

# POCKLINGTON GROUP OF CHURCHES

Burnby, St Giles; Givendale, St Ethelburga; Hayton, St Martin; Huggate, St Mary;  
Londesborough, All Saints; Millington, St Margaret; Nunburnholme, St James;  
Pocklington, All Saints; Shiptonthorpe, All Saints

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## THE BULLETIN - READINGS

10 June, Trinity 2

### Collect for the Second Sunday after Trinity

Lord, you have taught us  
that all our doings without love are nothing worth:  
send your Holy Spirit  
and pour into our hearts that most excellent gift of love,  
the true bond of peace and of all virtues,  
without which whoever lives is counted dead before you.  
Grant this for your only Son Jesus Christ's sake,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

*(or)*

Faithful Creator,  
whose mercy never fails:  
deepen our faithfulness to you  
and to your living Word,  
Jesus Christ our Lord.

### Genesis 3:8-15

They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man, and said to him,

'Where are you?' He said, 'I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.' He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?' The man said, 'The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.' Then the LORD God said to the woman, 'What is this that you have done?' The woman said, 'The serpent tricked me, and I ate.' The LORD God said to the serpent,

'Because you have done this,  
cursed are you among all animals  
and among all wild creatures;  
upon your belly you shall go,  
and dust you shall eat  
all the days of your life.

I will put enmity between you and the woman,  
and between your offspring and hers;  
he will strike your head,  
and you will strike his heel.'

## **2 Corinthians 4:13-5:1**

But just as we have the same spirit of faith that is in accordance with scripture - 'I believed, and so I spoke' - we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

### **Living by Faith**

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

## **Mark 3:20-end**

The crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain him, for people were saying, 'He has gone out of his mind.' And the scribes who came down from Jerusalem said, 'He has Beelzebul, and by the ruler of the demons he casts out demons.' And he called them to him, and spoke to them in parables, 'How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

'Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin' - for they had said, 'He has an unclean spirit.'

### **The True Kindred of Jesus**

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, 'Your mother and your brothers and sisters are outside, asking for you.' And he replied, 'Who are my mother and my brothers?' And looking at those who sat around him, he said, 'Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.'

**Readings for 17 June, Trinity 3, are:**

**Ezekiel 17:22-24; 2 Corinthians 5:6-17; Mark 4:26-34**

### **"Yes" but no rejoicing** *by Rodney Nicholson*

Were I a citizen of Southern Ireland, I would have voted with the two-thirds' majority in favour of relaxing the abortion law – for two reasons. First, it seems right that women in the Irish Republic should have the same entitlement as British women and

therefore, if they so choose, should not to have to travel to the UK for an abortion.

Second, I am glad that the power of the Irish Roman Catholic Church has been challenged. "Power corrupts" even in the Church, and a powerful church, able to control people's lives, is at odds with the humiliated, powerless Jesus who at Calvary put himself at the mercy of others. Certainly there are thousands of faithful Roman Catholic Christians in Southern Ireland, but the Church has been guilty, in the past, of collaborating with the state authorities in protecting paedophile priests from prosecution. I disagree with the Church dictating to its members over such matters as abortion and contraception. Over birth control, however, it seems that church members decide for themselves. That said, abortion gives no ground for such rejoicing as we have seen from some women in Ireland. To be fair, the women, stung by criticism, have responded that of course they were not celebrating the sadness of abortion or the ending of the lives of future unborn children, but simply that they were celebrating a victory for women's rights and the ending of an injustice. It is a pity that they did not make this clear at the time. Abortion is so tragic, even if there are times when it is the lesser of two evils, that celebration seems inappropriate.

British law allows abortion for up to 24 weeks under certain circumstances, whereas the European average is 12 weeks. Opinion polls suggest that almost half the respondents support a reduction in the UK to 20 or 12 weeks. Supporters of abortion speak about a foetus whereas opponents refer to the unborn child. Apparently the RC Church's ban on all abortion dates only from Pius IX's ruling in 1869. Earlier popes were less dogmatic. Gregory XIV, for example, in 1591 declared abortion a sin when it took place after 23 weeks, 5 days – the time when a foetus was "quickened" into human life. We would speak of there being an unborn child in the womb long before that – a child whom God knows and loves from the very beginning. To abort that life is tragic indeed, and there can be no associated joy.