

Parish Directory
The Church of the Holy Trinity – 92 Serpentine Rd, Terrigal, 2260
Parish Postal Address – P.O. Box 167, Terrigal, 2260
Office Telephone – 4365 1115;

Parish Email - admin@terrigan Anglican.org.au
Rector's Study - rector@terrigan Anglican.org.au
Website - www.terrigan Anglican.org.au

Rector – (*The Reverend Canon*) **Brian Gibbs** – 4365 1374
brianandmarg@live.com

Associate Priests

(*The Reverend*) **Roy Hazlewood** – 4393 0114
(*The Reverend*) **Ann Watson** – 4365 1065 or 0427 135 771
(*The Reverend*) **Richard Harvey** - 0422109262

Parish Executive

Wardens

Kyara Newport (4384 3997)
Terry Rowe (4365 0430); **Keith Watson** (4365 1065)

Parish Secretary – **Jeff Thompson** (4385 7562)
Parish Treasurer – **Terry Rowe** (4365 0430)

Parish Ministries

Parish Organist – **Chris Sillince** - 0422 225 849
Sacristan and Mission Secretary - **Coralie Taylor**
Messy Church Convenor – **Rhonda Kiss** – 4367 6981
Pastoral Care - **contact 4365 1115**
Cursillo - **Keith Watson** – 4365 1065

Parish Opportunity Shop

Carolyn Shields / Christine De Gans – 4365 1280
The Op Shop is open Tuesday to Friday from 9.00am to 4.00pm
and each Saturday from 10.00am to 1.00pm

The Anglican Diocese of Newcastle
The Parish of Terrigal



Twenty Third Sunday after Pentecost

27th October, 2013

Welcome to worship at Holy Trinity.

7.30am Sung Eucharist [*BG/BG*]

9.30am – Eucharist [*BG/BG*]

11.00am and 12.00am - *Holy Baptisms*

TONIGHT 6.00PM

PARISH FELLOWSHIP AT TERRIGAL BOWLO

This is a wonderful opportunity to meet socially;

Sign-up sheet on the noticeboard

Next Saturday Morning

- From 8.00am - *Garden Working Bee*
- 10.00am - *Messy Church planning meeting for November gathering...on the theme 'Who is the Holy Spirit'*

THIS WEEK

Twenty Third Sunday after Pentecost

Please note the following in your diary.

Monday to Friday – Morning Prayer at 8.00am

Monday 28th October

10.00-10.45am - 'Whispers of Love'

Tuesday 29th October

7.00pm - Trinity Band Practice

Wednesday 30th October

From 9.30am - Maestro Possums in Multi-Purpose Room

10.00am – World Community Day-see separate notice

5.30pm – Bible Study (Sacred Reading)

Friday 1st November – All Saints Day

10.30am - Holy Eucharist - the Founders' Chapel [BG]

Readings – Romans 9. 1 – 5, Ps. 147, 12 - 20. Luke 14. 1- 6

11.30am – Bible Study in Meeting Room [BG]

Saturday 2nd November – All Souls Day

Garden Working Bee

6.00pm - Eucharist

The Anglican Parish of Terrigal warmly welcomes you.

We offer many opportunities for meeting together ...

to worship and pray; to study Scripture and theology; to share fellowship, caring and support; and to celebrate real relationships which are divinely life-giving.

These opportunities normally include ...

Sunday Worship at Holy Trinity

7.30am - Sung Eucharist and 9.30am - Family Eucharist

1st Sunday of the month – Evensong at 6.00pm

3rd Sunday in the month - Messy Church between 3.30pm and 5.30pm.

Weekly Worship at Holy Trinity

Friday at 10.30am – Eucharist

First Tuesday at 2.00pm - Tarragal Glen Eucharist

Second Wednesday at 10.00am - Tarragal House Eucharist/concert

Fourth Wednesday at 10.00am - Eucharist at Matthew John

Fourth Thursday at 10.00am - Eucharist at Maxine Louise

VARIOUS PARISH MINISTRIES

Pastoral Care (2nd Thursday at 10.00am); Bible Study (Friday at 11.30am); Women's Fellowship (2nd Monday at 1.00pm) and Men's Fellowship (3rd Thursday at 10.30am); Gardening (1st Saturday monthly); Coffee and Craft (3rd Tuesday at 1.00pm); Children's Program (9.30am Sunday), Trinity Band (rehearsal Tues. 7.00pm), Trinity Teens (2nd & 4th Friday 7.00-9.00pm in school terms at Holy Trinity); 'Whispers of Love' – a meditation (Monday at 10.00am); Messy Church (3rd Sunday 3.30-5.30pm); Parish Council (2nd Tuesday at 7.30pm)

