



Anglican Diocese of Wangaratta

Parochial District of Wangaratta West & The Warbys

THE SEVENTEENTH SUNDAY AFTER PENTECOST {OS 24}

15th September, 2024—Ante Communion 11.00 a.m.

The Welcome & Greeting

Blessed be the name of God, God of our ancestors,
God of the generations yet to come.

**Blessed be the Creating God, Redeeming Son
and the Sustaining Spirit.**

Come, let us worship God,
who gifted us with life and Creation to sustain life.

We praise God for the wondrous Creation.

Come, let us follow Lord Jesus Christ,
who inspires us to hope and act for justice and righteousness.

**We give glory to God,
who restores the groaning Creation and the vulnerable.**

Come let us move with the Holy Spirit,
striving to establish justice and produce the first fruits of hope.

**We praise God for the abundant life
that is assured to all Creation.**

Heavenly Triune God and Creator of all,
we gather here, made in the image of the Creator,

Who created in love.

We gather in the name of the redeemer, our Saviour Jesus Christ,

Who reconciles all of Creation.

We gather in the presence of the life Giver, your Holy Spirit,

Who inspires new life and instils hope.

Hymn: TiS 133. Tune, Hanover

- 1. O worship the King all-glorious above,
O gratefully sing his power and his love:
our shield and defender, the ancient of days,
pavilioned in splendour, and girded with praise.**
- 2. O tell of his might, O sing of his grace,
whose robe is the light, whose canopy space;
his chariots of wrath the deep thunder-clouds form,
and dark is his path on the wings of the storm.**

3. **The earth with its store of wonders untold,
Almighty, your power has founded of old,
established it fast by a changeless decree,
and round it has cast, like a mantle, the sea.**
4. **Your bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
it streams from the hills, it descends to the plain,
and sweetly distils in the dew and the rain.**
5. **Frail children of dust, and feeble as frail,
in you do we trust, nor find you to fail:
your mercies how tender, how firm to the end,
our maker, defender, redeemer and friend.**
6. **O measureless might, ineffable love,
while angels delight to hymn you above,
the humbler creation, though faltering their praise,
with true adoration shall sing all their days.**

Robert Grant 1779–1838 alt.
based on Psalm 104 and Psalm 18

Introduction to Confession

Human sin disfigures the whole creation,
which groans with eager longing for God's redemption.
We confess our sin in penitence and faith.

cf Romans 8.22,23

Consider the birds of the air;
they do not sow or gather into barns,
yet our heavenly Father feeds them.

Lord, have mercy.

Consider the lilies of the field, how they grow;
they do not toil nor spin,
yet even Solomon in all his glory was not arrayed like one of these.

Christ, have mercy.

How little faith we have.
Seek first the kingdom of God and his righteousness.

Lord, have mercy.

Absolution

May the Father of all mercies
cleanse us from our sins,
and restore us in his image
to the praise and glory of his name,
through Jesus Christ our Lord. **Amen.**

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 in excelsis

**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

Cleanse our consciences, O Lord,
and enlighten our hearts
through the daily presence of your Son Jesus Christ,
that when he comes in glory to be our judge
we may be found undefiled and acceptable in his sight;
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

THE MINISTRY OF THE WORD

A reading from the book Proverbs [1. 20–33]

Wisdom cries out in the street;
in the squares she raises her voice.
At the busiest corner she cries out;
at the entrance of the city gates she speaks:
'How long, O simple ones, will you love being simple?
How long will scoffers delight in their scoffing
and fools hate knowledge?

Give heed to my reproof;
I will pour out my thoughts to you;
I will make my words known to you.
Because I have called and you refused,
have stretched out my hand and no one heeded,
and because you have ignored all my counsel
and would have none of my reproof,
I also will laugh at your calamity;
I will mock when panic strikes you,
when panic strikes you like a storm,
and your calamity comes like a whirlwind,
when distress and anguish come upon you.
Then they will call upon me, but I will not answer;
they will seek me diligently, but will not find me.
Because they hated knowledge
and did not choose the fear of the Lord,
would have none of my counsel,
and despised all my reproof,
therefore they shall eat the fruit of their way
and be satiated with their own devices.
For waywardness kills the simple,
and the complacency of fools destroys them;
but those who listen to me will be secure
and will live at ease, without dread of disaster.'

