

# 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 30 November 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. Advent is coming ...

The first Sunday of Advent is Sunday 3 December. Liturgically, this is the beginning of a season of preparation, reflection, and anticipation. To this end, we are offering an extensive program. All this will be sustained and enhanced in our worship and our music.

#### **Advent reflections on the practice of hope**

A series of sermons addresses the big issues we face, beginning with our complex and changing world. I will be introducing new material from a range of fields to assist our exploration. The series will conclude on Advent 4 looking at "Cultivating the practice of hope". The focus here, and the climax of the series, is that the challenges we face are imponderable, **but we choose to live in hope.**

Hope is something we take on bravely. The key elements in the practice of hope are **story and symbol, community and calling.** We are inspired by the Jesus story, we share in the symbols of bread and wine, we belong to a caring and feisty faith community, and we have a calling, that is, a personal and a shared vocation.

#### **Advent retreat on our shared vocation of mystery, compassion, and inclusion**

Alison McAllister, Leonie Zadow and I will conduct our Advent retreat this Saturday 2 December, adjacent to the Himeji Garden in South Terrace. Starting 9:00am, finishing 12:30pm (with an optional lunch at the Arab Steed Hotel in Hutt Street, see Alison).

#### **Advent studies articulating the practice of hope**

On Thursday at 10am or 6pm on November 30, December 7, 14, and 21, we will look at four remarkable and influential biblical texts Job 38:1, Galatians 3:28, Daniel 11:32, and John 1:5.

## Advent midweek reflections, great way to start you day

Wednesdays 8am in the Nave on November 29, December 6, 13, 20

All this sounds like a smorgasbord. And I hope you can find something here that will assist your Advent preparation. Above all, however, I hope you can participate in all these things. It can be good for the soul, and a tonic for our faith community.

Bring a friend. Make it memorable.

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.ibrevariary.com](http://www.ibrevariary.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://stmarymagdalenesadelade.org/>.

To access these meditations, simply go to the blog and select the "Spirit matters" tab on the top. If you would like to receive an email update when there is a new posting on the blog, whether for a Sunday or weekday service, or for meditations and other supports for prayer, please subscribe to the blog using the box on the right-hand side of the page.

Service booklets as PDF files are still available for Sunday and weekday services on the web site and on the Parish's Facebook page.

## 4. This Week in the Calendar

In the coming week we remember St Andrew the Apostle, the Australian social reformer Frances Perry, the 17th century missionary St Francis Xavier, the deacon Nicholas Ferrar, and the early church bishop St Nicholas of Myra.

We know little about **St Andrew**. In St Matthew's gospel, he and his brother Peter are called by Jesus to leave their work as fishermen with the famous phrase "Follow me, and I will make you fishers of people." (Matthew 4:20).

In St John's Gospel, Andrew is a disciple of John the Baptist. When Jesus walked by one day, John said, "Behold, the Lamb of God." Andrew and another disciple followed Jesus. "Jesus turned and saw them following him and said to them, 'What are you looking for?' They said to him, 'Rabbi (which translated means Teacher), where are you staying?' He said to them, 'Come, and you will see.' So they went and saw where he was staying, and they stayed with him that day" (John 1:38-39a).



Before the miraculous multiplication of the loaves, it was Andrew who spoke up about the boy who had the barley loaves and fishes. When the Gentiles went to see Jesus, they came to Philip, but Philip then had recourse to Andrew.

As in the case of all the apostles except Peter and John, the Gospels give us little about the holiness of Andrew. He was an apostle. That is enough. He was called personally by Jesus to proclaim the Good News, to heal with Jesus' power and to share his life and death. Holiness today is no different. It is a gift that includes a call to be concerned about the Kingdom, an outgoing attitude that wants nothing more than to share the riches of Christ with all people.

Legend has it that Andrew preached the Good News in what is now modern Greece and Turkey and was crucified at Patras on an X-shaped cross.

**Frances (Fanny) Perry** (1814-1892) was born in England and came to Australia in 1847 when her husband, Charles Perry, was appointed as the first Bishop of Melbourne. On the long voyage from England, while the bishop led services and taught his clergy Greek, Mrs Perry took Scripture classes for the women and practised her benevolence on the steerage passengers.

In addition to the genteel expectations of the Bishop's wife, along with the arduous work of accompanying him in his journeys, Mrs Perry took a great interest in the people and landscapes she encountered and published a collection of colourful letters under the pseudonym 'Richard Perry' as *Contributions to an Amateur Magazine in Prose and Verse* (London, 1857).



