



Anglican Diocese of Wangaratta
Parochial District of Wangaratta West & The Warbys

THE NINTH SUNDAY AFTER PENTECOST {OS 16}

21st July, 2024—Ante Communion 11.00 a.m.

Greeting

Open our lips, O Lord,
and we shall declare your praise.

This is the day that the Lord has made,
we will rejoice and be glad in it.

Sentence

As he went ashore, Jesus saw a great crowd; and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things.

Mark 6.34.

Prayer of Preparation

Let us pray

**Almighty God, to whom all hearts are open,
all desires known, and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name,
through Christ our Lord. Amen.**

Hymn: Tune Lux Eoi or Hyfrydol.

- 1. Church of God, elect and glorious,
holy nation, chosen race;
called as God's own special people,
royal priests and heirs of grace:
know the purpose of your calling,
show to all his mighty deeds;
tell of love which knows no limits,
grace which meets all human needs.**

2. **God has called you out of darkness into his most marvellous light; brought his truth to life within you, turned your blindness into sight. Let your light so shine around you that God's name is glorified; and all find fresh hope and purpose in Christ Jesus crucified.**
3. **Once you were an alien people, strangers to God's heart of love; but he brought you home in mercy, citizens of heaven above. Let his love flow out to others, let them feel a Father's care; that they too may know his welcome and his countless blessings share.**
4. **Church of God, elect and holy, be the people he intends; strong in faith and swift to answer each command your master sends: royal priests, fulfil your calling through your sacrifice and prayer; give your lives in joyful service sing his praise, his love declare.**

James E Seddon (1915 - 1983) from 1 Peter 2
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The Two Great Commandments

‘Hear, O Israel, the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ Jesus said: ‘This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself.’

Kyrie (if sung, three times each)

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Some moments of silence

Let us confess our sins in penitence and faith, confident in God's forgiveness.

**Merciful God, our maker and our judge,
we have sinned against you
in thought, word, and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord. Amen.**

The minister stands and declares God's forgiveness

God desires that none should perish,
but that all should turn to Christ, and live.
In response to his call we acknowledge our sins.
God pardons those who humbly repent, and truly
believe the gospel.
Therefore we have peace with God,
through Jesus Christ. **Amen.**

In this is love, not that we loved God,
but that he loved us and sent his Son
to be the perfect offering for our sins.

1 John 4.10

All stand. The minister says

Give thanks to the Lord, for he is good.
His steadfast love endures for ever!
Grace and peace be with you
and also with you.

All may exchange a Greeting of Peace.

Gloria

**Glory to God in the highest, and peace to God's people on earth.
Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God, you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One, you alone are the Lord,
you alone are the Most High Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

The Collect

Let us pray

Eternal God,
author of our life and end of our pilgrimage:
guide us by your word and Spirit
amid all perils and temptations,
that we may not wander from your way,
but may run our course in safety
until we come to our eternal rest in you;
through the grace of Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen.**

THE MINISTRY OF THE WORD

The Second Book of Samuel [7. 1–14a]

Now when the king was settled in his house, and the Lord had given him rest from all his enemies around him, the king said to the prophet Nathan, ‘See now, I am living in a house of cedar, but the ark of God stays in a tent.’ Nathan said to the king, ‘Go, do all that you have in mind; for the Lord is with you.’

But that same night the word of the Lord came to Nathan: Go and tell my servant David:

Thus says the Lord: Are you the one to build me a house to live in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, ‘Why have you not built me a house of cedar?’ Now therefore thus you shall say to my servant David: Thus says the Lord of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel; and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover, the Lord

declares to you that the Lord will make you a house. When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings.

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

Psalm 89. 21-25, 28-30, 36-38

'I have found my servant David:
and anointed him with my holy oil.

'My hand shall uphold him:
and my arm shall strengthen him.

'No enemy shall deceive him:
nor shall the wicked hurt him.

'I will crush his adversaries before him:
and strike down those that hate him.

'My faithfulness and loving-kindness shall be with him:
and through my name his head shall be lifted high.

'I will make him my first-born son:
and highest among the kings of the earth.

'I will ever maintain my loving-kindness toward him:
and my covenant with him shall stand firm.

