

# 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 1 October 2020

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 Tuesday Mass resumes this week).

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. Vigour and honesty in a world of easy and glib speeches

*While Fr Graeme is on leave we offer some reflections by one of the great theologians and teachers of our time, Bishop Rowan Williams, Archbishop of Canterbury from 2002-2012. This week we remember, among the holy men and women we celebrate each year, the English scholars William Tyndale (c.1494-c.1536), whose English translation of the Bible was the first to draw directly from Hebrew and Greek texts, the first English translation to take advantage of the printing press, and the first of the new English Bibles of the Reformation. Rowan Williams wrote about Tyndale in his 2004 book Anglican Identities.*

William Tyndale is arguably the 'true theological giant' of the English Reformation. The works of Tyndale, in their emphases upon the home and family, and particularly the economic and social implications of Christian discipleship, have a real contribution to make to the Christian churches of the modern age. Tyndale, he argues, might have appealed to God to open the eyes of the king of England, but this was in no sense a denial of the oneness of the Christian community, its pastors, and secular leaders.

Tyndale's 'project of reformation' was doctrinal, political, and social in its implications, requiring the creation of a new commonwealth, founded upon the principle evangelical doctrine of justification by faith. The individual, delivered into freedom by Christ, incurred a debt which was owed to others, not only like-minded Christians, but, more radical still, those outside the church.

Take, for instance, Tyndale's view of the so-called Parable of the Bad Tenants (Matthew 21.33-46). This parable describes a householder planting a vineyard and letting it out to tenants who fail in their duties, even to the extent of killing the servants of the landowner when they come

to collect their share of the takings, and then even the landowner's own son. This rejection is typically taken to refer to Jesus rejection at the hands of the chief priests and pharisees.

This parable encompasses a fresh and profound statement of the doctrine of justification as well as a scathing moral critique of the current practices of ecclesiastical and non-ecclesiastical society in respect of the use of money and possessions. It is perhaps the most powerful treatment of social morality to come from the Reformation era in Britain ...

There is a fundamental link between spiritual justification and social justice. Tyndale's point is that wealth is there for the purpose of making friends, and those friends are, without any qualification, the poor on your doorstep. Those concerned with Tyndale's language do well to remember what it serves; and those inspired by Tyndale's social vision need to learn how to speak with vigour and honesty about it, in a world of easy and glib speeches.

The implications of this for the modern church are most evidently visible in debates over unshared wealth and international debt. The problems highlighted by Tyndale are those that face the church today, and Tyndale's construction of a Christian language provides both a vocabulary and imperative for the modern church.

## 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 1 October	Ps 74 Ezra 2.64 – 3.8 Matthew 10.1-15	Ps 75, 76 1 Maccabees 4.37-61 Colossians 2.1-7
Friday 2 October	Ps 77 Ezra 3.9 – 4.6 Matthew 10.16-27	Ps 78.1-15 1 Maccabees 6.1-17 Colossians 2.8-15
Saturday 3 October	Ps 78.16-38 Ezra 4.11 – 5.2 Matthew 10.28-42	Ps 78.39-70 1 Maccabees 6.18-47 Colossians 2.16-23
Sunday 4 October <i>Dedication Festival</i>	Ps 138 Isaiah 56.1-7 1 Corinthians 3.5-17	Ps 46 Genesis 28.10-18 Ephesians 2.19-22
Monday 5 October	Ps 82, 84 Haggai 1.1-11 Matthew 11.1-11	Ps 85, 87 1 Maccabees 7.1-18 Colossians 3.1-11
Tuesday 6 October <i>William Tyndale</i>	Ps 86 Haggai 1.12 – 2.9 Matthew 11.12-24	Ps 88 1 Maccabees 7.19-32 Colossians 3.12-17
Wednesday 7 October	Ps 90 Haggai 2.10-23 Matthew 11.25 – 12.8	Ps 119.89-104 1 Maccabees 7.33-50 Colossians 3.18 – 4.6
Thursday 8 October	Ps 89.1-18 Zechariah 1.1-17 Matthew 12.9-21	Ps 89.19-38 1 Maccabees 9.1-22 Colossians 4.7-18

### 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. Volunteers are attending at St Mary Magdalene's most days to ring the church bell while 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 will in the future be presented on our blog, <https://stmarymagdalenesadelaide.org/>. To access the tab, 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.

