



ST OSWALD'S ANGLICAN CHURCH GLEN IRIS

Sunday 11 October, 2026



Twentieth Sunday after Pentecost

Welcome to our Service today celebrating

Twentieth Sunday after Pentecost

Gathering in God's Name

Prelude: *Recit du chant "Pange lingua"* Nicholas de Grigny

Acknowledgement of Country

Processional Hymn Together in Song 216

The Greeting: The Lord be with you.
And also with you.

Blessed be God: Father, Son and Holy Spirit.
Blessed be God's kingdom, now and for ever.

Sentence for the Day:

This is our God for whom we have waited;
let us be glad and rejoice in his salvation..

Please follow service in green Prayer Book starting page 119

Let us confess our sins in penitence and faith, with a sincere and a true heart.

Confession APBA page 120

Absolution APBA page 120

Kyrie please refer to screen

The Hymn of Praise APBA page 121 please refer to screen

Prayer of the Day:

Saving and healing God,
you have promised
that those who have died with Christ shall live with him:
grant us grace to be continually thankful
for all you have done for us,
and in that thankfulness to be eager to serve
and live for others,
so that we and all your children may rejoice in your salvation;
through Jesus Christ our Lord,
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 of Exodus

[Exodus 32: 1 – 14]

When the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron and said to him, ‘Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.’ Aaron said to them, ‘Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me.’ So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed it in a mould, and cast an image of a calf; and they said, ‘These are your gods, O Israel, who brought you up out of the land of Egypt!’ When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, ‘Tomorrow shall be a festival to the Lord.’ They rose early the next day, and offered burnt-offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel. The Lord said to Moses, ‘Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshipped it and sacrificed to it, and said, “These are your gods, O Israel, who brought you up out of the land of Egypt!”’ The Lord said to Moses, ‘I have seen this people, how stiff-necked they are. Now let me

alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation.’ But Moses implored the Lord his God, and said, ‘O Lord , why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, “It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth”? Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, “I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it for ever.” ’ And the Lord changed his mind about the disaster that he planned to bring on his people.

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

Psalm 106: 1—6, 20—24

8 am page 334

10 am NPCW



Give thanks to the Lord, for he is gracious.

A Reading from St. Paul’s Letter to the Philippians

[Philippians 4: 1 - 9]

May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision nor uncircumcision is anything, but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God. From now on, let no one make trouble for me, for I carry the marks of Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

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

Please stand.



Gospel Acclamation All who love me will keep my words,
and my Father will love them, and we will come to them.

A Reading from the Gospel of St. Matthew

[Matthew 11: 25 – 30]

Glory to you, Lord Jesus Christ.

Once more Jesus spoke to them in parables, saying: ‘The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, “Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.” But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, maltreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, “The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.” Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. ‘But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, “Friend, how did you get in here without a wedding robe?” And he was speechless. Then the king said to the attendants, “Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.” For many are called, but few are chosen.’

For the gospel of the Lord,
Praise to you, Lord Jesus Christ.

Sermon

Please stand

THE CREED OF THE WILD

please refer to the screen

THE PRAYERS OF THE PEOPLE — *please refer to the screen for the prayers.*

THE GREETING OF PEACE

Offertory Hymn

Together in Song 145

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 GREAT THANKSGIVING 5 with special preface—please refer to screen.

Music during Communion

Meditation on "Pange lingua" Op 124 Vidas Pinkevicius

THE BREAKING OF THE BREAD

please refer to screen.

THE SENDING OUT OF GOD'S PEOPLE

Noyices

The Blessing and Dismissal

May the Spirit lead you into all truth,
giving you grace to confess that Jesus Christ is Lord.
and the blessing of God almighty, the Father, the Son, and the Holy Spirit,
be upon you and remain with you always. **Amen.**

Go in peace to love and serve the Lord:
In the name of Christ. Amen.

Postlude: *Agnus Dei - Dialogue* Nicholas de Grigny

Intercessions

For the church:

The World: Costa Rica, El Salvador, Nicaragua, Panama

The Anglican Communion: The Anglican Church of Burundi

The Anglican Church of Australia: Diocese of Gippsland: Bishop Richard Treloar;

St Paul's Cathedral;

The Diocese of Melbourne: Episcopal Area of Nunawading; Archdeaconry of Kew; Stonnington Deanery: Christ Church South Yarra, St Oswald's Glen Iris; St George's Malvern; St John's Toorak; St James Glen Iris; St Faith's Burwood; St Matthew's Ashburton

Diocesan ministries, schools and agencies: Ivanhoe Grammar School

Bishops' Visitation: Archbishop Ric Thorpe – Ormond Anglican Church

Departed

Keith Rowell, Jack Sanders, Milada Notny, Doreen Couttie, Joan Flowerday, Peter Morrison, Peter Miller, Irene May Loughlinn.

