

# 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 14 April 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 Fr Gwilym – Signs: The Stations of the Cross



Have you noticed that since road worker safety has been privatised, how signs saying "ROAD WORK AHEAD" have become more and more frequent? And they are quite often followed by another sign saying, "END ROAD WORK" with no evidence of anybody working on the road!

When we see a sign, we expect to be able to find the thing it refers to. Footprints in the sand imply that somewhere ahead there is a person walking. "Port Augusta 63" makes us expect to reach the town in about 63 kilometres.

The church is full of signs, but not everybody notices or understands them these days. In days gone by church buildings could be read by people who were never taught to read a book. One example is the Stations of the Cross. There is a set of Stations at St Mary Magdalene's. They tell the story of Jesus' last earthly day and they are signs for people to follow in Jesus' Good Friday footsteps. There are usually 14 Stations, 14 signs.

They are, in order,

1. Jesus is condemned to death
2. [Jesus takes up his Cross](#)
3. [Jesus falls for the first time](#)
4. Jesus meets his [Mother](#)
5. [Simon of Cyrene](#) helps Jesus carry the Cross
6. [Veronica](#) wipes the face of Jesus
7. Jesus falls for the second time
8. Jesus meets the women of Jerusalem
9. Jesus falls for the third time
10. Jesus is stripped of his garments
11. [Jesus is nailed to the Cross](#)
12. Jesus dies on the Cross
13. Jesus is [taken down from the Cross](#)
14. [Jesus is laid in the tomb](#)

The original Way of the Cross is, of course, in Jerusalem and it is called the Via Dolorosa, meaning the Sorrowful Journey. The first pilgrims who followed the route were trying to relive the events of Good Friday. Over time, the brief Biblical account was expanded to include other traditions. The three falls of Jesus (Stations 3, 7 and 9), the meeting with Jesus Mother (Station 4) do have scriptural verses which can be attached to them, while St Veronica is a tradition of the church. However, all of them can be usefully used as signs along the way. They are, after all, signs which point towards a reality, not the reality itself.

For all sorts of reasons, it happens that it may be neither convenient or possible for people to make the pilgrimage to Jerusalem. So Stations have been set up in churches or outside. There is a very beautiful open-air Way of the Cross at Sevenhill, for example. The Stations are available for private prayer and devotion and also for congregational use. A minister may lead a procession from one Station to another, with appropriate prayers, chants and music. Alternatively the congregation may remain seated while one or more ministers proceed from Station to Station.

In churches where this pilgrimage is made, it is often made on Fridays, especially during Lent and above all, on Good Friday.

And, unlike those road signs with no work happening between them, the Stations of the Cross are signs that something real is happening as the faithful walk the Way of the Cross.

Peace be with you,

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. The Second Sunday of Easter – Low Sunday

The Sunday after Easter is often called "Low Sunday". The origin of the name is uncertain, but it is apparently intended to indicate the contrast between it and the great festival of the previous weekend, and also, perhaps, to signify that, being the Octave Day of Easter, it was considered part of that feast, though in a lower degree.

The Sunday is known liturgically as "Dominica in albis depositis" or the "Sunday of putting away the albs," because this was traditionally the day that the newly baptized officially put away the white robes in which they had been baptised, and which they had worn during the week of feasting and celebration.

Even more excitingly, it is also known as "Quasimodo" Sunday from the first two words of the Entrance Antiphon at Mass (from I Peter 2:2) that speak especially to those baptised at Easter:

*Quasi modo geniti infantes, rationabile, sine dolo lac concupiscite ut in eo crescatis in salutem si gustastis quoniam dulcis Dominus.*

(Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation, for you have tasted that the Lord is good.)

And yes, the name of this Feast is the origin of the name of the hunchback, Quasimodo, in Victor Hugo's *The Hunchback of Notre Dame*. Quasimodo was a foundling who was discovered at the cathedral on Low Sunday, and so was named for the Feast. He is introduced in Hugo's book like this:

*Sixteen years previous to the epoch when this story takes place, one fine morning, on Quasimodo Sunday, a living creature had been deposited, after Mass, in the church of Notre-Dame, on the wooden bed securely fixed in the vestibule on the left, opposite that great image of Saint Christopher, which the figure of Messire Antoine des Essarts, chevalier, carved in stone, had been gazing at on his knees since 1413, when they took it into their heads to overthrow the saint and the faithful follower. Upon this bed of wood it was customary to expose foundlings for public charity. Whoever cared to take them did so. In front of the wooden bed was a copper basin for alms.*

