

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 28 December 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. A Happy and Holy Christmas

I want to take this opportunity to thank everyone who helped make our Advent and Christmas services memorable. Thanks to our readers, cleaners, servers, and morning tea helpers. A special thank you to Alison McAllister and our choir, who presented wonderful, reverential, and moving music throughout this time. Thanks to our liturgical wonder Peter Burdon, for all the preparation he does behind the scenes.

Of course, Christmas is a difficult and painful time for many people. So, in the name of the poor Christ, the broken Christ, and the compassionate Christ, let us continue keep the suffering ones in our prayers, and offer practical gestures of kindness and goodwill, whenever and wherever we can. Let us continue to pray for peace in the Holy Land and a renewed spirit of reconciliation. Let us pray for our Christian, Jewish, and Islamic kin. As we are all children of Abraham, and, at heart, our three traditions are about compassion, justice, and hospitality to the stranger.

Let us continue to pray for the Ukraine. Let us pray for our indigenous sisters and brothers. Let us pray for the healing and cleansing of the earth.

In all this, I hope you can find time and space to experience the divine mystery that sustains the universe, and fill ours lives with hope.

Every blessing

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 week after Christmas, there are many commemorations of the greatest antiquity. Today we celebrate the Holy Innocents. Then there is the martyr bishop Thomas Becket, the Victorian social reformer Josephine Butler, and the medieval teacher John Wyclif. The new year begins with the celebration of the Naming and Circumcision of Christ, then the early church teachers St Basil of Caesarea and St Gregory of Nazianzus. Finally, we remember another hero of the Victorian era, the missionary Eliza Hassall.

The Holy Innocents

Herod "the Great," king of Judea, was unpopular with his people because of his connections with the Romans and his religious indifference. Hence he was insecure and fearful of any threat to his throne. He was a master politician and a tyrant capable of extreme brutality. He killed his wife, his brother, and his sister's two husbands, to name only a few.

Matthew 2:1-18 tells this story: Herod was "greatly troubled" when astrologers from the east came asking the whereabouts of "the newborn king of the Jews," whose star they had seen. They were told that the Jewish Scriptures named Bethlehem as the place where the Messiah would be born. Herod cunningly told them to report back to him so that he could also "do him

homage.” They found Jesus, offered him their gifts, and warned by an angel, avoided Herod on their way home. Jesus escaped to Egypt.

Herod became furious and “ordered the massacre of all the boys in Bethlehem and its vicinity two years old and under.” The horror of the massacre and the devastation of the mothers and fathers led Matthew to quote Jeremiah: “A voice was heard in Ramah, sobbing and loud lamentation; Rachel weeping for her children ...” (Matthew 2:18). Rachel was the wife of Jacob (Israel). She is pictured as weeping at the place where the Israelites were herded together by the conquering Assyrians for their march into captivity.



The Holy Innocents are few in comparison to the genocide of our day. But even if there had been only one, we recognize the greatest treasure God put on the earth—a human person, destined for eternity, and graced by Jesus’ death and resurrection.

St Thomas Becket

A strong man who wavered for a moment, but then learned one cannot come to terms with evil, and so became a strong churchman, a martyr, and a saint—that was Thomas Becket, archbishop of Canterbury, murdered in his cathedral on December 29, 1170.

His career had been a stormy one. While archdeacon of Canterbury, he was made chancellor of England at the age of 36 by his friend King Henry II. When Henry felt it advantageous to make his chancellor the archbishop of Canterbury, Thomas gave him fair warning: he might not accept all of Henry’s intrusions into Church affairs.

Nevertheless, in 1162 he was made archbishop, resigned his chancellorship, and reformed his whole way of life!



Troubles began. Henry insisted upon usurping Church rights. At one time, supposing some conciliatory action possible, Thomas came close to compromise. He momentarily approved the Constitutions of Clarendon, which would have denied the clergy the right of trial by a Church court and prevented them from making direct appeal to Rome. But Thomas rejected the Constitutions, fled to France for safety, and remained in exile for seven years. When he returned to England he suspected it would mean certain death. Because Thomas refused to remit censures he had placed upon bishops favoured by the king, Henry cried out in a rage, “Will no one rid me of this troublesome priest!” Four knights, taking his words as his wish, slew Thomas in the Canterbury cathedral.

