

# 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 15 September 2022

Dear friends,

The relaxation of Covid-19 restrictions will make it possible to again open the church for private prayer and public worship.

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.

The decision to return to worship in community, whether for private prayer, or the public celebration of the Word and Sacraments, is not a straightforward matter.

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



### 1. September – the Season of Creation

The month of September is, in a growing number of places, dedicated to reflection on God as Creator and Sustainer of all life, to give thanks for God's gift of creation, and to renew our commitment to caring for our one planet home.

The theme for 2022 is *Listen to the Voice of Creation*. During the COVID-19 pandemic, many have become familiar with the concept of being muted in conversations. Many voices are muted in public discourse around climate change and the ethics of Earth-keeping.

These are voices of those who suffer the impacts of climate change. These are voices of people who hold generational wisdom about how to live gratefully within the limits of the land. These are voices of a diminishing diversity of more-than-human species. **It is the voice of the Earth.**

**The burning bush is the Symbol for the Season of Creation 2022.** Today, the prevalence of unnatural fires are a sign of the devastating effects that climate change has on the most vulnerable of our planet. Creation cries out as forests crackle, animals flee, and people are forced to migrate due to the fires of injustice.

On the contrary, the fire that called to Moses as he tended the flock on Mt. Horeb did not consume or destroy the bush. This flame of the Spirit revealed God's presence. This holy fire affirmed that God heard the cries of all who suffered, and promised to be with us as we followed in faith to our deliverance from injustice.



**In this Season of Creation, this symbol of God’s Spirit calls us to listen to the voice of creation.**

The Psalmist declares, “The heavens are telling the glory of God; and the firmament proclaims God’s handiwork. Day to day pours forth speech, and night to night declares knowledge their voice is not heard; yet their voice goes out through all the Earth, and their words to the end of the world.” (19: 1-4) Creation never ceases to proclaim, but do we listen?

During the Season of Creation, our common prayer and action can help us listen for the voices of those who are silenced. In prayer we lament the individuals, communities, species, and ecosystems who are lost, and those whose livelihoods are threatened by habitat loss and climate change. In prayer we centre the cry of the Earth and the cry of the poor.

Listening to the voice of creation offers members of the Christian family a rich entry point for interfaith and interdisciplinary dialogue and practice. By listening to the voice of all creation, humans from all cultures and sectors of life can be joined in our vocation to care for our common home (*oikos*).

During the COVID-19 pandemic, many have become familiar with the concept of being muted in conversations. Many voices are muted in public discourse around climate change and the ethics of Earth-keeping. These are voices of those who suffer the impacts of climate change. These are voices of people who hold generational wisdom about how to live gratefully within the limits of the land. These are voices of diminishing diversity.

May this 2022 Season of Creation strengthen our voices and renew our unity! And may this season of prayer—and action—be a time to **Listen to the Voice of Creation**, so that our lives in words and deeds proclaim good news for all the Earth!

## 2. COVID-19 Update

The current increase in cases of COVID-19 in the community have been considered by the Parish Council, which has agreed that we will continue to take a conservative approach for the time being, and to encourage precautions including Distancing, Ventilation and Facemasks: **DVM** for short. Distancing means maintaining a sensible distance of 1.5 metres between individuals or family groups; Ventilation means leaving some doors and/or windows open to allow a flow of air—and in this cold weather, we have air conditioning, so we won’t freeze!—and Facemasks are obvious.

## 3. 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 in praying the Angelus at 9 am, 12 noon and 6 pm.

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### 4. 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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### 5. City-to-Bay Fun Run on Sunday 18 September – Street Closures

Next Sunday sees the return of the popular City-to-Bay fun run, and the return too of street closures! If you are coming from the South, please note that Anzac Highway will be closed to traffic: travel via Goodwood or Unley Road then Pulteney Street. If from the West, take the ring road north of the city centre via Park Terrace and Dequetteville Terrace, then Wakefield Street.

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### 6. Fr Steven on Leave

Fr Steven will be on Conference Leave from 16 – 18 September, presenting a paper to a meeting in Brisbane; and Annual Leave from 22 – 28 September. Our thanks to Sister Juliana and Fr Graeme, who will celebrate the Sunday and weekday Masses during this period.