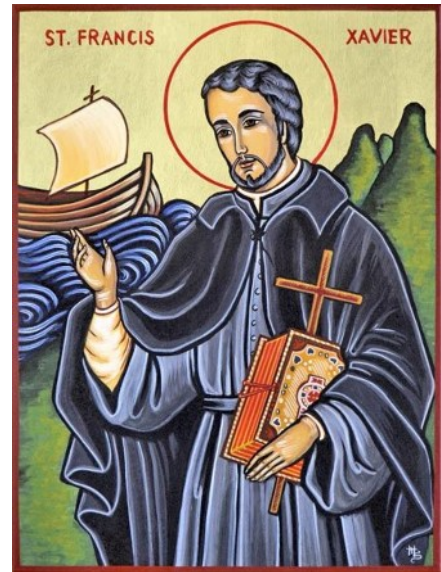
She took leading roles in the Governesses' Home, the Carlton Refuge, and the Melbourne Orphan Asylum. Her chief work, however, was as head of the committee that founded the Melbourne Lying-in Hospital – later the Royal Women's Hospital. She was first president from 1856 until Bishop Perry's retirement in 1874. Her memory is preserved in Frances Perry House at the Royal Women's Hospital.

### St Francis Xavier (1506-1552).

Jesus asked, “What profit would there be for one to gain the whole world and forfeit his life?” (Matthew 16:26a).

The words were repeated to Francis Xavier, then a young teacher of philosophy who had a highly promising academic career before him, by his good friend Ignatius López de Oñaz – whom we know as St Ignatius of Loyola. Xavier did not heed these words at once, but Ignatius’ persistence eventually won him over. Francis joined Ignatius’s emerging religious community, the Society of Jesus, or Jesuits.

Together at Montmartre they vowed poverty, chastity, obedience, and apostolic service according to the directions of the pope.



From Venice, where he was ordained a priest in 1537, Xavier went on to Lisbon and from there sailed to the East Indies, landing at Goa, on the west coast of India. For the next 10 years he undertook many missionary journeys, and served as provincial of the newly established Jesuit province of India.

Wherever he went, Xavier lived with the poorest people, sharing their food and rough accommodations. He spent countless hours ministering to the sick and the poor, particularly to lepers. Very often he had no time to sleep or even to say his daily prayers but, as we know from his letters, he was filled always with joy.

Xavier went through the islands of Malaysia, then up to Japan. He learned enough Japanese to preach to simple folk, to instruct, and to baptize, and to establish missions for those who were to follow him. From Japan he had dreams of going to China, but this plan was never realized. Before reaching the mainland, he died. His remains are enshrined in the Church of Good Jesus in Goa.

All of us are called to “go and preach to all nations”. Our preaching is not necessarily on distant shores but to our families, our children, our husband or wife, our coworkers. And we are called to preach not with words, but by our everyday lives. Only by sacrifice, the giving up of all selfish gain, could Francis Xavier be free to bear the Good News to the world. Sacrifice is leaving yourself behind at times for a greater good, the good of prayer, the good of helping someone in need, the good of just listening to another. The greatest gift we have is our time. Francis Xavier gave his to others.

**Nicholas Ferrar** (1593-1637) was the guiding light of one of the most remarkable experiments in Christian community living in the history of Anglicanism. An English academic, courtier and businessman, he gave up his successful careers, was ordained a deacon and retreated with his extended family to the manor of Little Gidding in Huntingdonshire (now Cambridgeshire), where they lived in community.

In 1625, Ferrar and bought the deserted manor and village of Little Gidding in Huntingdonshire. Little Gidding had been deserted since the Black Death in the 14th century. The following year he was ordained a deacon, and made it clear that he would not proceed to the priesthood. He pledged: "I will also by the help of my God, set myself with more care and diligence than ever to serve our good Lord God, as is all our duties to do, in all we may."

The first thing done at Little Gidding was to enter the church for prayer, ordering it to be cleaned and restored for worship before any attention was paid to the house. Little Gidding was in effect the only religious community in the Church of England between the Dissolution of the Monasteries under Henry VIII and the revival of religious communities that came with the Oxford Movement.



The community at Little Gidding was suppressed by Cromwell in 1646, but remained in the Ferrar family. There was a revival of interest in Nicholas Ferrar and Little Gidding in the 19th and 20th centuries, and the Oratory of the Good Shepherd, an Anglican religious community, was established at a meeting there in 1913. The Community of Christ the Sower, inspired by the example of Nicholas Ferrar, was founded there in the 1970s and finally came to an end in 1998. The Society of the Friends of Little Gidding was re-founded in 2004.

**St Nicholas** was born in 270 and died in 343, and that is almost all we know for certain about him. Historically, we can pinpoint only the fact that Nicholas was the fourth-century bishop of Myra, a city in Lycia, a province of Asia Minor.

The absence of the "hard facts" of history is not necessarily an obstacle to the popularity of saints, as the devotion to Saint Nicholas shows. Both the Eastern and Western Churches honour him, and it is claimed that after the Blessed Virgin, he is the saint most pictured by Christian artists. And yet.