'I will establish his line for ever:
and his throne like the days of heaven.

**'Once and for all I have sworn by my holiness:
I will not prove false to David.**

**'His posterity shall endure for ever:
and his throne be as the sun before me;**

**'Like the moon that is established for ever:
and stands in the heavens for evermore.'**

The Letter of Paul to the Ephesians [2. 11-22]

So then, remember that at one time you Gentiles by birth, called ‘the uncircumcision’ by those who are called ‘the circumcision’—a physical circumcision made in the flesh by human hands— remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God.

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

Gradual Hymn: Tune, Quedgeley.

- 1. Come, Lord, to our souls come down,
through the gospel speaking;
let your words, your cross and crown,
lighten all our seeking.**
- 2. Drive out darkness from the heart,
banish pride and blindness;
plant in every inward part
truthfulness and kindness.**
- 3. Eyes be open, spirits stirred,
minds new truth receiving;
make us, Lord, by your own word,
more and more believing.**

Howard Charles Adie Gaunt (1902-1983).
76.76

The Gospel of Our Lord Jesus Christ According to Mark [6. 30-34, 53-56]

Glory to you Lord Jesus Christ.

The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, 'Come away to a deserted place all by yourselves and rest a while.' For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

⁵³ When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. And wherever he went, into villages or cities or farms, they laid the sick in the market-places, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

For the Gospel of the Lord,
praise to you Lord Jesus Christ.

Creed

Let us together affirm the faith of the Church.

**We believe in one God, the Father, the almighty,
maker of heaven and earth, of all that is,
seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father;
through him all things were made.**

**For us and for our salvation he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven**

and is seated at the right hand of the Father.

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,**

**who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Reflection time

THE PRAYERS OF THE PEOPLE

Loving Jesus, as people of old brought the sick to you to be healed,
we bring to you our prayers for the well-being of your world and the
church.

We pray for the peoples of the world:
for leaders of nations and all in positions of authority,
for those who endure the hardships of poverty, disease or war.

Break down the dividing walls of hostility
and bring peace to your troubled world,
that enmity between nations and races might cease.

Jesus, peace of the world, in your mercy,
hear our prayer.

We pray for your worldwide church:
for the World Council of Churches,
the National Council of Churches and all their member churches;
for the churches of this community,
for the clergy and people of this parish.

Break down the walls of suspicion that divide those of different beliefs,
that we may see each other as children of the one God.

Jesus, Saviour of the world, in your mercy,
hear our prayer.

We pray for all who belong to this community:
for our families and friends and
for those who have no one to love them;
for those whose work sustains this city
and for those who have no work.

Break down the dividing walls of exclusion and prejudice,
that in our community all may know themselves accepted and valued.

Jesus, friend of all the world, in your mercy,
hear our prayer.

We pray for all who are in need:

for those who are overwhelmed by the demands of daily life;
for those who are suffering illness, anxiety or grief.

Break down the dividing walls of despair and pain,
that our lives may be touched anew with your healing presence.

Jesus, compassionate heart of the world, in your mercy,
hear our prayer.

We give you thanks for your faithful people of every time and race:
for the prophets, apostles and saints;
for those we love
and those whose yearly remembrance occurs at this time.

Break down the walls of sin and death that separate us from you,
that we may come at last into your presence, no longer strangers,
but as citizens with the saints of the household of God.

Jesus, life of the world, in your mercy,
hear our prayer.

Accept our prayers in the name of our Saviour Jesus Christ, who
taught us to pray,

**Our Father in heaven, hallowed be your name,
your kingdom come, your will be done
on earth as in heaven.**

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

**Save us from the time of trial
and deliver us from evil.**

**For the kingdom, the power and the glory are yours
now and forever. Amen.**

Offertory Hymn: AHB 519. Tune, Repton.

