



Anglican Diocese of Wangaratta  
**Parochial District of Wangaratta West & The Warbys**  
**THE TWENTIETH SUNDAY AFTER PENTECOST {OS 27}**  
**6th October, 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*

Whoever does not receive the kingdom of God as a little child  
will never enter it.

Mark 10.15

*This Prayer of Preparation may be said.*

**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:** AHB 86 / TiS 127. Tune, Grosser Gott.

- 1. Holy God, we praise your name,  
Lord of all, we bow before you;  
all on earth your power proclaim,  
all in heaven above adore you;  
boundless is your vast domain,  
everlasting is your reign.**
- 2. Hear the loud celestial hymn  
angel choirs above are raising;  
cherubim and seraphim,  
in unceasing chorus praising,  
fill the heavens with sweet accord:  
'Holy, holy, holy, Lord!'**

3. **Holy Father, holy Son,  
holy Spirit, three we name you,  
while in essence only one,  
undivided God we claim you,  
and adoring bend the knee,  
while we own the mystery.**
4. **King of glory, God's own Son,  
humbly our poor nature sharing,  
now to save us you have come,  
all our sin and sorrow bearing;  
you have brought us saving grace,  
freed from guilt our sinful race.**
5. **Spare your people, Lord, we pray,  
by a thousand snares surrounded;  
keep us free from sin today,  
never let us be confounded:  
grant us with your saints a place;  
all our trust is in your grace.**

Anon. German, ?18th cent., from Te Deum laudamus  
tr. composite based on Clarence Alphonsus Walworth 1820–1900  
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### *Introduction to Confession*

Our Lord Jesus Christ said: The first commandment is this:  
'Hear, O Israel, the Lord our God is the only Lord.  
You shall love the Lord your God with all your heart,  
with all your soul, with all your mind, and with all your strength.'  
The second is this: 'Love your neighbour as yourself.'  
There is no other commandment greater than these.  
On these two commandments hang all the law and the prophets.

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

### *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.*

*Hymn of Praise (Gloria in excelsis).*

**Gloria 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

O God,

your Son has taught us

that we must receive your sovereign rule like a little child:

help us to turn to you in faith and simplicity of heart,

so that we may receive your blessing

and enter the kingdom your Son has promised;

through the same Jesus Christ, your Son, our Lord. **Amen.**

## THE MINISTRY OF THE WORD

### A reading from the book Job [1. 1 + 2. 1-10]

There was once a man in the land of Uz whose name was Job. That man was blameless and upright, one who feared God and turned away from evil.

One day the heavenly beings came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. The Lord said to Satan, 'Where have you come from?' Satan answered the Lord, 'From going to and fro on the earth, and from walking up and down on it.' The Lord said to Satan, 'Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil. He still persists in his integrity, although you incited me against him, to destroy him for no reason.' Then Satan answered the Lord, 'Skin for skin! All that people have they will give to save their lives. But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face.' The Lord said to Satan, 'Very well, he is in your power; only spare his life.'

So Satan went out from the presence of the Lord, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head. Job took a potsherd with which to scrape himself, and sat among the ashes.

Then his wife said to him, 'Do you still persist in your integrity? Curse God, and die.' But he said to her, 'You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?' In all this Job did not sin with his lips.

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

### Psalm 26

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

Give judgement for me, O Lord, for I have walked in my integrity:  
*I have trusted in the Lord and not wavered.*

Put me to the test, O Lord, and prove me:  
*try my mind and my heart.*

For your steadfast love has been ever before my eyes:  
*and I have walked in your truth.*

I have not sat with deceivers:  
*nor consorted with the hypocrites;*

**I hate the assembly of the wicked:  
I will not sit with the ungodly.**

I wash my hands in innocence, O Lord:  
that I may go about your altar,

*And lift up the voice of thanksgiving:  
to tell of all your marvellous works.*

Lord, I love the house of your habitation:  
*and the place where your glory dwells.*

Do not sweep me away with sinners:  
*nor my life with those that thirst for blood,*

In whose hand is abomination:  
*and their right hand is full of bribes.*

**As for me, I walk in my integrity:  
ransom me and be favourable toward me.**

**My foot stands on an even path:  
I will bless the Lord in the great congregation.**

### **A reading from the Letter to the Hebrews [1. 1-4 + 2. 5-12]**

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere, 'What are human beings that you are mindful of them, or mortals, that you care for them?