My Dear Family,

Few healthy to things grow.

When we look at the early Church in the New Testament, we see a community that was constantly expanding not just in numbers, but in depth of faith, love for one another, and service to the community.

Church growth is never about statistics; it is about sharing the life-changing love of Jesus with those around us. Every time we welcome a stranger, invite a friend to a service, or serve someone in need, we are planting seeds for God's kingdom.

Growth happens in two vital ways:

- **Deepening our roots:** Spending time in prayer, Scripture, and small groups to grow closer to God.
- **Widening our reach:** Actively inviting others into our community so they can experience God's grace.

This week, I challenge each of us to pray a simple prayer: "Lord, who would you have me invite or encourage this week?" Let us open our hearts and our church doors wide, trusting God to give the growth.

God bless you all!

Your servant in Christ and friend,

Fr. Mal

Role of the Silk Road in spreading early faith

The Silk Road acted as the primary superhighway for early Christianity, allowing the faith to spread thousands of miles into Asia long before European missionaries arrived. Rather than being a single road, it was a massive network of land and sea trade routes that connected Western Asia and the Mediterranean with Central Asia, China, and India.

How the Silk Road Carried the Faith



1. Merchants as Missionaries

- **Sogdian Traders:** The Sogdians (from modern-day Uzbekistan and Tajikistan) were the primary facilitators of Silk Road commerce. Many converted to Christianity and carried their new faith alongside silks, spices, and glass.
- **Bi-Vocational Monks:** Unlike later European missions, early Eastern missionaries were often traders, physicians, or artisans who financed their own travels.

2. The Network of Oasis Cities

- **Monasteries as Waystations:** Nestorian Christian monasteries sprang up along the Silk Road in major oasis hubs like Merv (Turkmenistan), Samarkand (Uzbekistan), and Dunhuang (China).
- **Safe Havens:** These monasteries served a dual purpose: they were spiritual centres for worship and translation, and practical rest stops offering food, water, and shelter to weary caravan travellers of all faiths.

3. Linguistic and Cultural Adaptation

- **Siriatic Language:** The Church of the East used Syriac (a dialect of Aramaic, the language spoken by Jesus) as its liturgical language.
- **Local Translations:** To survive along the trade routes, texts were rapidly translated into local languages like Sogdian, Uighur, and eventually Chinese.
- **Syncretism:** Missionaries adapted to local cultures, using Buddhist and Daoist terminology to explain Christian concepts. For instance, God was sometimes referred to as the "Cool Wind," and saints were called "Buddhas."

4. Reaching the Tang Capital

- **The Destination:** In 635 CE, a Persian missionary named Alopen travelled the northern Silk Road route and arrived in Chang'an (now Xi'an), the capital of China's Tang Dynasty.
- **The Imperial Welcome:** Emperor Taizong welcomed Alopen, allowed him to translate Christian scriptures in the imperial library, and granted permission for the first official Christian monastery to be built in the capital.

The Evidence: The Nestorian Stele

The ultimate proof of this Silk Road connection is the Nestorian Stele (erected in 781 CE in Xi'an). Written in both Chinese and Syriac, this massive limestone block lists the names of dozens of priests who travelled the trade routes and outlines the doctrines of the "Luminous Religion" (as Christianity was then known in China).

Diary for the Week

St Oswald's Live Stream on YouTube
<https://www.youtube.com/@stoswaldgleniris/live>

Wednesday 14 October

10 am **Holy Communion**

Sunday 18 October

Luke, Evangelist and Martyr

8 am **Holy Communion**

10 am **Sung Eucharist**

Readings

Jeremiah 8: 22—9: 3

Psalm 99

2 Timothy 4: 9—17a

Matthew 22: 15—33

Today's Ministries

10 am

Cantor	W. Andrews
Communion Assistant	C. Adams
Reader	C. Adams
Intercessor	N. Hill
Welcome /	P. Dalrymple
Offertory	
Morning Tea	V. Lee
	D. Lee

Raven Ramblers

Walk on October 17, 2026—Meet at 12.00 midday

Burnley Botanical Gardens. Access the gardens **not by the main entrances!** We will enter via a back gate from the large University car park accessed via **F R Smith Drive** off Yarra Boulevard. Drive past Kevin Bartlett reserve. the **Gillon Pavilion** and the sporting fields. Turn steep right at sign post to **Botanicca Bvd** (private road) which ends in car parking for Burnley University campus (barely used at the weekend.)

We'll make our way down to the gorgeous, Sugar Gum picnic table Non-walkers might choose to move from seat to seat whilst others explore further.

NB: There are just two toilets available to the public at weekends and these are accessed via two, short flights of stone stairs with handrail.

Questions and notification of your intention to join this outing:

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Moses and the Golden Calf



Exodus 31: 1—14