

# 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 20 May 2021

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 Regina Coeli at 12 noon.

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. From From Fr Gwilym – Ordained Ministry II – Bishops



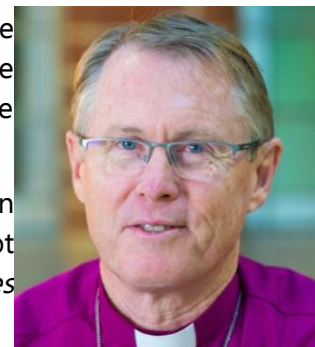
The word "bishop" derives from the Old English *biscop*, which is in turn drawn from the Greek *episkopos* 'overseer'. A Bishop can be a Diocesan Bishop in charge of a Diocese, which is an administrative district containing many Parishes, or as an assistant, a regional or "suffragan" bishop, among other curious titles.

Bishops also ordain people, that is, admit them, with prayer and the laying on of hands, to an ordained ministry. The traditional rule is that a bishop can ordain deacons and priests, whereas three bishops are required to consecrate a bishop.

The Bishop in the picture (Bishop Ruth Worsley, Bishop of Taunton in the UK) is wearing a Rochet (a long white robe, similar to the alb), a Chimere (like a long red waistcoat) and a Scarf (Black).

An Archbishop is the Bishop in charge of a Province, which is made up of three or more Dioceses. Bishop Geoffrey Smith is the Archbishop of Adelaide, and "Metropolitan" (another title!) of the Province of South Australia.

In 2020, Archbishop Geoffrey was elected Primate of the Anglican Church of Australia, the chief Bishop of Australia. (This has got nothing to do with monkeys, but is Latin for first. *Primus inter Pares* means "First among Equals".)



Here are the Latin words and what they mean.

<i>Diocese</i>	...	<i>District</i>
<i>Archbishop</i>	...	<i>Chief Bishop</i>
<i>Primate</i>	...	<i>First Bishop</i>



In Adelaide, there are three bishops other than the Archbishop who have particular roles. Seen here with the Archbishop are (L-R) Tim Harris (Bishop for Mission and Evangelism), Denise Ferguson (Assistant Bishop) and Chris McLeod (National Aboriginal Bishop). (Bishop Chris, who is of Gurindji descent, has both a local and a national remit.)

On more formal occasions, Bishops may wear more elaborate robes, including a Mitre (a pointed hat representing the Holy Spirit) and a Cope (a long cloak, often highly decorated). These vestments, particularly the cope, are based on clothes worn at the time of the Roman Empire.

They will often carry a Pastoral Staff (also called a Crosier), shaped like a shepherd's crook. (A Primate may carry a Primate's Cross - sometimes this is in the form of a cross or crucifix, sometimes a simple cross with three horizontal bars - as a sign of their authority.)

Pictured is Justin Welby, the Archbishop of Canterbury. He is wearing an Alb (white), a Stole (like a long scarf) and Cope (like a cloak), and a Mitre (on his head). He is carrying a simple Crosier.



### Other Offices

There are a number of other offices in the church which have a particular relationship to bishops, without being ordained to that order.

An Archdeacon is an administrator, often representing the bishop in day-to-day interactions with parishes. It means "chief servant". The Archdeacon can be either a Priest or a Deacon, and deals with buildings and property, finances and the payment of Clergy.

A Dean used to be the head of ten monks in a monastery, from the Latin, Decanus. Nowadays the Area Dean is a Parish Priest appointed or elected to care for a group of Parishes, sometimes ten of them!



The Dean of a Cathedral is the leader of the Cathedral Church of the Diocese. In some places the Cathedral is a parish in its own right (as in Adelaide); in others it has a special status.

More words ... Cathedral means the Cathedral Church, the place where the Bishop has a seat (Cathedra). The cathedra is sometimes called a throne. The cathedra may be quite ornate – such as that pictured in St Paul's Cathedral, Melbourne.

The Dean may have a Chapter of Clergy to help minister at the Cathedral. The Chapter, of course is a French word with something to do with the head, *Chapitre*. The members of the Chapter are Clergy, usually Priests, and they hold the office of Canon. They are called Canons (from the Greek *kanōn* meaning "rule") because in former times they followed a rule of life.

Such are the main functionaries in the Anglican Church!

Every blessing,

Gwilym Henry-Edwards  
Locum Priest

## 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](http://www.ibreviary.com) and is also available as a free app (App Store or Google Play).

### Times of Prayer

Many people find it helpful to make a particular time daily for prayer and reflection. One option might be to join your prayer with those of the wider world at some special times during the day. 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

This week we we celebrate the annual memorials of two great English saints, St Bede of Jarrow, more commonly known as "the Venerable Bede" and St Augustine of Canterbury; and also the evangelists John and Charles Wesley.

John Wesley was born in 1703, the son of an Anglican clergyman and a Puritan mother. Educated at Oxford, he was ordained priest in 1728 and following a religious experience on 24 May, 1738, began an itinerant ministry which recognised no parish boundaries. This resulted, after his death, in the development of a world-wide Methodist Church – although during his life, his special concern was that early Methodists should remain loyal to Anglicanism.





