

# 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                      Thursday 12 November 2020

### Spiritual Resources & Reflections

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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 Tuesday and 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 Graeme – Thankful to God for Life

Last Tuesday at Mass, we thought a lot about gratitude for life and about the gratitude due to our friends or others way. It is true, unfortunately, that we tend strongly to depend on the gratitude we receive from others as a determining measure of our readiness to offer help again, one day.

The teaching of Jesus is that when we have carried out our responsibilities to God we have done only our duty and we cannot expect thanks or especially favourable treatment as a consequence. For many of us this is a hard teaching because we have been brought up to say 'thank you' to people when they help us. To receive no thanks can be very hurtful or angering.

Additional teaching from Jesus is that whenever we help anyone we are, in effect, helping Jesus himself. This means that we can never depend on thanks for anything helpful we may do because it was for God, anyway. Of course this teaching does not absolve us from expressing our own thanks to people who help us in life. Giving thanks is a courtesy and a gift from us of appreciation. It is when we depend on being thanked ourselves that we make a big mistake.

There are times when we settle for prayer feeling angry about someone's lack of thanks to us over something. It is then that we need to recall Jesus words and apply them to our prayer. It is good when some of our prayer can be acknowledgement of what God has done for us, especially through Jesus Christ. If we are careful to include this in our prayer time it will help us to deal prayerfully with a case of lack of thanks from someone to us.

The Scriptural reference for Tuesday's Gospel reading is Luke 17:7-10, which reminds us that when we have done our best, we have done only our duty.

Alexander Pope provocative says there is, or ought to be, a ninth Beatitude: "Blessed are those who expect nothing ... they shall not be disappointed!"

A potential sin is to fail to be thankful for the gift of our lives. We think of life as God-given wonder and it should be a part of our prayer at its commencement.

An upshot is that we can be full of thanks to God but without expectation of thanks to ourselves from others. Whenever we act towards others with kindness or generosity, we are simply reflecting the way we feel about all that God has done for us.

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

	<b>Morning Prayer</b>	<b>Evening Prayer</b>
Thursday 12 November <i>Charles Simeon</i>	Ps 33 Jonah 4 Matthew 23.29-39	Ps 31 Wisdom 1.16 – 2.11 Revelation 4
Friday 13 November	Ps 35.1-17 Susanna 1-33 Matthew 24.1-14	Ps 35.18-29, 36 Wisdom 2.12-24 Revelation 5
Saturday 14 November	Ps 34 Susanna 354-64 Matthew 24.15-31	Ps 119.17-40 Wisdom 3.1-15 Revelation 6.1-11
Sunday 15 November <i>24th Sunday after Pentecost</i>	Ps 62 1 Thessalonians 5.12-28	Ps 90.1-12 Judges 5.1-12 Matthew 24.36-51
Monday 16 November <i>St Margaret of Scotland</i>	Ps 38 Zechariah 9.1-10 Matthew 24.32-51	Ps 39 Wisdom 4.7-20 Revelation 6.12 – 7.8
Tuesday 17 November <i>St Hilda of Whitby; St Hugh</i>	Ps 40 Zechariah 9.11 – 10.5 Matthew 25.1-13	Ps 42, 43 Wisdom 5 Revelation 7.9-17
Wednesday 18 November	Ps 41, 44.1-9 Zechariah 10.6 – 11.3 Matthew 25.14-30	Ps 44.10-27 Wisdom 6.1-6 Revelation 8
Thursday 19 November <i>St Elizabeth of Hungary</i>	Ps 45 Zechariah 11.4-17 Matthew 25.31-46	Ps 46, 47 Wisdom 6.17 – 7.6 Revelation 9.1-12

### 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](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. 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.

Service booklets as PDF files are still 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 celebrate the feasts of three saints of the Anglo-Saxon Church, St Margaret of Scotland, St Hilda of Whitby and St Hugh of Lincoln; and St Elizabeth of Hungary, one of the great saints of the poor and oppressed.

**St Margaret of Scotland** (c.1045-1093) was a truly liberated woman in the sense that she was free to be herself. For her, that meant freedom to love God and serve others.

Her family fled from William the Conqueror and was shipwrecked off the coast of Scotland. King Malcolm befriended them and was captivated by the beautiful, gracious Margaret. They were married at the castle of Dunfermline in 1070.

Margaret tried to improve her adopted country by promoting the arts and education. For religious reform she encouraged synods and was present for the discussions which tried to correct religious abuses common among priests and laypeople, such as simony, usury, and incestuous marriages. With King Malcolm, she founded several churches.



Although she was very much caught up in the affairs of the household and country, she remained detached from the world. Her private life was austere. She had certain times for prayer and reading Scripture. She ate sparingly and slept little in order to have time for devotions. She and Malcolm kept two Lents, one before Easter and one before Christmas. During these times she always rose at midnight for Mass. On the way home she would wash the feet of six poor persons and give them alms. She was always surrounded by beggars in public and never refused them. It is recorded that she never sat down to eat without first feeding others.

