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Online edition

ST PETER'S CHURCH BRACKLEY

"Loving God, loving each other, loving Brackley"



The Revd. Rich Duncan writes.....



Amazon CEO, Jeff Bezos, has been dubbed 'the richest person in history'. There are some indications that entrepreneur Elon Musk is starting to give him a run for his (shed load of) money, whilst historians have argued that the title of Richest Ever rightfully belongs to the 14th century Mali emperor, Mansa Musa. Whichever way we look at it though, Jeff Bezos is rather well off. One credible estimate in July this year stated that Bezos makes roughly \$321 million per day. Yes, you read that correctly. The man has riches that beggar belief.

But the same is true for Christians! At St Peter's this term, we're looking at the New Testament letter to the Ephesians, and a key word that keeps cropping up (five times) is "riches". The Apostle Paul writes in chapter 1 about "the riches of God's grace" (v7-8) and "the riches of his glorious inheritance" (v18), trying to convince Christians that their God is the most generous of benefactors and that they have extravagant and unearned wealth – not situated in some earthly vault but "in the heavenly realms" (another phrase that appears five times). Indeed, because God's net worth is infinite, his people benefit from truly unlimited resources, with Paul referring to our "boundless riches" and "incomparable riches" in Christ (2v7, 3v8).

As the second city in the Roman Empire and a flourishing financial and cultural hub, Ephesus was no stranger to riches. In fact, Ephesus (where Paul's readers lived) was so affluent that it was one of only three cities at the time with street lights, and its Temple of Artemis (one of the Seven Wonders of the Ancient World) was so vast it was double the size of the Parthenon in Athens. Yet, believers had no reason to be enthralled or intimidated by the wealth around them, since all the money in the world could not buy the "glorious riches" (3v16) on offer to them.

Therefore, as we begin October in the middle of 'Generosity Week', a nationwide Church of England initiative around harvest-time to stimulate

giving in local church congregations across the land, let me make my annual plea to be generous in response to God's generosity to us. Conscious that this magazine wonderfully has a readership that goes well beyond the St Peter's congregation, please ignore this request if you are not a Christian or a part of the church family. But if you are, you will no doubt appreciate that the past year has been a very difficult one financially for most churches, including ours. So let me invite you to review your monthly giving in light of the embarrassment of riches God has given to you. After all, even Jeff Bezos himself cannot compete with the eternal salvation and endless love that followers of Jesus have in the bank!



Light Party

Saturday 30th October, 5-6:30pm
St Peter's Church, Brackley

primary-aged kids & parents
activities, sweets, fun
just turn up

"celebrate the ~~darkness~~ light"



SAMARITANS PURSE
SHOE BOX APPEAL
NATIONAL COLLECTION DATES
15-22nd NOVEMBER

St Peter's Kids

Junior Church



Age 4-11



God planned that all things in heaven and on earth would be joined together in Christ as the head.

We read the Bible, play crazy games and make crafts as we hear about Jesus!

We have been learning all about **God's Big Plan** in the book of Ephesians.



Memory Verse
Ephesians Chapter 1 verse 10



Tots

age 0-4



We've been learning that God is...



Father



King



Loving



Powerful



Shepherd

and much more!

Fresh Starts, Farewells, Back to Normal?

October looks like an interesting month for our diocese. Sarah Brown to be installed as Dean of Hereford, Alison Myers as Warden of Launde Abbey, the first face-to-face meeting of rural deans and senior staff for two years, confirmation services starting up again, Gordon Steele's farewell service – and much else.



So are we back to normal? I don't think we'll ever go back to life as it was before covid, nor should we. Whatever you think of the lockdowns, the mask-wearing, the school closures, the self-isolation and the "pinging", the arguments over preparedness and then over vaccination; whether you think the whole exercise was a massive over-reaction, or that this summer was far too early to lift most restrictions; the pandemic has had a massive and permanent effect on our national life, and we cannot ignore that.

We haven't seen the last of mask-wearing. Our link diocese of Seoul in South Korea demonstrates that. The far east saw a severe outbreak of SARS twenty years ago, and mask-wearing became the rule for a couple of years. When I last visited, 15 years after masks ceased to be compulsory, significant numbers of people were still wearing them in crowded places. In some cases that was because of pollution, but the reality is that mask-wearing in public has become a fairly common occurrence in the east. On the other hand, in the west, the covid pandemic seems to have exaggerated culture gaps and reduced politeness and tolerance. People can get so very heated over the pro- and anti-vaxxing argument, even more so than over Brexit not so long ago.

