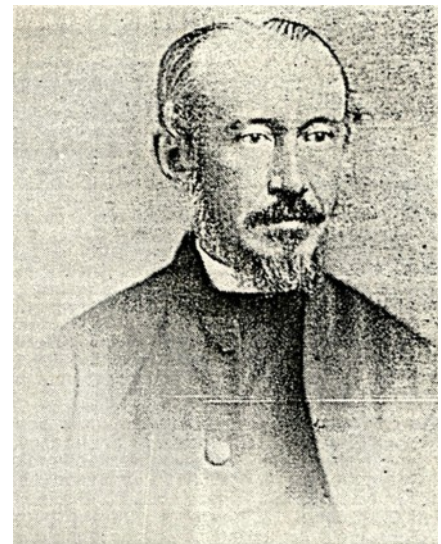
One story tells us that Ninian was the son of a Christian Briton chieftain. He made a pilgrimage to Rome, where he was consecrated bishop, and travelled through France on his return journey, along the way befriending St Martin of Tours. Whatever the truth may be, by the 7th century a shrine of St Ninian was probably situated in a church at Whithorn. A monastery had been established that had become an important centre of learning.



In the 8th century the church and shrine of St Ninian came under the control of the kingdom of Northumbria. The story of St Ninian spread throughout Northumbria and the cult of St Ninian began. By the middle ages it was among the most venerated cults in the land, with countless miracles credited to Ninian's intercession.

**John Ramsden Wollaston** was born in London in 1791 to an established church family – his father and grandfather were priests – and was himself ordained deacon in 1814 and priest in 1815, ministering in rural Cambridgeshire.

In 1840, in response to advertisements by the Western Australian Land Company offering land for settlement, Wollaston decided to emigrate. The company let it be known in its advance publicity that Wollaston's services would be available to the settlement, but gave him no appointment: it was eventually the British government that assured him of a stipend if he went to Western Australia. Wollaston arrived at Fremantle in April 1841. He found a poorly-organised local church which he set about putting to rights, convening a conference of the colony's five clergy early in 1842.



In spite of an ordinance to encourage the building of churches and the payment of stipends, he was allowed no government aid until a church was opened for divine service. So, with his sons, he set about building St Mark's, Picton, the second church in WA, opened on 18 September 1842. In 1848, Wollaston was transferred to the Parish of St John's, Albany. Here he found the parish church, started in 1835, partially completed with only the walls and part of the tower finished; there was no roof. With characteristic determination – and ignoring the parishioners' assertions that the parish could not afford it – he completed the nave in a few months just in time for the visit of Bishop Augustus Short and Archdeacon Hale of the then-new diocese of Adelaide.



Bishop Short, impressed by Wollaston's qualities, appointed him Archdeacon of Western Australia early in 1849. For the next seven years Wollaston covered thousands of miles on horseback throughout the settled areas of the colony in over-powering heat or pouring rain to supervise his archdeaconry. Wollaston died on 3 May 1856.

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**John Coleridge Patteson** (1827-71) was born in England to a wealthy family, and attended Eton and Oxford before being ordained in 1853. After a short spell as a curate in England he travelled to New Zealand in 1855 as a missionary priest for the Melanesia Mission (1856-1860). In 1861, aged just 34, Patteson was consecrated as the first "Missionary Bishop for the Western Islands of the South Pacific", the new Missionary Diocese of Melanesia.

Based at Auckland, and then Mota, and finally Norfolk Island, Patteson travelled widely throughout his island diocese, using the ship *Southern Cross* to recruit converts who would be brought to study back at headquarters. Tall, always calm and commanding, he was famed for always being the first to swim ashore at a new island, barefooted, dressed only in shirt and trousers, plus a black top hat full of presents.

Patteson was said to have been able to communicate in twenty-three Melanesian languages and he published thirteen grammars. He was particularly known for his rapport with his young Melanesian scholars and for regarding them as his equals.

On 20 September 1871, Patteson was killed on the island of Nukapu in the Solomon Islands, where he had landed alone. At the time, it was thought that local people killed him as revenge for the abduction of five men by illegal slave traders a few days before. Another story is that Patteson was taken for a slave trader and killed, but the natives realised their mistake and treated his body with respect, as it was found floating at sea, placed in "a canoe, covered with a palm fibre matting, and a palm-branch in his hand". Yet another suggests that Patteson had upset the local hierarchy by giving gifts without due regard for precedence, and by cultivating support among women in the community, contrary to the society's strongly patriarchal norms. No one will ever know.

To this day, Patteson remains revered in the Melanesian church as "one who came to help and not to hurt."