Thomas Becket remains a hero-saint down to our own times.

No one becomes a saint without struggle, especially with himself. Thomas knew he must stand firm in defence of truth and right, even at the cost of his life. We also must take a stand in the face of pressures—against dishonesty, deceit, destruction of life—at the cost of popularity, convenience, promotion, and even greater goods.

Josephine Butler was born in 1828 into a family of wealthy political reformers. Mostly educated at home, she was schooled in social reform and in a form of Christianity that emphasised practical action.

In 1852 she married the academic and Anglican clergyman Dr George Butler, who shared her hatred of social injustice. George's career took them first to Oxford, where Josephine achieved a level of education unusual for a woman of her time.

The Butlers moved to Liverpool in 1864 and it was there that Josephine became increasingly involved in women's rights. She was particularly passionate about higher education and the plight of prostitutes.



In 1869 Josephine was appointed Secretary to the Ladies' National Association for the Repeal of the Contagious Diseases Acts. Introduced in the 1860s to reduce venereal disease and regulate prostitution, these laws required all women believed to be prostitutes in seaports and garrison towns to submit to intrusive medical examinations. Their male clients, however, were not subjected to this.

Butler and her fellow campaigners recognised the examinations as unjust and humiliating and she conducted a long and ardent campaign for their repeal, confronting Victorian sexual taboos head-on. The Acts were finally repealed in Britain in 1886.

Butler also turned her attention abroad, visiting France, Italy and Switzerland, and spoke out against the growing problem of under-age prostitution and licensed houses. This led to the founding in London of a committee for the suppression of 'white slave traffic'.

In later years, Josephine lobbied for causes including Irish Home Rule, women's suffrage and the rooting out of police corruption. She also led a campaign to end the regulation of prostitution in India. She died in 1906.

John Wycliffe (c.1330-84) was an English theologian, philosopher, church reformer and promoter of the first complete translation of the Bible into English.

Wycliffe was already firmly established as a notable theologian and philosopher when in 1374 King Edward III appointed him to discuss with representatives of the Pope the differences between England and Rome, such as papal taxes and appointments to church posts, all of which were already contributing to the unrest that would ultimately lead to the Protestant Reformation. He wrote treatises on divine and civil dominion, and decried the wealth and power of the clergy.



Over time, Wycliffe's attacks on the beliefs and practices of the church became more systematic, and popes, cardinals, and clergy in remunerative secular employment, as well as the monks and friars, were all castigated in language that was bitter even for 14th-century religious controversy.

In later life, Wycliffe turned to planning a translation of the Bible into English. For him, the Bible became a necessity in his theories to replace the discredited authority of the church and to make the law of God available to every person who could read.

Most of Wycliffe's post-Reformation, Protestant biographers see him as the first Reformer, fighting almost alone the corruption of his day.

In the Christian church, the **Feast of the Naming and Circumcision of Jesus** was celebrated on the 8th day after Christmas, which itself began to be celebrated on December 25 from at least the 4th century. The book of Genesis records that God made a covenant with Abraham, promising to multiply his offspring and to give them the land of Canaan for an everlasting possession. Circumcision was a sign of that covenant, which was reinforced by the giving of a new name, from Abram to Abraham. Our Lord's circumcision thus manifests that he is truly human, born into the Jewish nation, whom he had come to redeem.

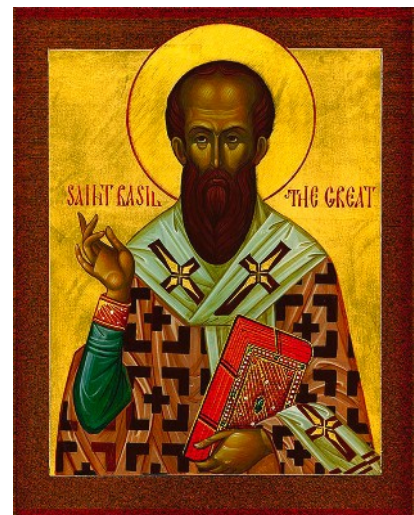
God had chosen his people to prepare the way for the Incarnation of his Son, who would be their Messiah, their anointed one, who would free them from their sins and establish a new and definitive covenant with them.