His open-air preaching, concern for education and for the poor, liturgical revision, organisation of local societies and training of preachers provided a firm basis for Christian growth and mission in England.

Charles Wesley was born in 1707, and like his brother was educated at Oxford and ordained in 1735. In addition for his work with John travelling the country and building up early Methodist societies, he was a prolific hymn-writer, with at least 6,500 hymns to his name, many of them among the great classics of English hymnody. The most famous of these is surely "Hark! the herald angels sing"

Charles' thousands of hymns established a resource of lyrical piety which has enabled generations of Christians to re-discover the refining power of God's love. They celebrate God's work of grace from birth to death, the great events of God's work of salvation and the rich themes of eucharistic worship, anticipating the taking up of humanity into the divine life.

John died in 1791 and Charles in 1788.

**St Bede of Jarrow** was a monk in the Benedictine monastery at Jarrow, near Newcastle in north-east of England, in the 7th century. He was well known as an author and teacher, and his "Ecclesiastical History of the English People" is widely regarded as the most important original reference on Anglo Saxon history.

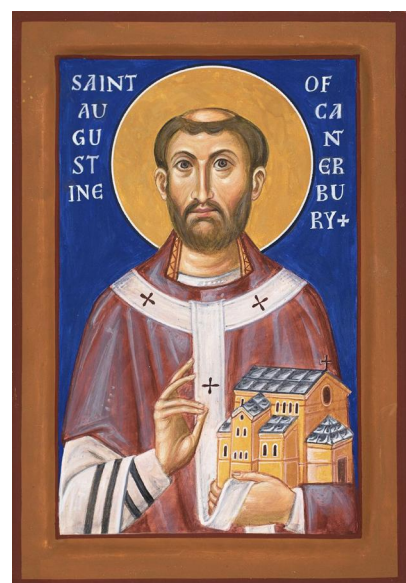
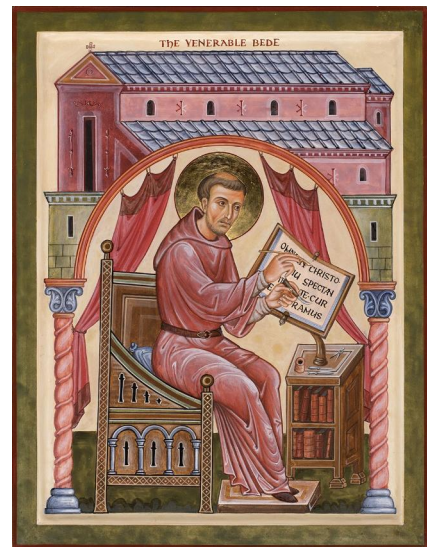
Bede also wrote at length on other topics: the sciences, music, and, of course, scripture, work that deserves to be better known. In the homilies on the Sunday Gospels and those of feast days, he develops a true interpretation of mystery, educating the faithful to celebrate joyfully the mysteries of the faith and to reproduce them consistently in life, while expecting their full manifestation of the return of Christ, when, with our glorified bodies, we will be admitted

in an offertory procession to the eternal liturgy of God in heaven. Bede teaches that the sacraments of Christian initiation make every faithful person "not only a Christian but Christ."

### **St Augustine of Canterbury**

In the year 596, some 40 monks set out from Rome at the behest of Pope Gregory to evangelize the Anglo-Saxons in England. Leading the group was Augustine, the prior of their monastery. Hardly had he and his men reached Gaul when they heard stories of the ferocity of the Anglo-Saxons and of the treacherous waters of the English Channel. Augustine returned to Rome and to Gregory, only to be assured by him that their fears were groundless.

Augustine set out again. This time the group crossed the English Channel and landed in the territory of Kent. After being consecrated a bishop in France, Augustine returned to Canterbury, where he constructed a church and monastery near the present cathedral, begun in 1070.



Augustine wisely heeded the missionary principles—quite enlightened for the times—suggested by Pope Gregory: purify rather than destroy pagan temples and customs; let pagan rites and festivals be transformed into Christian feasts; retain local customs as far as possible. The limited success Augustine achieved in England before his death in 605, a short eight years after his arrival, would eventually bear fruit long after in the conversion of England. Augustine of Canterbury can truly be called the “Apostle of England.”

Augustine comes across today as a very human saint, one who could suffer like many of us from a failure of nerve. His first venture to England ended in a rapid retreat to Rome. He made mistakes and met failure in his peacemaking attempts with the Briton Christians. He often wrote to Rome for decisions on matters he could have decided on his own had he been more self-assured. He even received mild warnings against pride from the Pope, who cautioned him to “fear lest, amidst the wonders that are done, the weak mind be puffed up by self-esteem.” Augustine’s perseverance amidst obstacles and only partial success teaches today’s apostles and pioneers to struggle on despite frustrations and be satisfied with gradual advances.

