

**The Benefice of the Piddle Valley,
Hilton and Ansty,
Cheselbourne and Melcombe Horsey**



Pew Sheets – Please take home

Sunday 5th August 2018
10th after Trinity / Proper 13

Altar Colour – Green

Collect: Lord of all power and might, the author and giver of all good things: graft in our hearts the love of your name, increase in us true religion, nourish us with all goodness, and of your great mercy keep us in the same; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

Exodus 16:2-4, 9-15

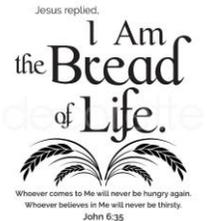
The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.” Then the LORD said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the LORD, for he has heard your complaining.’” And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the LORD appeared in the cloud. The LORD spoke to Moses and said, “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.’”

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the LORD has given you to eat.

Gospel reading

John 6:24-35 (ESV)

So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus. When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” Jesus answered them, “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.” Then they said to him, “What must we do, to be doing the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world.” They said to him, “Sir, give us this bread always.” Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst”.



COMMENT: This passage makes a number of significant points: The miracle was another of the signs identifying Jesus as the Messiah/Christ, the Son of God. Whilst in verse 27, ‘son of man’ can refer to any son of Adam - in other words a man, Jesus as ‘The Son of Man’, is the “Last Man” as Adam is the first man. He is here to redeem all mankind. Jesus also bears the “seal” which the Father has set on him. The Greek verb *spagizein* used in this instance occurs also in 3:33. In both cases the verb refers to the well-known custom of stamping one’s personal signet on wax sealing a document, product or vessel to validate its ownership and authenticity. Here it symbolised trustworthiness, i.e. Jesus is the one person who can give eternal, spiritual life because God has set his seal upon him. The passage points beyond Jesus to God who is the source of all life. The miracles Jesus performs are “the works of God” recalling the “mighty acts” of the Old Testament. Believing in Jesus, the Christ, is the only essential divine work because God alone is the source of all life and power including Jesus’ power to perform the miracle of feeding the multitude. The manna the Israelites ate in the desert came not from Moses but from God. Then John has Jesus’ interlocutors ask reverently for this “bread from heaven” which opens the way for Jesus to launch into his discourse, “I am the bread of life.” Finally, by placing particular emphasis on this statement,

John identifies Jesus completely with God. This is a more spiritual and theological reflection on the both the miracle and the person of Christ than one finds in the other Gospels. It comes close to defining the Trinitarian view of the person and work Christ. Yet John still maintains the Hebrew sense of spiritual life in the context of daily existence in the world where bread is eaten for physical sustenance. Yet, it also looks beyond the materialistic element of a few loaves and fish to the divine, spiritual source of life itself. The purpose of eating the bread of life (i.e. believing in Jesus Christ) is to live spiritually in the world here and now while waiting for the eschaton yet to come

Post Communion: Lord God, whose Son is the true vine and the source of life, ever giving himself that the world may live: may we so receive within ourselves the power of his death and passion that, in his saving cup, we may share his glory and be made perfect in his love; for he is alive and reigns, now and for ever. Amen

Blessing: God the Father, by whose glory Christ was raised from the dead, strengthen you to walk with him in his risen life; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen

Benefice Service.

Thank you to all who attended the Benefice Service held at Milton Abbey last Sunday. The weather made us change location from Rawlsbury to the Abbey; but it did not dampen our spirits. A wonderful service of Hymns and Poems was enjoyed by all who attended. Thank you to Sue Gainey, Alison Musgrave and Fr. Roger for assisting myself on the violin to provide the music for our songs of praise. Thank you to Alison Musgrave and Sue Widdowson for organising refreshments at such short notice; and to Nettie Drake and Tim Carron Brown for reading. The retiring collection raised £128 for the Dorchester Food bank – thank you! Ginny.

***The next Benefice Service is on Sunday 30th September at 10.30am,
a Eucharist Service, held jointly with
Winterbourne Valley & Milton Abbas Benefice.***

Prayers



Please pray: For the sick and those recovering from hospital treatment including: - Jacob Jones, Rev'd Deb Smith, Colin Webb, Anna Webb, Hannah Jackson, Ann Lambert.

For your Parish Priest Fr. Roger, Rev'd Helier and our laity; the churches and people of our benefice. and for those who are bereaved, or suffering.

Requiescant in pace – Margaret Wood, Wyke Regis

What's going on around the Benefice!

9th August: Mid-week Eucharist 9.30am @ St Mary's Piddlehinton. Join Fr. Roger for Prayer, Coffee and a Chat.

THE
WEEK
AHEAD

Services

<u>12th August 2018</u> 11 th after Trinity <i>Altar Colour - Green</i> 1 Kings 19: 4-8 Psalm 34: 1-8 Eph. 4 : 25-end, 5:2 John 6: 35, 41-51	<u>9.30am Family Eucharist</u> At Alton Pancras (CW) <u>6.00pm Sung Evening Prayer</u> At Piddlehinton (BCP)	<u>8.30am Holy Communion</u> At Hilton (BCP) <u>11.00am Parish Communion</u> At Melcombe Horsey
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Rector – Rev'd Fr. Roger J. Butcher

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