Parish contact - (02) 4365 1115 or mobile 0427 161150

Holy Trinity Opportunity Shop ... contact (02) 4365 1280

Parish Website – www.terrigalanglican.org.au

Next Week

Twenty-Fourth Sunday after Pentecost

3rd November, 2013 – Holy Eucharist

7.30am [tba]; 9.30am - [tba]

Eucharistic Readings

Habakkuk 1. 1-4, 2. 1-4. Ps.119. 137-144, 2 Thessalonians 1. 1-4, 11 – 12.

Luke 19. 1 – 10

Forward Planning

Sunday 3rd November – 6.00pm - Evensong

Tuesday 5th November – Women’s Fellowship Melbourne Cup Luncheon

Tuesday 5th November – 2.00pm - Tarragal Glen Eucharist

Friday 8th November – 7.00 – 9.00 pm – Trinity Teens

Monday 12th November – 1.00pm - Women’s Fellowship Meeting

Tuesday 13th November – 7.30pm – Parish Council Meeting

Thursday 14th November – 10.00am – Tarragal House Eucharist/Concert

Saturday 16th November – Market Day

Sunday 17th November – 3.30 – 5.30pm - Messy Church

Tuesday 19th November – 1.00-3.00pm – Craft & Coffee

Friday 22nd November, - 7.00 – 9.00pm – Trinity Teens

Thursday 24th November – 10.30am – Men’s Fellowship Meeting

Sunday 24th November – Feast of Christ the King

Wednesday 27th November – 10.00am – Eucharist at Matthew John

Thursday 28th November – 10.00am – Eucharist at Maxine Louise

Sunday 1st December – Advent Sunday

Saturday December 7th – 7.30pm - Organ Recital at Holy Trinity

Sunday December 8th - 10.00am – Whole Parish Eucharist incorporating Dedication Service for The Hauptwerk Organ followed by a bring and share lunch.

Please note there will be one only combined parish service on this day

PARISH COUNCIL - SYRIA: EMERGENCY APPEAL

ABM is hoping to raise \$10,000 to provide relief to many of the casualties, internally displaced persons and refugees in and around Syria.

The civil war in Syria now extends to its third year. The number of civilian casualties, internally displaced people and refugees continues to grow to astounding levels. Over 4 million people are displaced within Syria according to UNOCHA and almost 2 million refugees are hosted by Jordan, Lebanon, Iraq, Turkey and countries in North Africa. Recent developments, such as the purported use of chemical weapons around Damascus towards the end of August, are but one indicator of the increasing severity of the crisis.

As an Associate Member of ACT Alliance, ABM is accepting donations in support of other ACT members in the region who are coordinating the humanitarian response.

On Tuesday evening the Parish Council gave their endorsement to the ABM Syrian Appeal. Over the next 4 weeks, the Parish Council will be seeking your prayers, and practical support by way of a monetary gift in support of our Parish Council decision to contribute to this humanitarian cause. Envelopes marked Syrian Appeal will be provided for parishioner's free will donations.

A Reading from the Book of Joel
Chapter 2, verses 23 - 32

O children of Zion, be glad and rejoice in the LORD your God;
for he has given the early rain for your vindication,
he has poured down for you abundant rain,
the early and the later rain, as before.
The threshing-floors shall be full of grain,
the vats shall overflow with wine and oil.
I will repay you for the years that the swarming locust has
eaten, the hopper, the destroyer, and the cutter,
my great army, which I sent against you.
You shall eat in plenty and be satisfied,
and praise the name of the LORD your God,
who has dealt wondrously with you. And my people shall never
again be put to shame.
You shall know that I am in the midst of Israel,
and that I, the LORD, am your God and there is no other.
And my people shall never again be put to shame.
Then afterwards I will pour out my spirit on all flesh;
your sons and your daughters shall prophesy,
your old men shall dream dreams, and your young men shall
see visions.
Even on the male and female slaves,
in those days, I will pour out my spirit.
I will show portents in the heavens and on the earth, blood and
fire and columns of smoke. The sun shall be turned to darkness,
and the moon to blood, before the great and terrible day of the
LORD comes. Then everyone who calls on the name of the LORD
shall be saved; for in Mount Zion and in Jerusalem there shall be
those who escape, as the LORD has said, and among the survivors
shall be those whom the LORD calls.

