

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 6 October 2022

Dear friends,

The relaxation of Covid-19 restrictions will make 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 provide some resources for prayer and reflection: enjoy!



1. Synod and the Conciliar Movement

We had a great time in Canberra, but it is lovely to be back with you. On this note, I want to thank Sr Juliana and Fr Graeme for leading our worship in my absence. I also want to thank Sr Juliana, Fr Graeme, and Fr Philip for their generous support throughout the year. I know many of you are avid readers of Fr Philip's on-line reflections.

Incidentally, if you can make it to Canberra, I would encourage you to participate in the immersive experience called **Connection** being held at the National Museum. It is a brilliant experience, generating insights into the richness and vitality of first nations cultures. Also, I would recommend a new SBS series **The Australian Wars** (SBS On Demand). It is directed by Rachel Perkins. It is a remarkable, dispassionate, and well researched account of an untold story in Australian history.

Back in Adelaide, our diocesan Synod begins on Friday 14 October with the Synod Eucharist. Synod business unfolds on Saturday 15 October, which happens to be the birthday of French philosopher Michel Foucault. Ironically, his reputation was built largely on his incisive analysis of power-relations. Of course, in theory, power is shared in Anglican polity and practice. To this end, our Archbishop leads in and with the Synod. As a shorthand, we refer to this mode of leadership as "bishop-in-council". This has its roots in the conciliar tradition, which predates the English Reformation.

The key issue in the conciliar movement concerned the locus of authority. Is authority invested in the people, the ecumenical council, or the primacy of the Pope? Notable figures include John of Paris (1255-1306) and William of Ockham (1285-1347). The primary councils include those of Constance and Basel in the 15th century. On this note, theologian Paul Avis declares "Conciliar thought advocated a form of distributed authority in which the fullness of

authority was located in the whole body of the Church and came to focus and expression in councils – local, provincial and general – of which the papacy was the moderator”.

Our diocesan website has an explanation about synod <https://adelaideanglicans.com/who-we-are/how-we-are-run/synod/>. Our Synod representatives for the current triennium (Synod runs on three year cycles) are Catherine Freriks and Ashley Durham. The three of us will meet early in the week before Synod to discuss synod business. I have included a motion that I am putting forward at Synod below.

In the spirit of the conciliar tradition, we are hoping to have a Special Vestry Meeting every few months. The next will be on Sunday 20 November after Mass. The main issues are:

- A financial update by the treasurer
- An invitation to suggest themes for 2023 in relation to, for example, study courses, groups, a sermon series, parish day retreat.

Fr Steven

28. CLIMATE CHANGE

Moved by The Rev'd Dr Steven Ogden

Seconded by The Rev'd Canon Jenny Wilson

That this Synod, noting the importance of GS-18 resolution R55/18 and the complexities involved in its implementation, and noting the excellent work of the Anglican Creation Care Network and Anglican Schools:

- a) establishes a Climate Action Working Group which will be tasked with development and implementation of the Diocesan response to GS-18 R55/18;*
- b) that response will include actions for the Synod to achieve net zero carbon emissions by 2040; public advocacy and events to raise public awareness and lobby policy makers, and ongoing co-ordination with the activities of the Anglican Creation Care Network;*
- c) encourages Diocesan Council to allocate resources to the implementation of projects, initiatives and plans to ensure the Diocese of Adelaide fulfils its obligations towards achieving net zero by 2040;*
- d) the Working Group will be appointed by the Archbishop in consultation with Diocesan Council; and*
- e) the Working Group will report to the Diocesan Council with the status of a subcommittee of Diocesan Council and will report on its progress to Synod each year during this triennium.*

This Synod authorises the Diocesan Council to establish a Climate Action Working Group for the purpose of expressing our concern in the public square.

