

Preparing for Worship Today

- Today's service is also being live-streamed for participation of those who can't join us physically today.
- Congregational responses are printed in ***bold italics***.
- Pray for those who will be leading us in our worship today!



LITBIT: There is a sense in which Christians are trained by the liturgy to be a people “untimely born,” as Paul says of himself (1 Cor. 15:8). This is not because we are traditionalists who slavishly and nostalgically long for the old ways (Jer. 6:16). However, there is a deep sense in which the church is a people called to resist the presentism embedded in the tyranny of the contemporary. We are called to be a people of memory, who are shaped by a tradition that is millennia older than the last Billboard chart. And we are also called to be a people of expectation, praying for and looking forward to a coming kingdom that will break in upon our present as a thief in the night. We are a stretched people, citizens of a kingdom that is both older and newer than anything offered by “the contemporary.” The practices of Christian worship over the liturgical year form in us something of an “old soul” that is perpetually pointed to a future, longing for a coming kingdom, and seeking to be such a stretched people in the present who are a foretaste of the coming kingdom.

JAMES K A SMITH

A SERVICE OF WORD AND SACRAMENT

Prelude G Handel, *Messiah*: “Every valley”

Advent

Procession

The gospel of the coming God

Mark 1.1-8

(and then responsively:)

The LORD says to his servant,

“It is too light a thing that you should be my servant

to raise up the tribes of Jacob
and to restore the survivors of Israel;

***I will give you as a light to the nations,
that my salvation may reach to the end of the earth.”***

Isaiah 49.6

The second Advent Candle is lit.

Prayer of invocation

Hymn 447 Lord, your almighty word

‘...Let there be light...’

1. Lord, your almighty word
chaos and darkness heard,
and took their flight:
hear us, we humbly pray,
and where the gospel day
sheds not its glorious ray,
let there be light.

2. Saviour, who came to give
those who in darkness live
healing and sight,
health to the sick in mind,
sight to the inly blind,
now to all humankind
let there be light.

3. Spirit of truth and love,
life-giving holy dove,
speed forth your flight;
move on the waters' face
bearing the lamp of grace,
and in earth's darkest place
let there be light.

4. Holy and blessed Three,
glorious Trinity,
Wisdom, Love, Might,
boundless as ocean's tide
rolling in fullest pride,
through the earth far and wide,
let there be light.

John Marriott, 1720-1825 (alt.)

From the God who is and who was and who is to come,
and from Jesus Christ, the faithful witness,
the first-born from the dead,
grace and peace be with you all.

And also with you.

Revelation 1:4-5

With the Children

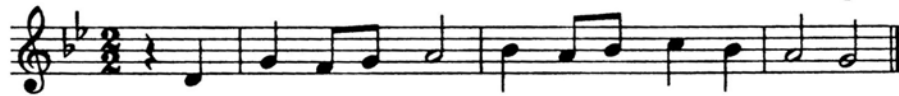
Epiphany

Isaiah 40.1-11 *The grass withers, the flower fades...*

Psalm 85.7-13 *...for he will speak peace to his people*

[PCS 77]

Hal H. Hopson



Lord, show us your love; show us your love and mer-cy.

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This is the word of the Lord.

Thanks be to God.

The Preaching of the Word

LITBIT: The preacher needs to articulate the awful truth of human need, a need that many of the hearers may already know but for which they may have no words. The words of the sermon need to include the hearers together with all the outsiders and the sinners, using the terms of the texts as names for our sin and death and sorrow. There will be no insiders here; all of us need a word to say the truth about our common lot and all of us need a word in order to begin to believe again.

GORDON LATHROP

Lent

Prayer of Confession



Lord, have mer - cy.



Christ, have mer - cy.

Lord, have mer - cy.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Easter

Declaration of Forgiveness

...hear, then, Christ's word of grace to us:
Your sins are forgiven.

Thanks be to God!

Doxology (TIS 768ii)

*Praise God, from whom all blessings flow,
Praise God, all creatures here below,
Praise God above, you heavenly host,
Praise Father, Son and Holy Ghost.*

Thomas Ken, 1637-1711

The Peace

...The peace of the Lord be always with you.
And also with you.

The Apostles' Creed

*I believe in God, the Father almighty,
creator of heaven and earth.*

*I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,*

*born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he arose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.*

*I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.*

∞ Pentecost ∞

LITBIT: Think of the domination, exploitation and pollution of man and nature that goes with bread, all the bitterness of competition and class struggle, all the organized selfishness of tariffs and price-rings, all the wicked oddity of a world distribution that brings plenty to some and malnutrition to others, bringing them to that symbol of poverty we call the bread line. And wine too – fruit of the vine and work of human hands, the wine of holidays and weddings ... This wine is also the bottle, the source of some of the most tragic forms of human degradation: drunkenness, broken homes, sensuality, debt. What Christ bodies himself into is bread and wine like this, and he manages to make sense of it, to humanize it. Nothing human is alien to him. If we bring bread and wine to the Lord's Table, we are implicating ourselves in being prepared to bring to God all that bread and wine mean. We are implicating ourselves in bringing to God, for him to make sense of, all which is broken and unlovely. We are implicating ourselves in the sorrow as well as the joy of the world.