Hear the word of the Lord, **thanks be to God.**

`Whispers of Love'

Our Meditation group meets on Mondays at 10.00 am.

Contemplation takes us beyond thought and words into the mystery of the Trinity. In contemplative prayer we receive the gift of the loving presence of the One revealed in Jesus Christ. In contemplative living we go about ordinary life with a consciousness of God's presence in everything and everyone.

J. David Muyskens

Prayerfully Reverend Ann

Next - "Whispers of Love" 3rd November
from 10.00 am to 10.45 am

SAMARITANS

It's that time of the year again. During October we are collecting Christmas gifts for the men and women who live in the assisted living hostels on the Central Coast. Gifts will be taken to the Samaritan Links meeting in early November for sorting, wrapping, etc. in preparation for the ALI Christmas Party in early December. 80% of the residents are men and 20% are women. Suggested gifts - bathroom products, e.g. toothbrushes, toothpaste, talcum powder etc (note: nothing drinkable); socks, undies, hats.

Thanks once again for your generosity.
Anna Holt - Samaritans Links

ANGLICAN PARISH OF TERRIGAL

BSB 032-545 ... Parish Westpac Account Number 16-9152
WEEKLY GIVING BY DIRECT DEPOSIT REALLY
HELPS TO SECURE OUR FINANCIAL VIABILITY.

ALL SOULS DAY
Saturday, 2nd November, 2013

There will be a special 6.00pm Eucharist on All Souls Day at which we shall remember the faithful departed.

All parishioners are warmly invited to place names, in the book supplied, of those whom they would appreciate being included in our commemoration prayers.

A booklet in which to register names is on the sideboard in the gathering space. *(Reverend Canon) Brian Gibbs*

SNAKE VISIT

Owing to the visit by a red belly black snake to the parish centre this week, which entered under the apertures of the doors, we are asking all parishioners to take be aware of future possible visits when they are the first to enter the building.

SPECIAL NOTE

Wednesday evening Bible Study (Sacred Reading)
has recommenced on Wednesdays at 5.30pm

World Community Day

Wednesday October 30th – Service at 10.00am followed by morning tea

At Umina Uniting Church, Neptune Street, Umina

Guest Speaker: Major Lillian Hodges

Please speak to Audree Dash

Psalm 65.

You are to be praised, O God, in Zion:
to you shall vows be paid, you that answer prayer.
**To you shall all flesh come to confess their sins:
when our misdeeds prevail against us,
you will purge them away.**

Blessed are those whom you choose and take to yourself
to dwell within your courts:
we shall be filled with the good things of your house,
of your holy temple.

**You will answer us in your righteousness
with terrible deeds, O God our saviour:
you that are the hope of all the ends of the earth
and of the distant seas;**

Who by your strength made fast the mountains:
you that are girded with power;
**Who stilled the raging of the seas,
the roaring of the waves:
and the tumult of the peoples.**

Those who dwell at the ends of the earth
are afraid at your wonders:
the dawn and the evening sing your praises.
**You tend the earth and water it:
you make it rich and fertile.**

The river of God is full of water:
and so providing for the earth,
you provide grain for us all.
**You drench its furrows, you level the ridges between:
you soften it with showers and bless its early growth.**

You crown the year with your goodness:
and the tracks where you have passed drip with fatness.
**The pastures of the wilderness run over:
and the hills are girded with joy.**

The meadows are clothed with sheep:
and the valleys stand so thick with corn,
they shout for joy and sing.

**Glory to God, Father, Son and Holy Spirit
as in the beginning, so now and forever. Amen**

**A reading from 2 Timothy
Chapter 43, verses 6 - 8, 16 - 18**

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give to me on that day, and not only to me but also to all who have longed for his appearing.

At my first defence no one came to my support, but all deserted me. May it not be counted against them! But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory for ever and ever. Amen.

Hear the word of the Lord, **thanks be to God**



IT'S THAT TIME AGAIN!

CHRISTMAS PUDDINGS

Once again The Women's Fellowship will be baking puddings for Christmas.

