

**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 21 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 ...** It is the little things that count

The Spirit of God hovered over the waters of creation (Genesis 1:1-2), empowered the ministry of Jesus (Luke 4: 1, 16), and inaugurated the church at Pentecost “where all of them were filled with the holy spirit” (Acts 2:4).

The Spirit is enlivening our parishes, schools, and Anglicare. For several years, we have witnessed this movement in the installation of solar panels, recycling programs, water conservation, tree planting, community gardens, and the cultivation of properties for benefit of birds, bees, butterflies, and frogs. This green movement of the Spirit took root and flourished in the hearts of our people. As individuals and faith communities, we knew intuitively the earth was sacred. We are connected to the earth. We are earth-creatures.

One of the unintended consequences has been we have made ourselves as a church relevant. Remember, young people are concerned about the climate crisis. So, our green credentials speak volumes to young people. Young people, for example, understand process theology. This was initiated by Alfred Whitehead (British-American philosopher and mathematician). For Whitehead, the Spirit works through the evolutionary process. Young people get this. Ironically, this spirit-inspired revolution is also about the renewal of the church. It is inviting us to think differently about our identity and mission in Christ in the world. A world that needs our faith, courage, and vision. Above all, we cannot underestimate the creativity of spirit-inspired communities.

It is the little things that count

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.

## 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 celebrate the Apostle St Matthew; the 14th century abbot and teacher St Sergius of Moscow; Lancelot Andrewes, bishop of Winchester (d. 1626); and St Vincent de Paul, priest and worker with the poor (d. 1660)..

**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 remain 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.

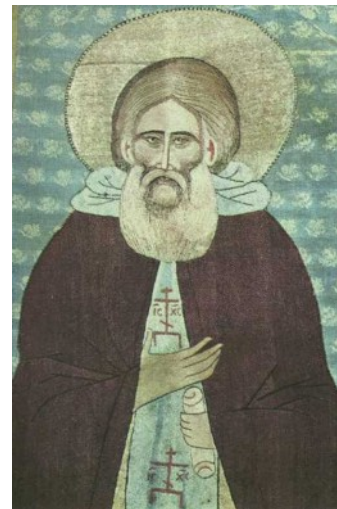
**St Sergius of Moscow** (25 September) is celebrated widely throughout Christendom as the greatest of the Russian saints and the patron of Russia itself. In fact, he has been referred to as the Russian Orthodox Francis of Assisi.

Sergius was baptized Bartholomew around 1315. It was after his parents' deaths that he withdrew in 1335 with his widowed brother, Istvan (Stephen), to the forests of Radonezh to take up a life of monastic solitude. The following year he built a chapel and soon attracted disciples. He became their abbot and was ordained a priest. It was at that time that his name was changed from Bartholomew to Sergius.

Sergius is said to have founded some 40 monasteries, many of which became engines of agricultural, industrial, and commercial development, as well as spiritual centers, contributing to the economic and cultural integration of the medieval Russian state.

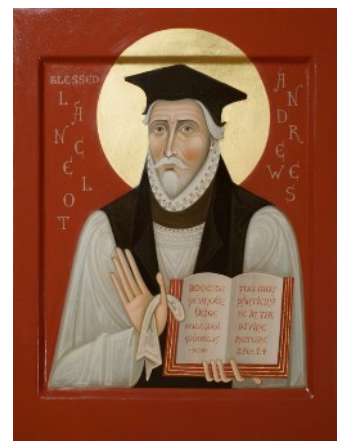
Her also served as a mediator and peacemaker in various political disputes, having been credited with preventing four civil wars between princes.

During his lifetime Saint Sergius performed many miracles. Reports about his gifts as a healer began quickly to spread about, and the sick began to come to him, both from the surrounding villages and also from remote places.



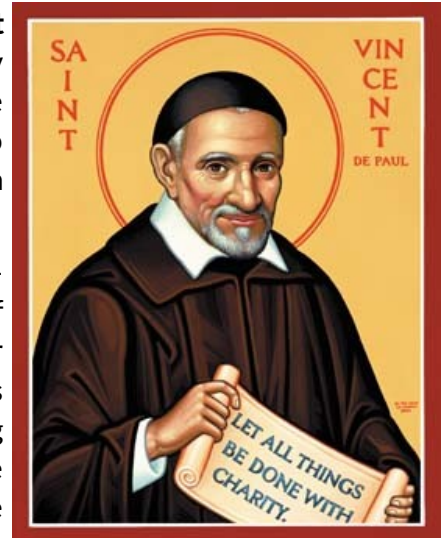
On the night before his death, Sergius is said to have summoned his brethren a final time to give them his final instruction: "Brethren, be attentive to yourselves. Have first the fear of God, purity of soul and unhyprocritical love ..."

**Lancelot Andrewes** (26 September) was a theologian and bishop who sought to defend and advance Anglican doctrines during a period of great strife in the English church. He was consecrated bishop in 1605 and served in Chichester and Ely before being transferred to Winchester in 1619. A master of rhetoric, he earned a reputation as an eloquent and learned court preacher. He was a critic of both Calvinist dogmas and Puritan reform platforms. Andrewes's major writings, however, were apologetic works directed against the Roman Church, in which he combined a critique of distinctly Roman Catholic dogmas with a positive statement of Anglican teachings.



The deathbed confession of a dying servant opened **Vincent de Paul's** eyes to the crying spiritual needs of the peasantry of France. This seems to have been a crucial moment in the life of the man from a small farm in Gascony, France, who had become a priest with little more ambition than to have a comfortable life.

