

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 17 September 2020

Spiritual Resources & Reflections

Dear friends,

The relaxation of Covid-19 restrictions makes it possible to once again worship on Sunday, when Mass is sung at 10 am. The church is also open for private prayer and public worship on Thursday from 11.30 am to 1 pm, and Mass is offered at 12.10 pm after the Angelus at 12 noon. (The Tuesday Mass is in recess until 6 October).

The decision to return to worship in community, even for private prayer, is not a straightforward matter, so we will continue to produce these newsletters for now.

In these Thursday newsletters, we offer ideas and opportunities for nourishing our personal and communal spiritual lives.

1. Theological Education Is for Everyone

While Fr Graeme is on leave we offer some reflections by one of the great theologians and teachers of our time, Bishop Rowan Williams, Archbishop of Canterbury from 2002-2012.

I see theological education as education not only about the nature of God but the nature of humanity. A good theological education will show you something of the kind of human being that you're talking about when you're talking theologically, which isn't necessarily the kind of human being you're talking about if you're just talking sociologically, anthropologically, psychologically. You're talking about a human being made in the divine image, tragically and catastrophically tangled and distorted by human history. And yet, in their entirety, seen and loved by God. So what you're learning in pastoral contact with three-dimensional, complicated human beings like that is really relevant to your theology. You are learning what kind of human being God is interested in, which of course is every kind of human being.

Some would say this is a kind of pushback on conventional theological education. It might be, a bit, but it's not radical. The old chestnut that theological education is about giving you a set of perfect answers to questions nobody's asking—you've got to avoid that. That human locatedness, that contextualizing, is important. And that's not to say that contextual considerations trump every other consideration. It just reminds you that you're learning about the human as well as about God.

As this should never be confined to theological colleges. It works just as well for lay education, especially when you foster the kind of group where people feel they have permission to ask the real questions, where there's a degree of real trust and mutuality, where people don't feel obliged to come up with shortcuts but are able to take time.

And, again, you don't stint on the intellectual questioning there. The priority is to get back again and again to that big picture. I go on obsessively about this sometimes. The big picture of the landscape, the new creation, is where we're headed and where we're from. The mistake is to think you can just break it down into manageable bits. A theologically-educated layperson is somebody whose capacity for praise and wonder is filled out, not just the capacity to answer pub questions.

Christianity Today,
August 2020

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). The Bible readings for each day can be found in *The Australian Lectionary*, and for reference the readings for the coming week are:

	Morning Prayer	Evening Prayer
Thursday 17 September <i>St Hildegard of Bingen</i>	Ps 38 Habakkuk 2.6-17 Matthew 5.13-26	Ps 39 1 Maccabees 1.41-64 Ephesians 2.11-22
Friday 18 September <i>John Ramsden Wollaston</i>	Ps 41, 44.1-9 Habakkuk 3.8-19 Matthew 5.43 – 6.4	Ps 44.10-27 2 Maccabees 6.1-17 Ephesians 3.14-21
Saturday 19 September	Ps 45 Nahum 1.1-14 Matthew 6.5-15	Ps 46, 47 2 Maccabees 6.18-31 Ephesians 4.1-16
Sunday 20 September <i>16th Sunday after Pentecost</i>	Ps 27 Matthew 19.13-22	Ps 145.14-21 Exodus 16.14-31 Romans 15.7-13
Monday 21 September <i>St Matthew</i>	Ps 25 Ecclesiastes 5.4-12 Matthew 19.16-30	Ps 49 1 Chronicles 29.9-18 1 Timothy 6.6-19
Tuesday 22 September	Ps 50 Nahum 1.15 – 2.9 Matthew 6.16-24	Ps 119.41-64 2 Maccabees 7.1-19 Ephesians 4.17-28
Wednesday 23 September	Ps 51 Nahum 2.10 – 3.7 Matthew 6.25 – 7.5	Ps 52, 53 2 Maccabees 7.20-41 Ephesians 4.29 – 5.5
Thursday 24 September	Ps 54, 55.1-12 Nahum 3.8-19 Matthew 7.6-23	Ps 55.13-28 1 Maccabees 2.1-28 Ephesians 5.6-20

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 (App Store or Google Play).