This was a wonderful financial success for our Parish last year. It would be greatly appreciated if you could assist us with the costs by donating the following:

1kg Mixed Fruit, Dates, Crystallised Ginger, Stout

1Kg size \$18.00 – Small \$5.00

A list is on the notice board for your order

Advent 2013 - Preparations

There are planning sheets placed near the entrance to the Worship Space. Please take the opportunity to indicate your preferred day and time to be part of an Advent Bible Study group. We will form groups according to expressed need.

Possibilities for Advent Bible Studies may include...

- Sunday afternoon at 4.00pm
- Tuesday, Wednesday, Thursday including a daytime and/or night time session
- Friday from 11.30am

MELBOURNE CUP LUNCHEON

5th November Cost \$12.00. Time: 11.30 for 12.30pm

Lucky Door Prize - Hat Prizes - Fashion Parade

For catering purposes please write your name on the list on the notice board.

Samaritans Purse

Parishioners may remember that last year we collected some Christmas gifts suitable for young children. Our Trinity Teens then packed the gifts in shoe-box size containers for distribution by the non-denominational Samaritans Purse organization. You are invited to bring along small, unwrapped gifts that can fit into a shoe-box over the next couple of weeks.

I recognize that at this time of the year there are number of opportunities to give to those who are troubled and disadvantaged. We cannot expect that everybody can support all requests however I offer this request for those who would want to help bless some children this Christmas who might otherwise not share in the spirit of seasonal giving.

If you are able to assist there is a cut-off date of 27th October.

(The Reverend Canon) Brian Gibbs

CHECK OUT THE CARD SHOP

Julianne and Margaret will be introducing new items over the next few weeks for "stocking fillers" and Christian gifts for Christmas

THE INSTALLATION OF THE ORGAN

Commencing next Monday (late morning) organ builder Ian Sell and others will be installing our digital organ. This process includes installation of the speakers on the sanctuary wall and the woofer behind the band area, locating the console and running all necessary power and audio wiring.

A reading from the Gospel of our Lord Jesus Christ according to Luke, Chapter 18. 15 - 30.

Glory to you, Lord Jesus Christ

People were bringing even infants to him that he might touch them; and when the disciples saw it, they sternly ordered them not to do it. But Jesus called for them and said, 'Let the little children come to me, and 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.'

A certain ruler 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 commit adultery; You shall not murder; You shall not steal; You shall not bear false witness; Honour your father and mother." ' He replied, 'I have kept all these since my youth.' When Jesus heard this, he said to him, 'There is still one thing lacking. Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me.' But when he heard this, he became sad; for he was very rich. Jesus looked at him and said, 'How hard it is for those who have wealth to enter the kingdom of God! Indeed, 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.'

Those who heard it said, 'Then who can be saved?' He replied, 'What is impossible for mortals is possible for God.'

Then Peter said, 'Look, we have left our homes and followed you.' And he said to them, 'Truly I tell you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not get back very much more in this age, and in the age to come eternal life.'

For the Gospel of the Lord
Praise to you Lord Jesus Christ

Please pray for

Kim Hinder, Natalie, Anne, Joel, Angela, Desley Cook, Alana, Catherine Tizard, Brian Ball, Gloria Townsend, Don Jaffray, Brenden, Hal, Beverly, Nellie Morrison, Brigitte, Catherine, Pat Moody, Ernest, Shirleigh Evans, Marie C.

**Hauptwerk Digital Organ
RECITAL**

SATURDAY, 7th DECEMBER AT 7.30pm

Our Organist Chris Sillince is kindly organizing a concert to mark the acquisition, installation and dedication of the 3 manual and pedal Hauptwerk Digital Organ. Organists **Pastor de Lasala** and **Chris Sillince**, together with brass and string players, will perform a wide-ranging programme.

Tickets - \$30 & \$20.

Refreshments will be served at the conclusion of the concert.
Enquiries to Chris Sillince on 0422 225 849.

Let us give thanks with glad hearts...

Yesterday afternoon I had the opportunity to meet with my clergy colleagues to review the progress of our parish conversation regarding the evolution of a parish statement as to our identity, vision, goals and strategic planning. We are all most grateful to those who have been able to participate in this ongoing process.

It would appear that some of the recurring themes include our identity as members of the Body of Christ; the imperative to discern and honour God's will; the essential nature of worship, prayer and gathering; the pivotal nature of Holy Scripture in the life of the parish and individuals within and an aspiration to deepen our understanding of our sacred text; our awareness of the significance of hospitality and gracious inclusivity; our call to servant ministry in a Christ-like manner both within and beyond our parish community. It may be true to say that the elephant in the room is church growth and intentional evangelism in the context of our Anglican traditions and the complex nature of the prevailing and aggressive church marketplace.