The Countess de Gondi—whose servant he had helped—persuaded her husband to endow and support a group of able and zealous missionaries who would work among poor tenant farmers and country people in general. Vincent was too humble to accept leadership at first, but after working for some time in Paris among imprisoned galley slaves, he returned to be the leader of what is now known as the Congregation of the Mission, or the Vincentians.



These priests, with vows of poverty, chastity, obedience, and stability, were to devote themselves entirely to the people in smaller towns and villages.

Later, Vincent established confraternities of charity for the spiritual and physical relief of the poor and sick of each parish. From these came the Daughters of Charity, “whose convent is the sickroom, whose chapel is the parish church, whose cloister is the streets of the city.” He organized the rich women of Paris to collect funds for his missionary projects, founded several hospitals, collected relief funds for the victims of war, and ransomed over 1,200 galley slaves from North Africa. He was zealous in conducting retreats for clergy at a time when there was great laxity, abuse, and ignorance among them. He was a pioneer in clerical training and was instrumental in establishing seminaries.

Most remarkably, Vincent was by temperament a very irascible person—even his friends admitted it. He said that except for the grace of God he would have been “hard and repulsive, rough and cross.” But he became a tender and affectionate man, very sensitive to the needs of others. Pope Leo XIII made him the patron of all charitable societies. Outstanding among these, of course, is the Society of St. Vincent de Paul, founded in 1833.

The Church is for all God’s children, rich and poor, peasants and scholars, the sophisticated and the simple. But obviously the greatest concern of the Church must be for those who need the most help—those made helpless by sickness, poverty, ignorance, or cruelty. Vincent de Paul is a particularly appropriate patron for all Christians today, when hunger has become starvation, and the high living of the rich stands in more and more glaring contrast to the physical and moral degradation in which many of God’s children are forced to live.

## 5. 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.

## 6. From a writing by St Vincent de Paul

### *Serving the poor is to be our first preference*

Even though the poor are often rough and unrefined, we must not judge them from external appearances nor from the mental gifts they seem to have received. On the contrary, if you consider the poor in the light of faith, then you will observe that they are taking the place of the Son of God who chose to be poor. Although in his passion he almost lost the appearance of a man and was considered a fool by the Gentiles and a stumbling block by the Jews, he showed them that his mission was to preach to the poor: He sent me to preach the good news to the poor. We also ought to have this same spirit and imitate Christ's actions, that is, we must take care of the poor, console them, help them, support their cause.

Since Christ willed to be born poor, he chose for himself disciples who were poor. He made himself the servant of the poor and shared their poverty. He went so far as to say that he would consider every deed which either helps or harms the poor as done for or against himself. Since God surely loves the poor, he also loves those who love the poor. For when one person holds another dear, he also includes in his affection anyone who loves or serves the one he loves. That is why we hope that God will love us for the sake of the poor. So when we visit the poor and needy, we try to be understanding where they are concerned. We sympathize with them so fully that we can echo Paul's words: I have become all things to all men. Therefore, we must try to be stirred by our neighbors' worries and distress. We must beg God to pour into our hearts sentiments of pity and compassion and to fill them again and again with these dispositions.

It is our duty to prefer the service of the poor to everything else and to offer such service as quickly as possible. If a needy person requires medicine or other help during prayer time, do whatever has to be done with peace of mind. Offer the deed to God as your prayer. Do not become upset or feel guilty because you interrupted your prayer to serve the poor. God is not neglected if you leave him for such service. One of God's works is merely interrupted so that another can be carried out. So when you leave prayer to serve some poor person, remember that this very service is performed for God. Charity is certainly greater than any rule. Moreover, all rules must lead to charity. Since she is a noble mistress, we must do whatever she commands. With renewed devotion, then, we must serve the poor, especially outcasts and beggars. They have been given to us as our masters and patrons.

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## 7. From Bishop Lancelot Andrewes "Private Prayers"

*Lancelot Andrewes considered prayer so important that he even wrote a prayer to pray before beginning his personal prayer. He wanted to be in the right frame of mind with the right spirit when he knelt to pray before God.*

"... pour your Holy Spirit into me, which may adopt me into the number of your chosen ones; that it may teach me how I ought to pray, according to your holy will; that it may subdue all troublesome and wandering thoughts in me, while I offer up my prayers and praises to you. Don't let me serve you with my lips while having a heart that is far from you; but create a right spirit in me ..."

O my Lord, my Lord, I thank Thee for that I am, that I am alive, that I am rational: for nurture, preservation, governance: for education, citizenship, religion: for Thy gifts of grace, nature, estate: for redemption, regeneration, instruction: for calling, recalling, further calling manifold: for forbearance, longsuffering, long longsuffering towards me, many times, many years, until now: for all good offices I have received, good speed I have gotten: for any good thing done: for the use of things present, thy promise and my hope touching the fruition of the good things to come: for my parents honest and good, teachers gentle, benefactors always to be had in remembrance, colleagues likeminded, hearers attentive, friends sincere, retainers faithful: for all who have stood me in good stead by their writings, their sermons, conversations, prayers, examples, rebukes, wrongs: for these things and all other, which I wot of, which I wot not of, open and secret, things I remember, things I have forgotten withal, things done to me after my will or yet against my will, I confess to Thee and bless Thee and give thanks unto Thee, and I will confess and bless and give thanks to Thee all the days of my life. What thanks can I render to God again for all the benefits that He hath done unto me?

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## 8. 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 Afikpo (Nigeria). In our national church, pray for the Diocese of Rockhampton; and in our own Diocese of Adelaide, for the Parish of Elizabeth Downs.

*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 Matthew, St Sergius, St Vincent de Paul, 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