## 5. On Holy Cross Day – from a Discourse by St Andrew of Crete

*The cross is Christ's glory and triumph*

We are celebrating the feast of the cross which drove away darkness and brought in the light. As we keep this feast, we are lifted up with the crucified Christ, leaving behind us earth and sin so that we may gain the things above. So great and outstanding a possession is the cross that he who wins it has won a treasure. Rightly could I call this treasure the fairest of all fair things and the costliest, in fact as well as in name, for on it and through it and for its sake the riches of salvation that had been lost were restored to us.

Had there been no cross, Christ could not have been crucified. Had there been no cross, life itself could not have been nailed to the tree. And if life had not been nailed to it, there would

be no streams of immortality pouring from Christ's side, blood and water for the world's cleansing. The legal bond of our sin would not be cancelled, we should not have attained our freedom, we should not have enjoyed the fruit of the tree of life and the gates of paradise would not stand open. Had there been no cross, death would not have been trodden underfoot, nor hell despoiled. Therefore, the cross is something wonderfully great and honourable. It is great because through the cross the many noble acts of Christ found their consummation – very many indeed, for both his miracles and his sufferings were fully rewarded with victory. The cross is honourable because it is both the sign of God's suffering and the trophy of his victory. It stands for his suffering because on it he freely suffered unto death. But it is also his trophy because it was the means by which the devil was wounded and death conquered; the barred gates of hell were smashed, and the cross became the one common salvation of the whole world.

The cross is called Christ's glory; it is saluted as his triumph. We recognise it as the cup he longed to drink and the climax of the sufferings he endured for our sake. As to the cross being Christ's glory, listen to his words: *Now is the Son of Man glorified, and in him God is glorified, and God will glorify him at once.* And again: *Father, glorify me with the glory I had with you before the world came to be.* And once more: *"Father, glorify your name".* Then a voice came from heaven: *"I have glorified it and will glorify it again".* Here he speaks of the glory that would accrue to him through the cross. And if you would understand that the cross is Christ's triumph, hear what he himself also said: *When I am lifted up, then I will draw all men to myself.'* Now you can see that the cross is Christ's glory and triumph.

## 6. John Oliver Feetham: From Samarai to Ambasi. An account of a visit to the New Guinea Mission in 1916

### *A River Baptism.*

A very notable event of that Sunday was the baptism of 112 persons, which began at 11 a.m. We made our way to the Kumabun Creek, which enters the sea a quarter of a mile from the mission house. The catechumens, their villagers, two priests and their attendants, and Miss Gertrude Robson crossed over by a bridge to the further side. The Bishop and the rest of us remained on the near side. Behind the catechumens there was a background of jungle--mangroves, pandanus, ferns, and a tangle of vines, with their long depending ropes and graceful catenaries, and more distant palms beyond.

The two priests, Fisher and Gill, stood nearly waist deep in the stream with their attendants. When the service began the deepest hush fell upon the assembly. When the moment for the baptism arrived the catechumens were called by their native names by one of the readers assisting, and when called waded into the stream up to one of the two priests. A few at the beginning were baptized by affusion--water being poured on the forehead from a shell--but the majority by immersion. These latter knelt in the water and were plunged once beneath it while the formula was recited. After being signed with the cross they passed on and slowly made the passage of the stream--fifty yards wide at its mouth, and flowing fast from recent heavy rains, its broad bosom marked with swirls and eddies. It was not quite strong enough to carry them off their feet, though some preferred to walk out towards the bar, where its force slackened. The adults were breast deep, and the smaller candidates were in up to the shoulders, and all came over slowly through the sweeping volume of water to our landing. Four, five, and even six were sometimes strung out between our shore and the place where the baptisms were proceeding.

There was something very impressive about this little procession, continuing, as it did, with its personnel always renewed for about an hour. What, one asked oneself, were the thoughts of these newly acknowledged "Sons of God" as they "came up out of the water?" Surely to them, too, "the heavens were opened," and they experienced a new and heartfelt joy, and a sense of their nearness and dearness to God exalting them.

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## 7. From the Life of St Ninian by Ailred, Abbot of Rievaulx

### *The death of Ninian*

Wherefore the most blessed Ninian, wondrously shining with such miracles as these, and powerful in the highest virtues, advanced with prosperous course to the day of his summons. That day was a day of exultation and joy to the blessed one himself, but of tribulation and misery to the people. He rejoiced, to whom heaven was opened; the people mourned, who were bereaved of such a father. He rejoiced, for whom an eternal crown was laid up; they were in sorrow, who felt their salvation endangered. But even his own joy was tempered with sorrow, since both leaving them seemed heavy to bear, yet to be longer separate from Christ intolerable. But Christ, thus consoling the hesitating soul, said, 'Arise, hasten, my friend, my dove, and come. Arise,' he said, "my friend, arise, my dove, arise through the mind, hasten by desire, come by love."