Please direct any pastoral inquiries to the Wardens.

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### 7. This Week in the Calendar

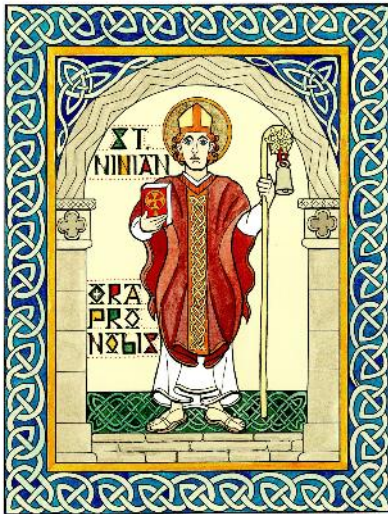
In the coming week we celebrate the Apostle St Matthew, the early church bishop and missionary St Ninian, and three priests of the Australian church.

**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 and eccentricities stress his remarkable impact: with a long neck and big clerical collar, he was 6 ft 2 ins (188 cm) tall; 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 in the eighth 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.

By the seventh century the 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, with a library and scriptorium.

In the eighth 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.

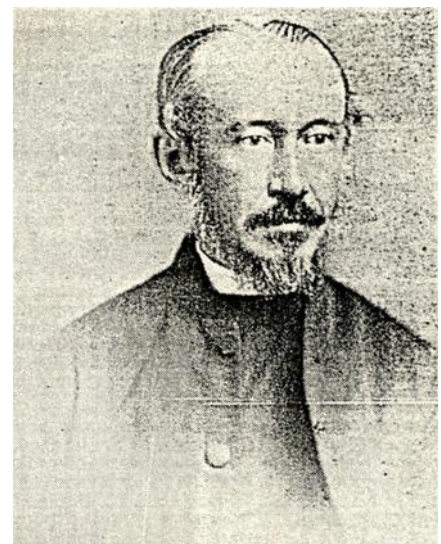
During this time the site developed to include a church, monastery and buildings to house pilgrims, and from this time pilgrims travelled to Whithorn to seek healing and pray at the shrine. In the twelfth century, Whithorn came under the rule of the king of Scotland and about 1175 canons of the Premonstratensian order came to Whithorn from the Abbey of Prémontré in France. They built a great cross-shaped cathedral. St Ninian's shrine was re-sited in the crypt, and a new age of pilgrimage began. In 1560, this time came to an end when the Scottish Reformation began. Like all churches and shrines in Scotland, St Ninian's shrine was destroyed, the cathedral stripped of its wealth and lands and by 1600 the church lay in ruins.

St Ninian is generally credited as the first Christian missionary to Scotland, responsible for widespread conversions among the Celts.

**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, and it was eventually the British government that assured him of an official 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.

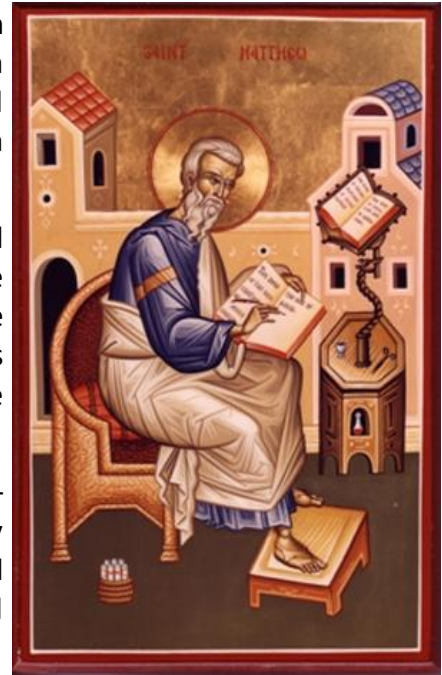
To this day, Patteson remains revered in the Melanesian church as "one who came to help and not to hurt."



**St Matthew, Apostle and Evangelist** (24 September) was one of Jesus' first disciples, a tax collector who was working at a collection booth in Capernaum when Christ came to him and asked, "Follow me." With this simple call, Matthew became a disciple of Christ.

