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THE BULLETIN - READINGS

14 October, Trinity 20

Collect for the Twentieth Sunday after Trinity

God, the giver of life, whose Holy Spirit wells up within your Church: by the Spirit's gifts equip us to live the gospel of Christ and make us eager to do your will, that we may share with the whole creation the joys of eternal life; 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.

(or)

God, our light and our salvation: illuminate our lives,
that we may see your goodness in the land of the living,
and looking on your beauty may be changed into the likeness of
Jesus Christ our Lord.

Amos 5:6-7,10-15

Seek the LORD and live,

or he will break out against the house of Joseph like fire,
and it will devour Bethel, with no one to quench it.

Ah, you that turn justice to wormwood,
and bring righteousness to the ground!

They hate the one who reproves in the gate,
and they abhor the one who speaks the truth.

Therefore, because you trample on the poor

and take from them levies of grain,
you have built houses of hewn stone,
but you shall not live in them;
you have planted pleasant vineyards,
but you shall not drink their wine.
For I know how many are your transgressions,
and how great are your sins -
you who afflict the righteous, who take a bribe,
and push aside the needy in the gate.
Therefore the prudent will keep silent in such a time;
for it is an evil time.
Seek good and not evil, that you may live;
and so the LORD, the God of hosts, will be with you,
just as you have said.
Hate evil and love good, and establish justice in the gate;
it may be that the LORD, the God of hosts,
will be gracious to the remnant of Joseph.

Hebrews 4:12-16

Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.

Jesus the Great High Priest

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

Mark 10.17-31: The Rich Man

As he was setting out on a journey, a man ran up and knelt before him, and asked him, 'Good Teacher, what must I do to inherit

eternal life?' Jesus said to him, 'Why do you call me good? No one is good but God alone. You know the commandments: "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honour your father and mother." ' He said to him, 'Teacher, I have kept all these since my youth.' Jesus, looking at him, loved him and said, 'You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.' When he heard this, he was shocked and went away grieving, for he had many possessions.

Then Jesus looked around and said to his disciples, 'How hard it will be for those who have wealth to enter the kingdom of God!' And the disciples were perplexed at these words. But Jesus said to them again, 'Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.' They were greatly astounded and said to one another, 'Then who can be saved?' Jesus looked at them and said, 'For mortals it is impossible, but not for God; for God all things are possible.' Peter began to say to him, 'Look, we have left everything and followed you.' Jesus said, 'Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age - houses, brothers and sisters, mothers and children, and fields, with persecutions - and in the age to come eternal life. But many who are first will be last, and the last will be first.'

<p style="text-align: center;">Readings for 7 October, Trinity 19, are: Isaiah 53:4-12; Hebrews 5:1-10; Mark 10:35-45</p>
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Valuing People by *Rodney Nicholson*

As interim area dean, I have had the new experience of taking part in interviewing prospective vicars, as happened at Stamford Bridge three weeks ago. On that occasion, however, we chose not to appoint. I shall be at the interviews for Market Weighton on November 7th though, as at Stamford Bridge, the four parish

representatives have the greater say. I was interested – and glad – to see that the application details gave no indication of whether the candidate was married, single, divorced or whatever. That follows current employment practice, since only the candidate is being considered – not his or her spouse. Candidates may bring their partner just for the tour of the parish and the lunch, although none at Stamford Bridge did so.

I have never myself been interviewed for a parish. The bishop simply recommended that I met the churchwardens. Today's system of advertising and interviewing is better. It gives the parish a say in what sort of incumbent they want. I can, however, think of a scenario where leading church members want one thing but, if they did but know it, need something different. There is something to be said for the Roman Catholic model of the bishop simply appointing the parish priest.

When I went to my first incumbency, I was the first single priest the parish had had. Kathleen and I were married at the church seven years later. When I met the churchwardens of my second parish, I again went alone – to make the point that it was only me whom they were considering. Kathleen came with me to a social evening later. Kathleen indeed took part in the life of our parishes but in the ways she chose, rather than predetermined pattern.

A retired single priest was saying the other day that when she was interviewed some years ago, one of the male interviewers asked how she would combine her parish duties with cooking her husband's tea. If he had read her application form more carefully, he wouldn't have asked such a silly question. The bishop was aghast at his ignorance and insensitivity. A former Bishop of Carlisle was at a meeting where a particular candidate for an appointment was mentioned. "What is his wife like?" someone asked. Bishop Ian replied, "That question will not be asked in this diocese".

It's really all about valuing people in their own right, not as someone's wife/ husband/son/daughter. For that matter, I support "political correctness" which is often sneered at. It avoids using insulting or patronising language, such as nigger, spastic, idiot. I don't like the term, "the wife". We rightly refer to "deaf people", not "the deaf". Words matter and should be used with care.