Recently the Sunday Scriptures have consistently pointed to the central truth concerning God's nature. It may well be true that what the church over the centuries has had to say concerning God's nature, and thus his motivation and methodologies in salvation history, is an extensive and often contradictory body of work. I wish to assert that we do well to contemplate the gracious generosity of God, indeed his extravagant service to humanity in the sacrificial love of Jesus Christ. Of course we also do well to contemplate the costly nature of Christian discipleship as we seek, in a Christ-like manner, to respond to God's grace in our own discipleship of submission to the will of God and selfless love serving God and all people with grace, humility and abiding generosity of spirit.

I have asked in recent sermons if we could, individually and together, reflect upon our discipleship in terms of the health of our relationships with God in Christ, our own self-love and our love of others. It is true, is it not, that we in parish life experience acts of grace and mercy, hospitality and generosity of spirit. We may be mindful too of the capacity to hurt others and to be hurt, and thereafter possibilities in God's grace in healing.

From the Rector

*Interpreters generally favour the first interpretation, while the third is a neglected possibility. (Tannehill goes on to argue that) the construction in the Greek is the same as Luke 17.6 ('faith as a grain of mustard seed') and nearly the same as Mark 4.30-31 (the Kingdom of God 'as a grain of mustard seed.'). If the Kingdom can be compared to a mustard seed it can be compared to a child. **This comparison (Tannehill deduces) would fit 'the Kingdoms' present lack of power and status in the world. This third view provides an easier sequence of thought in verses 16 and 17 in the Lukan text.** Y comparison, the commonly held view requires a shift between these two verses. In this favoured view, in verse 16 children are being received, but in verse 17 they are the receivers (they model the act of receiving). The view [Tannehill favours] maintains a constant perspective of receiving children (including the childlike kingdom) throughout. This is also the perspective in the similar saying in Luke 9.48...[Jesus said to them] **'Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me; for the least among all of you is the greatest.'***

*Jesus would be saying, then, that people cannot enter the great and glorious Kingdom unless they reject the world's values and welcome the Kingdom that now appears **without power or status [as poignantly exemplified in the image and reality of the extremely vulnerable ancient Near Eastern child].***

The disciples' behaviour in this scene, however, shows that they failed to hear Jesus' command to receive the child, as in Luke 9.48, and that they still accept the world's judgement that status and power are proper concerns. Once again Jesus challenges their views."

Just so, as we allow ourselves to be open to Biblical exegetical criticism, such as that of Tannehill, we may well be challenged. That is not to say that we can uncritically accept and adopt Tannehill's view, but at the very least we may be reminded of our own limited capacities to interpret the original meaning of Holy Scripture and thus to proceed humbly. Most readers of Holy Scripture cannot access the ancient text, nor are we competent to translate those texts. We have access to many translations but they manifest seriously significant variance. We very likely have little working knowledge of the world to whom the apostolic witness addressed itself. And so we may be in no position to assert unassailable Biblical authority! Yet many of the schisms within God's church claim Biblical warrant. And that tendency continues to divide God's church in our own time.BG

From time to time I have shared insights into Scripture which form part of the corpus of a systematic investigation of the sacred text known as **exegesis**. **Exegesis** is a discipline in formal Biblical studies which seeks to search for the original meaning which resides within the text rather than unilaterally imposing subjective and untested possible meanings. Exegesis employs methodologies which ask questions like... who was the intended audience when the text was written; who were the writers and with what theological issues were their audiences confronted; what were the mores and conventions of the first and ancient audience; what are at least some of the sociological, historical and geographical circumstances that may impinge upon and give meaning to the original text; in what language was the text written; what translation concerns and limitations are known; how can translation issues affect our reading and understanding of the English text as we receive Scriptures.

In my experience this scenario and these disciplines do not threaten or degrade our reading of our sacred Christian text, but rather, they illuminate and deepen our reading experience of Holy Scripture. It is a scenario which also challenges us to seek to know our Scriptures more deeply and to be very cautious, when studying Scriptures **critically**, of the temptation to engage in **eisegesis**, that is, attempting to interpret Scriptures intuitively and imposing upon the text the interpreters own untested ideas. In the context of formal Scriptural studies the word **critical** refers not to being destructively judgemental but rather to examine the text carefully, to accumulate evidence and to form considered views.

