

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

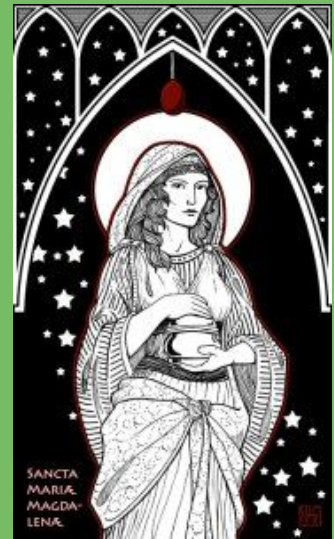
Thursday 21 October 2021

Dear friends,

The relaxation of Covid-19 restrictions means it possible to again open the church for private prayer and public worship. Sunday Mass is offered weekly at 10 am, and the church will also be open on Thursday between 11.30 am and 1 pm, with the Angelus at noon and Mass at 12.10 pm.

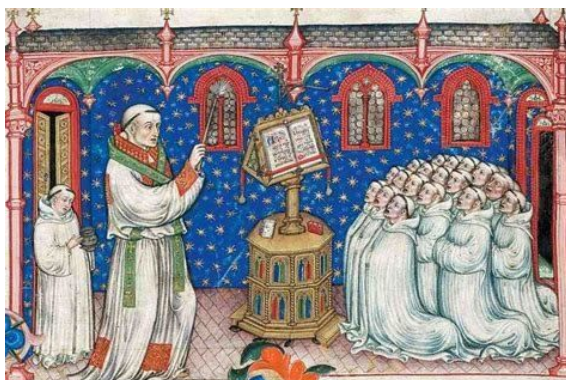
The decision to return to worship in community, whether for private prayer, or the public celebration of the Word and Sacraments, is not a straightforward matter. These newsletters are intended to keep our entire community informed on events in the life of the Parish: we will continue to produce these news bulletins for now.

We will respond to this challenge as we have done before. Please keep an eye on the [web page](#) and the [blog](#) for further information.



1. Prayer at the End of the Day – Compline

Tomorrow night, Friday 22 October, members of the Royal School of Church Music SA Branch will visit St Mary Magdalene's to sing Compline at the beginning of their Spring Festival. "Compline" will be unfamiliar to many, but it has a long history as part of the Church's daily prayer.



From ancient times the Church has had the custom of celebrating each day the "Divine Office", also called the "Liturgy of the Hours". These are structured forms of prayer that punctuate the day.

In this way the Church fulfils the Lord's precept to pray without ceasing, at once offering praise to God and interceding for the salvation of the world.

Most churches have a form of Morning and Evening Prayer, while in religious orders there is often a more extensive round of prayer of up to seven "Offices", as they are called, from the early morning to late at night.

The Offices are prayed at regular times, and consist primarily of psalms supplemented by hymns, readings, and other prayers and antiphons. Together with the Mass, the Office constitutes the official public prayer life of the Church.

Since at least the 4th Century, Compline (from the Latin *completorium*, as Compline is the "completion" of the waking day) has been prayed at the very end of the day and to commend ourselves and the world to God's protection, and to signify the start of "The Great Silence" of the night.

As the last prayer of the day, Compline closes the day's liturgical round. Its content shows it is meant to be prayed just before retiring: it is a gentle way to close the day in peace and enter a restful sleep.

Compline has two distinct parts, first a preliminary period of spiritual reading and confession of sins, and lastly the prayers for retiring. This was the earliest form of the Office.

The second part of Compline evolved in the 6th century under St Benedict with the addition of psalms, a hymn, a lesson and responsory, the Song of Simeon (Lk 2.29), a short reading, and final blessing.

In recent years, most churches have revived Compline as a suitable prayer at end of the day. It is a beautiful night prayer of profound trust in the protecting presence of Christ.

Many of the texts in Compline remind us of God's love and care. Before the Song of Simeon, we pray, "Save us, O Lord, while waking, and protect us while sleeping, that awake we may watch with Christ, and asleep we may rest in peace." We also pray, "Into your hands, Lord, I commend my spirit." And in another place, we pray, "Keep me as the apple of an eye; hide me under the shadow of your wings."

The daily prayer of the church is both a blessing and a gift.

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 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. Upcoming Celebrations

Royal School of Church Music to visit for Compline on Friday 22 October at 8.30 pm

The SA branch of the Royal School of Church Music will hold its annual Festival next weekend, beginning with the singing of the late evening office of Compline at St Mary Magdalene's at 8.30 pm on Friday 22 October. All are welcome to attend.

All Souls Day, Tuesday 2 November

On Tuesday 2 November the church celebrates All Souls Day, when the souls of the faithful departed are especially remembered in the Church's worship. There will be a Sung Requiem Mass at 6.15 pm.

