



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

27th June 2021 – Trinity 4 (Prop 8)

(Altar Colour - Green)

Readings: Wisd. of Sol. 1: 13-15, 2: 23-24, Psalm 30, 2 Cor. 8: 7-end, Mark 5: 21-end

Collect: O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: increase and multiply upon us your mercy; that with you as our ruler and guide we may so pass through things temporal that we lose not our hold on things eternal; grant this, heavenly Father, for our Lord Jesus Christ's sake, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

Wisdom 1:13-15 2: 23-24 (CEB)

God didn't make death. God takes no delight in the ruin of anything that lives. God created everything so that it might exist. The creative forces at work in the cosmos are life-giving. There is no destructive poison in them. The underworld doesn't rule on earth. Doing what is right means living forever. God created humans to live forever. He made them as a perfect representation of his own unique identity. Death entered the universe only through the devil's envy. Those who belong to the devil's party experience death.

2 Corinthians 8:7-15 (ESV) - Encouragement to Give Generously

But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you see that you excel in this act of grace also. I say this not as a command, but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. And in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it. So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have. For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. For I do not mean that others should be eased and you burdened, but that as a matter of fairness your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. As it is written, "Whoever gathered much had nothing left over, and whoever gathered little had no lack."

COMMENT: Toward the end of his letter seeking reconciliation with the Corinthians (2 Corinthians 1-9), Paul delicately proposes that they complete their collection for the famine-stricken Christians in Jerusalem. This project had been very close to Paul's heart. He sincerely believed that as the offspring of the original congregation of believers, the Gentile congregations had a duty to help the Mother of all Churches in its time of need. Titus had made this appeal first to the Corinthians (verse 6). For some reason they had withheld their contribution, probably due to their disagreement with Paul which caused

the earlier, painful correspondence. After first challenging the Corinthians to follow the example of the Macedonian churches in Philippi, Thessalonica and Berea, Paul sets before them the example of Jesus Christ himself. For Paul, the sacrifice of Jesus did not begin on the cross, nor at his birth. It began when he set aside his godhead and became incarnate as a humble servant of God in the human context of a 1st century Jewish carpenter. (cf. Philippians 2:6-8). Gracious giving to help those in need is based on Christ's own sacrifice for them – and for us. Paul has as much concern that the Corinthians learn how to be generous as he is that they make a large contribution. He cites their previous eagerness to contribute and asks them to finish what they had begun so well (verses 10-11). Many a stewardship sermon has been preached on the text of verse 12-14: One's readiness to give has to be matched by one's ability to give. What one has, not what one lacks, is the only balanced measure of our stewardship. The quotation from Exodus 16:18 in verse 15 emphasises Paul's vision of equality among Christians which requires those who have to share with those who have not. Such an economic policy is anathema in our crazed profit-oriented society, yet it also motivates many to contribute generously to food banks and to send relief to famine- or flood-stricken countries.

Mark 5:21-43 (ESV) - Jesus Heals a Woman and Jairus's Daughter

And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet and implored him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live." And he went with him. And a great crowd followed him and thronged about him. And there was a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. For she said, "If I touch even his garments, I will be made well." And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, "Who touched my garments?" And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" And he looked around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease." While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?" But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." And he allowed no one to follow him except Peter and James and John the brother of James. They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was. Taking her by the hand he said to her, "Talitha cumi," which

means, “Little girl, I say to you, arise.” And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. And he strictly charged them that no one should know this, and told them to give her something to eat.