You have made them for a little while lower than the angels; you have crowned them with glory and honour, subjecting all things under their feet.'

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for everyone.

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father.

For this reason Jesus is not ashamed to call them brothers and sisters, saying,

'I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you.'

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

**Gradual Hymn:** AHB 166 / TiS 229 Tune, Jesus loves me.

- 1. Jesus loves me, this I know,  
and the Bible tells me so;  
little ones to him belong,  
in his love we shall be strong.**

*Yes, Jesus loves me,  
yes, Jesus loves me,  
yes, Jesus loves me,  
the Bible tells me so.*

- 2. Jesus loves me, this I know,  
as he loved so long ago,  
taking children on his knee,  
saying, 'Let them come to me.'**

*Yes, Jesus loves me ...*

- 3. Jesus loves me still today,  
walking with me on my way,  
wanting as a friend to give  
light and love to all who live.**

*Yes, Jesus loves me ...*

Anna Bartlett Warner 1820–1915  
rewritten by David Rutherford McGuire 1929–71 alt.  
Words © Mrs Cherie McGuire

The Gospel of Our Lord Jesus Christ According to Mark [10. 2-16]  
**Glory to you Lord Jesus Christ.**

Some Pharisees came, and to test Jesus they asked, 'Is it lawful for a man to divorce his wife?' He answered them, 'What did Moses command you?' They said, 'Moses allowed a man to write a certificate of dismissal and to divorce her.' But Jesus said to them, 'Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, "God made them male and female." "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.'

Then in the house the disciples asked him again about this matter. He said to them, 'Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.'

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, 'Let the little children come to me; 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.' And he took them up in his arms, laid his hands on them, and blessed them.

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

*We remember the Lord Jesus, and how he lived to help and heal the people who came to him in sickness, grief or trouble.*

*So we come to him and pray for the world, for the Church, for ourselves and for each other.*

*Lord, hear us.*

***Lord, hear our prayer.***

*For the church. For all peoples. For our community. For those in need  
Thanksgiving for the faithful departed*

Rest eternal grant unto them O Lord.  
And may light perpetual shine upon them.

As our Saviour Christ has taught us, we are confident 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 158. Tune, Ode to Joy.

- 1. God has spoken by his prophets,  
spoken his unchanging word,  
each, from age to age proclaiming  
God, the one, the righteous Lord.  
In the world's despair and turmoil  
one firm anchor holds us fast:  
God is king, his throne eternal,  
God the first, and God the last.**
- 2. God has spoken by Christ Jesus,  
Christ, the everlasting Son,  
brightness of the Father's glory,  
with the Father ever one;  
spoken by the Word incarnate,  
God from God, ere time began,  
Light from Light, to earth descending,  
God, revealed as Son of Man.**



3. **God is speaking by his Spirit,  
speaking to our hearts again,  
in the age-long word expounding  
God's own message, now as then,  
through the rise and fall of nations  
one sure faith yet standing fast;  
God still speaks, his word unchanging,  
God the first, and God the last.**

Words: George W. Briggs  
Words © 1953, renewal 1981 by The Hymn Society.

### *Offertory Prayer*

Blessed are you, Lord God of all creation  
through your goodness we have this bread to set before you,  
which earth has given and human hands have made.  
It will become for us the bread of life.

**Blessed be God for ever.**

## THE SENDING OUT OF GOD'S PEOPLE

### *Notices*

Hymn—AHB 537 / TiS 609. Tune, St Leonard's.