As with many of the saints, however, we are able to capture the relationship which Nicholas had with God through the admiration which Christians have had for him—an admiration expressed in the colourful stories which have been told and retold through the centuries.

Perhaps the best-known story about Nicholas concerns his charity toward a poor man who was unable to provide dowries for his three daughters of marriageable age. Rather than see them forced into prostitution, Nicholas secretly tossed a bag of gold through the poor man's window on three separate occasions, thus enabling the daughters to be married. Over the centuries, this particular legend evolved into the custom of gift-giving on the saint's feast. In the English-speaking countries, Saint Nicholas became, by a twist of the tongue, Santa Claus—further expanding the example of generosity portrayed by this holy bishop.



The critical eye of modern history makes us take a deeper look at the legends such as these. Might we utilize the lesson taught by his charity, look deeper at our approach to material goods in the Christmas season, and seek ways to extend our sharing to those in real need?

## 5. St Andrew – from a homily on the Gospel of John by St John Chrysostom

### We have found the Messiah

After Andrew had stayed with Jesus and had learned much from him, he did not keep this treasure to himself, but hastened to share it with his brother. Notice what Andrew said to him: We have found the Messiah, that is to say, the Christ. Notice how his words reveal what he has learned in so short a time. They show the power of the master who has convinced them of this truth. They reveal the zeal and concern of men preoccupied with this question from the very beginning. Andrew's words reveal a soul waiting with the utmost longing for the coming of the Messiah, looking forward to his appearing from heaven, rejoicing when he does appear, and hastening to announce so great an event to others. To support one another in the things of the spirit is the true sign of good will between brothers, of loving kinship and sincere affection.

Notice, too, how, even from the beginning, Peter is docile and receptive in spirit. He hastens to Jesus without delay. He brought him to Jesus, says the evangelist. But Peter must not be condemned for his readiness to accept Andrew's word without much weighing of it. It is probable that his brother had given him, and many others, a careful account of the event; the evangelists, in the interest of brevity, regularly summarise a lengthy narrative. Saint John does not say that Peter believed immediately, but that he brought him to Jesus. Andrew was to hand him over to Jesus, to learn everything for himself. There was also another disciple present, and he hastened with them for the same purpose.

When John the Baptist said: This is the Lamb, and he baptizes in the Spirit, he left the deeper understanding of these things to be received from Christ. All the more so would Andrew act in the same way, since he did not think himself able to give a complete explanation. He brought his brother to the very source of light, and Peter was so joyful and eager that he would not delay even for a moment.

## 6. From the letters to Saint Ignatius by Saint Francis Xavier

### Woe to me if I do not preach the gospel

We have visited the villages of the new converts who accepted the Christian religion a few years ago. No Portuguese live here the country is so utterly barren and poor. The native Christians have no priests. They know only that they are Christians. There is nobody to say Mass for them; nobody to teach them the Creed, the Our Father, the Hail Mary and the Commandments of God's Law.

I have not stopped since the day I arrived. I conscientiously made the rounds of the villages. I bathed in the sacred waters all the children who had not yet been baptised. This means that I have purified a very large number of children so young that, as the saying goes, they could not tell their right hand from their left. The older children would not let me say my Office or eat or sleep until I taught them one prayer or another. Then I began to understand: "The kingdom of heaven belongs to such as these."

I could not refuse so devout a request without failing in devotion myself. I taught them, first the confession of faith in the Father, the Son and the Holy Spirit, then the Apostles' Creed, the Our Father and Hail Mary. I noticed among them persons of great intelligence. If only someone could educate them in the Christian way of life, I have no doubt that they would make excellent Christians.

Many, many people hereabouts are not becoming Christians for one reason only: there is nobody to make them Christians. Again and again I have thought of going round the

universities of Europe, especially Paris, and everywhere crying out like a madman, riveting the attention of those with more learning than charity: "What a tragedy: how many souls are being shut out of heaven and falling into hell, thanks to you!"

I wish they would work as hard at this as they do at their books, and so settle their account with God for their learning and the talents entrusted to them.

This thought would certainly stir most of them to meditate on spiritual realities, to listen actively to what God is saying to them. They would forget their own desires, their human affairs, and give themselves over entirely to God's will and his choice. They would cry out with all their heart: *Lord, I am here! What do you want me to do? Send me anywhere you like - even to India.*

## 7. An Extract from *Little Gidding* by T.S. Eliot

'Little Gidding' is the last of T. S. Eliot's Four Quartets, and also his last significant poem. There is a sense in this poem of Eliot seeking to join the threads of his work together, to 'set a crown upon a lifetime's effort', as he puts it in 'Little Gidding' itself.

