

# 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

Thursday 11 February 2021

## Spiritual Resources & Reflections

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. Reflection – The Epistle of Jude

Next week, at Evening Prayer on Monday and Tuesday, we read the Epistle of Jude, one of the shortest books of the Bible, just 25 verses long. But what a gem it is.

The letter is by its address attributed to "Jude, a slave of Jesus Christ and brother of James" – not the Apostle Jude, but another. The letter is addressed in the most general terms to "those who are called, beloved in God the Father and kept safe for Jesus Christ", hence apparently to all Christians. This letter is an urgent note by an author who intended to write more fully about salvation to an unknown group of readers, but who was forced by dangers from false teachers worming their way into the community to dash off a warning against them and to deliver some pressing Christian admonitions.

The charge/allegations brought against these pseudo-believers are both moral and doctrinal. At the moral level these pseudo-believers are sexually immoral, a corrupting influence in the church and so are disrupting relationships. On the doctrinal level they are libertines, they feel free to behave the way they do because they believe they are entitled to do so.

Jude's argument throughout the book is that judgement was poured out on angelic beings and ancient people for defying and blaspheming God. If they were punished in ancient times for similar sins as these heretics, then they will be punished similarly. Therefore, do not follow these false teachers and save other from sharing their fate by keeping to the true faith and believing in the saving grace of God through Jesus Christ.

After greeting his readers, the Jude says "I find it necessary to write and appeal to you to contend for the faith that was once for all entrusted to the saints." The church today does well to receive this exhortation. Amid the swirling and conflicting claims to truth in the world today,

including even the claim that no one religion can claim the full truth, the church must contend for the faith. This especially includes contending for truth within the church itself.

Part of the letter of Jude is very similar to the second letter of Peter (mainly chapter 2), so much so that most scholars agree that there is a dependence between the two, i.e., that either one letter used the other directly, or they both drew on a common source.

The global message of Jude is that the church must work, locally all the way up to internationally, to defend the faith. For false teaching leads to immorality, but true believers will persevere, by God's grace, to the end. The universal themes of defending the faith and the nature of grace loom large in Jude's letter.

The letter is justly famous for its majestic closing doxology:

*Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen.*

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## 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 11 February	Ps 95, 96 Genesis 25.5-11, 19-34 Luke 5.1-11	Ps 97, 98 Jeremiah 18.12-23 1 Timothy 1.1-11
Friday 12 February	Ps 99, 100 Genesis 26.1-17 Luke 5.12-26	Ps 103 Jeremiah 19.1 – 20.6 1 Timothy 1.12-20
Saturday 13 February	Ps 101, 102.1-11 Genesis 26.18-33 Luke 5.27-39	Ps 102.12-28 Jeremiah 20.7-18 1 Timothy 2
Sunday 14 February <i>The 6th Sunday after Epiphany</i>	Ps 50 John 5.1-9	Ps 29 2 Kings 5.15-16, 20-27 1 John 3.15-24
Monday 15 February	Ps 104.1-25 Genesis 35.1-15 Luke 4.1-15	Ps 104.26-37 Jeremiah 22.1-19 Jude 1-16
Tuesday 16 February	Ps 105.1-22 Genesis 35.16-29; 36.6-8 Luke 10.13-24	Ps 105.23-45 Jeremiah 22.20 – 23.8 Jude 17-25
Wednesday 17 February <i>Ash Wednesday</i>	Ps 38.1-4, 18-21 Daniel 9.3-19 Matthew 6.7-15	Ps 39.1-8, 13-15 Isaiah 48.1-12 1 Timothy 6.6-19
Thursday 18 February	Ps 107.1-22 Genesis 37.1-24 Luke 10.25-37	Ps 107.23-44 Jeremiah 23.9-22 Hebrews 1.1-12

## 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.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 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 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. In the Church's Calendar

The Church's calendar this week we celebrate two of the great medieval missionaries St Cyril and St Methodius.

Because their father was an officer in a part of Greece inhabited by many Slavs, these two Greek brothers, **Cyril** (d.869) and **Methodius** (d.885) ultimately became missionaries, teachers, and patrons of the Slavic peoples.