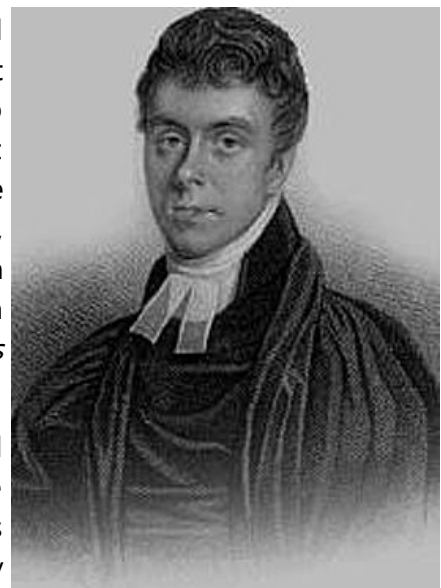
We have a long-standing custom of reading out the names of all those whom members of the Parish nominate to be remembered, especially from among their family and friends. A copy of the list prepared in 2020 is available at the back of the church. If you would like to add or otherwise amend the names you may have offered in past years, please make a suitable annotation on the list.

5. In the Church's Calendar

In the coming week in the Church's calendar, we remember the missionary and bible translator Henry Martyn (d.1812), St James of Jerusalem, and the apostles and martyrs St Simon and St Jude.

Henry Martyn (1781-1812) was born in Truro in England and after completing University studies was convinced that he should offer himself for priesthood. He aspired to missionary service, and travelled to India as a chaplain, but his health was poor – he died at the age of just 31 – so he concentrated on Bible translation. He produced Urdu, Arabic, and Persian versions of Scripture. He studied Islam, which led to an agreement to exchange tracts with Muslim religious scholars, later published as his *Controversial Tracts on Christianity and Mohammedanism* (1824).

Martyn's ecumenical openness and his concern for spiritual exchange with Muslims have often been obscured by his use of polemic in some of his written work. Nevertheless, his legacy inspired later missionaries toward a reconciliatory approach to Muslims and to Islam.



St James of Jerusalem is another of the New Testament saints whose identity is uncertain. He is often called "St James the Less" to distinguish him from the Apostle James. St Jerome identifies him as James, the brother of Jesus.

The Greek work *adelphos*, meaning brother, is used frequently in the New Testament, but it does not just mean blood brothers born of the same parents. It also describes relationships like cousins, nephews, uncles, and so on. So James may likewise be the son of Mary of Clopas.

Tradition holds that James was for many years the leader of the Christian congregation in Jerusalem, and the author of the Epistle of James, although the Epistle itself does not state this explicitly.



St Simon and St Jude are counted among the apostles. Jude is mentioned in Luke and Acts, and called "Thaddeus" in Matthew and Mark, while Simon is mentioned in all four gospels.

Jude has the same name as Judas Iscariot, but evidently, because of the disgrace of that name, it was shortened to "Jude" in English. Simon is often also called "the Zealot", taken to mean one of the many extreme adherents of the emerging church.

Simon and Jude have been commemorated together since the earliest days of the church. Their names appear together in the so-called 'Roman Canon', one of the oldest eucharistic prayers, whose earliest versions date back to the 6th century. Possibly this is because they were both thought to have preached the Gospel in Mesopotamia and Persia, though in fact we know nothing for certain about them beyond what is told us of their being called as Apostles in the New Testament.



As in the case of all the apostles except for Peter, James and John, we are faced with men who are really unknown, and we are struck by the fact that their holiness is simply taken to be a gift of Christ. Jesus chose some unlikely people: a former Zealot, a former (crooked) tax collector, an impetuous fisherman, two "sons of thunder," and a man named Judas Iscariot.

It is a reminder that we cannot receive too often. Holiness does not depend on human merit, culture, personality, effort, or achievement. It is entirely God's creation and gift. God needs no Zealots to bring about the kingdom by force. Jude, like all the saints, is the saint of the impossible: Only God can create his divine life in human beings. And God wills to do so, for all of us.

6. Simon and Jude -from an address by Pope Benedict XVI

Today we take into consideration two of the Twelve Apostles: Simon the Cananaean and Jude called Thaddaeus (not to be confused with Judas Iscariot). We consider them together, not only because in the lists of the Twelve they are always mentioned next to one another (cf. Matthew 10:4; Mark 3:18; Luke 6:15; Acts 1:13), but also because there is not much information about them, apart from the fact that the New Testament has a letter attributed to Jude.

Simon receives an epithet that varies in the four lists: while Matthew and Mark describe him as "Cananaean," Luke instead describes him as "Zealot." In reality, the two qualifications are equivalent, because they mean the same thing: In the Hebrew language, in fact, the verb "qaní'" means "to be zealous, passionate" and can be said either of God, in as much as he is jealous of the people chosen by him (cf. Exodus 20:5), or of men who burn with zeal in serving the one God with complete dedication, as Elias (cf. 1 Kings 19:10).