*There are three conditions which often look alike  
 Yet differ completely, flourish in the same hedgerow:  
 Attachment to self and to things and to persons, detachment  
 From self and from things and from persons; and, growing between them, indifference  
 Which resembles the others as death resembles life,  
 Being between two lives - unflowering, between  
 The live and the dead nettle. This is the use of memory:  
 For liberation - not less of love but expanding  
 Of love beyond desire, and so liberation  
 From the future as well as the past. Thus, love of a country  
 Begins as an attachment to our own field of action  
 And comes to find that action of little importance  
 Though never indifferent. History may be servitude,  
 History may be freedom. See, now they vanish,  
 The faces and places, with the self which, as it could, loved them,  
 To become renewed, transfigured, in another pattern.  
 Sin is Behovely, but  
 All shall be well, and  
 All manner of thing shall be well.  
 If I think, again, of this place,  
 And of people, not wholly commendable,  
 Of not immediate kin or kindness,  
 But of some peculiar genius,  
 All touched by a common genius,  
 United in the strife which divided them;  
 If I think of a king at nightfall,  
 Of three men, and more, on the scaffold  
 And a few who died forgotten  
 In other places, here and abroad,  
 And of one who died blind and quiet,  
 Why should we celebrate  
 These dead men more than the dying?*

*It is not to ring the bell backward  
 Nor is it an incantation  
 To summon the spectre of a Rose.  
 We cannot revive old factions  
 We cannot restore old policies  
 Or follow an antique drum.  
 These men, and those who opposed them  
 And those whom they opposed  
 Accept the constitution of silence  
 And are folded in a single party.  
 Whatever we inherit from the fortunate  
 We have taken from the defeated  
 What they had to leave us - a symbol:  
 A symbol perfected in death.  
 And all shall be well and  
 All manner of thing shall be well  
 By the purification of the motive  
 In the ground of our beseeching.*

## 8. On the Feast of St Nicholas – from St Augustine’s Treatise on the Gospel of John

### The strength of love ought to overcome the fear of death

When the Lord asks Peter if he loves him, he is asking something he already knows. Yet he does not ask only once, but a second and third time. Each time Peter’s answer is the same: You know I love you. Each time the Lord gives him the same command: Tend my sheep.

Peter had denied Christ three times, and to counter this he must profess his faith three times. Otherwise his tongue would seem quicker to serve fear than love, and the threat of death would seem to have made him more eloquent than did the presence of life. If denying the shepherd was proof of fear, then the task of love is to tend his flock.

When those who are tending Christ’s flock wish that the sheep were theirs rather than his, they stand convicted of loving themselves, not Christ. And the Lord’s words are a repeated admonition to them and to all who, as Paul writes sadly, are seeking their own ends, not Christ’s.

Do you love me? Tend my sheep. Surely this means: “If you love me, your thoughts must focus on taking care of my sheep, not taking care of yourself. You must tend them as mine, not as yours; seek in them my glory, not yours; my sovereign rights, not yours; my gain, not yours. Otherwise you will find yourself among those who belong to the ‘times of peril,’ those who are guilty of self-love and the other sins that go with that beginning of evils.”

So the shepherds of Christ’s flock must never indulge in self-love; if they do they will be tending the sheep not as Christ’s but as their own. And of all vices this is the one that the shepherds must guard against most earnestly; seeking their own purposes instead of Christ’s, furthering their own desires by means of those persons for whom Christ shed his blood.

The love of Christ ought to reach such a spiritual pitch in his shepherds that it overcomes the natural fear of death which makes us shrink from the thought of dying even though we desire to live with Christ. However distressful death may be, the strength of love ought to master the distress. I mean the love we have for Christ who, although he is our life, consented to suffer death for our sake.



Consider this: if death held little or no distress for us, the glory of martyrdom would be less. But if the Good Shepherd, who laid down his life for his sheep, has made so many of those same sheep martyrs and witnesses for him, then how much more ought Christ's shepherds fight for the truth even to death and to shed their blood in opposing sin? After all, the Lord has entrusted them with tending his flock and with teaching and guiding his lambs.

With his passion for their example, Christ's shepherds are most certainly bound to cling to the pattern of his suffering, since even the lambs have so often followed that pattern of the Chief Shepherd in whose one flock the shepherds themselves are lambs. For the Good Shepherd who suffered for all mankind has made all mankind his lambs, since in order to suffer for them all he made himself a lamb.

## 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 Awgu/Aninri (Nigeria). In our national church, pray for the Diocese of Tasmania; and in our own Diocese of Adelaide, for Pedare College.

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

*Pray for those in need.* Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, John Edwards (priest), Peter Garland (priest), John Parkes (bishop), Stephan Clark (priest), Nance, Neil, Elaine, Edward, Neil, Hugh, 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 Hamish Jamieson (bishop), 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 Andrew, St Francis Xavier, St Nicholas, 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](mailto:StMMAdelaide.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