

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 5 October 2023

Dear friends,

This newsletter was developed as the COVID-19 pandemic took hold and our ability to gather for worship was so severely challenged. Thanks be to God, we are now able to gather together to celebrate the Word and Sacraments, and to come to church for private prayer. And the demand for and appeal of these newsletters has continued.

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.

These newsletters are intended to provide some resources for prayer and reflection: enjoy!



1. Fr Steven writes ... Adults Only – expressions of interest

As we get older, we learn to look at life in new ways. In fact, one of the gifts of getting older is the freedom to make decisions to explore new ways. When it comes to faith, typically, there is a greater and deeper sense of the mystery of life. As Anglicans, we see mystery as grounded in the divine. Of course, the mystery of the divine is not the exclusive preserve of the church. We also discover mystery in nature, friendship, and love.

Increasingly, as we mature, relationships become more important. We are less concerned with dogma or winning dogmatic arguments. Yes, it is mystery, relationships, and love that count. In fact, we could summarise the importance of the life and ministry of Jesus in those three terms: mystery, relationships, and love. And this is where the sacraments come in.

A sacrament is a symbol that opens us up to the experience of divine mystery. This is the God who works from the inside out, establishing deeper connections with our selves and our world. In this context, I am inviting expressions of interest in **an adult confirmation discussion group**. This includes those who have not been baptised, baptised but not confirmed, those who have been members of other denominations and wish to be formally received into the Anglican church, and others who would like a chance to explore and re-affirm their faith.

In a few weeks, I will invite those interested to meet with me after Mass to work out some of the practical details (Where? When? How?). You'll have a say in the creation of the course, which entails engagement with our tradition (where have we come from?) and exploration of our life ahead (where are we going?)

These groups are usually fantastic discussion groups, because of the combination of life-experience and a courage to explore the things that matter. In this context, the sacraments are

not relics from the past, but transformative symbols for the here and now. In many ways, the sacrament is a rite of passage to the life we feel called to.

Please let me know if you are interested.

Fr Steven

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 *A Prayer Book for Australia*, are available in either a fixed form (pp 3-33) or a form for each day of the week (pp 383-424).

Online Resources

There is an 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, especially the [Angelus](#) at 9 am, 12 noon and 6 pm.

3. Reflections and Meditations

In addition to Fr Steven's regular reflection in this newsletter, which is uploaded to the web page for wider accessibility, 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. This Week in the Calendar

In the coming week we remember the biblical scholar William Tyndale.

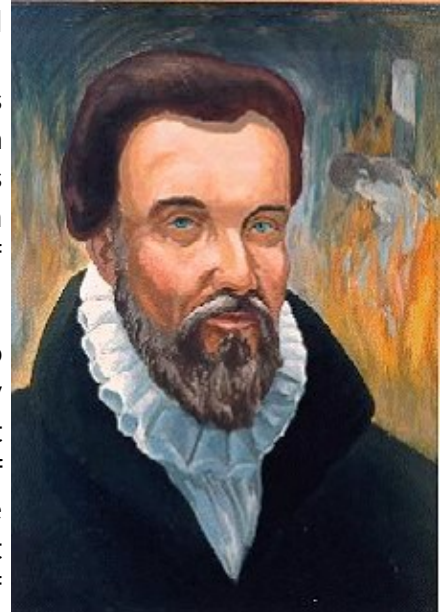
William Tyndale (6 October) was born in rural Gloucestershire around 1494. Little is known about his background, but he is thought to have come from a family of prosperous landowners. Certainly he was sufficiently well-to-do to go to Oxford University where studied languages, the liberal arts, and the 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 after a small first printing in 1525, a large edition of his translation of the New Testament was printed 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 plough-boy 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. 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. The attempt to destroy Tyndale's Bible was very successful: just a single six-page fragment of the first (1525) printing of the New Testament survive, only 3 copies of the 1526 edition, and just 9 copies of his translation of the first 5 books of the Old Testament.

The powerful Chancellor, Thomas More, arrange 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 1525/26 rendering was later be incorporated into the Authorized or King James Version (published from 1611 onwards) and the rhythmical beauty of his prose, skilled 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. For example, he translated the Greek "ekklesia" as "congregation" instead of "church," "presbuteros (presbyter)" as "elder" instead of "priest," "repentance" instead of "do penance," and "love" instead of "charity."

To give some idea of how loaded these terms are; "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 likewise 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, while the King James translators chose to retain the traditional terms "church," "priest," and "charity," nowhere does one find the word "penance" in the King James Version.

To be fair, Tyndale's English translations of these words were in many cases more accurate translations of the Greek terms, but they differed from the familiar translations from the Latin Vulgate upon which much Christian theology had been based.

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. Perhaps the most famous is "Passover", which he coined for the Hebrew *pesach* (in Greek, *pascha*). Others include *atonement*, *scapegoat*, and *Jehovah*.

Arguably the most significant of the new words that Tyndale invented is the name of God—*Jehovah*. Throughout the Hebrew Bible, the proper name of God is rendered with the four consonants *YHWH*. Because of the sanctity of this name within Judaism, a tradition developed, when reading the Scriptures not to utter this name (and indeed its correct pronunciation is still uncertain) but to say "Adonai" ("my lord"). Tyndale followed this tradition and used the

English word LORDE (in capitals, after Luther's example in his German Bible, a custom retained in many translations to this day). 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 pray throughout the week for the world and the church. These intentions may be helpful in your private or family prayers.

Pray for the world. For the leaders of the world as they seek to respond to the challenges that beset the international community. For refugees and asylum seekers, that they may find places of safety and welcome. For all who work for peace and justice. For reconciliation with the first custodians of this land.

Pray for the church. For all those who are striving to be church in the modern world, that we may be alert to the signs of the times and their interpretation in the light of the Gospel. In the Anglican Cycle of Prayer, pray for the Diocese of Alabama (USA). In our national church, pray for the Diocese of Bathurst; and in our own Diocese of Adelaide, for the Parish of Lockleys.

Pray for our local community. For the Collective as it manages the delivery of the Saturday Night Mary Mags Dinner. For the Magdalene Centre, its customers, staff and volunteers, as they minister in God's name among those in crisis and in need of support and assistance.

Pray for those in need. Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, John Edwards (priest), Peter Garland (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Nance, Neil, Elaine, Edward, Neil, Hugh, Bart O'Donovan (priest) and Prue O'Donovan (Priest).

Pray for those who have died. Those who have worked and worshipped in this place before us; 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 Tuesday. Any appropriate items should be emailed to the Parish Office, StMMAdelaide.Parish@outlook.com, by Tuesday evening at 5 pm.

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Parish Council	The Priest and Wardens <i>ex officio</i> ; Catherine Freriks, Alison McAllister, Hamish McLachlan, Peter Turner.
Nomination Committee	John Dow, Catherine Freriks, Annemarie Van Putten
Synod Representatives	Ashley Durham, Catherine Freriks