Truly this word suited the most holy Ninian, as the friend of the Bridegroom, to whom that heavenly Bridegroom had consigned His bride; to whom He had revealed His secrets; to whom He had opened His treasures. Rightly was that soul termed friend to whom all was love. nothing fear. He said, my friend, Arise, hasten, my friend, my dove, and come; for the winter is now past the rain is over and gone. Then truly, O blessed one, the winter was past to you, when you were deemed meet with joyful eye to contemplate that heavenly home, which the Sun of righteousness illumines with the light of His glory, which love enkindles, with a wondrous calm, as of a genial springtime, tempers with an unspeakable uniformity of climate.

Then to you that wintry storm which unsettles all things here below, which hardens cold hearts by the inroads of vice, in which neither does the truth shine fully nor does charity burn, has passed away, and the showers of temptation and the hailstorms of persecution have ceased.

That holy soul, perfectly triumphant, has departed into the glory of perpetual freshness. The flowers, he says, appear on the earth. The celestial scent of the flowers of paradise breathed upon you, O blessed Ninian, when the company of the martyrs clad in red, and the confessors clothed in white, with placid countenance, smiled on you as their most familiar friend, and welcomed to their society, you whom chastity had made white, and love had made red as the rose.

Wherefore blessed Ninian, perfect in life and full of years, passed from this world in happiness, and was carried into heaven, accompanied by the angelic spirits, to receive an eternal reward, where, associated with the company of the apostles, joined to the ranks of the martyrs, enlisted in the hosts of the holy confessors, adorned also with the flowers of the virgins, he fails not to succour those who hope in him, who cry to him, who praise him.

He was buried in the Church of Blessed Martin, which he had built from the foundations, and he was placed in a stone sarcophagus near the altar, the clergy and people present, with their voices and hearts sounding forth celestial hymns, to the accompaniment of sighs and tears; where the power which had shone in the living saint ceased not to make itself manifest about the body of the departed one, that the faithful may acknowledge that he is dwelling in heaven,

and ceases not to work on earth. For at his most sacred tomb the sick are cured, the lepers are cleansed, the wicked are terrified, the blind receive their sight; by all which things the faith of believers is confirmed, to the praise and glory of our Lord Jesus Christ, who lives and reigns with God the Father in the unity of the Holy Spirit, world without end. Amen.

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## 8. John Ramsden Wollaston – from *The Inquirer and Commercial News*

*The death of John Ramsden Wollaston, the pioneering priest in Western Australia, was recorded far and wide. The following appeared in The Inquirer and Commercial News (Perth) on 14 May 1856.*

Letters from King George's Sound advise us of the demise of this venerable clergyman, who expired after a short illness, to the regret, not alone of the flock more especially under his care, but to that of Churchmen in all parts of the Colony. The lamented deceased arrived in this territory in 1841, being a passenger on board the *Henry*. Shortly after his arrival he was appointed one of the chaplains of the Colony, and, being stationed at Bunbury, strove to the utmost of his power to minister to the spiritual wants of the inhabitants of that locality, by unceasing labours in his ministerial capacity, and by endeavouring to obtain increased church accommodation in the district. He was unable, though his efforts were constant and energetic, to obtain the erection of a Church at Bunbury, but he built, partly by subscription, but principally from his private funds, a place of worship at Picton, distant about two miles from that town, and which, though constructed of frail materials, may be considered as a model of church architecture.

After a sojourn of some years in this district, Mr Wollaston was removed to Albany, and was subsequently created Archdeacon. In this latter capacity the sphere of his usefulness became enlarged, and the Churches scattered throughout the Colony bear testimony to the extent and value of his exertions. Notwithstanding his advanced age, he cheerfully, in discharge of his duty, underwent privations and fatigues that younger and stronger men might have considered burdensome, and it was shortly after his return from one of his periodical visitations, and after performing a journey of upwards of six hundred miles, that he was afflicted with the illness which resulted so fatally.

The late Archdeacon was, in thought, word, and deed, a true Christian, and consequently a good and amiable man. He was one who taught Christianity in the pulpit and practised it in private life. To know him, was to respect and love him.

