



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

7th March 2021 – Lent 3
(Altar Colour Purple)

Readings: Exod 20:1-17, Psalm 19: 7-end, 1 Cor 1: 18-25, John 2: 13-22

Collect: Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; 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 20:1-17 (ESV) - The Ten Commandments

And God spoke all these words, saying, “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. “You shall have no other gods before me. “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments. “You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain. “Remember the Sabbath day, to keep it holy. Six days you shall labour, and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. “Honour your father and your mother, that your days may be long in the land that the Lord your God is giving you. “You shall not murder. “You shall not commit adultery. “You shall not steal. “You shall not bear false witness against your neighbour. “You shall not covet your neighbour’s house; you shall not covet your neighbour’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbour’s.”

COMMENT: Any group of people needs guidelines to get along with each other in community. The ancient Israelites developed such a code of social and religious behaviour based on the Ten Commandments, or the “Ten Words” (Gk: Decalogue, Exod. 34:28). Spoken by God to Moses on Mount Sinai, these Ten Words express the essential religious and moral principles of the Old Testament (Exod. 20:1-17, Deut. 5:6-21). They put in a nutshell what God revealed to the ancient Israelites about Himself, as well as how they should live in community with each other. From these “Words” as well as other instructions through prophets and priests,

the Israelites developed a detailed system of religious and social regulations that bound the community together under God. The Israelites were not the only people of the Ancient Near East who had such codes of conduct. The major difference lies in the grounding of the codes. Near Eastern codes were based on the authority and power of a ruler, or the state that supported a ruler. In effect, they were the king's laws. While the codes were often attributed to the gods, and supported by the priests, the real authority lay in the power of the king as ruler. The laws were nearly all civil laws that governed society, that the rights of the wealthy were protected and existing structures of power were not disturbed. This explains why a large percentage of the Code of Hammurabi deals with economic issues and the repeated distinction between landowners and commoners. In the Old Testament, the codes are not based on the authority of a king, since many of them predate the time when Israel had a king. They are rooted in the Israelites' own unique experience of God. The covenant at Sinai, with the Ten Words at its heart, is the grounding of Israelite community. That covenant is based on an understanding of God as the defender of the oppressed, the One who hears the cries of oppressed slaves, and enters history to reveal Himself as a God of grace and compassion. So, although the Israelite codes deal with economic matters, they do not dominate. Rather, at the centre of Israelite thinking is the first of the Ten Words: "I am the Lord your God, who brought you out of the land of slavery; you shall have no other gods besides me."

John 2:13-22 (ESV) - Jesus Cleanses the Temple

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." His disciples remembered that it was written, "Zeal for your house will consume me." So the Jews said to him, "What sign do you show us for doing these things?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

COMMENT: In articles in Bible Review, (10:6, December 1994), Bruce Chilton and Bernhard Lang offered the hypothesis that "the cleansing of the temple" was actually a violent protest against the priestly domination sacrificial liturgy of the temple. Jesus regarded this an a violation of Levitical mandate of each Israelite making his own offering (Leviticus 3:2) which had been taken over by the temple priesthood. In the era of the Second Temple, only the priests were deemed pure enough to offer sacrifices. So they had set up the elaborate liturgical system of maintaining the purity of the sacrifice which required each Israelite to purchase "an unblemished lamb" and making this purchase only with the acceptable coin, the temple shekel. Hence the tables of the money changers at the entrance to the temple precincts.

Short Preface: And now we give you thanks because you give us the spirit of discipline, that we may triumph over evil and grow in grace, as we prepare to celebrate the paschal mystery with mind and heart renewed.

Post Communion: Merciful Lord, grant your people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to follow you, the only God; through Jesus Christ our Lord. Amen

Blessing: Christ give you grace to grow in holiness, to deny yourselves, take up your cross, and follow him; 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 list.



Please pray for those who are suffering, from illness, recovering from surgery or hospital treatment, for those who are grieving, anxious or lonely.

Please pray for those who have asked our prayer including: Richard Mitchell, Bin Roy, Ann Lambert, Gill Howell, Geoff Harris, Reg Hanbury, Hannah Parsons, June

Kellaway, Robin Saunders, Anna Thomas.

For all those in care homes, and the staff, including: Roger Gray (Dorchester) and June Smith (Warminster)

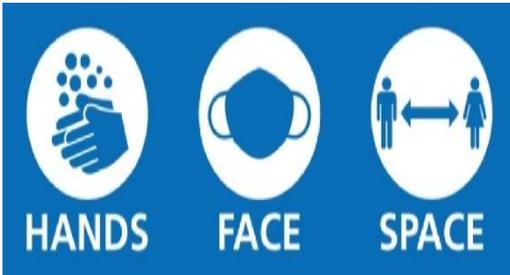


Benefice Notices

THE
WEEK
AHEAD

Foodbank: A tin/packet a week, dropped into church while out on your exercise helps supply the Dorchester Foodbank with supplies to feed those in need in the Dorchester and surrounding areas.

When attending a service please arrive in good time to ensure you can follow the Covid safety protocols set out in church.



- *Wear a face-covering*
- *Sanitise Hands*
- *Sign in*
- *Find a seat allowing for 2m personal distancing from other households.*
- *Avoid mingling*

Sunday 14th March 2021 - Lent 4 Mothering Sunday (Altar Colour – purple)

Readings: 1 Sam 1: 20-end, Psalm 34: 11-20, Col 3: 12-17, John 19: 25-27

9.30am Communion Service at Piddletrenthide

11.00am Communion Service at Melcombe Horsey

6.00pm Evening Prayer at Piddlehinton

Live Streaming

The daily offices will continue to be streamed daily via Facebook



Monday @ 8am Morning Prayer

Tuesday @ 8am Morning Prayer & 8pm Compline

Wednesday @ 8am Morning Prayer & 6pm Evening Prayer

Thursday @ 9am Communion & 8pm Compline

Friday @ 6.00pm Compline

Saturday @ 6.00pm Devotions / Evening Prayer

Rector - Fr. Roger J. Butcher SSC KSJ

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