- 1. Dear Lord and Father of mankind,
forgive our foolish ways!
Re-clothe us in our rightful mind,
in purer lives thy service find,
in deeper reverence, praise.
In deeper reverence, praise.**
- 2. In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of the Lord,
let us, like them, without a word
rise up and follow thee.
Rise up and follow thee.**

3. **O Sabbath rest by Galilee!
O calm of hills above,
where Jesus knelt to share with thee
the silence of eternity,
interpreted by love!
Interpreted by love!**
4. **Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace.
The beauty of thy peace.**
5. **Breathe through the heats of our desire
thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm!
O still, small voice of calm!**

John Whittier 1807-92

Blessed are you, Lord, God of all creation.
Through your goodness we have these gifts to share.
Accept and use our offerings for your glory
and for the service of your kingdom.
Blessed be God for ever.

THESENDING OUT OF GOD'S PEOPLE

Notices

Hymn—AHB 16 / TiS 10. Tune, Wiltshire.

1. **The Lord's my shepherd, I'll not want.
He makes me down to lie
in pastures green, he leadeth me
the quiet waters by.**
2. **My soul he doth restore again;
and me to walk doth make
within the paths of righteousness,
ev'n for his own name's sake.**

3. **‘Yea, though I walk in death’s dark vale,
yet will I fear none ill:
for thou art with me; and thy rod
and staff me comfort still.**
4. **My table thou hast furnished
in presence of my foes;
my head thou dost with oil anoint,
and my cup overflows.**
5. **Goodness and mercy all my life
shall surely follow me:
and in God’s house for evermore
my dwelling-place shall be.**

Scottish Psalter 1650

The Dismissal

Let us pray

Loving God,

we thank you for hearing our prayers,

feeding us with your word,

and encouraging us in our meeting together.

**Take us and use us
to love and serve you and all people,
in the power of your Spirit
and in the name of your Son,
Jesus Christ our Lord. Amen.**

Go in peace to love and serve the Lord:

In the name of Christ. Amen.

Eucharist, Second Order Text from A Prayer Book for Australia (Sydney: Broughton Books, 1995)

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Read 2 Samuel 7 through the eyes of a second-Temple Jew, and watch New Testament theology come into focus. This passage, read messianically at Qumran and elsewhere, fuses together four things. God promises David a perpetual royal line; a son who will build the Temple; a son who will be counted as God's son; and a son who will be 'raised up' (the Hebrew and Greek words in v. 12 could be read as 'I will resurrect'). This entire train of thought, reshaped around Jesus himself, was present in the mind of the early Church; see, for instance, Romans 1:3–4.

The passage turns on a pun. David, living in luxury while God's ark stays in a tent, proposes a house for God. 'House' can mean a building or a family, a 'royal house' either a palace or a lineage. God hears David's offer of a more permanent dwelling, but a true temple cannot start with human initiative. Nor, actually, can a building be the ultimate solution to the problem. God will raise up David's family; the son to be born will build the Temple; but the final response to David's underlying question is not bricks and mortar but a living human being, God's very self in human form. 'The glory of God', wrote Irenaeus, 'is the living man; and the life of man is the vision of God.'

The Temple, then, became the home of God's glory. But the early Christians believed that, as always intended, this glory had now taken up permanent residence in Jesus. This early, high, deeply Jewish Christology was rooted, via passages like this, in the belief that the Temple-promises of the Old Testament had come true not in a building but in a human being.

With similar speed, they concluded that those who were 'in the Messiah' were likewise the temple of God's glory, through the Spirit of Jesus which lived in them. This, particularly in 1 Corinthians and, as here, in Ephesians, became a source of early ecumenical theology: the single temple, built of different bricks, has no dividing wall, as did the Jerusalem Temple, to separate Jews from Gentiles (or, for that matter, one to separate women from men, but that isn't the point here). Precisely because the Messiah took the hostility of the two groups upon himself, caught as he was in the crossfire of Roman intransigence, Jewish popular revolution, and Jewish aristocratic power-games, he has abolished the symbolic universe, represented by the Torah as well as the Temple, in which Jew and Gentile were locked into irrevocable hostility, and has achieved what the God of Israel always intended: a new humanity. Notice how even within the temple-metaphor the underlying thought remains human; the structure 'grows into a holy Temple in the Lord' (v. 21).

Like an art thief taking the canvas but leaving the woodwork, today's Gospel omits the story, replacing it next week with someone else's version, and leaves the framework. No comment.