

# 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 2022

Dear friends,

The relaxation of Covid-19 restrictions means it possible to again open the church for private prayer and public worship.

There are special times for worship in the coming days, advertised in this newsletter. From next week, the regular schedule of Masses resumes with Regina Coeli at noon and Mass at 12.10 pm (Thursday) and Sung Mass and Regina Coeli (Sunday at 10 am)

These newsletters are intended to support the spiritual life of the community as we continue to cope with and respond to the pandemic.



### 1. From Fr Steven – Here and Now

Life is fragile. In fact, the awareness of the transient nature of existence often occurs in the midst of tragedy, such as the loss of a loved one “if only I had spent more time with her”. Indeed, regret is one of the most difficult elements to deal with in the grief process. The sense of missed opportunities adds to *the weight* of grief.

The transient nature of life comes to the surface in good times too. On occasions when we experience the joy of family, friends or solitude, there is a painful sense of holding on to something precious “this is wonderful, but this too will pass”. This is a bitter-sweet moment. It is like looking at an exquisite painting, we do not want the experience to come to an end.

Some will say “what about the promise of paradise?” I must admit, I am a person of the *here and now*. Of course, the past, present and future belong to God. What’s more, Easter Day is an emphatic pronouncement that there is a future. There is ground for hope. Sometimes, however, we race pre-emptively to the Easter Garden, before sitting at the foot of the cross.

Contemplation of the cross entails offering God the truth of our lives. This experience reminds us of the gift of life. That is, the cross underlines the importance of the here and now. And that’s what I am exploring. So how does the cross help us appreciate the here and now?

Karl Rahner (1904-1984) was arguably one of the most influential Roman Catholic theologians of the 20<sup>th</sup> century. He influenced a host of theologians like John Macquarie, Rosemary Radford Ruether, and David Tracy. He had a major role in shaping the outcomes of Vatican II (1962-1965). He was a theologian of the here and now. This emphasis is apparent in his reflections on the cross.

For Rahner, the meaning of the cross can be understood in various ways. Traditionally, the theory of *satisfaction* has been highly influential; this view had its roots in the Middle Ages (cf. Anselm). It means something like: Jesus died to satisfy (make amends for) the honour of God.

Rahner rejects this view because it undermines the priority of God's gracious initiative. For Rahner, the emphasis is on what God does through the life of Jesus.

So, then, God does not demand satisfaction, but rather God wills human redemption. This reflects the pathos of God. Yes, God feels for us. God longs for us. God's yearning for us is expressed in and through the life of Jesus. This is because God wants us to live life to the full, here and now.

Steven Ogden  
Locum Priest

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## 2. COVID-19 Update from Friday 15 April

With effect from 12.01 am on Friday 15 April, many of the remaining restrictions on public activities associated with the State's response to the COVID-19 pandemic will be removed. In particular, this includes the requirement to wear face masks in indoor public spaces. The limitations on hospitality are also removed, provided good infection control is in place.

COVID-Safe Plans will continue to be required for the time being, by way of guidance about infection control and community safety, especially if there is a risk of over-crowding.

It is worth remembering the advice of the Australian Medical Association that a face masks continue to be an effective way of minimising the spread of COVID-19 and other diseases, especially in crowded or indoor settings, and anyone who wishes to continue to wear a face mask is at liberty to do so. We will continue to make face masks available, along with the other hygienic measures that have been in place for much of the past two years.

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## 3. 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 the church cannot be open every day, you may like to join the wider community in praying the Angelus at 9 am, 12 noon and 6 pm.

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#### 4. Reflections and Meditations

Reflections for our two weekly newsletters will continue for the time being, and our Thursday "Spiritual Resources" newsletter will continue to be uploaded to 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. The Easter Triduum

The Paschal or Easter Triduum (from the Latin: *Triduum*, "Three Days") is the period of three days that begins with the liturgy on the evening of Maundy Thursday, reaches its high point in the Easter Vigil, and closes with evening prayer on Easter Sunday.

##### **Thursday 14 April – Maundy Thursday**

On Thursday, the regular Thursday Mass will be said at 12.10 pm, following the Angelus at 12 noon. The principal service of the day is the **Mass of the Lord's Supper at 7.30 pm**. This service concludes with the transfer of the Blessed Sacrament to the Altar of Repose in the Chapel, where a watch is kept until the liturgies of Good Friday. At the end of Mass, the altars and shrines are stripped of their linen and candles, leaving the church bare.

The Watch of the Passion continues throughout the night. Members of the community take a turn of watching before the Altar of Repose for periods of 1 hour throughout the night. If you wish to take part, please add your name to the list. If not, there is a change "on the hour" when the gate is unlocked to allow the next watcher to enter. There are security arrangements in place for those who are keeping vigil in the small hours of the night.

##### **Friday 15 April – Good Friday**

The traditional Liturgy of Good Friday has remained largely unchanged since the Middle Ages. In broad terms, it consists of readings from Scripture, including the Passion narrative from St John's Gospel, prayers for the world and the church, the adoration of the Cross, and Holy Communion.

**At 10 am**, the first Liturgy of the Day will use a dramatic reading of the Passion, and a modern form of the "Reproaches", a series of prayers and petitions which rehearse God's continuing acts of faithfulness contrasted with the world's rebellion against God. The liturgy is celebrated in red and black vestments, a potent reminder of the sacrifice of Christ.