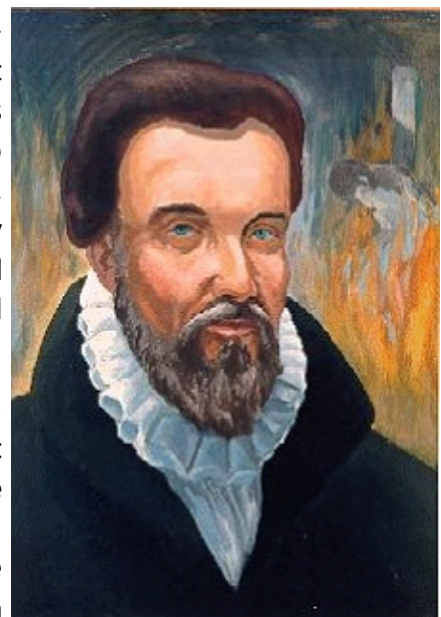
Service booklets as PDF files are still available for Sunday and weekday services, both on the web site and on the Parish's Facebook page.

### 4. In the Church's Calendar

This week in the church's calendar we remember a great saint of the English reformation, William Tyndale.

**William Tyndale** (6 October) was born in rural Gloucestershire around 1494. Little is known about his background, but he is thought to have come from a family of prosperous landowners. Certainly he was sufficiently well-to-do to go to Oxford University where studied languages, the liberal arts, and the scriptures. While at university he became very interested in the ideas of the reformer John Wycliffe, and became convinced that the church had become corrupt and selfish.

In the 1520s, Tyndale began work on an English translation of the New Testament. This was a very dangerous activity: since 1408, it had been a capital offence to translate anything from the Bible into English. No-one in England would support his venture, and realising there was no place in all England that would support him, he left for Germany in April 1524.



Tyndale's translation was the first to draw on Greek and Hebrew manuscripts, and his translation of the New Testament was published in Cologne in 1526. He deliberately set out to

write a Bible which would be accessible to everyone. To make this completely clear, he used monosyllables, frequently, and in such a dynamic way that they became the drumbeat of English prose.

Tyndale arranged for these Bibles to be smuggled into England. Tyndale declared that he hoped to make every ploughboy as knowledgeable in Scripture as the most learned priest. The Bibles were often hidden in bales of straw. Most English people could not read or write, but some of them could, and they read it out aloud to their friends at secret meetings. They discovered that Catholic priests had taught them doctrines which were not in the Bible. During the next few years 18,000 copies of this bible were printed and smuggled into England. The Bishop of London, no less, sought to limit the translation's influence, buying up 6,000 copies and burning them on the steps of St Paul's cathedral. But Tyndale's influence continued to grow.

Tyndale, still living on the Continent, now began to work on the Old Testament. The continued export of Tyndale's Bibles into England was declared a capital offence, and in 1530 Henry VIII gave orders that all English Bibles were to be destroyed. People caught distributing the Tyndale Bible in England were burnt at the stake. This attempt to destroy Tyndale's Bible was very successful as only two copies have survived.

The powerful Chancellor, Thomas More, arranged for Tyndale's capture and return to England in 1535. After being detained for 16 months, he was executed on 6 October 1536. His last words were reported to be, "Lord, open the king of England's eyes!" The greatest tragedy of it all is that within two years, Henry VIII declared that every English church must purchase and display a copy of the Bible in English – prepared under the name of Miles Coverdale, one of Tyndale's collaborators in the translation.

---

## 5. The Majesty of Language – Tyndale's Bible

In the process of his translation of the Bible, William Tyndale bequeathed much of the memorable English phraseology that we associate with the sacredness of the word of God. Consider the familiar cadences of the following phrases created by Tyndale: "let there be light, and there was light," "male and female created he them," "who told thee that thou wast naked?" "my brother's keeper," "the Lord bless thee, and keep thee: the Lord make his face shine upon thee," "thou shalt love the Lord thy God with all thine heart, with all thy soul and with all thy might," "the salt of the earth," "the powers that be," "a law unto themselves," "filthy lucre," and "fight the good fight." These phrases have become impressed in the English language both in religious discourse and proverbial expressions.

Much of Tyndale's rendering was later incorporated into the Authorized or King James Version, and the rhythmical beauty of his prose, skillful use of synonyms for freshness, variety, and point, and magical simplicity of phrase imposed itself on all later versions, down to the present day.