After a brilliant course of studies, Cyril refused the governorship of a district such as his brother had accepted among the Slavic-speaking population. Cyril withdrew to a monastery where his brother Methodius had become a monk after some years in a governmental post.

A decisive change in their lives occurred when the Duke of Moravia asked the Eastern Emperor Michael for political independence from German rule and ecclesiastical autonomy (having their own clergy and liturgy). Cyril and Methodius undertook the missionary task.



Cyril's first work was to invent an alphabet, still used in some Eastern liturgies. His followers probably formed the Cyrillic alphabet. Together they translated the Gospels, the psalter, Paul's letters and the liturgical books into Slavonic, and composed a Slavonic liturgy.

Their free use of the vernacular in preaching led to opposition from the German clergy. The bishop refused to consecrate Slavic bishops and priests, and Cyril was forced to appeal to Rome. On the visit to Rome, he and Methodius had the joy of seeing their new liturgy approved by Pope Adrian II. Cyril, long an invalid, died in Rome 50 days after taking the monastic habit.

Methodius continued mission work for 16 more years. He was papal legate for all the Slavic peoples, consecrated a bishop and then given an ancient see (now in the Czech Republic). When much of their former territory was removed from their jurisdiction, the Bavarian bishops retaliated with a violent storm of accusation against Methodius. As a result, Emperor Louis the German exiled Methodius for three years. Pope John VIII secured his release.

Because the Frankish clergy, still smarting, continued their accusations, Methodius had to go to Rome to defend himself against charges of heresy and uphold his use of the Slavonic liturgy. He was again vindicated.

Legend has it that in a feverish period of activity, Methodius translated the whole Bible into Slavonic in eight months. He died on Tuesday of Holy Week, surrounded by his disciples, in his cathedral church.

Opposition continued after his death, and the work of the brothers in Moravia was brought to an end and their disciples scattered. But the expulsions had the beneficial effect of spreading the spiritual, liturgical, and cultural work of the brothers to Bulgaria, Bohemia and southern Poland.

## 5. From an old Slavonic Life of Constantine (Cyril)

*Build up your Church and gather all into unity*

Constantine, already burdened by many hardships, became ill. At one point during his extended illness, he experienced a vision of God and began to sing this verse: "My spirit rejoiced and my heart exulted because they told me we shall go into the house of the Lord."

Afterward he remained dressed in the vestments that were to be venerated later, and rejoiced for an entire day saying: "From now on, I am not the servant of the emperor or any man on earth, but of almighty God alone. Before, I was dead, now I am alive and I shall live for ever. Amen."

The following day, he assumed the monastic habit and took the religious name Cyril. He lived the life of a monk for fifty days.

When the time came for him to set out from this world to the peace of his heavenly homeland, he prayed to God with his hands outstretched and his eyes filled with tears: "O Lord, my God, you have created the choirs of angels and spiritual powers; you have stretched forth the heavens and established the earth, creating all that exists from nothing. You hear those who obey your will and keep your commands in holy fear. Hear my prayer and protect your faithful people, for you have established me as their unsuitable and unworthy servant.

"Keep them free from harm and the worldly cunning of those who blaspheme you. Build up your Church and gather all into unity. Make your people known for the unity and profession of their faith. Inspire the hearts of your people with your word and your teaching. You called us to preach the Gospel of your Christ and to encourage them to lives and works pleasing to you.

"I now return to you, your people, your gift to me. Direct them with your powerful right hand, and protect them under the shadow of your wings. May all praise and glorify your name, the Father, Son and Holy Spirit. Amen."

Once he had exchanged the gift of peace with everyone, he said: "Blessed be God, who did not hand us over to our invisible enemy, but freed us from his snare and delivered us from perdition." He then fell asleep in the Lord at the age of forty-two.

The Patriarch commanded all those in Rome, both the Greeks and Romans, to gather for his funeral. They were to celebrate his funeral as if he had been a pope. This they did.

## 6. 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 Ankoli (Uganda). in our national church, pray for the Diocese of Gippsland; and within our own Diocese, for the Parish of Christ Church North Adelaide.

*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; 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 Cyril and St Methodius, and holy women and men of every time and place.

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.