**At 3 pm, the Solemn Liturgy is sung**, and includes the singing by cantors and choir of the St John Passion, and the singing of a traditional setting (in English) of the Reproaches. The liturgy is celebrated in black vestments, the colour of sorrow and mourning.

##### **Saturday 16 April – Easter Eve**

**The Easter Vigil begins at 8 pm on Saturday night** outside the church, where a fire is kindled and the Paschal Candle is blessed and then lit. The candle is carried into the church, stopping three times to chant the acclamation 'The Light of Christ'. As the candle proceeds through the church, the small candles held by those present are gradually lit from the Paschal Candle. As

this symbolic "Light of Christ" spreads, darkness is decreased. The Easter Proclamation (Exsultet) is sung, and the promises of God in the Old Testament are proclaimed. When the Gloria is sung, all the lights are put on. Then the first exclamation of the word "Alleluia" since the beginning of Lent precedes the Gospel. The font is blessed, and the promises of baptism are renewed, and the Liturgy of the Eucharist continues.

### **Sunday 17 April – Easter Sunday**

**On Easter Day at 10 am** we continue the celebration of the Easter Vigil with a Procession and Solemn Mass. We again renew our baptismal promises, and sing the Easter anthem of the Blessed Virgin Mary, Regina Coeli, at the Shrine of Our Lady.

## **5. On Good Friday – The Reproaches**

One of the traditional parts of the Good Friday liturgy, at least since the 9th century, is the singing of the Reproaches sung during the Veneration of the Cross.

To "reproach" is defined, in the dictionary, as "to express to another one's disapproval of or disappointment in their actions". In these liturgical reproaches, we take this upon ourselves. The English text of the traditional form is as follows:

*My people, what have I done to you? Or how have I grieved you? Answer me!*

*Because I led you out of the land of Egypt, you have prepared a Cross for your Saviour.*

*Holy is God, (sung in Greek and English)*

*Holy and Mighty, (sung in Greek and English)*

*Holy and Immortal One, have mercy on us. (sung in Greek and English)*

*Because I led you out through the desert forty years and fed you with manna and brought you into a land of plenty, you have prepared a Cross for your Saviour.*

*Holy is God ...*

*What more should I have done for you and have not done? Indeed, I planted you as my most beautiful chosen vine and you have turned very bitter for me, for in my thirst you gave me vinegar to drink and with a lance you pierced your Saviour's side.*

*Holy is God ...*

These traditional Reproaches are drawn mainly from the words of Old Testament prophets, and call to mind the many events in salvation history when God saved his chosen people and questioned them, asking why they had turned away from him. It calls to mind the reality that our sins are the cause of Jesus' crucifixion.

The structure of the text is simple: each reproach begins with an expansion on Micah 6:3: "O my people"—we are invited to align ourselves with this in our own time—"What have I done to you?" Then, each reproach goes on to allude to a biblical grace or gift from God followed by the human response, which is to reject the gift—a human instinct that always ends in the same way: the suffering of God. The first is drawn from Micah 6:4; "I brought you up from the land of Egypt ..." These biblical claims are a *tour de force* of scriptural allusions:

- I led you out of slavery into freedom;
- I led you on your way in a pillar of cloud and fire;
- I made you branches of the vine and never left your side;
- I gave you the kingdom and crowned you with eternal life;
- I washed your feet as a sign of my love;
- I raised you from death and prepared for you a tree of life;

At the 10 am Liturgy, we have for some years used a contemporary form of the Reproaches written by the 20th century English Catholic writer Damian Lundy

*O my people, what have I done to you? How have I hurt you? Answer me?*

*I am your Creator, Lord of the universe; I have entrusted this world to you, but you have created the means to destroy it. I made you in my image, but you have degraded body and spirit and marred the image of your God. You have deserted me and turned your backs on me.*

*O my people ...*

*I filled the earth with all that you need, so that you might serve and care for one another, as I have cared for you; but you have cared only to serve your own wealth and power. I made my children of one blood to live in families rejoicing in one another; but you have embittered the races and divided the nations. I commanded you to love your neighbour as yourself, to love and forgive even your enemies; but you have made vengeance your rule and hate your guide.*

*O my people ...*

*In the fullness of time I sent you my Son, that in him you might know me, and through him find life and peace; but you put him to death on the cross. Through the living Christ, I called you into my Church to be my servants to the world, but you have grasped at privilege and forgotten my will.*

*O my people ...*

The Reproaches serve as a meditation while each individual walks up the aisle of the church to venerate Christ on the cross. It points the soul inward and forces us to reflect on our own failings. It is a call to conversion, begging us to turn away from selfishness and sin to embrace the good that God wants to accomplish in our lives.

## 6. Intentions for Your Daily Prayers

*We 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 refugees and asylum seekers, that they may find places of safety and welcome.

*For the church.* In the Anglican Cycle of Prayer, pray for the Diocese of Kurunegla (Ceylon). In our national church, pray for the National Aboriginal Bishop, Chris McLeod; and within the Diocese of Adelaide, for the Anglicare SA Staff Support Chaplains.

*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, especially Paull, Sim, Clarice, Dulcie, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), Mark, Neil, Olivia and Elaine.

*For those who have died.* Those who have worked and worshipped in this place before us; those who have died as a result of COVID-19 and in other tragic circumstances; those who have died recently, and those whose anniversaries of death occur at 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, 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, [StMMAdeelaide.Parish@outlook.com](mailto:StMMAdeelaide.Parish@outlook.com), by Tuesday evening at 5 pm.