Matthew, like John, was one of the twelve first disciples, and no doubt saw and heard many wonderful things in the company of Jesus. It is likely he wrote down some of the sayings of Jesus as notes or in a journal. Later, these notes would have helped him when he recorded what he remembered about the teachings of Jesus.

One of the chief purposes of the gospel of Matthew – written, it must be remembered, within a Jewish community – is not only to show how Jesus fulfils the prophecies and longings of Israel but also to show how he transcends all national and religious boundaries



Like each of the Gospel writers, Matthew includes many stories that are unique to his record. His is the only gospel to record a complete narrative of the infancy of Jesus; and at the end of Jesus' life, he is also the only writer to record Pilate "washing his hands" before the crowd, and of Jesus' appearance to the remaining disciples where they are charged with the "Great Commission" to "make disciples of all nations". Among his most famous parables is that concerning the field sown with weeds, the net that gathers fish of every kind, the "Pearl of Great Price", the Labourers in the Vineyard, and the Wise and Foolish Virgins. His gospel is a rich treasure-trove, and a wondrous legacy.

## 8. John Ramsden Wollaston

*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.

**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.

## 10. St Matthew – from a Homily by the Venerable Bede

*Jesus saw him through the eyes of mercy and chose him*

*Jesus saw a man called Matthew sitting at the tax office, and he said to him: Follow me.* Jesus saw Matthew, not merely in the usual sense, but more significantly with his merciful understanding of men.

He saw the tax collector and, because he saw him through the eyes of mercy and chose him, he said to him: *Follow me*. This following meant imitating the pattern of his life – not just walking after him. St. John tells us: *Whoever says he abides in Christ ought to walk in the same way in which he walked.*

*And he rose and followed him.* There is no reason for surprise that the tax collector abandoned earthly wealth as soon as the Lord commanded him. Nor should one be amazed that neglecting his wealth, he joined a band of men whose leader had, on Matthew's assessment, no riches at all. Our Lord summoned Matthew by speaking to him in words. By an invisible, interior impulse flooding his mind with the light of grace, he instructed him to walk in his footsteps. In this way Matthew could understand that Christ, who was summoning him away from earthly possessions, had incorruptible treasures of heaven in his gift.

*As he sat at table in the house, behold many tax collectors and sinners came and sat down with Jesus and his disciples.* This conversion of one tax collector gave many men, those from his own profession and other sinners, an example of repentance and pardon. Notice also the happy and true anticipation of his future status as apostle and teacher of the nations. No sooner was he converted than Matthew drew after him a whole crowd of sinners along the same road to salvation. He took up his appointed duties while still taking his first steps in the faith, and from that hour he fulfilled his obligation and thus grew in merit. To see a deeper understanding of the great celebration Matthew held at his house, we must realise that he not only gave a banquet for the Lord at his earthly residence, but far more pleasing was the banquet set in his own heart which he provided through faith and love. Our Saviour attests to



this: *Behold I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.*

On hearing Christ's voice, we open the door to receive him, as it were, when we freely assent to his promptings and when we give ourselves over to doing what must be done. Christ, since he dwells in the hearts of his chosen ones through the grace of his love, enters so that he might eat with us and we with him. He ever refreshes us by the light of his presence insofar as we progress in our devotion to and longing for the things of heaven. He himself is delighted by such a pleasing banquet.

## 11. 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.*

*For the world.* The leaders of the world as they seek to respond to the challenge of the COVID-19 pandemic. For refugees and asylum seekers, that they may find places of safety and welcome.

*For the church.* In the Anglican Cycle of Prayer, pray for the Diocese of Port Moresby (Papua New Guinea). In our national church, pray for the Diocese of Melbourne; and within the Diocese of Adelaide, for our neighbouring parish of St John's, Halifax Street.

*For our local community.* For the Collective and its ministry in the local community. 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.* Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Neil and Elaine.

*For those who have died.* Those who have worked and worshipped in this place before us; those who have died as a result of COVID-19 and in other tragic circumstances; those who have died recently, especially Her Majesty Queen Elizabeth, 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, St Matthew, 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, [StMMAdeelaide.Parish@outlook.com](mailto:StMMAdeelaide.Parish@outlook.com), by Tuesday evening at 5 pm.

