

# St Mary Magdalene's Anglican Church

Moore Street, Adelaide



An open, welcoming and inclusive community  
in the heart of the City of Adelaide

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## Keeping Community Spiritual Resources & Reflections

Thursday 11 March 2021

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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 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 Fr Gwilym – Music in Worship

In the beginning, when God created all things, it was the sound of God's voice which stirred creation within the void and called it into being. God spoke, and it was done. For human beings, sound and the voice are a powerful symbol of life. How many parents and families have waited eagerly for the baby's first cry? It is a signal that a new life has begun.

From our birth, sound, voice and music are vital to our growth and development. Singing to a baby helps its brain and intellect to develop. Pitch and rhythm, melody and tempo are all important. "Simply clapping in time can assist a young child who is struggling with reading. Learning an instrument can help children of all ages dramatically improve their ability to focus on school work, enhance their memory and improve behaviour."<sup>1</sup>

And music stays with us, even if other things are forgotten. The brain circuits which music activates are not affected by dementia, which explains why people who are living with dementia can often sing familiar hymns or play a familiar instrument.

And the human voice and music have been part of worship since our ancestors lifted up their voice to greet the new day dawning. Thank God for the human voice and the music we use in our worship of God at St Mary Magdalene's Church! And thank God indeed, for the choir and organist who lead and inspire our praise!

The music of our voices and instruments unites us (in our hymns), encourages us to work together (in harmony!), uplifts us (as we raise our voices in praise and thanksgiving), teaches us (in the words and theology of a well-chosen hymn), and guides us through our liturgy of worship.

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<sup>1</sup> Anita Collins, *The Music Advantage*, Allen and Unwin, 2020,

We don't all sing all the time, of course! There are times for listening, or contemplating, or simply enjoying the music. The priest or other individual may lead us by chanting or singing. Our choir proclaims the words of Scripture with sung introits and prayers. The chant during the Offertory provides a time of reflection, and, if we wish simply to enjoy the hymns, we can listen and sing in our hearts.

And speaking of our hearts, the rhythm of hymn-singing, particularly when there is a strong beat, brings the heartbeats of singers and listeners into synchronicity. Truly and literally our hearts beat as one! Music educator Anita Collins explores this and many other advantages of music in her book referred to above. You may even have seen the documentary *Don't Stop the Music* which was shown on Australian National Television in 2018.

"O praise ye the Lord! All things that give sound;  
each jubilant chord, re-echo around;  
loud organs, his glory forth tell in deep tone,  
and sweet harp, the story of what He hath done!"

Henry Williams Baker 1821-77, based on Psalms 148 and 150

Your questions and comments are welcome. Please email [omarymag@anglicaresa.com.au](mailto:omarymag@anglicaresa.com.au).

Every blessing,

Fr 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.

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### 4. Mid-Lent – Refreshment Sunday

On the 4th Sunday in Lent, it is the custom in many churches to celebrate this "Mid-Lent" Sunday with some sense of celebration, a kind of mini-retreat from the austerity of the season. This Sunday is celebrated in a number of ways:

In the Latin tradition it is often called *Laetare* (from the first word of the Entrance Antiphon, "Rejoice").

*Mothering Sunday* has been celebrated in the British Isles and elsewhere in the English-speaking world since the middle ages. In Medieval times it was variously associated with pilgrimages to one's "mother" church – the church in which a person was baptised – or the cathedral of the Diocese. In later times, it became a day when domestic servants were given a day off to visit their mother church, usually with their own mothers and other family members.

*Refreshment Sunday* refers directly to the custom in the Western church of relaxing the Lenten fast on this day. It is a moment in liturgical time when people are invited to ease their Lenten discipline for a day and refresh themselves through feasting and resting. The day reminds us that we are saved by grace and not by stringent effort. Carl Jung once noted that he had to be careful not to deny himself too much. It is relation to this observance that the custom of blessing simnel cake, a special fruitcake, arose.

*Mid-Lent Sunday* (in French *mi-carême*) is more clearly related to the occurrence of the Sunday more or less in the middle of Lent. It

*Rose Sunday* refers to another custom of this day of replacing the Lenten purple vestments with those of rose, the colour of dawn, offering a glimpse of the joy we look forward to as we near the celebration of the resurrection of Jesus. It may also refer to the custom whereby the Pope would send a 'golden rose' to Catholic sovereigns at this time.

However we celebrate, this Sunday is considered a day of relaxation from normal Lenten rigours; a day of hope with Easter at last within sight.

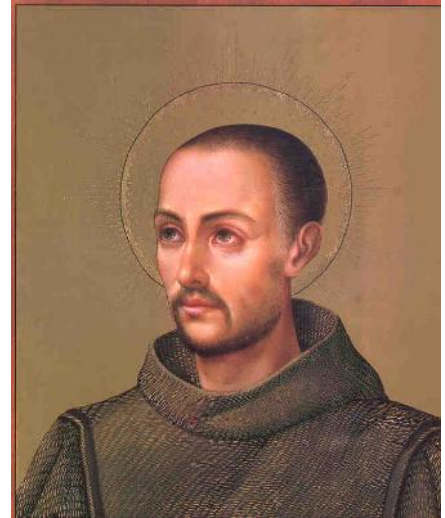
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### 5. In the Church's Calendar

The Church's calendar this week we celebrate the 16th century worker amongst the sick and poor, St John of God; and Sister Emma SSA, superior of the Society of the Sacred Advent, an Anglican religious order founded in Brisbane in 1892.

**St John of God** (1495-1550) was born in Portugal and was orphaned – or by some accounts, ran away – at an early age. He found himself wandering the streets of a small town near Toledo in Spain, where he was taken in by a local landowner and given work as a shepherd.