When Christ was circumcised, he was given the name Jesus, which the angel had announced both to Joseph and to Mary. The name Jesus means "Saviour" and so the angel had told Joseph that the child was to be named Jesus "for he will save his people from their sins".

St Basil was on his way to becoming a famous teacher when he decided to begin a religious life of gospel poverty. After studying various modes of religious life, he founded what was probably the first monastery in Asia Minor. He is to monks of the East what Saint Benedict is to the West, and Basil's principles influence Eastern monasticism today.

He was ordained a priest, assisted the bishop of Caesarea—now southeastern Turkey—and ultimately became its bishop himself, in spite of opposition from some of the bishops under him, probably because they foresaw coming reforms. With St Athanasius, Basil was a staunch defender of the faith in the face of the heresies that abounded in the early church.

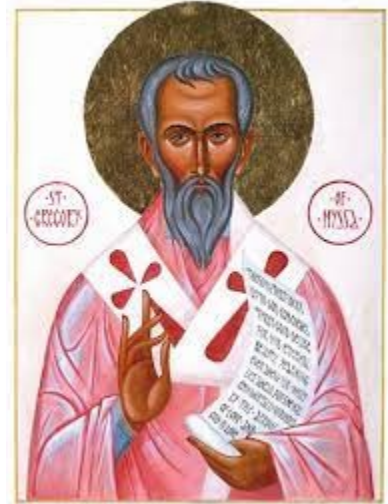


Basil was tireless in pastoral care. As a youth he had organised famine relief and worked in a soup kitchen, while as priest and bishop, he preached twice a day to huge crowds, and among his many achievements built a hospital that was called a wonder of the world.

Basil was best known as an orator. Though not recognised greatly in his lifetime, his writings rightly place him among the great teachers of the Church.

Basil faced the same problems as modern Christians. Sainthood meant trying to preserve the spirit of Christ in such perplexing and painful problems as reform, organisation, fighting for the poor, maintaining balance and peace in misunderstanding.

After his baptism at 30, **St Gregory of Nazianzus** gladly accepted his friend Basil's invitation to join him in a newly founded monastery. The solitude was broken when Gregory's father, a bishop, needed help in his diocese and estate. As bishop, Gregory skillfully avoided a schism that threatened when his own father made compromises with Arianism. At 41, Gregory was chosen suffragan bishop of Caesarea and at once came into conflict with Valens, the emperor, who supported the Arians.



An unfortunate by-product of the battle was the cooling of the friendship of two saints. Basil, his archbishop, sent him to a miserable and unhealthy town on the border of unjustly created divisions in his diocese, then reproached him for neglecting the people under his care.

When protection for Arianism—in a nutshell, the believe that Jesus, as Son of God, was created by God, which stresses God's unity at the expense of the notion of the Trinity—ended with the death of Valens, Gregory was called to rebuild the faith in the great See of Constantinople, which had been under Arian teachers for three decades. Retiring and sensitive, Gregory dreaded being drawn into the whirlpool of corruption and violence. He first stayed at a friend's home, which became the only orthodox church in the city. In such surroundings, he began giving the great sermons on the Trinity for which he is famous. In time, Gregory did rebuild the faith in the city, but at the cost of great suffering, slander, insults, and even personal violence. An interloper even tried to take over his bishopric.

His last days were spent in solitude and austerity. He wrote religious poetry, some of it autobiographical, of great depth and beauty. He was acclaimed simply as "the Theologian." St. Gregory shares the celebration of his liturgical feast with St. Basil the Great on January 2.

We do well to remember the devastation caused by the Arian heresy, a trauma the Church has never forgotten. Christ did not promise the kind of peace we would love to have—no problems, no opposition, no pain. In one way or another, holiness is always the way of the cross.

Eliza Marsden Hassall (1834-1917) was born at Denbigh, Cobbity, New South Wales, seventh of eight children of one of the early colonial chaplains, Rev Thomas Hassall.