In 1093, the English King made a surprise attack in which King Malcolm and his oldest son, Edward, were killed. Margaret, already on her deathbed, died four days after her husband.

**St Hilda of Whitby** (614-680) is a significant figure in the history of English Christianity. As the abbess of Whitby – a monastery for both men and women – she led one of the most important religious centres in the Anglo-Saxon world.

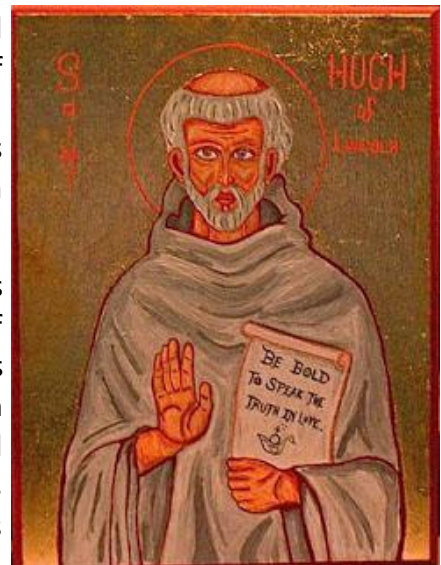
Born into a royal family – her uncle was King of Northumbria – Hilda and her family were converted to Christianity by Paulinus, who was part of the Roman mission led by St Augustine, but Hilda was more influenced by the teachings of the Irish monk Aidan, Bishop of Lindisfarne. She became a nun at the age of 33 and in 657 founded a monastery at Whitby. She implemented a monastic regime that required strict observance of 'justice piety, chastity' and 'particularly of peace and charity'. In her monastery, 'no one there was rich, and none poor, for they had all things common'.



The Venerable Bede – from whom we know most about St Hilda, described her as an energetic woman who was a skilled teacher, he also said; "All who knew her called her mother because of her outstanding devotion and grace". It was noted that Hilda was incredibly kind-hearted, and would always look out for the ordinary folk. During St Hilda's rule, the monastery became world renowned for its learning and teachings, so much so that those in the highest power sought St Hilda for advice.

**St Hugh of Lincoln** (c.1135-1200) was born in France, and became a Carthusian monk at the famous monastery of Grande Chartreuse near Grenoble. In 1180 the English King Henry II asked that Hugh – whose fame had spread across the Channel - to lead a struggling monastic house in England, and set about rebuilding the monastery.

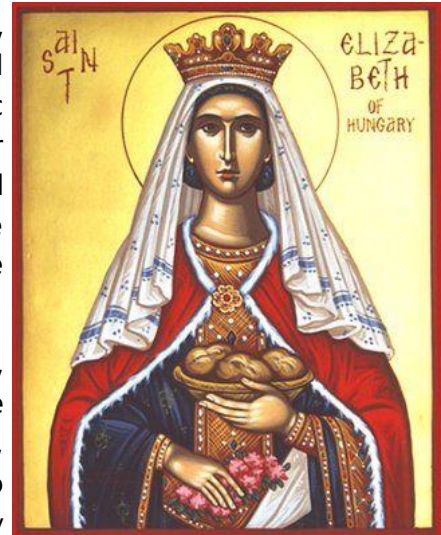
After his election as Bishop of Lincoln, became conspicuous for his unbounded charity to the poor and his tending of lepers with his own hands. He was also prominent in his attempts to protect Jews, (great numbers of whom lived in Lincoln,) from persecution. He had regular contact and became personally acquainted with all of his priests. He was a mighty builder and rebuilt Lincoln Cathedral after it was destroyed by earthquake in 1185.



Hugh was also actively involved in the affairs of the world, and for all of the King's support for his ministry he was quick to reprove the King for his faults, especially his greed and cruel laws. He refused the King's demand of money and men for his foreign wars to the extent that his property was ordered to be confiscated, but nobody dared lay hands on it. He won the King's forgiveness for his extraordinary forthrightness and courage, but he continued to berate the monarch for his infidelity to his wife and encroachments on Church's rights.

When Hugh died, the Kings of both England and Scotland assisted in carrying his coffin to its resting-place in the north-east transept of Lincoln Cathedral.

**St Elizabeth of Hungary** (1207-1231). In her short life, Elizabeth manifested such great love for the poor and suffering that she has become the patroness of Catholic charities and of the Secular Franciscan Order. The daughter of the King of Hungary, Elizabeth chose a life of penance and asceticism when a life of leisure and luxury could easily have been hers. This choice endeared her in the hearts of the common people throughout Europe.



At the age of 14, Elizabeth was married to Louis of Thuringia, whom she deeply loved. She bore three children. Under the spiritual direction of a Franciscan friar, she led a life of prayer, sacrifice, and service to the poor and sick. Seeking to become one with the poor, she wore simple clothing. Daily she would take bread to hundreds of the poorest in the land who came to her gate.