As a preacher, he was sound, earnest, and convincing rather than eloquent. He appealed to the understanding and to the heart, but not to the imagination. He set forth plainly the truths of Christianity, he inculcated the duties of Christians, he dwelt upon the privileges and rewards of true believers, and did not shrink from denouncing upon the impenitent the penalties threatened in Holy Writ. A scholar, yet he did not use the Scriptures as a vehicle for the display of his scholarship, nor the pulpit for the gratification of intellectual vanity. As a Churchman, he was ever anxious to procure for the branch in this Colony that perfect system of government which the Church obtains elsewhere, and the prospect of our soon possessing a Bishop to superintend the affairs of the Church in this Province was to him a source of great satisfaction, and he looked forward with delight to the period when he should be able to relinquish to that dignitary the control of the episcopal Church in Western Australia.

It was ordained that his wishes should not thus be crowned, and, after a long life of honourable servitude in the most honourable of services, he was suddenly summoned to the presence of that Master whose faithful minister he was.

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9. John Coleridge Patteson - from the *Illustrated Australian News for Home Readers*, 4 December 1871

During the last few years he [Patteson] was in the habit, under a presentiment of coming danger, of making his will previous to the undertaking of each voyage. On this last voyage these strange foreshadowings seem to have almost presented to his mind the force of reality. He not only prepared a will, as was his wont, but he asked the Rev. Robert Henry Codrington, M. A., at the Norfolk School, to promise to take charge of the mission in the event of anything happening to himself. We understand that the required promise was given; but not satiated—with a strange consciousness of a death near at hand—he wrote on board the schooner to the Rev. Mr. Codrington on the same subject, forcibly repeating his former request. Moving about as he did amongst the various groups of islands in the Pacific, Bishop Patteson could not but have his attention directed to the foul means adopted to procure laborers from the islands for the Queensland and Fiji plantations. In a memorandum on the subject which he addressed to the General Synod of the Anglican Church in New Zealand, he deplored the kidnapping which was going on, and described how cautious he was obliged to be in island's where formerly he was trusted and on intimate terms with the people. The closing words of this memorandum are very remarkable in view of the manner in which this noble-minded missionary came to his death:—

"I desire to protest," he says, "by anticipation against any punishment being inflicted upon natives of these islands who may cut off vessels or kill boats' crews until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men. Only a few days ago a report reached me that a boat's crew had been killed at Espirito Santo. Nothing is more likely. I expect to hear of such things. It is the white man's fault, and it is unjust to punish the colored man for doing what, under such circumstances, he may naturally be expected to do. People say and write inconsiderately about the treachery of these islanders. I have experienced no instance of anything of the kind during fourteen years' intercourse with them, and I may fairly claim the right to be believed when I say that if the Melanesian native is treated kindly, he will reciprocate such treatment readily. The contact of many of these traders arouses all the worst suspicions and passions of the wild untaught man. It is not difficult to find an answer to the question, Who is the savage, and who is the heathen man?"

Bishop Patteson's untimely death gives painful interest to the Polynesian labor question. It was the playful suggestion of Sydney Smith that the English public would not carry out a particular reform until a bishop was sacrificed; and it comes with something like a shock to the general feeling to be brought face to face with the realisation of the humorous clergyman's taunt. A bishop has been killed, and killed, if we are to draw any inference from the report of the circumstances attending his death, in strict accordance with Sydney Smith's theory. If the abuse which may be said to be the remote cause of his death had been taken in hand as soon as its existence was ascertained, there is a moral certainty that he would be alive today. As it was, he has himself explained the cause of his fate in words that have almost a ring of prophecy in them. And so he died, the victim of a logical resentment that he understood and foretold, and a grand reproof to Carlyle's unsympathetic preaching that the age of heroic men has gone by. Bishop Patteson was a missionary of the type of Xavier, and Henry Martin, and Selwyn; and the presence of a single such missionary is sufficient to give a heroic flavor to the history of an entire generation.

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## 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 Abakaliki (Nigeria). In our national church, pray for the National Aboriginal Bishop: Chris McLeod; and in our own Diocese of Adelaide, for the Parish of Broadview-Enfield.

*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), Mark, 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, 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 Ninian, 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](mailto:StMMAdeelaide.Parish@outlook.com), by Tuesday evening at 5 pm.

### Directory

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Hon Assisting Priests	Revd Sr Juliana SI, Fr Philip Carter, Fr Graeme Kaines
Churchwardens	Peter Burdon ☎ 0414 471 894, Alison McAllister ☎ 0433 551 267
Parish Council	The Priest and Wardens <i>ex officio</i> ; Catherine Freriks, Alison McAllister, Hamish McLachlan, Peter Turner.
Nomination Committee	John Dow, Catherine Freriks, Annemarie Van Putten
Synod Representatives	Ashley Durham, Catherine Freriks