The Divine Office of the Catholic Church is available online at 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. Volunteers are attending at St Mary Magdalene's most days to ring the church bell while praying the Angelus at 9 am, 12 noon and 6 pm.

3. Reflections and Meditations

Fr Graeme 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 will in the future be presented on our blog, <https://stmarymagdalenesadelaide.org/>. To access the tab, 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.

The blog provided services for the parish during the COVID lockdown and through to the end of July, when we celebrated our patron saint, Mary Magdalene. We will keep publishing services, but not every Sunday. The plan is to publish one service a month – the next being this coming Sunday, 20 September.

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

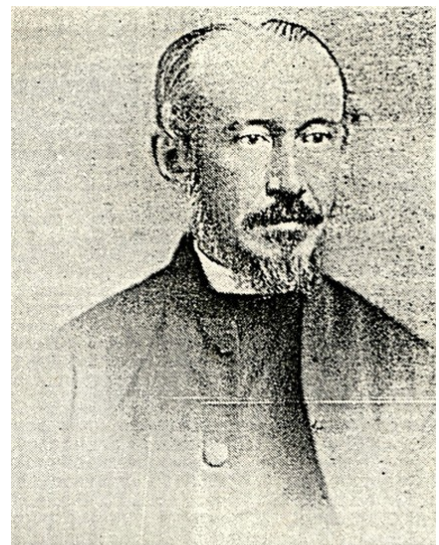
4. In the Church's Calendar

This week in the church's calendar we remember an Australian pioneer in ministry, John Ramsden Wollaston, and 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.

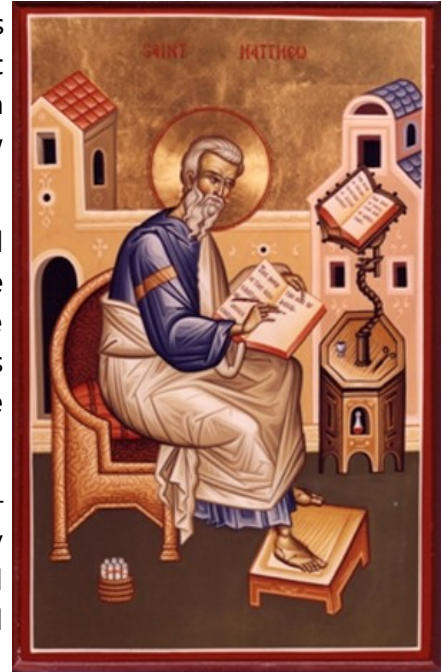
In 1848, Wollaston was transferred to the Parish of St John's, Albany. Here he found the parish church, started in 1835, partially completed with only the walls and part of the tower finished; there was no roof. With characteristic determination – and ignoring the parishioners' assertions that the parish 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.

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". The parables of the unforgiving servant which we heard last week, and the Labourers in the Vineyard, which we hear this Sunday, and of the Two Sons (next week) are all told only in this text.

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. Hear the People Sing

At this time when we cannot enjoy the congregational singing that is so integral to our corporate worship, we can take some comfort in the knowledge that congregational singing has been at issue in churches throughout the ages. Here is a letter from the same John Ramsden Wollaston we commemorate this week, in which he sets out his understanding of the matter!

Sir,—Seeing your columns are open to correspondents on the subject of Church Music, I hope, as one of the Clergy, I shall be permitted to say a few words.

