

# 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 25 March 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 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 – An Introduction to Holy Week (Part I)

Because the Church's week, like the Jewish week, begins on a Sunday, Holy Week begins with Palm Sunday and finishes with Holy Saturday.

During Holy Week, the church remembers the events between Christ's Triumphant Entry into Jerusalem, on Palm Sunday and his burial. They are not set in chronological order, rather they provide a series of reminders of the significance of this time.

**Palm Sunday** – Christ's entry into Jerusalem as it is described by John, in chapter 12 of his Gospel, verses 12 to 16. We also read the Passion, the account of Christ's death on the Cross and his Burial to remind us of the focus of Holy Week.

**Monday in Holy Week** – The Gospel for the Mass comes from John, chapter 12, verses 1 to 11 which begins, "Six days before the Passover." It describes the anointing of Jesus by Martha of Bethany before the entry into Jerusalem. Judas resents her action and resolves upon his fateful course.

**Tuesday in Holy Week** - The Gospel today (John 12:20-36) contains the memorable words, "Unless a grain of wheat falls to the ground and dies, it remains just a single grain; but if it dies, it bears much fruit."

**Wednesday in Holy Week** – The Gospel for today focuses on the Betrayal, which, and gives us an opportunity to reflect on the ways in which we have betrayed Christ, for we have certainly done so. Here at St Mary Magdalene's, we will hold a service of Tenebrae, which means "Darkness." The inspiration for the service is widely thought to be the last three words of John 13:30. Jesus has shared bread with Judas and told him to do what he must do. Then, verse 30 reads, "After Judas had received the bread, he immediately went out. And it was night."

The service of **Tenebrae** symbolically portrays the coming of the night by extinguishing the candles, one by one. Then, finally, when night has fully come, a loud noise, (in Latin, a "strepitus"), signifying the confusion and terror which accompanies the death of Christ and his burial - is made as a dramatic ending.

**Maundy Thursday** – Takes its name from the Gospel, ( John 13:34) where Jesus says, "I give you a new commandment, that you love one another. Just as I have loved you, you should also love one another. By this will everyone know that you are my disciples, if you have love for one another." The Latin for "a new commandment" is "mandatum novum" from which we also get our word "mandate" meaning an instruction which must be followed.

On Maundy Thursday, it is customary for the clergy to wash the feet of members of the congregation. During these times of Covid pandemic, we have to find other ways to remember Christ's mandate of mutual and humble service.

Maundy Thursday also commemorates the institution of the Lord's Supper. Some consider that this joyful celebration disturbs the gathering gloom of Holy Week, and the church established another festival, Corpus Christi (Latin for "the Body of Christ") which is held with great rejoicing on the Thursday after Trinity Sunday. (Thursday 3 June in 2021)

More about Holy Week, Good Friday and Easter in next week's News and Notices.

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://stmarymagdalenesadelade.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. Waving Palms and weaving palm Crosses



On Palm Sunday, the Blessing and Procession of Palms precedes the Mass. In most liturgical churches, Palm Sunday is celebrated by the blessing and distribution of branches of palm or olive or other native trees, representing the palm branches which the crowd scattered in front of Christ as he rode into Jerusalem.

The procession on Palm Sunday dates from the 4th century, when pilgrim accounts from Jerusalem recount stories of the people imitating the procession of Jesus into Jerusalem at the beginning of Holy Week. At the 11th hour of the day, all the people, with branches and palms, would escort the bishop from the Mount of Olives to the Anastasis, singing "Blessed is the One who comes in the name of the Lord."

Many churches distribute palm branches to the congregation outside the church before the Palm Sunday liturgy. The palms, which are often blessed in the first part of the liturgy, are taken to worshippers' homes or kept in their Bibles or devotional books. In the period preceding the next year's Lent, these palms are collected and then burned to make the ashes to be used on Ash Wednesday.



The custom of folding palms into small crosses seems to be a peculiarly Anglican custom, dating from the late 19th or early 20th century. The weaving of palms and many other materials, especially rushes, into Christian symbols has a very long history, and the palms used in the great processions in Rome and other places are stunningly elaborate. Nonetheless, the simple, small palm Cross has become an important symbol in its own right.

In the city of Adelaide, several of the local churches meet each year at St Francis Xavier's Cathedral for the blessing of palms, then process to their churches.

When the procession reaches the church, it is the custom in some places to strike the door with the foot of the processional cross, connecting the procession with the church itself, the place where the representation of Our Lord's entry takes place, which is the whole purpose of this procession, instituted to express and symbolise the triumphant entry of Jesus Christ into Jerusalem.