## 5. From a letter on the death of the Venerable Bede, By Cuthbert

*I desire to see Christ*

On Tuesday before the feast of the Ascension, Bede’s breathing became laboured and a slight swelling appeared in his legs. Nevertheless, he gave us instruction all day long and dictated cheerfully the whole time. It seemed to us, however, that he knew very well that his end was near, and so he spent the whole night giving thanks to God.

At daybreak on Wednesday he told us to finish the writing we had begun. We worked until nine o’clock, when we went in procession with the relics as the custom of the day required. But one of our community, a boy named Wilbert, stayed with him and said to him, “Dear master, there is still one more chapter to finish in that book you were dictating. Do you think it would be too hard for you to answer any more questions?” Bede replied: “Not at all; it will be easy. Take up your pen and ink, and write quickly,” and he did so.

At three o’clock, Bede said to me, “I have a few treasures in my private chest, some pepper, napkins, and a little incense. Run quickly and bring the priest of our monastery, and I will distribute among them these little presents that god has given me.”

When the priests arrived he spoke to them and asked each one to offer Masses and prayers for him regularly. They gladly promised to do so. The priests were sad, however, and they all wept, especially because Bede had said that he thought they would not see his face much longer in this world. Yet they rejoiced when he said, “If it so please my Maker, it is time for me to return to him who created me and formed me out of nothing when I did not exist. I have lived a long time, and the righteous Judge has taken good care of me during my whole life. The time has come for my departure, and I long to die and be with Christ. My soul yearns to see Christ, my King, in all his glory.” He said many other things which profited us greatly, and so he passed the day joyfully till evening.

When evening came, young Wilbert said to Bede, “Dear master, there is still one sentence that we have not written down.” Bede said, “Quick, write it down.” In a little while, Wilbert said, “There; now it is written down.” Bede said, “Good. You have spoken the truth; it is finished. Hold my head in your hands, for I really enjoy sitting opposite the holy place where I used to pray; I can call upon my Father as I sit there.”

And so Bede, as he lay upon the floor of his cell, sang, "Glory be to the Father, and to the Son and to the Holy Spirit." And when he had named the Holy Spirit, he breathed his last breath. We believe most firmly that Bede has now entered into the joy of the heaven he longed for, since his labours here on earth were always dedicated to the glory of God.

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## 6. From a letter by St Gregory the Great, pope, to St Augustine of Canterbury

*The nation of Angles was bathed with the light of holy faith*

*Glory to God in the highest and peace to his people on earth*, because the grain of wheat has fallen into the earth and has died. Christ has died in order to reign in heaven. Not only that: by his death we live; by his weakness we are strengthened; by his passion we are freed from suffering; impelled by his love, we are seeking in Britain brothers whom we do not know; through his help we have found those for whom we were searching, although we were not acquainted with them.

Who, dear brother, is capable of describing the great joy of believers when they have learned what the grace of Almighty God and your own cooperation achieved among the Angles? They abandoned the errors of darkness and were bathed with the light of holy faith. With full awareness they trampled on the idols which they had previously adored with savage fear. They are now committed to Almighty God. The guidelines given them for their preaching restrain them from falling into evil ways. In their minds they are submissive to the divine precepts and consequently feel uplifted. They bow down to the ground in prayer lest their minds cling too closely to earthly things. Whose achievement is this? It is the achievement of him who said: *My Father is at work until now and I am at work as well.*

God chose illiterate preachers and sent them into the world in order to show the world that conversion is brought about not by men's wisdom but rather by his own power. So in like manner God worked through weak instruments and wrought great things among the Angles. Dear brother, in this heavenly gift there is something which should inspire us with great fear and great joy.

For I know through your love for that people, specially chosen for you, that Almighty God has performed great miracles. But it is necessary that the same heavenly gift should cause you to rejoice with fear and to fear with gladness. You should be glad because by means of external miracles the souls of the Angles have been led to interior grace. But you should tremble, lest on account of these signs, the preacher's own weak soul be puffed up with presumption; lest, while seeming externally raised aloft in honour, it fall internally as a result of vainglory.

We should remember that when the disciples on their joyous return from their preaching mission said to their heavenly master: *Lord, in your name even devils were subjected to us*, he immediately retorted: *Do not rejoice about this but rather that your names are inscribed in heaven.*

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## 7. 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 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 Diocese of Busan (Korea). In our national church, pray for the National Aboriginal and Torres Strait Islander Anglican Commission; and within our own Diocese, for the Bush Church Aid Society.

*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. 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, Sym, Dulcie, Jasmin, Henry, Fr Gary Priest, Fr Bart O'Donovan, Beth, and Linda Braby.

*For those who have died.* For those who have worked and worshipped in this place before us; all those who have died recently, including Bishop David McCall, 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, St Bede, St Augustine, John and Charles Wesley, and holy women and men of every time and place.

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This newsletter will normally be distributed weekly on Thursday. Any appropriate items should be emailed to the Parish Office, [omarymag@anglicaresa.com.au](mailto:omarymag@anglicaresa.com.au), by Tuesday evening at 5 pm.