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

Canticle: Wisdom of Solomon 7. 26 —8. 1

Side A = plain. Side B = *italics* **Altogether = bold**

For wisdom is a reflection of eternal light,
a spotless mirror of the working of God,
and an image of his goodness.

*Although she is but one, she can do all things,
and while remaining in herself, she renews all things;*

in every generation she passes into holy souls
and makes them friends of God, and prophets;

*for God loves nothing so much
as the person who lives with wisdom.*

She is more beautiful than the sun,
and excels every constellation of the stars.

**Compared with the light she is found to be superior,
for it is succeeded by the night,
but against wisdom evil does not prevail.**

**She reaches mightily from one end of the earth to the other,
and she orders all things well.**

A reading from the Letter of James [3. 1-12]

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

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

Gradual Hymn: TiS 349. Tune, Stuttgart.

- 1. In the cross of Christ I glory,
towering o'er the wrecks of time;
all the light of sacred story
gathers round its head sublime.**
- 2. Through the cross, Christ's love empowers us
worldliness and self deny;
by his Spirit it inspires us
him, through love, to glorify.**

3. **When the woes of life o’ertake us,
hopes deceive and fears annoy,
never shall the cross forsake us,
from it shines our peace and joy.**
4. **Bane and blessing, pain and pleasure,
by the cross are sanctified;
peace is there that knows no measure,
joys that through all time abide.**
5. **In the cross of Christ I glory,
towering o’er the wrecks of time;
all the light of sacred story
gathers round its head sublime.**

John Bowring 1792–1872 alt.
v.2 Charles Louis Fouvy 1928–

The Gospel of Our Lord Jesus Christ According to Mark [8. 27-38]
Glory to you Lord Jesus Christ.

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, ‘Who do people say that I am?’ And they answered him, ‘John the Baptist; and others, Elijah; and still others, one of the prophets.’ He asked them, ‘But who do you say that I am?’ Peter answered him, ‘You are the Messiah.’ And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, ‘Get behind me, Satan! For you are setting your mind not on divine things but on human things.’

He called the crowd with his disciples, and said to them, ‘If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.’

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.**

Time for reflection

THE PRAYERS OF THE PEOPLE

Let us pray for all people and for the Church throughout the world.

Lord, in your mercy,
hear our prayer.

Heavenly Father hear our prayers and listen to the words of our mouths as we lay before your throne our hopes and fears, our joys and concerns and all the things for which we give thanks.

We pray for the Church, both here in this parish and throughout the world, and for all who call themselves Christians, that we may go forward in unity and strength.

Help us to respect the beliefs of others even if we do not share them, to celebrate what we have in common and to accept our differences. Guide us all in our ministries as we live each day.

Lord, in your mercy, **hear our prayer.**

Creator God, drive away despair from our politics, revive our dreams of justice and truth, and restore our passion for what is good and right. As we call to mind the unrest in Ukraine and Russia, The Holy Land, Sudan, we pray that you establish your just and gentle rule throughout the world.

We offer prayers for those who are struggling following recent heavy rains in Vietnam and West and Central Africa, and for our Australian places with too little rain this winter and spring.

Lord, in your mercy, **hear our prayer.**

Gracious God, help us always to remember that in life we are “Third” and that you and our neighbour come first and second. Help us always to practice unselfishness as we try to live out lives where we genuinely try to be the servant of all as our Lord commanded.

Lord, in your mercy, **hear our prayer.**

Heavenly Father help us to comfort the weary and those who are ill with a call or a visit, a text message, an email, or a get-well-card.

Help also to be constant in our prayer for friends and family in any kind of need.

We especially pray for those commended to our prayers.

Lord, in your mercy, **hear our prayer.**

Loving Father, we pray for those who have died alone, unnoticed and unloved. We pray for those who have committed suicide or died in accidents of their own making.

We commend all the departed to your merciful love, remembering this week, Ray Hill, William McLeod, Michael Boling. And in the Communion of Saints, Hildegard of Bingen, John Ramsden Wollaston, John Coleridge Patteson, Matthew, Apostle and Evangelist.

Rest eternal grant unto them O Lord.

And may light perpetual shine upon them.

Faithful God as we leave this place today and return to our homes and loved ones, draw near to us, strengthen our faith, deepen our love for you and for our neighbours and open our eyes to the wonder of your creation.

Accept our prayers through Jesus Christ our Lord, 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 for ever. Amen.**

Offertory Hymn: TiS 658. Tune, Here I Am, Lord.

