

# L-L WEEKLY

The Weekly Pewsheet of the Leith-Lyvennet Parishes

## Back to Church

### Sunday - who will you invite?

Back to Church Sunday is **Sunday 27 September**. 10 years since the first B2CS it is now part of a **Season of Invitation**, aimed at encouraging churchgoers to recover confidence in inviting people to church. We will have services in every church and will make sure we the services are suitable for visitors and newcomers, so please think and pray about who you will invite to join you at church that day.

## Thursday Thought

In a new venture, Stewart (with friends) will be doing a 10 min Thought for the Day at Tebay Services Northbound on Thursday mornings at 9.30. Open to all.

## New Local Vicar

Rev'd Tony Higton has been appointed vicar of Brough on a self-supporting basis. He and his wife, Patricia, a Reader, will be licensed in Brough Church on Saturday 3 October at 2.00pm.

## Steak Night

Great Strickland's annual Steak Night in aid of church funds is on Saturday 26th September, 7.00pm in the Village Hall. The steaks are excellent! Do come along.



## About Today...

Although we return today to our systematic reading of our Gospel of the year, Mark, today we focus on our first reading - from the letter of James.

According to church tradition, it was written by James, the brother of Jesus. Certainly it is written in a style that bears a family resemblance to the way Jesus speaks in the Gospels. In particular, it contains teachings very similar in style and content to the Sermon on the Mount.

James' letter is addressed to "to the twelve tribes in the Dispersion" - probably a reference to the early Jewish disciples living Jewish 'Diaspora' i.e. scattered across the Greek world. In essence it is a letter to all Christians.

It is a very practical instruction to Christians about how they should live if they acknowledge Jesus as king. Like Jesus' own teachings, they are occasionally very challenging, but usually devastatingly clear, direct and practical.

Today we find James challenging us on our attitude to worldly power and powerful people. He reminds us that Jesus was particularly close to the poor and urges us to acknowledge Jesus' power ahead of worldly power and not to be prejudiced towards the poor, but rather to care for them with practical love.



## For your prayers

- Our wedding couples, especially Bill Somerville and Helen Taylor, to be married in Morland on Saturday 12 September at 12.30.
- Our youth group, Eden Live, re-convening on Tuesday after their summer break.
- Our Confirmation Course beginning on 26th September.
- Our local schools returning for a new term on Monday
- Tony and Patricia Higton, preparing for their new ministry at Brough.
- Stewart's new venture: Thought for the Day at Tebay Services.

### *From our calendar of prayer:*

- In the Anglican Communion: Diocese of Sialkot (Province of Pakistan), Bishop Samuel Perviaz, clergy and people.
- This month we pray for Derwent Deanery: St Cuthbert's, Embleton. For the worship leadership group giving thanks for their example as the congregation adjusts to being part of the Binsey Team. For the craft & art groups.
- Bishop James, Confirmation at St Andrew's, Mirehouse, 10.30 am.

## Today's readings

### *James 2.1-17*

My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? <sup>2</sup>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, <sup>3</sup>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', <sup>4</sup>have you not made distinctions among yourselves, and become judges with evil thoughts? <sup>5</sup>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? <sup>6</sup>But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? <sup>7</sup>Is it not they who blaspheme the excellent name that was invoked over you?

<sup>8</sup> You do well if you really fulfil the royal law according to the scripture, 'You shall love your neighbour as yourself.' <sup>9</sup>But if you show partiality, you commit sin and are convicted by the law as transgressors. <sup>10</sup>For whoever keeps the whole law but fails in one point has become accountable for all of it. <sup>11</sup>For the one who said, 'You shall not commit adultery', also said, 'You shall not murder.' Now if you do not commit adultery but if you murder, you have become a transgressor of the law. <sup>12</sup>So speak and so act as those who are to be judged by the law of liberty. <sup>13</sup>For judgement will be without mercy to anyone who has shown no mercy; mercy triumphs over judgement.

<sup>14</sup> What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? <sup>15</sup>If a brother or sister is naked and lacks daily food, <sup>16</sup>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? <sup>17</sup>So faith by itself, if it has no works, is dead.

### *Mark 7.24-37 (Jesus leaves Galilee and visits Gentile territory in preparation for his journey to Jerusalem)*

<sup>24</sup> 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, <sup>25</sup>but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. <sup>26</sup>Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. <sup>27</sup>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.' <sup>28</sup>But she answered him, 'Sir, even the dogs under the table eat the children's crumbs.' <sup>29</sup>Then he said to her, 'For saying that, you may go—the demon has left your daughter.' <sup>30</sup>So she went home, found the child lying on the bed, and the demon gone.

<sup>31</sup> Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. <sup>32</sup>They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. <sup>33</sup>He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. <sup>34</sup>Then looking up to heaven, he sighed and said to him, 'Ephphatha', that is, 'Be opened.' <sup>35</sup>And immediately his ears were opened, his tongue was released, and he spoke plainly. <sup>36</sup>Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. <sup>37</sup>They were astounded beyond measure, saying, 'He has done everything well; he even makes the deaf to hear and the mute to speak.'