The Mass on Palm Sunday includes the first of two Passion gospels read each year. On Palm Sunday, the story of the Passion from either St Matthew, St Mark or St Luke is read. On Good Friday, the Passion from St John's Gospel is always used.

## 5. In the Church's Calendar

The Church's calendar this week we celebrate the great feast of the Annunciation to the Blessed Virgin Mary, and the priest and scholar John Keble.

The feast of the Annunciation was first celebrated in the fourth or fifth century. Its central focus is the Incarnation: God has become one of us. Jesus, the Incarnate one, embraces all humanity, indeed all creation, to bring it to God in one great act of love. Because human beings have rejected God, Jesus will accept a life of suffering and an agonizing death: "No one has greater love than this, to lay down one's life for one's friends" (John 15:13).

Mary has an important role to play in God's plan. From all eternity, God destined her to be the mother of Jesus and closely related to him in the creation and redemption of the world. We could say that God's decrees of creation and redemption are joined in the decree of Incarnation.



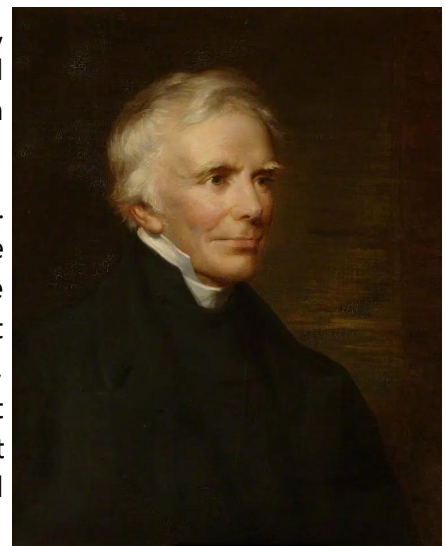
Because Mary is God's instrument in the Incarnation, she has a role to play with Jesus in creation and redemption. It is a God-given role. It is God's grace from beginning to end. Mary becomes the eminent figure she is only by God's grace. She is the empty space where God could act. Everything she is she owes to the Trinity.

Mary received into her lowliness the infinite love of God. She shows how an ordinary human being can reflect God in the ordinary circumstances of life. She exemplifies what the Church and every member of the Church is meant to become. She is the ultimate product of the creative and redemptive power of God. She manifests what the Incarnation is meant to accomplish for all of us.

Sometimes spiritual writers are accused of putting Mary on a pedestal and thereby, discouraging ordinary humans from imitating her. Perhaps such an observation is misguided. God did put Mary on a pedestal and has put all human beings on a pedestal. We have scarcely begun to realise the magnificence of divine grace, the wonder of God's freely given love. The marvel of Mary—even in the midst of her very ordinary life—is God's shout to us to wake up to the marvellous creatures that we all are by divine design.

**John Keble** (1792-1866) was an English priest, theologian, and poet who originated and helped lead the Oxford Movement which sought to revive in Anglicanism the High Church ideals of the later 17th-century church.

Keble was professor of poetry at Oxford from 1831 to 1841. By 1833, however, he had become known as a leader of the Oxford Movement, which was generally considered to have been initiated by his sermon "National Apostasy," given that year on July 14 at the university chapel. Centred at Oxford, the movement sought at first to respond to government efforts to appropriate church funds and property but gradually expanded its activities to a more general theological and pastoral agenda.



The Assize Sermon at Oxford marks the opening of a term of the civil and criminal courts, and is officially addressed to the judges and officers of the court, exhorting them to deal justly. Keble's 1833 sermon, "National Apostasy," denounced the Nation for turning away from God, and for regarding the Church as a mere institution of society, rather than as the prophetic voice of God, commissioned by God to warn and instruct the people. The sermon was a nationwide sensation, and is considered to be the beginning of the religious revival known as the Tractarian Movement (so called because of a series of 90 Tracts, or pamphlets addressed to the public, which largely influenced the course of the movement) or as the Oxford Movement.

Because the Tractarians emphasised the importance of the ministry and of the sacraments as God-given ordinances, they were suspected by their opponents of Roman Catholic tendencies, and the suspicion was reinforced when some of their leaders (John Henry Newman being the most conspicuous) did in fact become Roman Catholics. But the movement survived, and has profoundly influenced the religious thinking, practice, and worship of large portions of Christendom. Their insistence, for example, that it was the normal practice for all Christians to receive the sacrament of Holy Communion every Sunday has influenced many Christians who would never call themselves Anglicans, let alone Tractarians. Keble translated the works of Irenaeus of Lyons (second century). and produced an edition of the works of Richard Hooker, a distinguished Anglican theologian who died in 1600. He also wrote more books of poems, and numerous hymn lyrics. Three years after his death, his friends and admirers established Keble College at Oxford.

