

Saint Mary's Newsletter: June

Vicar: David Smithson 027 4213200 Fridays

07 8492761 Afterhours

Lay Minister: Charles Clark 021 02691764

Peoples Warden: Sally-Ann Riddell 022 107562

Vicars Warden: John Heaton 021 702871



SERVICES FOR JUNE

Sunday 2nd:

NO SERVICE

Sunday 9th:

10am Holy Communion Service

Refreshments: Melanie

Prayers: Melanie

Sunday 16th:

10am Holy Communion Service

Refreshments: Trish

Prayers: Trish

Sunday 23rd:

10am Holy Communion Service

Refreshments: Rosalie

Prayers: Rosalie

Sunday 30th:

10am 1662 Holy Communion Service

Refreshments: Majella

Prayers: Majella



King's Birthday Weekend Sun 2nd June: No service

Parish Giving

If you are not already doing so, please also consider giving to the parish via Automatic Payment. St Mary's has to pay for our vicar and all other costs of running a Parish, as well as giving a proportion to the Diocese. Please help us to be sustainable by giving via Automatic Payment. It is an easy way to give and is useful for the parish in running its budget. The Parish Bank Account is:

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SHOW ME YOUR WAYS, LORD,
TEACH ME YOUR PATHS.
GUIDE ME IN YOUR TRUTH
AND TEACH ME,
FOR YOU
ARE GOD MY SAVIOR,
AND MY HOPE IS IN YOU
ALL DAY LONG.

PSALM 25:4-5

"How Many Genders?"

The Bible asserts that there are only two genders. God's creation of mankind, described in Genesis 1:27, makes this plain: "So God created mankind in his own image, in the image of God he created them; male and female he created them." Male and female are the two genders.

Throughout human history, most societies have agreed with the Bible that there are only two genders. There are males and females, and there are men and women. In modern times, especially in the last century, perceptions and theories have changed. Today, there is a push for people to respect the existence of many different gender identities, including, but not limited to, male, female, transgender, gender neutral, genderqueer, non-binary, agender, pangender, and so on. With so many possible genders, the word *gender* has become practically meaningless, at least outside of Scripture.

People who believe that there are more than two genders create a distinction between sex and gender. Sex, they say, is a label we are assigned at birth. Some people are assigned male at birth, and other people are assigned female at birth, based on physical anatomy. The label is also referred to as birth sex or biological sex. Gender, the same people suggest, does not always align with a person's assigned sex. People can identify their own gender, regardless of sex, and express it in individualistic ways. According to this view, humans decide their gender identity, but not the sex they were assigned at birth.

We need to be clear on what God says about sex, gender, and gender identity. Of course, we must do with this love, care, and compassion for those who are struggling to make sense of themselves. We are to "speak the truth in love," as Paul says in Ephesians 4:15.

God defines gender within the context of creation, as He created mankind male and female (Genesis 1:27). There are undeniable biological differences between males and females. These differences extend to gender. There are differences between men and women, and God has assigned specific roles to each gender. Not only did God create males and females, men and women, but He beheld His creation and called it "very good" (Genesis 1:31). If God's creation is "good," in that it reflects God's glory, then the attempt to fundamentally change it is not good.

While there are differences between men and women, both are created in the image of God (Genesis 1:27). This means that men and women have equal dignity. In fact, God blessed Adam and Eve rather than Adam alone and told them to "be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth" (Genesis 1:28, ESV). Of course, the very command to multiply requires two complementary genders.

The equal dignity of men and women extends to their spiritual standing before God. Paul says, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus (Galatians 3:28, ESV). The gospel is equally available for men and women. Everyone needs to be saved from sin. The two genders, mentioned in this verse, are saved the same way. Once saved, men and women are one in Christ.

There are several reasons why God created the two genders with differences. First, He created men and women with different sexual organs to procreate (Genesis 1:28). Procreation can only occur between men and women. Second, God created the two genders with differences that impart value and significance to companionship. Speaking to Adam, God said, "It is not good for man to be alone," and then He created Eve from one of Adam's ribs. Third, heterosexual marriages represent God's love for us. Paul says, "Husbands, love your wives, just as Christ loved the church and gave himself up for her" (Ephesians 5:25, ESV).

Although many will disagree with the biblical teaching that there are only two genders, we hold fast to the truth of God's Word. We "must teach what is appropriate to sound doctrine" (Titus 2:1). And we do so unashamedly, as Paul did whenever he preached the gospel: "I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Romans 1:16, ESV).



William Tyndale



William Tyndale was born in 1494 in Gloucestershire, England. In 1506 he began studying at Magdalen Hall (later Hertford College), Oxford University. After gaining a B.A. and M.A., Tyndale was able to study the subject which most interested him – Theology. During his time at Oxford, he sought to create Bible study groups with like-minded friends. William Tyndale was a gifted linguist and scholar, and known as a man of virtue and good character. However, influenced by ideas of the Reformation, he increasingly became known as a man of unorthodox and radical religious views. In particular, Tyndale was keen to translate the New Testament into English. He believed this would help ordinary people understand scripture directly and not through the filter of the church. In this, Tyndale was influenced by the reformation ideas of Martin Luther. Tyndale would claim that the Bible did not support the church's view that they were the body of Christ on earth. After leaving Cambridge in 1521, he became a chaplain in Little Sodbury, but he was soon criticised by fellow churchmen for his radical viewpoints. In 1523, he left for London hoping to translate the Bible into English. However, he struggled to receive any support or backing, and so he left for the continent.

In 1525, a first English translation was published in Worms. By 1526, copies had been smuggled into England where they were soon denounced as heretical and even burnt in public. Cardinal Wolsey denounced Tyndale as a heretic in 1529. In 1530, he wrote a treatise critical of Henry VIII's divorce. When the English King found out, he was furious and sought his extradition.

After being in hiding for several years, in 1535, Tyndale was betrayed and handed over to the imperial authorities in Belgium. After being held in a castle in Brussels, he was tried and convicted of heresy. He was strangled and his body burnt at the stake.

Tyndale is best remembered for his hope that the Bible would be translated into English to allow the common people to be able to read the Holy Scriptures.

It is estimated that around 80% of the King James Bible is Tyndale's work.

Four years after his death, King Henry VIII asked for English translations of the Bible to be published. These were heavily based on Tyndale's original translations.