And it must be said that using exegetical methodologies does not preclude deeply personal and even intimate encounters with our sacred text, under the guidance of the Holy Spirit. There is no doubt that an army of Christian pilgrims across the millennia have been inspired and guided by God's word as we personally experience Holy Scripture. Surely it is part of the genius of Holy Scripture that we can find deeply intimate and personal nurture and discipline from a timeless resource and at the same time we encounter the detailed, authentic and original witness of the apostles and their forebears.

Within the traditions of the church there is a healthy range of strategies and ways of encountering Scripture at a personal and intuitive level and to share our personal and even transformational experiences of Scripture. Typically and importantly such experiences are shared in the context of their genre – personal and even intimate encounters with the sacred text, so often timely and relevant to our personal circumstances and, when appropriate, validly shared with others. They can be experiences which honour the pivotal nature of God in loving, healing relationship and in which we may well behold an encounter between self, Holy Spirit and the word of God. It is important that such moments be treasured and experienced for what they are.

In this context, when it comes to determining the authorised teaching of the church and the Scriptural warrant for our doctrines and administrative precepts we do well to respect the fruits of many generations of Biblical exegesis which seek to translate and understand the work of Scriptural writers and especially the apostolic witness of the life and work of Jesus.

During my recent reading, in preparation for this week's sermon (Pentecost 23), I came across some exegetical material which, I suspect, may highlight the intriguing and stimulating possibilities which formal Biblical criticism can offer. As I share this material I acknowledge that the work of one Biblical scholar, or a small group of such students of the sacred text, does not necessarily constitute truth nor a more generally agreed position but paradoxically may excite both fruitful openness and/or salutary caution. It may also invite us to challenge notions which we have hitherto accepted uncritically or to be more certain than ever, based upon sound Biblical criticism, of our long-held understandings.

This Sunday's Gospel is from **Luke, chapter 18, verses 15 to 30**. This extract includes Jesus' blessing of infants and his encounter with the rich ruler. It is noteworthy that in this material Luke parallels Mark. However, whereas Mark tells of '*people bringing children*' Luke records that '*people were bringing even infants*'. Whereas the ancients in Near East held children to be of the lowest social status, having no power and even being a threat to the honour of the father (Sirach) is it, perhaps, that Luke deepens that metaphor by featuring not just children but 'even infants'.

In this context the disciples referred to in the extract were typically dismissive, putting children in their lowly place. Contrarily Jesus says, [Chapter 18, verses 16] '***Let the little children come to me, and do not stop them, for it is to such as these that the Kingdom of God belongs.***' In case his listeners haven't discerned the message Jesus continues, [verse 17] '***Truly I tell you, whoever does not receive the Kingdom of God as a little child will never enter it.***' Jesus is not conferring this grace upon children because of their innocence but because they are, in the ancient Near Eastern world, of low status and therefore powerless and vulnerable. The Kingdom of God relates to the powerless and vulnerable – those who are at risk, as opposed to the self-consciously ambitious, powerful and illusorily self-sufficient. Hence the following parable of the rich ruler and the words of chapter 18, verses 14...'***for all who exalt themselves will be humbled, but all who humble themselves will be exalted***'.

And so to the particular exegetical comments from Robert Tannehill in his 1996 Abingdon New Testament Commentary on Luke. In the following extract of his work he is referring to St Luke, chapter 8, verses 16 and 17...

16 ***Let the little children come to me, and do not stop them, for it is to such as these that the Kingdom of God belongs.*** [NRSV]

17 '***Truly I tell you, whoever does not receive the Kingdom of God as a little child will never enter it.***' [NRSV]

Tannehill writes, '*The end of verse 16 can be translated as in the NRSV, or it can be translated 'Let the little children come to me, and do not stop them, the Kingdom of God is one of such', that is, the Kingdom of God is a member of the group categorised as the children. [Tannehill continues] the choice depends on the interpretation of verse 17, which is open to at least three possible translations. Remembering the NRSV version above, compare the following...*

1. 'Whoever does not receive the Kingdom of **as a child** ...'
2. 'Whoever does not receive the kingdom of God **as one receives a child**...
3. 'Whoever does not receive **the kingdom-of-God-as-child**...(i.e. **the kingdom that is childlike...vulnerable and powerless**).