COMMENT: Mark must have had some special purpose for saying many times that Jesus and his disciples crossed and re-crossed Lake Galilee. Considering the local geography, these crossings provided no more than easy shortcuts from one town to another along the western and north-western coast of the lake. Only in the instance of the previous pericope about driving the demon from the man living among the tombs (5:1-20) did he actually cross into foreign territory. Going by boat also provided the means of avoiding crowds. In this passage, yet another crossing brought Jesus two other opportunities for healing. The daughter of Jairus, the head of a synagogue was dying. While on his way to heal her, Jesus was pressed by the crowd, but still felt another woman in need seek healing by touching the hem of his robe. Jairus was not a rabbi, but the lay president of the synagogue in his community. Mark does not identify exactly in which town or village it was located. The man was desperate about his daughter and pleaded that Jesus come to his house and lay hands on her. In response to this plea Jesus went with him and the crowd followed, probably more curious to see another miracle than to hear what Jesus might say. In small communities, anything unusual draws a crowd. One of the people in the crowd was a woman who had suffered from a menstrual malady for twelve years. Every attempt she had made to get help from other healers had failed. She was now both desperate and destitute. Hearing about Jesus, she sought to get close enough to touch his garment hoping that it might have the magic that would heal her. When she did touch him, she was instantly healed. Jesus realized that something unusual had happened to him too. Looking around at the crowd, he asked who had touched him, the woman identified herself, but did so in great fear. Jesus had only compassion for her and sent her on her way with the assurance that her faith had been rewarded. Meanwhile, Jairus’ daughter had already died, or so her carers thought. Jesus had to reassure Jairus that this was not so and urge him to let faith deal with his fear. Arriving at the house, he rebuked the mourners who had already begun their funereal wailing. They derided him, so he sent them all out of the house, took the parents into the room where the girl lay, and raised her with a tender word. The two miracles provide a contrast between the healing of someone who exhibited faith and another who had a father exhibit faith on her behalf. The details of these two stories should not distract us from the essential point Mark is making: through Jesus the shalom of God has arrived revitalizing the lives of old and young. Faith is important however imperfect – and however many negative voices surround us. Prayer is important. A father beseeched Jesus for his daughter and was heard. A woman with nowhere else to turn is heard. Let us pray!

Post Communion: Eternal God, comfort of the afflicted and healer of the broken, you have fed us at the table of life and hope: teach us the ways of gentleness and peace, that all the world may acknowledge the kingdom of your Son Jesus Christ our Lord. **Amen**

Blessing: God give you grace to follow his saints in faith and hope and love; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen**



Tea and a chat always available just ring the Rector and put a date in the diary. Happy to chat in the garden! Fr. Roger: 01300 348211 / 07502 118210



Benefice Prayer list



Please pray for those who are suffering: from illness, recovering from surgery or hospital treatment. For all affected by the pandemic, for all who are anxious, lonely or grieving. Please pray for our schools: Piddle Valley and Cheselbourne, for their staff, governors, pupils and parents. Please pray for all being ordained deacon or priest and for those whose anniversaries of ordination fall at this time.

For those who have asked our prayer including: Margaret Morrissey, Pat Kenwrick, Andy Brokenshaw, Ann Lambert, Geoff Harris, Reg Hanbury, June Kellaway, Robin Saunders, Anna Thomas.

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

Please pray for our couples who are preparing for marriage:



David & Victoria	23 rd July 2021	Piddlehinton
Nick & Ruth	31 st July 2021	Piddlehinton
Jonathan & Susan	14 th August 2021	Cheselbourne
Simon & Paula	28 th August 2021	Piddletrenthide

Benefice Notices:

National restrictions are still in place for all church services.

When attending a service please arrive EARLY 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
*Marriages and Funeral: attendance numbers according to Church Size
allowing for 2m personal distancing - at the Rector's Discretion.*

THE
WEEK
AHEAD

Thursday 1st July 2021 Henry, John & Henry Venn the younger (Altar Colour – Green)

Readings: Gen 22: 1-19, Matt. 9: 1-8

9.00am Mid-Week Communion Service at **PIDDLETRENTHIDE** (Fr. Roger)

All Welcome to attend in person

Sunday 4th July 2021 – Trinity 5 (Prop 9) (Altar Colour – Green)

Readings: Ezek. 2: 1-5, Psalm 123, 2 Cor. 12: 2-10, Mark 6: 1-13

9.30am Communion Service at Alton Pancras (Fr. Roger)

11.00am Communion Service at Cheselbourne (Rev'd Helier)

11.00am **Outdoor** Family Service at Piddlehinton churchyard (Vicky)

6.00pm Evening Prayer at Hilton (Fr. Roger)

Please do attend person

Rector - Fr. Roger J. Butcher SSC KSJ

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