TIMOTHY RADCLIFFE

Hymn 305 Let earth and heaven combine

‘...and we the life of God shall know...’

1. Let earth and heaven combine,
their voices all agree,
to praise in songs divine
the incarnate deity,
our God contracted to a span,
incomprehensibly made Man.

2. Unsearchable the love
that has the Saviour brought;
the grace is far above
our own or angels' thought:
enough for us that God, we know,
our God, is manifest below.

3. He deigns in flesh to appear,
widest extremes to join;
to bring our vileness near
and make us all divine:
and we the life of God shall know,
for God is manifest below.

4. Made perfect first in love,
and sanctified by grace,
we shall from earth remove,
and see his glorious face:
then shall his love be fully showed,
and we shall then be lost in God.

*Charles Wesley
1707–88. alt.*

The Great Prayer of Thanksgiving

The Lord be with you.

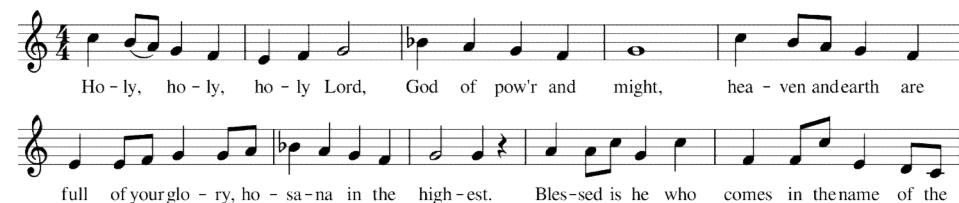
And also with you.

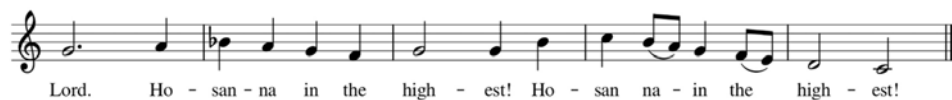
Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.





*Holy, holy, holy Lord, God of pow'r and might,
heaven and earth are full of your glory,
hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest!
Hosanna in the highest!*



*Christ has died.
Christ is risen.
Christ will come again.*



*Blessing and honour, glory and pow'r
are yours forever and ever,
are yours forever and ever.*

The Lord's Prayer

*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.

The Breaking of the Bread



*Lamb of God, you take away the sin of the world,
have mercy on us, have mercy on us.*

*Lamb of God, you take away the sin of the world,
have mercy on us, have mercy on us.*

*Lamb of God, you take away the sin of the world,
grant us peace, grant us peace.*

The Communion

The Uniting Church recognises this Table as the Lord's and, so, open to all who would normally commune in their home congregations.

The Eucharist in the context of COVID-19. Given the present health crisis, the distribution of communion will be limited to one of the church's historic practices – 'under one kind', or receiving the bread only. The bread will be broken at the table after the hands of the celebrant have been sanitised, and the bread will be covered until that point.

The bread will be served to members who present themselves in a single file down the centre of the church; please maintain the usual C-19 distancing while waiting to receive. AND, please feel free to refrain from receiving under the current circumstances, if this feels appropriate to you.

Prayers of the People

(Names for inclusion in the prayers may be recorded in the book in the narthex)

to God the Father, glory be
both now and through eternity.

*Benjamin Webb, 1819-85. (alt.)
Thomas à Kempis, 1379-1471*

[Offering]

*For the time-being, financial offerings will not be collected from the pews
but should be made in the designated offering box as you enter the church. If you miss
the opportunity, you can put it in the box after the service!*

Notices

The Sending Forth of the People of God

Hymn 194 O love how deep, how broad, how high

*...that God, the Son of God, should take
our mortal form for mortal's sake.*

1. O love how deep, how broad, how
high!
it fills the heart with ecstasy
that God, the Son of God, should take
our mortal form for mortals' sake.

2. He sent no angel to our race
of higher or of lower place
but wore the robe of human frame
himself, and to this lost world came.

3. For us he was baptized, and bore
his holy fast, and hungered sore;
for us temptations sharp he knew;
for us the tempter overthrew.

4. For us he prayed, for us he taught,
for us his daily works he wrought,
by words and signs and actions, thus
still seeking not himself but us.

5. For us to wicked hands betrayed,
scourged, mocked, in purple robe arrayed,
he bore the shameful cross and death;
for us at length gave up his breath.

6. For us he rose from death again,
for us he went on high to reign,
for us he sent his Spirit here
to guide, to strengthen and to cheer.

7. To him whose boundless love has won
salvation for us through his Son,

Word of Mission and Blessing

Postlude G Handel, *Messiah: "O thou that tellest"*

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