



St George's Anglican Church | Malvern

19<sup>th</sup> Sunday after Pentecost

4 October 2015

**Sentence.**

Whoever does not receive the kingdom of God as a little child will never enter it.

*Mark 10.15*

**Collect of the day.**

God of the living law, whose will is to protect the weak and educate our desires:

may we learn from you not to dominate or put aside

but to give each other dignity and find in you our unity;

through Jesus Christ, who makes us one household. Amen.

**A reading from the book of Genesis.**

*Did you know there are two different stories of creation in Genesis 1 and 2, with different starting places and different orders for the creation of animals and humanity? This second account tells of the creation of the man and the woman in an existing garden, Eden meaning 'delight'. No animal proves to be a companion for the human (neither yet man nor woman; in Hebrew the ha'dam, the groundling made from the ha'damah or ground) until there are two earth creatures who stand before one another and recognize each other as equals: "bone of my bone, flesh of my flesh."*

The LORD God said, 'It is not good that the man should be alone; I will make him a helper as his partner.' So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called each living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said,

'This at last is bone of my bones  
and flesh of my flesh;  
this one shall be called Woman,  
for out of Man this one was taken.'

Therefore a man leaves his father and his mother and clings to his  
wife, and they become one flesh. *Genesis 8.74-24*

**Reader** Hear the word of the Lord

**ALL Thanks be to God**

Psalm 8 **at 8am** APBA, page 229. **At 10am sung TiS 4**

*One of the best known psalms, this song praises God as creator of all that is; it echoes the first creation account of Genesis 1 written for recitation in the Temple.*

**A reading from the letter to the Hebrews.**

*Best understood as an anonymous sermon, Hebrews was written to encourage an early community to continue in faith and hope even in hardship. In unique imagery, Jesus is presented as the great high priest who fulfills and completes the Jewish system of sacrifice. Here, the writer understands that Jesus was made a little lower than the angels for a time and shares our humanity to liberate his sisters and brothers (that is, we humans who are bone of Jesus' bone and flesh of Jesus' flesh) to save us from our slavery to the power of death.*

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs. Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere,

'What are human beings that you are mindful of them,  
or mortals, that you care for them?

You have made them for a little while lower than the angels;

you have crowned them with glory and honour,  
subjecting all things under their feet.'

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for everyone. It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying, 'I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you.

*Hebrews 1.1-4, 2.5-12*

**Reader** May your word live in us

**ALL** **And bear much fruit to your glory**

#### **Gospel Acclamation**

**ALL** **Alleluia, alleluia!**

Whoever does not receive the kingdom of God as a little child will never enter it.

**ALL** **Alleluia, alleluia!**

**Reader** The Lord be with you

**ALL** **And also with you**

**Reader** A reading from the holy gospel according to Mark.

**ALL** **Glory to you Lord Jesus Christ.**

*The Pharisees allowed divorce only on the initiative of the man. Here Jesus asserts the equality of women and men in creation (God's original intention), as part of his teaching in this chapter of the covenantal, egalitarian nature of relationships in the kingdom. Jesus answers the Pharisees' question when he is with the disciples; he is down in the Judean wilderness where John the Baptist was arrested for criticizing Herod Antipas who had divorced his wife to marry his brother's wife.*

Some Pharisees came, and to test Jesus they asked, 'Is it lawful for a man to divorce his wife?' He answered them, 'What did Moses command you?' They said, 'Moses allowed a man to write a certificate of dismissal and to divorce her.' But Jesus said to them, 'Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, "God made them male and female." "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.' Then in the house the disciples asked him again about this matter. He said to them, 'Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.' People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.' And he took them up in his arms, laid his hands on them, and blessed them.

*Mark 10.2-16*

**Reader**

For the Gospel of the Lord

**ALL**

**Praise to you Lord Jesus Christ**

**PRAYER FOR THE WEEK.**

Generous God, whose hand is open to fill all things living with plenteousness: make us ever thankful for your goodness, and grant that we, remembering the account that we must one day give,

may be faithful stewards of your bounty; through Jesus Christ our Lord. Amen.

**BIBLE READINGS NEXT SUNDAY     20<sup>th</sup> Sunday after Pentecost**

Amos 5.6-7,10-15     Ps 90.12-17     Hebrews 4.12-16     Mark 10.17-31

**Pray for the Faithful Departed** We remember before God: James Whitaker, Gertrude Rhoden, Kathleen Woollacott, James Elliot Wilkie, Evelyn Pascal, Alice Davie, Doris Wood, Vanessa Stevens, Hilda Newman, Frederick Sydney Powell, Lester Triggs, Ian Johnson, Gwendolyn Berriman, Harold Smith *whose anniversaries occur this week.*

**COMMEMORATIONS OF THE WEEK.**

**October 6 William Tyndale** (1494-1536) biblical scholar. His translation of the bible from the Greek and Hebrew, in vigorous English, is the basis for the Authorised Version . Tyndale created many English words and expressions we still use today, such as 'let there be light', 'the powers that be', 'my brother's keeper', 'filthy lucre', 'fight the good fight', 'sick unto death', 'flowing with milk and honey', 'the apple of his eye', 'a man after his own heart', 'the spirit is willing but the flesh is weak', 'ye of little faith', 'broken-hearted' and 'eat, drink and be merry', 'we live and move and have our being' and 'let my people go'. He invented words we still use: 'fisherman', 'stumbling-block', 'taskmaster', 'two edged'; and 'Passover'. In 1536 Tyndale was burnt at the stake as a heretic in Antwerp, where he had fled for safety from Henry VIII. Two years later, Henry ordered an English translation of the bible be placed in every English Church; it was largely Tyndale's work behind that Coverdale version and in 1539 Tyndale's translation was approved for printing.