- 1. I, the Lord of sea and sky,
I have heard my people cry.
All who dwell in dark and sin
My hand will save.
I who made the stars of night,
I will make their darkness bright.
Who will bear my light to them?
Whom shall I send?**

***Refrain Here I am, Lord; is it I, Lord?
I have heard you calling in the night.
I will go, Lord, if you lead me.
I will hold your people in my heart.***

- 2. I, the Lord of snow and rain,
I have borne my people's pain.
I have wept for love of them.
They turn away.
I will break their hearts of stone,
Give them hearts for love alone.
I will speak my word to them.
Whom shall I send?**

Refrain

- 3. I, the Lord of wind and flame,
I will tend the poor and lame.
I will set a feast for them.
My hand will save.
Finest bread I will provide
Till their hearts be satisfied.
I will give my life to them.
Whom shall I send?**

Refrain

Daniel L. Schutte 1947–
suggested by Isaiah 6

Offertory Prayer

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.

THE SENDING OUT OF GOD'S PEOPLE

Notices

Hymn—TiS 105. Tune, Luckington.

- 1. Let all the world in every corner sing:
My God and King!
The heav'ns are not too high,
his praise may thither fly;
the earth is not too low,
his praises there may grow.
Let all the world in every corner sing:
My God and King!**
- 2. Let all the world in every corner sing:
My God and King!
The church with psalms must shout,
no door can keep them out;
but, above all, the heart
must bear the longest part.
Let all the world in every corner sing:
My God and King!**

George Herbert 1593–1633

Concluding prayer and dismissal

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.**

Let us go in peace,
to treasure and to tend the world God made and loves.

In the name of Christ. Amen.

Peter's words, blurted out finally after a long and slow process of education (see Mark 8:14–26, a careful setting of the scene for this climax), illustrate the point nicely. He is right to declare that Jesus is Messiah, but wrong to project on to him his own distorted (though conventional) ideas about what Messiahship might mean. Jesus' vocation will stand conventional wisdom on its head. The way of the cross is the true, though shocking, reflection of God's thoughts. Peter must learn to renounce conventional, skin-saving folly and to walk the steep path of subversive wisdom.

Wright, N. T. (2002).

Twelve Months of Sundays: Reflections on Bible Readings, Year B (pp. 104–105).

Society for Promoting Christian Knowledge.



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

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Prayers adapted from <https://costablanca-anglicanchaplaincy.org/prayers-and-intercessions/>

The first nine chapters of Proverbs introduce two personified figures: Lady Wisdom and Mistress Folly. Both appeal to ‘the sons of men’; we had better not try, in the interests of inclusivity, to flatten out the genders, since they are part of the point. The discourse winds to and fro between the Lady and the Mistress, both as metaphors for the appeal of Wisdom and Folly in every area of life, and as a metonymy in which sexual morality is a key illustrative aspect of human decision-making.

The underlying counsel (1:7) is that the fear of YHWH is the beginning of wisdom (‘fear’ here, of course, means awe and reverence before God’s greatness, sovereignty and holiness, not cowering away from an unpredictable bully). The premise, and promise, is that YHWH is the creator God in whose image humans are made. To worship him is to become more truly human, more fully what one was meant and made to be.

If humans are made to reflect God’s image into his world, then wisdom, the one through whom that world was created (8:22–31), is precisely what they need. Wisdom will be given to those who fear YHWH so that they can understand how his world works and act appropriately, and indeed joyfully, within it. This is the fountainhead from which flow the later, often apparently random, streams of advice, collected from many sources but now made available through the fear of YHWH.

James, the New Testament’s nearest approach to Proverbs in style and content, picks up in this chapter the regular theme of human speech, with its huge potential for good and ill. Jesus had warned of judgement on the basis of one’s words (Matthew 12:36–7); James warns of the danger of inconsistent speech to one’s neighbour, and even to God. The untameable tongue can set things ablaze. Those who use words for a living are in special danger.

The underlying theology concerns speech as a key part of the image-bearing capacity of humans, reflecting the God who is not silent but reveals himself in words, and ultimately in the Word. We are so aware of the dangers and limitations of our own words that we sometimes try to rescue God from the same problem. The fault, however, is not with God’s habit of speech, but with our inability to reflect him truly and appropriately.

(Continued on page 11)