1. **May the mind of Christ my Saviour  
live in me from day to day,  
by his love and power controlling  
all I do and say.**
2. **May the word of God dwell richly  
in my heart from hour to hour  
so that all may see I triumph  
only through his power.**
3. **May the peace of God my Father  
rule my life in everything,  
that I may be calm to comfort  
sick and sorrowing.**
4. **May the love of Jesus fill me  
as the waters fill the sea;  
him exalting, self denying,  
this is victory.**



**5. May I run the race before me  
strong and brave to face the foe,  
looking only unto Jesus  
as I onward go.**

Katie Barclay Wilkinson 1859–1928 alt.

*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 the peace of Christ.  
**Thanks be to God.**

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

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To allow divorce because our hearts have become too hard to recognize God the Trinity at work in our relations is certainly not the only way in which we fail to understand why God created us. Jesus, who comes to ransom the world with his life because it can no longer find its own way back to God, surely knows this. But over and over again he tries to incite and excite people with a vision of the reality of God. Human religiousness is, instinctively, an attempt to harness God. What we long for from God is security and certainty. But the problem is that we look for that in places that are actually not God. Our security lies in the fact that we are utterly beloved by God, and that he wills for us to share his life, in his image. But we are constantly trying to bargain with God. 'If I do this, this and this, will you promise me a long and happy life?' What Jesus is saying is that negotiating about when God will allow us to break his image in us without minding too much is stupid. Of course we will break it, over and over again, as we crucified the Son. But if we can catch something of the vision of the nature of God and his purpose for us then the whole debate can be conducted on different grounds. It will no longer be our aim to justify ourselves in God's eyes, but to see how we can bring him our broken lives for healing.

And what does this have to do with the children? The disciples are treating the children as a problem. They are anxious to stop them from pestering Jesus. He is in the middle of a serious debate that may have ongoing consequences, the disciples themselves are uneasy about his teaching on divorce, and now these children come barging in. But Jesus sees the children as a gift. Is it too simplistic to say that they will inherit the Kingdom because it never occurs to them that they won't? They don't expect to earn it, but they have sensed that they give Jesus joy.

Jane Williams, (2005). *Lectionary Reflections: Year B* (pp. 112–113). SPCK.

It is very tempting to go straight for the second half of the passage from Mark's Gospel set for today, and just speculate, if possible with some sentimentality, about what Jesus meant by 'theirs is the Kingdom of Heaven'. After all, the two halves of today's reading may not be very directly related—it may just be that the author thought, 'A saying about marriage and a saying about children go well together.' And it is endlessly fascinating to think about what particular quality children have that makes them such suitable inheritors of the Kingdom. But I think the two paragraphs may have more of a common theme than immediately emerges.

The question about marriage has obviously taken a lot of hard and cunning work to formulate and, interestingly, it seems to assume that the questioners did know that Jesus had rather a hard line about divorce. So they design a question to get Jesus into trouble, preferably with both religious and national institutions. Deuteronomy 24 assumes that divorce is bound to happen, and the Herod family were notorious for their broken marriages. (They try the same kind of tactics again in Mark 12. You can't help feeling that there was a minor industry in thinking up questions to trap Jesus.)

What Jesus does with the question is to open it up into a broader discussion of what scripture says about the purpose of creation. He does not say that Moses was wrong in allowing divorce, but he does say that the kind of technical discussions that focus on when divorce is acceptable and when it's not miss the point. He asks his questioners to look back to the Genesis creation story and remember that marriage is a gift from God. In all the glorious profusion of the new creation, with animals all around, still God sees that the creature God has made is lonely. It is very tempting to read this passage from Genesis 2 in terms of the slightly different narrative of Genesis 1, and to add in the Christian belief in God as Trinity, and also to say that the creature on its own was not yet in God's image. To be in God's image, it needed to be distinct but united.

At the very least, Jesus is saying that human marriage is deep in the purposes of God, and that something of what God is trying to do in creating is lost in Moses's reluctant allowing of divorce in some circumstances.