It is quite possible, therefore, that this Simon, if he does not actually belong to the nationalist movement of the Zealots, was at least characterized by an ardent zeal for Jewish identity, hence for God, for his people and for the divine law. If this is the case, Simon is in the antipodes of Matthew who on the contrary, as a publican, came from an activity considered altogether impure. Evident sign that Jesus calls his disciples and collaborators from the most diverse social and religious strata, without any preclusion.

Jesus is interested in people, not in social categories or etiquette! And the beautiful thing is that in the groups of his followers, all, though diverse, from the zealot to the publican, coexisted together, surmounting the imagined difficulties: Jesus himself, in fact, was the motive for cohesion, in whom all found themselves united. And this constitutes clearly a lesson for us, often inclined to underline the differences and perhaps the oppositions, forgetting that in Jesus Christ the strength is given to us to compose our conflicts. And let's also keep in mind that the group of the Twelve is a pre-figuration of the Church and prefigures therefore the Church in which there must be room for all the charisms, peoples, races, all human qualities, which find their composition and unity in communion with Jesus.

In regard to Jude, he is called thus by tradition, uniting together two different names: while Matthew and Mark call him simply "Thaddaeus" (Matthew 10:3; Mark 3:18), Luke calls him "Judas the son of James" (Luke 6:16; Acts 1:13). St John notes a request of his made to Jesus during the Last Supper, when he says: "Lord, how is it that you will manifest yourself to us, and not to the world?" It is a question of great present importance, which we also ask the Lord: Why has not the risen one manifested himself in all his glory to his adversaries to show that he is the victor? Why did God manifest himself only to the disciples? Jesus' answer is mysterious and profound.

The Lord says: "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him" (John 14:22-23). This means that the Risen One must be seen, perceived, also with the heart, so that God can make his dwelling in him. The Lord does not appear as a thing. The Lord wishes to enter into our lives and because of this, his manifestation is a manifestation that implies and presupposes an open heart. Only thus do we see the Risen One.

To Jude was attributed in past times the authorship of one of the letters of the New Testament. A central concern of this writing is to put Christians on guard from all those who give as pretext the grace of God to excuse their own licentiousness and to lead astray others with unacceptable teachings, introducing divisions within the Church "under the influence of their

dreams" (verse 8). Jude compares them in fact to the fallen angels, and with strong words says "they followed the path of Cain" (verse 11).

Moreover, the author labels them without hesitation "as clouds without rain blown away by the wind or trees at the end of the season without fruits, twice dead, uprooted; as wild waves of the sea, which foam their filth; like errant stars, to which is reserved the fog of darkness in eternity" (verses 12-13).

Today we are no longer in the habit of using such controversial language, which nevertheless tells us something important: That in all the existing temptations, with all the currents of modern life, we must preserve the identity of our faith. We must never forget the duty to rethink and to witness always with as much force the guiding lines of our Christian identity that cannot be given up.

It is important to keep very present that this, our identity is not to be toyed with on a simply cultural plane or on a superficial level, but requires strength, clarity and courage given the contradictions of the world in which we live.

For this reason, the text of the letter continues thus: "But you, beloved, build yourselves up on your most holy faith, pray in the Holy Spirit; keep yourselves in the love of God, wait for the mercy of our Lord Jesus Christ unto eternal life; be convinced, those of you who are vacillating ..." (verse 20-22).

We see clearly that the author of these lines lives his faith in full, to which great realities belong such as moral integrity and joy, trust and finally praise, all being motivated only by the goodness of our one God and the mercy of our Lord Jesus Christ. Therefore, may both Simon as well as Jude help us to rediscover always anew and to live tirelessly the beauty of the Christian faith, knowing how to give both strong and serene witness.

Pope Benedict XVI
13 October 2006

7. For your 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 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 Grahamstown (Southern Africa). In our national church, pray for the Diocese of Rockhampton; and within the Diocese of Adelaide, for the Parish of Kangaroo Island.

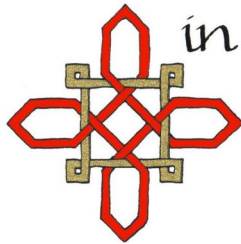
For our local community. For the Collective and its ministry in the local community. For the Magdalene Centre, as it deals with the need to change the way it delivers services in order to safeguard the health of customers, staff and volunteers.

For those in need. For all those who are sick in body, mind or spirit, especially Paull, Valerie, Sim, Clarice, Dulcie, Jasmin, Henry, Gary Priest (priest), John Edwards (priest), Peter Garland (priest), Linda and Alex.

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, St James, St Simon and St Jude, and holy women and men of every time and place.

Guide us waking, O Lord,
and guard us sleeping,
that awake we may watch
with Christ,
and asleep we may rest
in peace.



Antiphon from
Compline

This newsletter will normally be distributed weekly on Thursday. Any appropriate items should be emailed to the Parish Office, StMMAdeelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

