



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

Sunday 13<sup>th</sup> October 2019  
17<sup>th</sup> Sunday after trinity

*Altar Colour – Green*

**Readings:** 2 Kings: 5: 1-3, 7-15, Psalm 111, 2 Tim. 2: 8-15, Luke 17: 11-19

**Collect:** Almighty God, you have made us for yourself, and our hearts are restless till they find their rest in you: pour your love into our hearts and draw us to yourself, and so bring us at last to your heavenly city where we shall see you face to face; 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**

### **2 Timothy 2:8-15 (ESV)**

Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, for which I am suffering, bound with chains as a criminal. But the word of God is not bound! Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory. The saying is trustworthy, for: If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he also will deny us; if we are faithless, he remains faithful—for he cannot deny himself.

### ***A Worker Approved by God***

Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.

**COMMENT:** If the Pastoral Epistles date from the early 2nd Century, as many scholars believe, then this brief selection may be a hinge-piece between the Apostle Paul and the next generation of Christians. There is both a personal reference to Paul's imprisonment and a developing doctrinal and liturgical stance of the more established church. Paul took a position with regard to his incarceration which may seem somewhat suspect to our generation. Or perhaps this was the view of the 2nd Century church leader as he reflected on what Paul had experienced. This presents a different view than the house arrest related in

Acts 28:16-31. Here Paul is suffering, at least to the extent of “hardship” which he endured “for the sake of God’s chosen ones.” This sounds very much like the vicarious suffering of Isaiah 53:4-5. On the other hand, Paul did take such an approach to the trials of every Christian who confronted the worldly system of values (2 Corinthians 1:5-7; Colossians 1:24). Suffering for the faith was a characteristic theme of most New Testament authors including those who wrote the four gospels, the letters of Peter, James and the Revelation. Paul protested against the way in which his evangelistic ministry was being thwarted by civic and religious officials unwilling to let his preaching disturb the status quo of their communities. Is that not true for our day, when Christian teaching is at odds with the permissive modern society? Paul claimed that the word of God could not be shut up. His faith remained undaunted because it rested on the resurrection of Jesus Christ. This ultimately redemptive act of God would bring about the salvation of all who believed (v. 10). Subsequent history revealed that the more the early church suffered persecution, the more its message spread through the Roman world. Is this the future awaiting our own era? Dare we also keep to the Gospel truths? At this point, Paul – or the author of the Pastoral Letters making use of Paul’s experience to strengthen the church – breaks into song. Vs 11-13 may well be an early Christian hymn which contained a very simple but effective statement of faith in the resurrection not only for Christ but for all who believe. The author then turns to exhort the recipients of his letter to avoid disputes with their adversaries who apparently had a penchant for speculative argument. The concept of resurrection has been rejected by many Jews and was the laughingstock of most Greek intellectuals. But for Christians, it was the bedrock of their faith as they proclaimed God’s love for us.

### **Luke 17:11-19 (ESV) - Jesus Cleanses Ten Lepers**

On the way to Jerusalem he was passing along between Samaria and Galilee. And as he entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices, saying, “Jesus, Master, have mercy on us.” When he saw them he said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus’ feet, giving him thanks. Now he was a Samaritan. Then Jesus answered, “Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?” And he said to him, “Rise and go your way; your faith has made you well.”

**COMMENT:** This is one of those fascinating passages which shows Jesus’ attitudes in direct conflict with the majority of his fellow Jews and especially the religious and political

leadership. He attributes faith only to the Samaritan whereas the other nine, presumably all Jews, simply did as they were told to do. Any Jew healed of leprosy was required by the covenant law to appear before a priest in Jerusalem who alone could authenticate their cure. It was only as they set out on their journey as Jesus had directed them that they were healed. So the nine were doing no more than following the accepted custom of the time. This would not apply to the Samaritan, however. He would have headed for the Samaritan sanctuary on Mount Gerizim in Samaria, not to the temple in Jerusalem. Aware of what had happened to him and realizing God had cleansed him of his dread disease, he turned back praising God, fell at Jesus' feet and thanked him. Jesus reacted with surprise. "Were not all ten cleansed?" He marvelled that the other nine had been less grateful. He assured the Samaritan that it was his faith rather than his observance of the tradition which had brought about his healing. By his commendation of the Samaritan, Jesus was really saying that something new and different had occurred with his coming. The old ways were no longer valid. As with so many of his healing miracles, this was one more instance declaring in an action parable that the new order had broken through into human affairs. Faith rather than obedience to law was the crucial element in his teaching. In beginning the story, Luke noted especially that this occurred on the borderlands between Galilee and Samaria while Jesus was en route to Jerusalem. This particular location had more than usual significance as a prelude to what lay ahead. By Luke's time (circa AD 85) the separation of Christianity from Judaism had been widely acknowledged. Most Jews rejected the gospel and clung to old traditions. Gentiles, perhaps like Luke himself, readily accepted what they had heard and were grateful to receive it. This was also an important aspect of the story of Naaman's healing. The point Luke made is that God could be praised and God's redemptive power could be called upon wherever Jesus is present.

**Post Communion:** Lord, we pray that your grace may always precede and follow us, and make us continually to be given to all good works; through 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.**

**Benefice Prayer Requests:**

- Please continue to pray for those who are ill, recovering from illness or surgery: June Kellaway, Ann Lambert, Faye Lord, Terry Jeanes, Katie, Lisa Bailey, Roger Gray, Bernard , Marion Traynor...
- We pray for Adam and Valerie as they prepare for Holy Matrimony at Piddlehinton in 19<sup>th</sup> October
- Please pray for those who grieve,
- Please pray for our benefice schools of Piddle Valley and Cheselbourne for the children, teachers, staff and governors.



## What's going on around the Benefice!



**Food Bank:** As a benefice we will continue to collect a packet/tin a week to support those in the wider Dorchester community who are in need.

For more information about how to access the foodbank can be found on the following website <http://dorchesterbc.org.uk/food-bank>

**Wednesday 16th October Benefice Meeting:** 6.30pm Cheselbourne Village Hall. Please car share and bring a few nibbles, Fr. Roger will provide liquid!

**Thursday 17<sup>th</sup> October: 9.00am Morning Prayer,** Coffee and a Chat at Melcombe Horsey

**Thursday 17<sup>th</sup> October: 9.30am Morning Prayer,** with Alan Neades Piddlehinton

<b><u>20th October 2019</u></b>	<b><u>18<sup>th</sup> Sunday after Trinity</u></b>	
<i>Altar Colour - green</i>	8.30am Holy Communion	Piddletrenthide
Gen. 32: 22-31	9.30am Harvest Festival	Cheselbourne
Psalms 121	Family Eucharist *	
2 Tim. 3:14-4: 5	11.00am Horsey Half Hour *	Melcombe Horsey
Luke 18: 1-8	11.00am Sung Morning Prayer	Hilton
	11.00am Parish Communion	Piddlehinton

### Dates for your diary

Stepping Stones next meet on 22<sup>nd</sup> October, all are welcome For more details please contact Richard and Julie Saunders 01258 880585.

Tiddlers at Piddle Valley School Tuesday 5<sup>th</sup> November 10.00 to 11.30pm. For More details please contact Alicia

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