



St George's Anglican Church | Malvern

**Fifteenth Sunday after Pentecost**

**6 September 2015**

**Sentence** So speak and so act as those who are to be judged by the law of liberty.

*James 2.13*

**Collect**

O God,  
whose word is life,  
and whose delight is to answer our cry:  
give us faith like that of the woman  
who refused to remain an outsider,  
so that we too may have the wit to argue  
and demand that our children be made whole,  
through Jesus Christ. **Amen**

**A Reading from the book of the prophet Isaiah**

*Isaiah was chosen for today because of verses 5 and 6, which speak of the healing miracles that will accompany the return from exile in Babylon. When we remember that for Second Isaiah (the book is in three parts) the return was the final redemptive act of God, we can understand how early Christianity saw this passage (like Isaiah 29:18 and 61:1-3) as a foreshadowing of Jesus' messianic healings.*

Say to those who are of a fearful heart,  
'Be strong, do not fear!

Here is your God.

He will come with vengeance, with terrible recompense.

He will come and save you.'

The eyes of the blind shall be opened,

and the ears of the deaf unstopped;

then the lame shall leap like a deer,

and the tongue of the speechless sing for joy.

For waters shall break forth in the wilderness,

and streams in the desert;

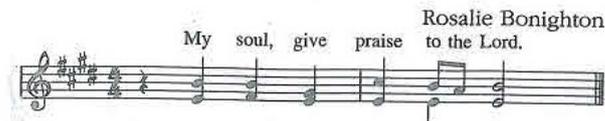
and burning sand shall become a pool,  
and the thirsty ground springs of water.

*Isaiah 35.4-7a*

Reader For the word of the Lord  
All **Thanks be to God**

### **Psalm 146 APBA page 377**

*This is a psalm of praise for the healing power of God, especially for his opening of the eyes of the blind.*



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| 1 It is the Lord who keeps <u>faith</u> for ever,<br>who is just to those who <u>are</u> oppressed.<br>It is he who gives bread <u>to</u> the hungry,<br>the Lord, who sets <u>prisoners</u> free. | 2 It is the Lord who gives sight <u>to</u> the blind,<br>who raises up those who <u>are</u> bowed down.<br>It is the Lord who <u>loves</u> the just,<br>the Lord, who <u>protects</u> the stranger. |
| 3 He upholds the <u>widow</u> and orphan<br>but thwarts the path of the wicked.<br>The Lord will <u>reign</u> for ever,<br>Zion's God, from <u>age</u> to age.                                     |   |

### **A Reading from the letter of James**

*James' church consisted of rich and poor members, and a concern for the proper respect of the poor surfaced immediately. James bases his exhortation on the truths of the gospel: wealthier Christians should show concern for the poorer members because in baptism God has chosen the poor to inherit the kingdom on the same basis as those who have worldly wealth.*

My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, 'Have a seat here,

please', while to the one who is poor you say, 'Stand there', or, 'Sit at my feet', have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you? You do well if you really fulfil the royal law according to the scripture, 'You shall love your neighbour as yourself.' But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill', and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

*James 2.1-10.14-17*

Reader May your word live in us.

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

**Gospel Acclamation**

**ALL Alleluia! Alleluia!**

Cantor They said: 'Jesus has done all things well: he makes the deaf to hear and the mute to speak.'

**ALL 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.**

*Today's gospel tells two stories of outsiders. The Gentile woman argues with Jesus and gains what her daughter needs. She refuses to be treated by Jesus as if she were beyond God's reach. The other is one of two miracle stories peculiar to Mark (the other is the healing of the blind man of Bethsaida in Mark 8:22-23). The deaf man could not hear Jesus' words until he received*

*his hearing. The disciples have been deaf to Jesus' words but will eventually come to confession of faith in him as they understand the meaning of his words and actions in these events.*

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.' But she answered him, 'Sir, even the dogs under the table eat the children's crumbs.' Then he said to her, 'For saying that, you may go—the demon has left your daughter.' So she went home, found the child lying on the bed, and the demon gone. Then Jesus returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, 'Ephphatha', that is, 'Be opened.' And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, 'He has done everything well; he even makes the deaf to hear and the mute to speak.'

*Mark 7.24-37*

Reader For the Gospel of the Lord

**ALL Praise to you, Lord Jesus Christ**

**Bible Readings next week**

**13 September 2015**

Isaiah 50.4-9a Psalm 116.1-9 James 2.18-26 Mark 8.27-38

**Prayer for the Week**

O God, you know us to be set in the midst of so many and so great

dangers that by reason of the frailty of our nature we cannot always stand upright: grant to us such strength and protection as may support us in all dangers and carry us through all temptations; through Jesus Christ our Lord. **Amen.**

**Pray for the Faithful Departed**

We remember before God: Frederick Stanes, Lillie Gillanders, Richard Robinson Belshaw, John (Jock) Mackenzie, May Hardy, Helen Pepperell, Margaret Ann Findlay-Hughes, Leslie Lyons, William Jarvie, Alan Hain, Marjorie Sawyer, Paula Abrahams *whose anniversaries occur this week.*

**Commemorations of the week**

**September 11 Mother Esther CHN**, founder of the Community of the Holy Name, Melbourne (1858-1931).

**September 13 Cyprian of Carthage**, bishop and martyr (200-258). His best known writing is a volume on the unity of the Church. Cyprian was martyred in a Roman persecution.

**September 14 Holy Cross**. Celebrating the Cross as the agent of our salvation.

**September 15 John Oliver Feetham**, bishop and bush brother (d.1947).