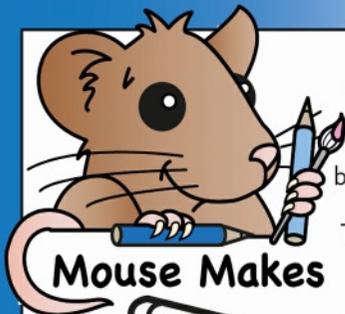
We haven't seen the last of zoom and other online meetings. At the very least, I find myself doing one-to-one zoom chats rather than phone calls, and rather than driving an hour each way for a one-hour meeting. On the other hand, I now have to go to London for House of Lords debates, and can no longer participate via zoom (which I did for the emergency Afghanistan debate in mid-August).

As church, we are returning carefully, conscious of the possibility of a fourth wave this autumn and winter. We are going back, but to a new normal.

With best wishes

A handwritten signature in black ink that reads "Donald". The signature is written in a cursive, slightly stylized font.

+Donald
Bishop of Peterborough



Mouse Makes

"Come with me across the lake," Jesus said to his disciples, so they got into a boat and set out. While they were sailing Jesus slept. A big storm *blew* across the lake and the boat began to fill with water. They were in **great** danger. The disciples went to Jesus and woke him. They said, "*Master, mater, we are going to drown!*" Jesus got up and gave a command to the wind and the waves, "*Be still, be calm.*" The wind stopped and the lake became calm.



Read the story
in Mark 4: 35-41



C Q J E L W B S W A M P E D A F C
 R I E S E G W A T E R O V Q S E A
 O F S D F Q U I E T O B E Y L A L
 W A U S T I L L O I D A N G E R M
 D I S C I P L E S U B S I D E D W
 O T H E R S I D E O O T N R P L A
 W H O B R O K E B V A O G O T A V
 W I N D E T R U W O K E
 R A M U N D E S

EVENING • JESUS • DISCIPLES • CROWD • LEFT • OTHER SIDE • LAKE • BOAT • SAILED
 ASLEEP • WAVES • BROKE • OVER • SWAMPED • DANGER • WOKE • DROWN • QUIET
 STILL • WIND • STORM • WATER • SUBSIDED • CALM • FAITH • FEAR • OBEY • WHO

William Tyndale, Bible translator and Reformation martyr

This month is the 500th anniversary of the beginning of the Reformation, and so a good time to pay tribute to an outstanding English scholar, translator and martyr of the Reformation.

William Tyndale (c. 1494 - 6th October 1536) was born near Gloucester, and studied at Oxford and Cambridge. He could speak seven languages, and was proficient in ancient Hebrew and Greek. As a priest, his abilities would have taken him a long way, but by 1523 Tyndale's only desire was to translate the Bible, so that English men and women could read it for themselves. It became his life's passion.

For Tyndale had rediscovered a vital doctrine that the Church had been ignoring: that of justification by faith. He had found it when reading Erasmus's Greek edition of the New Testament. In fact, his life's work was well summed up in some words of his mentor, Erasmus: "Christ desires His mysteries to be published abroad as widely as possible. I would that [the Gospels and the epistles of Paul] were translated into all languages, of all Christian people, and that they might be read and known."

Tyndale's translation was the first Bible to be published in English, the first to draw directly from Hebrew and Greek texts, and the first English translation to take advantage of the printing press.

It was to cost him his life. For Tyndale's work was seen as a direct challenge to the power of both the Roman Catholic Church and the laws of England in maintaining the Church's position.

When the authorities had tried to stop his translation, Tyndale fled to Hamburg, Wittenberg, Cologne, and finally to the Lutheran city of Worms. It was there, in 1525, his New Testament emerged. It was quickly smuggled into England, and King Henry VIII, Cardinal Wolsey, and others, were furious.

Tyndale moved on to Antwerp, where for nine more years he continued his work. Then in May 1535 he was betrayed, arrested, and jailed in a castle near Brussels. Tied to the stake for strangulation and burning, his dying prayer was that the King of England's eyes would be opened. Sure enough, two years later King Henry authorised the Great Bible for the Church of England, which relied largely on Tyndale's work.

Not only that, but in 1611, the 54 scholars who produced the King James Bible drew very heavily from Tyndale. Even today we honour him: in 2002, Tyndale was placed at number 26 in the BBC's poll of 100 Greatest Britons.

If you have enjoyed this short online edition of the current magazine, you can purchase the full 20 page printed edition for the modest sum of 40p.

The magazine is available at Jems on the Market Place or you can have delivered to your door at no extra charge monthly.

If you would like to take out an annual subscription for home delivery please email Marilyn Israel at

marilynisrael2017@gmail.com

**If you would ever like to make a donation to
St Peter's Church,
your gift would be hugely appreciated.**

Our bank details are as follows:

**sort code 30-11-08,
account number 00060124.**

Thank you.