2. COVID-19 Update

The current increase in cases of COVID-19 in the community have been considered by the Parish Council, which has agreed that we will continue to take a conservative approach for the time being, and to encourage precautions including Distancing, Ventilation and Facemasks: **DVM** for short. Distancing means maintaining a sensible distance of 1.5 metres between individuals or family groups; Ventilation means leaving some doors and/or windows open to allow a flow of air—and in this cold weather, we have air conditioning, so we won't freeze!—and Facemasks are obvious.

3. 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 in praying the Angelus at 9 am, 12 noon and 6 pm.

4. 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.

5. Upcoming Events

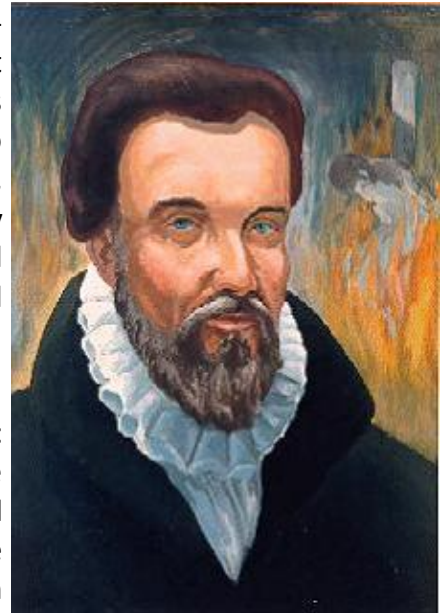
At its last meeting, Parish Council noted a number of events coming up in the next couple of months. Please note these for your interest and information:

- Sunday November 6, Picnic in the Park after the 10 am Mass
- Saturday November 19, Parish supplying the Mary Mags Dinner
- Sunday November 20, Special Vestry Meeting to continue discussions about ministry and mission in the short, medium and long term.
- Saturday December 3, Advent Retreat/Quiet Day
- Sunday December 11, Art Group to provide a Christmas morning tea. This would provide an opportunity for the art group to show what they have done during the year and meet the Parish.

6. This Week in the Calendar

In the coming week we remember the Biblical scholar William Tyndale (d. 1536) and the prison reformer Elizabeth Fry (d.1845)

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. 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. 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.

Elizabeth Fry (1780-1845) was a passionate campaigner for prison reform and social change in 18th and 19th century Britain. She was from a Christian family who followed the Quaker tradition, believing that all people are equal in God's eyes and worthy of equal treatment. She was the driving force behind legislation to improve conditions for prisoners and provide support for inmates after release. It earned her the nickname 'the angel of the prisons'.

Fry campaigned for the rights and welfare of prisoners being transported to Australia. She instigated an end to prisoners being taken in open carriages to transport ships, which had exposed them to public ridicule. She ensured they were kept in small groups on the ships, rather than massed together and that they were allowed on deck.



It was through her campaigning that prisoners were given some personal possessions including a Bible and better clothes. The women were allowed to sew. A school mistress taught children to read. Fry also arranged accommodation for women on arrival in Australia to stop them falling into destitution and slavery. Hundreds of women wrote to thank her.

Fry shunned the limelight, but had many admirers including Queen Victoria, who noted in her diary the social changes she felt Fry had helped bring about: the suppression of slavery; the diminution of capital punishment; the improvement of prisons; the spread of the gospel; and an increase in education.

7. 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 be incorporated into the Authorized or King James Version, 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 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.”

7. From *Elizabeth Fry* by Mrs E.R. Pitman (1848)

This question of Prison Reform at last reached Parliament. In June, 1818, the Marquis of Lansdowne moved an address to the Prince Regent, asking an inquiry into the state of the prisons of the United Kingdom. He made a remarkable speech, quoting facts relating to the miseries of the jails, and concluded with a high eulogium on Mrs. Fry's labors among the criminals of Newgate, giving her the title "Genius of Good." This step drew public attention still more to the matter and prison-visiting and prison reform became the order of the day. As public attention had been aroused, and public sympathy had been gained for the cause, it is not wonderful that beneficial legislative measures were at last carried.

