

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 Thursday 16 September 2021

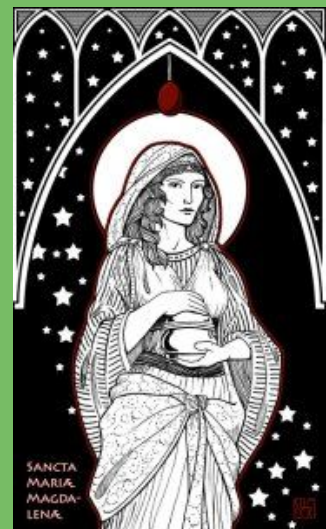
Spiritual Resources & Reflections

Dear friends,

The relaxation of Covid-19 restrictions means 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 keep our entire community informed on events in the life of the Parish: we will continue to produce these news bulletins for now.

We will respond to this challenge as we have done before. Please keep an eye on the [web page](#) and the [blog](#) for further information.



1. St Hildegard of Bingen – and a miracle



Hildegard lived in the 12th Century, in the rich Rhineland Valley in Germany. She was a writer, composer, artist, naturalist, healer, leader and most importantly a prophet for her time. Today we call her a mystic. She stood up and was listened to by popes and leaders. Yet gradually her voice fell silent.

In the 20th century, she was slowly rediscovered by the church, and her writings began to be studied. A story about one of her most important works suggests to us that miracles still really do happen.

In 1942, Gustav Struck, the director of the state library in Wiesbaden, Germany, became worried about local air raids. Following many European institutions, he decided that his library's manuscripts needed to be sent elsewhere for safe keeping.

Two of the library's most valuable possessions were manuscripts of Hildegard's works. One was a beautifully illuminated copy of *Scivias*, a collection of 26 religious visions. The other manuscript, known as the *Riesencodex*, is the most complete compilation of her works, including the visionary writings, letters and the largest known collection of her music.

The manuscripts sat in a bank vault in Dresden for three years until the attack on Dresden. After the Dresden bombings, the Soviet Army seized and inspected the surviving vault. The first bank official to enter the vault afterwards found it pillaged, with only one manuscript remaining. The bank could never confirm if the vault was emptied in an official capacity or if it was plundered.

The *Riesencodex* made its way back to its original home of Wiesbaden, on the other side of Germany, through the extraordinary efforts of two women who, with the connivance of concerned librarians, substituted another medieval manuscript for the original, thus ensuring its safe return.

The missing manuscript, that of *Scivias*, has not been seen since. Fortunately, for posterity, photographs of the original manuscript had been taken in 1925 as part of a series of exhibitions in Cologne, while between 1927 and 1933 a faithful copy was created and stored at the Abbey of St. Hildegard in Eibingen. The duplicate remains at the abbey, the same place where four Benedictine nuns inspired by Hildegard dutifully produced it.

Thanks be to God, for miracles great and small!

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 the Anglican church's *A Prayer Book for Australia*, are available in either a fixed form (pages 3 – 33) or a different form for each day of the week (pages 383 – 424).

Online Resources

There is a complete 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. While we cannot attend at the church at the present time, you may like to join the wider community in praying the Angelus at 9 am, 12 noon and 6 pm.

3. Reflections and Meditations

Fr Gwilym and others within our community will continue to prepare Reflections for Sundays and Holy Days for posting on the web page. 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. In the Church's Calendar

In the coming week we remember two pioneering clergy in Australia and Melanesia, the the Apostle and Evangelist St Matthew.

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, but 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.



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.

* * *

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.

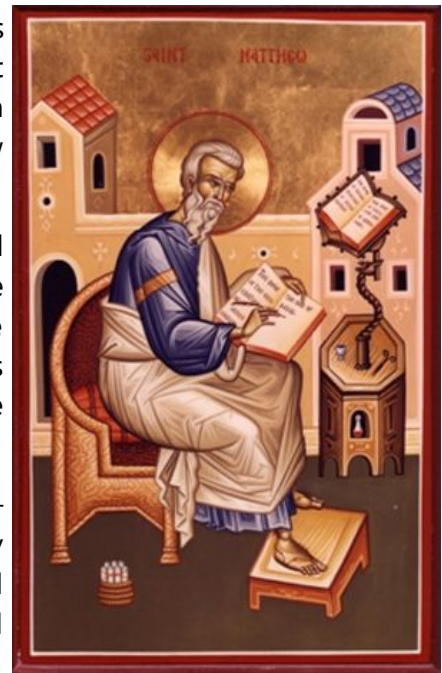
To this day, Patteson remains revered in the Melanesian church as "one who came to help and not to hurt."

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.



5. 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.

6. 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 de-scribed 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.

6. For your prayers

We continue to 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. For all those who are challenged to be church in a different and unfamiliar way. In the Anglican Cycle of Prayer, pray for the Diocese of Exeter (England). In our national church, pray for the Diocese of Newcastle; and within our own Diocese, for the Archdeaconry of The Para, and Archdeacon Sam Goodes.

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. For all those who are sick in body, mind or spirit, especially Paull, Valerie, Sim, Clarice, Dulcie, Jasmin, Henry, Gary Priest (priest), John Edwards (priest), Peter Garland (priest), Linda, Alex and Fr Samson Asirvatham (priest).

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 Bronte Enjakovic, Deva Asirvatham John, Iris Craddock, Peter Clifford (priest), 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 Hildegard, 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, by Tuesday evening at 5 pm.