After six years of marriage, her husband died in the Crusades, and Elizabeth was grief-stricken. Her husband's family looked upon her as squandering the royal purse, and mistreated her, finally throwing her out of the palace. The return of her husband's allies from the Crusades resulted in her being reinstated, since her son was legal heir to the throne.

In 1228, Elizabeth joined the Secular Franciscan Order, spending the remaining few years of her life caring for the poor in a hospital which she founded in honor of Saint Francis of Assisi. Elizabeth's health declined, and she died before her 24th birthday in 1231. Her great popularity resulted in her canonization four years later.

## 5. St Hugh and the Swan of Stowe

A symbol associated with St Hugh is the swan, derived from a beautiful story of the swan of Stowe Manor which contracted a deep and lasting friendship for the saint.

There was a lake in the grounds of Stowe Manor near Lincoln, where a beautiful white swan had taken up residence on the day of Hugh's installation as Bishop of Lincoln. The swan was particularly aggressive towards humans but, on meeting Hugh, who went to find peace walking by the lake, it became docile, eating out of his hand & refusing to leave his side

The swan followed him everywhere, and even slept in his room. The servants dare not go near the bed when St. Hugh was asleep, for the great bird would raise its huge wings in defence and hiss fiercely. It would never let anyone but Hugh touch it, but it would nestle its head up his sleeve.

When the Bishop was away from Stow the swan never entered the palace, but it seemed to know when he was expected, and as soon as the luggage carts and servants began to arrive, it would leave the lake and go striding up to the house. When it heard Hugh's voice it would run to him and follow him about all the time he remained at Stow.

When St. Hugh came to Lincoln for the last time, just before his death, the swan seemed to know what was coming, and would not go near him, but hid in the reeds, drooping and ill, broken-hearted that they would not meet again.

## 6. Biblical By-ways – the Additions to the Book of Daniel

In the readings at Morning Prayer this week, we find two readings from the story of *Susanna and the Elders*, one of the so-called “Additions to the Book of Daniel”, three chapters not found in the Hebrew text of the book, but found instead in the Greek Septuagint, the oldest of the later Greek translations. We have already encountered another extract – the story of *Bel and the Dragon* (last week), while the Prayer of Azariah and the Song of the Three Young Children is appointed to be said or sung at Morning Prayer in the course of each week.

The English journalist Christopher Booker - a founder and contributor of the satirical magazine *Private Eye* – describes *Susanna and the Elders* and *Bel and the Dragon* as one of the two earliest examples of a detective story!

The story is that a fair Hebrew wife named Susanna was falsely accused by lecherous voyeurs. As she bathes in her garden, having sent her attendants away, two lustful elders secretly observe the lovely Susanna. When she makes her way back to her house, they accost her, threatening to claim that she was meeting a young man in the garden unless she agrees to have sex with them.

She refuses to be blackmailed and is arrested and about to be put to death for adultery when the young Daniel interrupts the proceedings, shouting that the elders should be questioned to prevent the death of an innocent. After being separated, the two men are cross-examined about details of what they saw but disagree about the tree under which Susanna supposedly met her lover. In the Greek text, the names of the trees cited by the elders form puns with the sentence given by Daniel. The first says they were under a *mastic* (*schinon*) tree, and Daniel says that an angel stands ready to *cut* (*chisei*) him in two. The second says they were under an evergreen *oak* (*prinon*) tree, and Daniel says that an angel stands ready to *saw* (*prisa*) him in two. The great difference in size between a mastic and an oak makes the elders' lie plain to all the observers. The false accusers are put to death, and virtue triumphs.

The puns, which work in Greek but not in Hebrew, are cited by some as proof that the text is later. Some translations have sought to maintain the puns – the Anchor Bible uses “yew” and “hew” and “clove” and “cleave” to get the effect in English.

The story of Susanna has long inspired artists in every field. There are many paintings, from early masters to Picasso, as well as musical creations by composers including Handel and, in the 20th century, an opera by the American composer Carlisle Floyd. Shakespeare refers to the episode during the trial in *The Merchant of Venice* (where first Shylock and then Gratiano praise Portia as being “a second Daniel” because of her sound judgements) and the story even appears in the *One Thousand and One Nights* (under the name “The Devout Woman and the Two Wicked Elders”).

## 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 Rutana (Burundi); Doko (Nigeria); and the Dominican Republic (USA). In our national church, pray for the Diocese of Gippsland; and within the Diocese of Adelaide, for the Parish of Kapunda.

*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, Chris, Clarice, Philip, Phyllis, Dulcie and Jasmin.

*For those who have died.* For those who have worked and worshipped in this place before us; all those who have died recently; 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 Margaret, St Hilda, St Hugh, St Elizabeth, 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.

