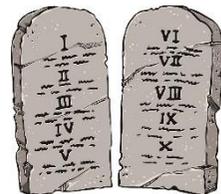


**The Benefice of the Piddle Valley,  
Hilton and Ansty,  
Cheselbourne and Melcombe Horsey**



*Altar Colour – Green*

**Pew Sheets – Please take home**

**Sunday 2<sup>nd</sup> September 2018  
14<sup>th</sup> after Trinity / Proper 17**

**Collect:** Almighty God, whose only Son has opened for us a new and living way into your presence: give us pure hearts and steadfast wills to worship you in spirit and in truth; 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

**James 1:17-27 (ESV)**

Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures. Hearing and Doing the Word Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God. Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at himself and goes away and at once forgets what he was like. But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing. If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

**COMMENT:** The Letter of James is one of the anomalies of the New Testament. Because it makes few references to Jesus Christ, it was one of the very last to be included in the Christian scriptures. It has more of the flavour of a moral essay attributed to James, the brother of Jesus. Possibly a collection of the sayings of James, compiled after his martyrdom or a formal letter encouraging its recipients to live in a strictly ethical and deliberately spiritual way at a time of threatened persecution. In 5:12 it appears to repeat one saying which Matthew 5:34-37 attributes to Jesus himself. The letter lacks any knowledge of the teaching of Paul, but does include some references to Palestinian culture. Scholarly estimates of its

origin and date place it in Judea in the AD 60s immediately preceding the Jewish revolt against Rome that ended in the fall of Jerusalem. This passage contains several good but isolated preaching texts or themes: verses 17-18; 19-21; 22-25; 26-27. As a whole, it presents the view that those who belong to the believing community must avoid adopting the ethics of its oppressors. Reflecting upon dependence on God and strict adherence to Judaeo-Christian morality. Like so much other counsel of the New Testament in the gospels and in the Pauline corpus, it encourages the practice of ethical standards which separate Christians from their easy-going cultural milieu. No permissive “everybody does it” attitude can be found throughout the letter. This high moral standard is most clearly defined in the very last clause in verse 27. Is this a clarion call for the Christian Church today? Verse 18 reverberates throughout the passage. Yet this does not inhibit good living. Rather, those who live in obedience to this strict moral standard find that it liberates and blesses (verse 25).



### **Mark 7:1-8,14,15,21-23 (ESV)**

#### ***Traditions and Commandments***

Now when the Pharisees gathered to him, with some of the scribes who had come from Jerusalem, they saw that some of his disciples ate with hands that were defiled, that is, unwashed. (For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders, and when they come from the marketplace, they do not eat unless they wash. And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches. And the Pharisees and the scribes asked him, “Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?” And he said to them, “Well did Isaiah prophesy of you hypocrites, as it is written, “‘This people honours me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men.’ You leave the commandment of God and hold to the tradition of men.” What Defiles a Person And he called the people to him again and said to them, “Hear me, all of you, and understand: There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him.” For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person.”

**COMMENT:** In this biting rebuke of the Pharisees for their excessive attention to purification rituals, Jesus defined true piety. Apparently this tradition was

sufficiently well known that Matthew also used it (Matthew 15:1-20). We can tell from the explicit details of Jewish purification rites in verses 3-5 that Mark had a Gentile audience in mind. Most probably, the gospel was written for a Christian community made up primarily of Gentiles with little knowledge of the Levitical Code which the Pharisees strove so hard to impose on 1st century Judaism. In verses 3-5, he addressed his audience directly on the assumption that they did not know the Jewish rules of food preparation. The Pharisees expertly interpreted the law to suit their own comforts. Quoting from Isaiah 29:13, Jesus condemned their hypocrisy. Mark probably knew the Greek version of the Old Testament, for that is what he quoted, though not exactly. Isaiah's prophetic outburst must have been well known in the Christian community because Paul quoted Isaiah 13:14 in 1 Corinthians 1:19. True piety, Jesus said, means commitment from the heart totally dedicated to loving service of God and for others, identifying the compassionate virtues as underlying the essence of the law. An attitude of loving God and neighbour more accurately represented the sense of communal justice and mutual wellbeing so characteristic of the great prophets of Israel. Neither they nor Jesus had any desire to abrogate the covenant law. Unlike the Pharisees, however, they did not regard legalistic minutiae as the be all and end all of faithfulness. Their compassionate morality found its strength in a committed relationship to God expressed in thankful worship and service. This too should be our moral standard.

**Post Communion:** Lord God, the source of truth and love, keep us faithful to the apostles' teaching and fellowship, united in prayer and the breaking of bread, and one in joy and simplicity of heart, in Jesus Christ our Lord. **Amen**

**The Blessing:** The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen**

## **Prayers**



Please pray: For the sick, for those suffering from long term illness, and those recovering from hospital treatment including: - Colin Webb, Anna Webb, Michelle Simpson, Ann Lambert, Rev'd Deb Smith, Rev'd Benny Hazlehurst.

For Rev'd Andrew Rowland for his induction as, Rector of Wimborne Minster and the Northern villages.

For your Rector Fr. Roger, and for Rev'd Helier and our laity;

For the churches and people of our benefice; For those preparing to go back to school, college or university; For those who are bereaved, or suffering.



**Requiescant in pace**

**Pat (Thelma) Buchan** of Dorchester and former post mistress at Piddlehinton. *Memorial Service at St Mary's Piddlehinton to be arranged.*

**Henry (Harry) Whittle of Plush.** *Funeral service at Weymouth Crematorium 5<sup>th</sup> September @ 2.30pm*

**What's going on around the Benefice!**

**Wednesday 5<sup>th</sup> Sept:** Funeral of Henry Whittle @ Weymouth Crematorium, 2.30pm.

**Wednesday 5<sup>th</sup> Sept:** Induction as Rector, Rev'd Andrew Rowland, @ Wimborne Minster 7pm

**Thursday 6<sup>th</sup> Sept:** Morning Prayer @ Alton Pancras at 9am. All welcome to join Fr. Roger for Prayer, Coffee and a chat.

**Sunday 9<sup>th</sup> Sept:** Choral Evensong and induction as Dean, Cannon Nicholas Papadopoulos @ Salisbury Cathedral, 3.30pm



**Services**

<p><b><u>9<sup>th</sup> September</u></b> 15<sup>th</sup> after trinity</p> <p><i>Altar Colour - Green</i></p> <p>Psalm: 146 Isaiah 35: 4-7a James 2:1-10, 14-17 Mark 7:24-end</p>	<p><b><u>9.30am Family Eucharist</u></b> At Alton Pancras (CW)</p> <p><b><u>5.00pm Harvest Songs of Praise</u></b> At Piddletrenthide</p> <p><b><u>6.00pm Sung Evening Prayer</u></b> At Piddlehinton (BCP)</p>	<p><b><u>8.30am Holy Communion</u></b> At Hilton (BCP)</p> <p><b><u>11.00am Parish Communion</u></b> At Melcombe Horsey</p>
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**Rector – Rev'd Fr. Roger J. Butcher**

The Vicarage, Church Lane, Piddletrenthide.

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