She showed a strong missionary spirit from an early age, ministering to the families of the estate's tradesmen and tenants.

Her older sisters married. She did not, devoting her life to helping her father and her eldest brother Rev. James Hassall, caring for her widowed mother and finally promoting overseas missions.

In 1855 her father wrote of her taking up 'so earnestly' the work of the British and Foreign Bible Society. In July 1880 she helped to found the NSW branch of the Young People's Scripture Union, of which she became secretary.



In July 1892 the Church Missionary Association of New South Wales was formed, reflecting unprecedented interest in evangelical missions. It set its own policies and recruited its own

missionaries, although the parent committee retained ultimate control over their placement. About 1893 Eliza bought a house in suburban Sydney to be used as a training home for women missionaries. Its first recruit, her niece Amy Isabel Oxley, went to China in 1896.

Almost three-quarters of Australian missionaries overseas in Eliza's time were women. She had contributed significantly to their recruitment in Sydney.

5. **On the Feast of the Holy Innocents: from a sermon by St. Quodvultdeus, bishop**

They cannot speak, yet they bear witness to Christ

A tiny child is born, who is a great king. Wise men are led to him from afar. They come to adore one who lies in a manger and yet reigns in heaven and on earth. When they tell of one who is born a king, Herod is disturbed. To save his kingdom he resolves to kill him, though if he would have faith in the child, he himself would reign in peace in this life and for ever in the life to come.

Why are you afraid, Herod, when you hear of the birth of a king? He does not come to drive you out, but to conquer the devil. But because you do not understand this you are disturbed and in a rage, and to destroy one child whom you seek, you show your cruelty in the death of so many children.

You are not restrained by the love of weeping mothers or fathers mourning the deaths of their sons, nor by the cries and sobs of the children. You destroy those who are tiny in body because fear is destroying your heart. You imagine that if you accomplish your desire you can prolong your own life, though you are seeking to kill Life himself.

Yet your throne is threatened by the source of grace, so small, yet so great, who is lying in the manger. He is using you, all unaware of it, to work out his own purposes freeing souls from captivity to the devil. He has taken up the sons of the enemy into the ranks of God's adopted children.

The children die for Christ, though they do not know it. The parents mourn for the death of martyrs. The child makes of those as yet unable to speak fit witnesses to himself. See the kind of kingdom that is his, coming as he did in order to be this kind of king. See how the deliverer is already working deliverance, the saviour already working salvation.

But you, Herod, do not know this and are disturbed and furious. While you vent your fury against the child, you are already paying him homage, and do not know it.

How great a gift of grace is here! To what merits of their own do the children owe this kind of victory? They cannot speak, yet they bear witness to Christ. They cannot use their limbs to engage in battle, yet already they bear off the palm of victory.

6. **St Thomas Becket writes to King Henry II**

"To his most revered lord, Henry, by the grace of God, the illustrious king of the English, duke of Normandy and Aquitaine, and earl of Anjou, Thomas, by the same grace the humble servant of the church of Canterbury, health and best prayers for his prosperity in all things.

To speak concerning God stands in need of a mind utterly free and unbiased; upon this subject it is that I address my lord, and, I trust, with peace towards all men. I beseech you, my lord, that, with patience of mind, you will endure some little advice, which, by the grace of God, which is never ineffectual, will contribute to the salvation of your soul and to my acquittal.

Difficulties beset me on every side; even tribulation and difficulties have come upon me, who am placed between two most grave and fearful alternatives. When I say between two most fearful alternatives, I mean a dangerous silence on the one hand, and admonition of you on

the other. If, on the one hand, I am silent, it will be death to me, and I shall not escape the hands of the Lord, who says, 'If thou cost not warn the wicked from his wicked way, and he shall die in his iniquity, his blood He will require at your hands.' If, on the other hand, I admonish you I fear, which God forbid, that I shall not escape the wrath of my lord. And I trust that it may not befall me, according to what the wise man says, that when a person sends to intercede or to admonish a person who is not pleased thereat, it is to be feared lest, becoming angered, his mind may be provoked to do what is worse.