*The sort of living being which lay upon that plank on the morning of Quasimodo, in the year of the Lord, 1467, appeared to excite to a high degree, the curiosity of the numerous group which had congregated about the wooden bed. The group was formed for the most part of the fair sex. Hardly any one was there except old women.*

*In the first row, and among those who were most bent over the bed, four were noticeable, who, from their gray cagoule, a sort of cassock, were recognizable as attached to some devout sisterhood. I do not see why history has not transmitted to posterity the names of*

*these four discreet and venerable damsels. They were Agnes la Herme, Jehanne de la Tarme, Henriette la Gaultière, Gauchère la Violette, all four widows, all four dames of the Chapel Etienne Haudry, who had quitted their house with the permission of their mistress, and in conformity with the statutes of Pierre d'Ailly, in order to come and hear the sermon.*

*However, if these good Haudriettes were, for the moment, complying with the statutes of Pierre d'Ailly, they certainly violated with joy those of Michel de Brache, and the Cardinal of Pisa, which so inhumanly enjoined silence upon them.*

*"What is this, sister?" said Agnes to Gauchère, gazing at the little creature exposed, which was screaming and writhing on the wooden bed, terrified by so many glances.*

*"What is to become of us," said Jehanne, "if that is the way children are made now?"*

*"I'm not learned in the matter of children," resumed Agnes, "but it must be a sin to look at this one."*

In England, at one time, on the Monday after Low Sunday, between the hours of 9 and noon, there was a strange custom by which men "captured" women (often by lifting them up in chairs) for a ransom which was given to the Church. On Tuesday the women would reciprocate by capturing the men. These two days became known as "Hocktide."

## 5. In the Church's Calendar

The Church's calendar this week we celebrate St Anselm, the great 11th century bishop and scholar, known as the father of Scholasticism, a philosophical school of thought that dominated the Middle Ages.

Anselm was born in 1033 in Aosta, a border town of the kingdom of Burgundy. In his adolescence, he decided that there was no better life than the monastic one. From around 1063, he began to emerge as one of the most original and important Christian thinkers of his day.

By the time Anselm travelled to England in 1092, he had already written a dozen or more books on a range of philosophical and theological topics, including understanding the aspects and the unity of the divine nature; the extent of our possible knowledge and understanding of the divine nature; the complex nature of the will and its involvement in free choice; the inter-workings of human willing and action and divine grace; the natures of truth and justice; the natures and origins of virtues and vices; the nature of evil as negation or privation; and the condition and implications of original sin.

He continued his writing in England, where he was made bishop and appointed to the See of Canterbury. For a time he was in exile on the continent, but his writing and teaching continued unabated from afar. He also wrote prayers and meditations, many of very high literary and spiritual quality.

Saint Anselm is most famous in philosophy for having discovered and articulated the so-called "ontological argument" and in theology for his doctrine of the atonement.

Anselm's prayers are meant to be prayed as a means of growth in the spiritual life; they are not written for unduly close scrutiny as are philosophical and theological texts. By sharing his personally composed and prayed orations with others, though, Anselm has, in a sense, invited us to enter deeply into his heart and soul and to explore his intimate and loving relationship

with the Lord and with the saints and, in doing so, has invited us to read anew all his works as efforts on his part to show how his faith, in all aspects of his life, sought understanding.

*O my God, teach my heart where and how to seek You,  
where and how to find You.  
You are my God and You are my all and I have never seen You.  
You have made me and remade me,  
You have bestowed on me all the good things I possess,  
Still I do not know You.  
I have not yet done that for which I was made.  
Teach me to seek You.  
I cannot seek You unless You teach me  
or find You unless You show Yourself to me.  
Let me seek You in my desire,  
let me desire You in my seeking.  
Let me find You by loving You,  
let me love You when I find You.  
Amen.*

## 8. 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 Benin (Nigeria). In our national church, pray for the Diocese of Brisbane; and within our own Diocese, for the South Sudanese Congregation at Ingle Farm.

*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, Sym, Dulcie, Jasmin, Henry, Diane, Fr Gary Priest, Fr Bart O'Donovan, Beth, Chris, 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 Ruth Carter 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, Frederick Barker, Georgiana Molloy, William Law, Dietrich Bonhoeffer, George Augustus Selwyn, and holy women and men of every time and place.

# An Order for Easter Evening

*After coffee, some worshippers approach the priest.*

*People*      Do you have some time to get together on  
Monday morning?

*Celebrant*   No.

*The Priest goes home.*

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.



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