Tyndale faced a great challenge in rendering Hebrew and Greek words into his native English. Words are powerful instruments in the transfer of meaning, and thus the translation of words is very tricky. Any rendering of a text from one language to another inevitably involves interpretation and the changing of meaning.

The choice of words can also be theologically loaded. Since Tyndale was a Protestant, his translation was carefully phrased in order to state the viewpoints of the reformers. In several notable cases, Tyndale deliberately chose to render words that had a long legacy among

Catholicism with new terms that Catholics found offensive. For example, he used “congregation” instead of “church,” “elder” instead of “priest,” “repentance” instead of “do penance,” and “love” instead of “charity.” Tyndale’s English translations of these words were in many cases probably more accurate translations of the Greek terms, but they differed from the familiar Vulgate upon which much Christian theology had been based. These terms are loaded: “do penance” had sacramental implications rejected by many reformers—whereas “repentance” more closely reflected an act that could be done by an individual before God without the need of the church.

Tyndale preferred the term “love” as being more allusive to the Protestant understanding of grace and the term “charity” to be more in tune with the Catholic emphasis on works. These changes were offensive to Catholics and were heavily criticised by many, including the Chancellor, Thomas More. Interestingly enough, the King James translators chose to retain the traditional terms “church,” “priest,” and “charity,” but nowhere does one find the word “penance” in the King James Version.

Like most translators, Tyndale sought to render the biblical text into plain and literal English and tried to capture the sense of each word in its original language and context. In many cases, particularly in the Old Testament, Tyndale came upon ancient words and phrases that did not have precise English counterparts. Tyndale studied the original Hebrew and/or Greek of the biblical text and then looked at the ancient translations in Greek and Latin—the Septuagint and the Vulgate—for help. He could also consult Wycliffe’s translation—which was not very useful because it was in Middle English and rendered from the Vulgate. Tyndale apparently made great use of Luther’s German translation of the New Testament in 1522, for its grammar, vocabulary, and theology.

In several cases Tyndale solved translation problems by ingeniously coining new English words. Sometimes he simply transformed older English words, and sometimes he invented new and unique English words—some of which have become common vocabulary in religious discourse in English – words including *Jehovah*, *Passover*, *atonement*, and *scapegoat*.

Perhaps the most significant of the “new” words that Tyndale bequeathed us is the name of God—*Jehovah*. Throughout the Hebrew Bible, the proper name of God is rendered with the tetragrammaton *YHWH*. Because of the sanctity of this name within Judaism, a tradition developed to call God not by this name but by the designation *Lord*, or *Adonai* in Hebrew. Tyndale followed this tradition and used the English word *LORDE* (in capital letters, after Luther’s example in his German Bible) throughout his translation. There are several times in scripture, however, when Tyndale deemed the name of God itself to be essential to the meaning of the text. The word “Jehovah” was formed by using the vowels of *Adonai* with the consonants *YHWH* producing *YaHoWaH* or *YaHoVaH*—since the Hebrew letter *w* can be pronounced as “w” or “v.” A similar name may have existed in Latin, but it was Tyndale who was responsible for coining this term in English.

Tyndale realized that he was breaking new ground. In a touching introduction to the 1526 New Testament he wrote: “Give diligence, reader (I exhort thee) that thou come with a pure mind, and, as the scripture saith, with a single eye, unto the words of health, and of eternal life: by the which (if we repent and believe them) we are born anew, created afresh, and enjoy the fruits of the blood of Christ.”

---

## 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 Dioceses of Perth (Australia); Chhattisgarh (North India) and Chicago (USA). In our national church, pray for the Primate: Geoffrey Smith; General Synod: Anne Hywood; Assistant to the Primate: David Bassett; and within the Diocese of Adelaide, for retired clergy and clergy widows/widowers.

*For our local community.* For the Collective as it considers alternative ways of serving the community while the Drop-In Centre is suspended, and for its guests as they seek other 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, Chris, Clarice, and Ossy Grotto.

*For those who have died.* For those who have worked and worshipped in this place before us; all those who have died recently, especially Caroline Pearce (priest); 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, William Tyndale, 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, [omarymag@anglicaresa.com.au](mailto:omarymag@anglicaresa.com.au), by Tuesday evening at 5 pm.