What, then, am I to do? Am I to speak, or am I to be silent? In either alternative there is danger, no doubt. But inasmuch as it is safer to fall under the indignation of men than into the hands of the living God, trusting in the mercy of the Most High, in whose hands are the hearts of kings, and who will induce them as He shall think fit (and I trust that He will, to take the better part), I will speak to my lord, inasmuch as I have once begun so to do. For often are good things provided for those who are unwilling, and especially when the safety more than the will is consulted.

In your land is kept in captivity the daughter of Sion, the spouse of a great king, oppressed by many, insulted by those who long have hated her, and by whom she ought rather to be honoured than addicted, and in especial by you. Keeping, therefore, in your recollection each of those blessings which God has bestowed upon you in the beginning of your reign, in the middle thereof, and almost unto the present moment, do you release her, and allow her to reign jointly with her husband, to the end that God may bless you, and that your kingdom may forthwith begin to recover its strength, and this reproach be taken away from your generation, and that unbroken peace may reign in your days.

Believe me, most serene prince, my much loved lord, the Almighty is slow in retribution, long-suffering in His patience, but most severe in His vengeance. Hear me, and do that which is right. But, if otherwise, it is greatly to be feared that (and I trust that so it may not be) He will gird His sword upon His thigh, and will come in His might and with a strong hand, armed with many woes, to set free His spouse, and that not without heavy oppressions and servitude, attended by tribulation. But if you listen to me, then the Lord will of necessity be sensible forthwith of your duteousness as acting the part of a valiant soldier on His side, and in such case He will bless you, and will add glory unto your glory, even unto the issue of your sons and of your daughters, down to distant times.

But if otherwise, I fear, and may God avert it from you, that the sword will not depart from your house, until the Most High shall have come and avenged the injuries done to Him and His; just as it did not depart from the house of Solomon, although God had made choice of him, and had conferred upon him such great wisdom, and such an enjoyment of peacefulness, that it was said by all, 'This is the son of wisdom and of peace;' yet, inasmuch as he departed from the path of the Lord, and proceeded from wickedness to wickedness, God divided asunder his kingdom, and gave it unto his servant; and, in especial, because, after the commission of his sin, he did not instantly seek to appease the Lord, as his father David had done, who immediately after his offence humbled himself before the Lord, corrected his fault, sought for mercy, and obtained pardon; and would that, with the grace of God, you would do the like.

These words I write unto you at present, the rest I have placed in the mouth of him who bears these presents, a pious man, one of great credit, and, as I believe, a faithful servant of yours. In them, I pray that so it may please you to place full belief; still in preference, with your favour, I could wish to enjoy the condescension of an interview with you.

Once and always to my lord, farewell!"

7. On the Feast of the Naming and Circumcision - From the Sermons of St. Bernard of Clairvaux

The Name of Jesus is the Name which the Apostle was commanded to bear before Gentiles, and kings, and the children of Israel, the Name which he bore as a light to enlighten his people, crying everywhere The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light, let us walk honestly as in the dayligh, He pointed out to all that candle set upon a candlestick, preaching in every place Jesus and Him crucified. How did that Name shine forth and dazzle every eye that beheld it, when it came like lightning out of the mouth of Peter to give bodily strength to the feet of the lame man, and to clear the sight of many a blind soul? Cast he not fire when he said: In the Name of Jesus Christ of Nazareth, rise up and walk?

The Name of Jesus is not a Name of light only, but it is meat also. Dost thou ever call it to mind, and remain unstrengthened? Is there anything like it to enrich the soul of him that thinketh of it? What is there like it to restore the weakened senses, to fortify strength, to give birth to good lives and pure affections? The soul is fed on husks if that whereon it feedeth lack seasoning with this salt. If thou writest, thou hast no meaning for me if I read not of Jesus there. If thou preach, or dispute, thou hast no meaning for me if I hear not of Jesus there. The mention of Jesus is honey in the mouth, music in the ear, and gladness in the heart. It is our healing too. Is any sorrowful among us? Let the thought of Jesus come into his heart, and spring to his mouth. Behold, when the day of that Name beginneth to break, every cloud will flee away, and there will be a great calm. Doth any fall into sin? Doth any draw nigh to an hopeless death? And if he but call on the life-giving Name of Jesus, will he not draw the breath of a new life again?