Meanwhile the ladies continued their good work. It was one of the cardinal points of their creed, that it was not good for the criminals to have much intercourse with their friends outside. In past times unlimited beer had been carried into Newgate; at least the quantity so disposed of was only limited by the amount of ready cash or credit at the disposal of the criminals and their friends. This had been stopped with the happiest results, and now it seemed time to adopt some measures which should secure some little additional comfort for the prisoners. In order to effect this a sub-matron, or gate-keeper, was engaged, who assisted in the duties at the lodge, and kept a small shop "between gates," where tea, sugar, and other little comforts could be purchased by the prisoners out of their prison earnings. This step was a successful one, for with the decrease of temptation from without, came an increase of comfort from within, provided they earned money and obeyed rules. Plenty of work could be done, seeing that they all required more or less clothing, while Botany Bay could take any number of garments to be utilized for the members of the penal settlement there.

Two months after Lord Lansdowne's motion was made in Parliament, Mrs. Fry ... went into Scotland on a religious and philanthropic tour. The chief object of this journey seems to have been the visitation of Friends' Meetings in that part of the kingdom; but the prison enterprise was by no means forgotten. In her journal she records visits to meetings of Friends held at Aberdeen, Edinburgh, Glasgow, Liverpool and Knowsley. At the latter place they were guests of the Earl of Derby, and much enjoyed the palatial hospitality which greeted them. They made a point of visiting most of the jails and bridewells in the towns through which they passed, finding in some of them horrors far surpassing anything that Newgate could have shown them even in its unreformed days. At Haddington four cells, allotted to prisoners of the tramp and criminal class, were "very dark, excessively dirty, had clay floors, no fire-places, straw in one corner for a bed, and in each of them a tub, the receptacle for all filth." Iron bars were used upon the prisoners so as to become instruments of torture. In one cell was a poor young man who was a lunatic—whence nobody knew. He had been subject to the misery and torture of Haddington jail for eighteen months, without once leaving his cell for an airing. No clothes were allowed, no medical man attended those who were incarcerated, and a chaplain never entered there, while the prison itself was destitute of any airing-yard. The poor debtors, whether they were few or many, were all confined in one small cell not nine feet square, where one little bed served for all.

At Kinghorn, Fifeshire, a young laird had languished in a state of madness for six years in the prison there, and had at last committed suicide. Poor deranged human nature flew to death as a remedy against torture. At Forfar, prisoners were chained to the bedstead; at Berwick, to the walls of their cells; and at Newcastle to a ring in the floor. The two most objectionable features in Scotch prisons, as appears from Mr. Gurney's "Notes" of this tour, were the treatment of debtors, and the cruelties used to lunatics. Both these classes of individuals were confined as criminals, and treated with the utmost cruelty.

According to Scotch law, the jailer and magistrates who committed the debtor became responsible for the debt, supposing the prisoner to have effected his escape. Self-interest, therefore, prompted the adoption of cruel measures to ensure the detention of the unfortunate debtor; while helpless lunatics were wholly at the mercy of brutalized keepers who were responsible to hardly any tribunal. Of the horrors of that dark, terrible time within those prison-walls, few records appear; few cared to probe the evil, or to propose a remedy. The archives of Eternity alone contain the captive's cries, and the lamentations of tortured lunatics. Only one Eye penetrated the dungeons; one Ear heard. Was not Elizabeth Fry and her coadjutors doing a god-like work? And when she raised the clarion cry that *Reformation*, not *Revenge*, was the object of punishment, she shook these old castles of Giant Despair to their foundations.

8. 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.

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. In the Anglican Cycle of Prayer, pray for the Diocese of Nairobi (Kenya). In our national church, pray for the Diocese of Bendigo; and within the Diocese of Adelaide, for the Parish of Henley and Grange.

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. Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, Henry, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Olivia, Nance, Neil, Elaine and Edward.

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, especially Her Majesty Queen Elizabeth, 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 Thursday. Any appropriate items should be emailed to the Parish Office, StMMAdelaide.Parish@outlook.com, by Tuesday evening at 5 pm.