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## 6. The Annunciation – From a Sermon by Pope St Leo the Great

### The mystery of humanity's reconciliation with God

Lowliness is assured by majesty, weakness by power, mortality by eternity. To pay the debt of our sinful state, a nature that was incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and people, Jesus Christ, was able to die in one nature, and unable to die in the other.

He who is true God was therefore born in the complete and perfect nature of a human being, whole in his own nature, whole in ours. By our nature we mean what the Creator had fashioned in us from the beginning, and took to himself in order to restore it.

For in the Saviour there was no trace of what the deceiver introduced and humanity, being misled, allowed to enter. It does not follow that because he submitted to sharing in our human weakness he therefore shared in our sins.

He took the nature of a servant without stain of sin, enlarging our humanity without diminishing his divinity. He emptied himself; though invisible he made himself visible, though Creator and Lord of all things he chose to be one of us mortals. Yet this was the condescension of compassion, not the loss of omnipotence. So he who in the nature of God had created men and women, became in the nature of a servant, human himself.

Thus the Son of God enters this lowly world. He comes down from the throne of heaven, yet does not separate himself from the Father's glory. He is born in a new condition, by a new birth.

He was born in a new condition, for, invisible in his own nature, he became visible in ours. Beyond our grasp, he chose to come within our grasp. Existing before time began, he began to exist at a moment in time. Lord of the universe, he hid his infinite glory and took the nature of



a servant. Incapable of suffering as God, he did not refuse to be human, capable of suffering. Immortal, he chose to be subject to the laws of death.

He who is true God is also true human. There is no falsehood in this unity as long as the lowliness of humanity and the pre-eminence of God coexist in mutual relationship.

As God does not change by his condescension, so humanity is not swallowed up by being exalted. Each nature exercises its own activity, in communion with the other. The Word does what is proper to the Word, the flesh fulfils what is proper to the flesh.

One nature is resplendent with miracles, the other falls victim to injuries. As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race.

One and the same person – this must be said over and over again – is truly God and truly human. He is God in virtue of the fact that "in the beginning was the Word, and the Word was with God, and the Word was God." He is human in virtue of the fact that "the Word was made flesh, and dwelt among us."

## 7. John Keble – "Palm Sunday" from *The Christian Year*

And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. *St. Luke xix. 40.*

YE whose hearts are beating high  
With the pulse of Poesy,  
Heirs of more than royal race,  
Framed by Heaven's peculiar grace,  
God's own work to do on earth,  
    (If the word be not too bold,)  
Giving virtue a new birth,  
    And a life that ne'er grows old—

Sovereign masters of all hearts!  
Know ye, who hath set your parts?  
He who gave you breath to sing,  
By whose strength ye sweep the string,  
He hath chosen you, to lead  
    His Hosannas here below;—  
Mount, and claim your glorious meed;  
    Linger not with sin and woe.

But if ye should hold your peace,  
Deem not that the song would cease—  
Angels round His glory-throne,  
Stars, His guiding hand that own,  
Flowers, that grow beneath our feet,  
    Stones in earth's dark womb that rest,  
High and low in choir shall meet,  
    Ere His Name shall be unblest.

Lord, by every minstrel tongue  
Be Thy praise so duly sung,  
That Thine angels' harps may ne'er  
Fail to find fit echoing here:  
We the while, of meaner birth,  
    Who in that divinest spell  
Dare not hope to join on earth,  
    Give us grace to listen well.

But should thankless silence seal  
Lips that might half Heaven reveal,  
Should bards in idol-hymns profane  
The sacred soul-enthraling strain,  
(As in this bad world below  
    Noblest things find vilest using,)  
Then, Thy power and mercy show,  
    In vile things noble breath infusing;

Then waken into sound divine  
The very pavement of Thy shrine,  
Till we, like Heaven's star-sprinkled floor,  
Faintly give back what we adore:  
Childlike though the voices be,  
    And untunable the parts,  
Thou wilt own the minstrelsy  
    If it flow from childlike hearts.

## 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 Bangor (Wales). In our national church, pray for the Diocese of the Northern Territory; and within our own Diocese, for the St Francis, Trinity College, Gawler.

*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 Muriel Gorrie and Philip Crooks; 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, John Keble, 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.