Behold a mystery, great and full of wonder! The Child is circumcised, and His Name is called Jesus. Why are these two things thus mentioned together? It would seem that circumcision should rather be for the saved than for the Saviour; that the Saviour ought rather to be Circumciser than circumcised. But behold here the Mediator between God and men, how even from His childhood He joineth the things of the Highest to the things of the lowest, the things of God to the things of men. He is born of a woman, but her womb is made fruitful without the loss of the flower of her virginity. He is wrapped in swaddling-bands, but these swaddling-bands are a theme for the jubilation of angels. He is laid in a manger, but a bright star standeth in heaven over the place. So also in His circumcision, the ceremony gave proof of the reality of the Manhood which He had taken, and that Name which is above every name proclaimed the glory of His Blessed Majesty. As very son of Abraham He underwent circumcision; He assumed the Name of Jesus as very Son of God.

It is no wonder that it should be at His circumcision that the Name of Jesus (which is, being interpreted, Saviour) is given to the Child Who is born unto us, for it was then that He for the first time shed that sinless Blood Which is the mean whereby He hath chosen to work out our salvation. It is no matter for the speculation of Christians why the Lord Christ was pleased to be circumcised. He was circumcised for the same reason for which He was born, and for which He suffered. Neither one nor the other was for Himself, but all for the sake of the elect. He was not born in sin; He was not circumcised to separate Him from sin; neither did He die for sins of His own, but for ours. Which was so named of the Angel before He was conceived in the womb. The Angel indeed gave Him that title of Saviour, but not for the first time. Saviour is His Name from everlasting; He hath it of His own proper nature to save. This title He hath in Himself, not by the gift of anything that He hath made, be it man or Angel.

8. On the Feast of St Basil and St Gregory – from a Sermon by St Gregory

Two bodies, but a single spirit

Basil and I were both in Athens. We had come, like streams of a river, from the same source in our native land, had separated from each other in pursuit of learning, and were now united again as if by plan, for God so arranged it.

I was not alone at that time in my regard for my friend, the great Basil. I knew his irreproachable conduct, and the maturity and wisdom of his conversation. I sought to persuade others, to whom he was less well known, to have the same regard for him. Many fell immediately under his spell, for they had already heard of him by reputation and hearsay.

What was the outcome? Almost alone of those who had come to Athens to study he was exempted from the customary ceremonies of initiation for he was held in higher honour than his status as a first-year student seemed to warrant.

Such was the prelude to our friendship, the kindling of that flame that was to bind us together. In this way we began to feel affection for each other. When, in the course of time, we acknowledged our friendship and recognized that our ambition was a life of true wisdom, we became everything to each other: we shared the same lodging, the same table, the same desires, the same goal. Our love for each other grew daily warmer and deeper.

The same hope inspired us: the pursuit of learning. This is an ambition especially subject to envy. Yet between us there was no envy. On the contrary, we made capital out of our rivalry. Our rivalry consisted, not in seeking the first place for oneself but in yielding it to the other, for we each looked on the other's success as his own.

We seemed to be two bodies with a single spirit. Though we cannot believe those who claim that "everything is contained in everything," yet you must believe that in our case each of us was in the other and with the other.

Our single object and ambition was virtue, and a life of hope in the blessings that are to come; we wanted to withdraw from this world before we departed from it. With this end in view we ordered our lives and all our actions. We followed the guidance of God's law and spurred each other on to virtue. If it is not too boastful to say, we found in each other a standard and rule for discerning right from wrong.

Different men have different names, which they owe to their parents or to themselves, that is, to their own pursuits and achievements. But our great pursuit, the great name we wanted, was to be Christians, to be called Christians.

9. 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 Boga (Congo). In our national church, pray for Anglicare Australia; and in our own Diocese of Adelaide, for the Area Deanery of the South Eastern Suburbs.

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, Edward, Hugh, and Bart 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 Neil Smith, 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, the Holy Innocents, St Thomas, St Basil, St Gregory, 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, StMMAdelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

Directory

Parish Priest	Revd Dr Steven Ogden ☎ 0408 817 147, ✉ stevengogden@gmail.com
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