I did not understand you, in your late article, as wishing to exclude *altogether* congregational singing; nor would I exclude *altogether* anthems and other pieces of sacred music from the service of the sanctuary;—but you appear to me to define the term “congregational singing” rather too strictly, when you say “it must necessarily include the vocal worship of every member of the congregation without exception.” “This is a thing,” as you observe, “quite out of

the range of possibility." "For," you go on to say, "there are dozens of persons in every congregation who—are no more able to sing, than they are to *fly*:"—bodily, of course, you mean. Yet I should hope there are among those dozens many who are not only able to *fly*, but to *soar* in *spirit*, although they open not their lips, while standing up with their brethren in the congregation, and following the words of the hymn and psalm.

As to understanding, and consequently appreciating and enjoying, *scientific* music, this, I humbly conceive, is not *necessary*, although it may assist, in raising a devotional spirit. So that in congregational singing there must always be *some* who are silent, although all may join *in spirit*—"every member, without exception."

Congregational singing would be comparatively easy if children of all classes were trained to sing together. Great attention is now paid to this training of the young members of our church in almost every part of England. Let it be done in this country; and, since cathedral service is desired, let chants be introduced. It will then be soon felt, and acknowledged, how delightful and devotional ' that thing commonly known by the name of congregational singing' *may be made*.

Let the practice of the *Jewish* Church have been what it may, I think it can be clearly shown that congregational singing formed part of the worship of primitive *Christians*. We have even heathen testimony for this. Pliny the Younger, in his celebrated letter to Trajan, speaking of the Christians of his own province, tells the emperor that "they were wont to meet together on a stated day, before it was light, and *sing alternately among themselves a hymn* to Christ as a God." Their Divine Master had himself set them the example, after the constitution of His Holy Supper; and for this reason, that sublime hymn "Glory be to God on High," &c., is appointed to be said, *or sung*, at the conclusion of *our* communion service.

I have been much struck with the neglect of *congregational* worship in this colony in other parts of the service, besides the singing. Very few join in the responses of our beautiful Liturgy, which is thus completely marred. This silent method is most unmeaning and unintelligible to the officiating Minister, and sadly puts him out ; for *he* has been taught that the service should be conducted by minister *and people*.

Whilst I give full credit to the Perth choir for the pains they have taken, and their scientific execution of difficult pieces of sacred music, I cannot forbear saying that I think there is much truth in Mr. Mitchell's quotations from Bingham, as applied to the performances in Saint George' s Church. I would, moreover, suggest the propriety and the *duty* of attending church *twice in the day*. The congregation in the afternoon, although it may in part consist of a different set of inhabitants, has a *right* to a full service, as well as that in the morning. (*The Levite singers were not excused attendance at the evening sacrifice.*) The *very first* Sunday after the opening of St. George's Church, there was but one solitary individual in the gallery in the afternoon. Does not this look as if the morning performers thought more of pleasing themselves than of giving full effect to the *entire worship of the church on the Lord's day*?

I am, Sir,

Your faithful servant,

John R. Wollaston.

Bunbury, Feb. 25.

7. Intentions for Your Daily 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 medical researchers, that they may be granted knowledge and wisdom as they search for a vaccine and cure. 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 Dioceses of Oxford (England); Central Gulf Coast (USA) and Central Melanesia (Melanesia). In our national church, pray for the Diocese of North Queensland; and within the Diocese of Adelaide, for St Columba College.

For our local community. For the Collective as it considers alternative ways of serving the community while the Drop-In Centre is suspended, and for its guests as they seek other places to eat and rest. 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. For all those affected by the COVID-19 coronavirus and all who care for them. For those who are commended to our prayers, especially Paull, Valerie, Bishop David McCall, Sim, Chris, Clarice, and Ossy Grotto.

For those who have died. For those who have worked and worshipped in this place before us; all those who have died recently, especially Alan Brissenden and Caroline Pearce (priest); those who have died as a result of COVID-19; and those whose anniversaries of death occur at about 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, John Ramsden Wollaston, 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, omarymag@anglicaresa.com.au, by Tuesday evening at 5 pm.