In about 1517, he joined a company of soldiers working in the service of the Holy Roman Emperor. He later served in the militia of a local nobleman. Having given up active Christian belief while a soldier, John was 40 before the depth of his sinfulness began to dawn on him. He decided to give the rest of his life to God's service, and headed at once for Africa where he hoped to free captive Christians and, possibly, be martyred.



He was soon advised that his desire for martyrdom was not spiritually well based, and returned to Spain and the relatively prosaic activity of a religious goods store. Yet he was still not settled. Moved initially by a sermon of Saint John of Avila, he one day engaged in a public beating of himself, begging mercy and wildly repenting for his past life.

Committed to a mental hospital for these actions, John was visited by Saint John, who advised him to be more actively involved in tending to the needs of others rather than in enduring personal hardships. John gained peace of heart, and shortly after left the hospital to begin work among the poor.

He established a house where he tended to the needs of the sick and the poor, at first doing his own begging. But, excited by the saint's great work and inspired by his devotion, many people began to back him up with money and provisions. Behind John's outward acts of total concern and love for Christ's sick and poor was a deep interior prayer life which was reflected in his spirit of humility. These qualities attracted helpers who, 20 years after John's death, formed the Brothers Hospitallers, now a worldwide religious order.

John became ill after 10 years of service, but tried to disguise his ill health. He began to put the hospital's administrative work into order and appointed a leader for his helpers. He died in 1550.

**Mother Emma SSA** was born Emma Crawford in England in about 1864. She was well-educated for a girl of her time, and already had experience as a teacher when she migrated to Australia shortly before her admission to the Society of the Sacred Advent, an Anglican women's religious order, in 1896.

Under the provisions of the State Education Act of 1875, religious instruction had been banned in Queensland state schools. To satisfy demands for Anglican teaching, SSA was asked both to open a primary day school and to manage a High School for girls. In becoming sister-in-charge of the latter, Sister Emma made Anglican girls' schools in Queensland viable.



Before becoming Superior of SSA in 1905, she had already been influential from the late 1890s when the foundress, Mother Caroline, sought money and helpers in England. After developing an industrial school for wayward girls in Brisbane, the community took charge of a school in Stanthorpe in 1909 which was later moved to Warwick and named St Catharine's.

During World War I Mother Emma accepted the invitation of the Bishop of North Queensland to establish boarding schools for country girls in his diocese. St Anne's, Townsville, was opened in July 1917; St Mary's Herberton, in 1918 and St Gabriel's, Charters Towers, in 1921. After the war she acquired All Saints Hostel, Charleville, for far-west children attending the local state school, and in 1922 she accepted responsibility for St Martin's War Memorial Hospital in Brisbane. Her last major Brisbane venture was the foundation of St Aidan's School at Corinda in February 1929. She took the society to the diocese of Rockhampton in 1932 by accepting an invitation to manage St Faith's School at Yeppoon.

When Mother Emma died of cancer on 9 March 1939, the society was working in three of five Queensland dioceses. Its schools formed a definite system with similar uniforms and badges, high academic standards and an insistence on trained staff. SSA celebrated its 125th anniversary in 2017. A few sisters are still living in retirement.

## 6. From a Letter by St John of God

### *Christ is faithful and provides all things*

If we look forward to receiving God's mercy, we can never fail to do good so long as we have the strength. For if we share with the poor, out of love for God, whatever he has given to us, we shall receive according to his promise a hundredfold in eternal happiness. What a fine profit, what a blessed reward! Who would not entrust his possessions to this best of merchants, who handles our affairs so well? With outstretched arms he begs us to turn toward him, to weep for our sins, and to become the servants of love, first for ourselves, then for our neighbours. Just as water extinguishes a fire, so love wipes away sin.

So many poor people come here that I very often wonder how we can care for them all, but Jesus Christ provides all things and nourishes everyone. Many of them come to the house of God, because the city of Granada is large and very cold, especially now in winter. More than a hundred and ten are now living here, sick and healthy, servants and pilgrims. Since this house is open to everyone, it receives the sick of every type and condition: the crippled, the disabled, lepers, mutes, the insane, paralytics, those suffering from scurvy and those bearing the afflictions of old age, many children, and above all countless pilgrims and travellers, who come here, and for whom we furnish the fire, water, and salt, as well as the utensils to cook their food. And for all of this no payment is requested, yet Christ provides.

I work here on borrowed money, a prisoner for the sake of Jesus Christ. And often my debts are so pressing that I dare not go out of the house for fear of being seized by my creditors. Whenever I see so many poor brothers and neighbours of mine suffering beyond their strength and overwhelmed with so many physical or mental ills which I cannot alleviate, then I become exceedingly sorrowful; but I trust in Christ, who knows my heart. And so I say: "Woe to the man who trusts in men rather than in Christ." Whether you like it or not, you will grow apart from men, but Christ is faithful and always with you, for Christ provides all things. Let us always give thanks to him. Amen.

## 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 Diocese of Auckland (New Zealand). in our national church, pray for the Diocese of Gippsland; and within our own Diocese, for the Parish of Mallala and Two Wells.

*For our local community.* For the Collective as it resumes its ministry to the community in the Drop-In Centre is suspended, and for its guests as they seek 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, Dulcie, Jasmin, Henry, Diane, Fr Gary Priest, Fr Bart O'Donovan, and Chris.

*For those who have died.* For those who have worked and worshipped in this place before us; all those who have died recently, especially Phyllis Joan Cowley; 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 John of God, Mother Emma SSA, 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.

