



The Congregation of Mark the Evangelist
Oct 29 2023
All Saints / Sunday 30A

Preparing for Worship Today

- Welcome to this service of worship at Mark the Evangelist!
- Congregational responses are printed in ***bold italics***.
- If you get here early enough, **please read through the text of today's readings prior to our hearing them.** The text can be found at the end of the order of service. We will have brief conversation/response time to the readings after hearing them, and before the sermon – all to make our hearing a little sharper!
- Pray for those who will be leading us in our worship today!

SD CR

A SERVICE OF WORD AND SACRAMENT

Prelude D Buxtehude, *Tocatta in F*

The Gathering of the People of God

Processional

If you are able, please stand as the Scriptures are brought into the worship space.

Call to Worship

The Lord be with you.
And also with you.

The Lord has been our haven,
***our refuge from one generation
to the next.***

(Psalm 90.1)

Prayer of invocation

Hymn 474 Here in this place

The Word Spoken: Scripture and Preaching

The Testimony of Scripture

Your word, O Lord, is a lamp to our feet
and a light to our path.

1 Thessalonians 2.13-20 *You are our glory and joy*

Psalm 127 *If the Lord does not build the house* PCS 132
Hal H. Hopson



The Lord pro-**te**cts and **ble**ss-es; give thanks for-ev-er - more.

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Matthew 22.34-40 *The greatest commandment*

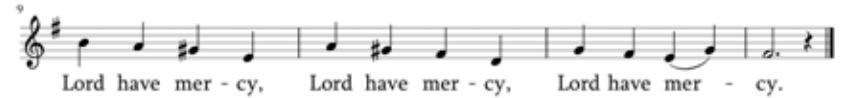
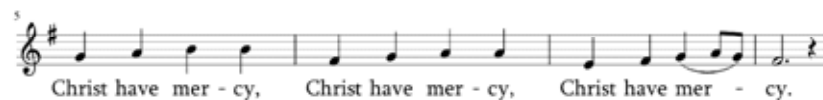
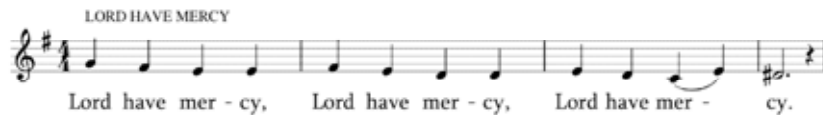
This is the gospel of the Lord
Praise to you, Lord Jesus Christ

The Preaching of the Word

*The sermon text will normally be available
after worship and online*

A 'sermon of stillness' – a moment for quiet reflection – usually follows the preaching

Prayer of Confession



Lord, have mercy; (3x)
Christ, have mercy; (3x)
Lord, have mercy. (3x)

Declaration of Forgiveness

(Please stand if you are able)

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

Thanks be to God!

Doxology via Hymn 150 Ye watchers and ye holy ones

(The final "alleluia" in each verse is sung 5 times!)

The Peace

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

Nicene Creed *(Said/sung: words at the end of the hymn book)*

**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 by the Holy Spirit of 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,
 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.***

Prayers of the People

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

The Visible Word: Eucharist

Hymn 506 Author of love divine

(If you are able, please remain standing until after the Lord's Prayer)

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.
(The prayer continues...)

SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
 hea - ven and earth are full of your glor - y, ho - san - na in the high - est!

BENEDICTUS

Bless - ed is he who comes in the name of the Lord! Ho -
 san - na, ho - san - na, ho - san - na in the high - est!

***Holy, holy, holy Lord, God of power 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, hosanna, hosanna in the highest!***

(The prayer continues...)

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 people sit)

The Breaking of the Bread

The gifts of God for the people of God....

JESUS, LAMB OF GOD

Je - sus, Lamb of God, have mer - cy on us.

Je - sus bear - er of our sin have mer - cy on us.

Je - sus, re - deem - er of the world, grant us peace.

***Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sin, have mercy on us.
Jesus, redeemer of the world,
grant us peace.***

...Let us receive what we are,
let us become what we receive
The body of Christ

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.

GATHERING: *We'll gather in a circle around the table for the distribution of the elements; please wait until all have received and the prayer is said before returning to your seats.*

If you can't stand or walk to the front but would like to receive communion, please raise your hand if the celebrant has not already noticed you.



(After the post-communion prayer, you might like to take the opportunity to light a taper at the station by the communion table for those remembered with love today.)

Offering

Many members now make their offering by electronic transfer; the plate will be passed for those who prefer to make cash/envelope offerings. The prayer dedicating the offerings 'captures' the full range of gifts.

Notices

The Sending Forth of the People of God

Hymn 455 For all the saints vv1-3,6,8

1. For all the saints who from their labors rest,
who to the world their Lord by faith confessed,
your name, O Jesus, be for ever blessed.
Hallelujah, hallelujah!
2. You were their rock, their fortress and their might,
you were their captain in the well fought fight;
in deepest darkness still their one true light.
Hallelujah, hallelujah!
3. So may your servants, faithful, true, and bold,
fight as the saints who nobly fought of old,
and win, with them, the victor's crown of gold.
Hallelujah, hallelujah!
6. The golden evening brightens in the west;
soon, soon to faithful warriors comes their rest,
the peaceful calm of paradise the blest.
Hallelujah, hallelujah!
8. From earth's wide bounds and ocean's farthest shore,
through heaven's gate the holy people pour;
the Three-in-One for ever they adore.
Hallelujah, hallelujah!

Word of Mission and Blessing

Postlude T Weelkes, *Hark, all ye lovely saints above*

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We'd love to hear your feedback on the service.

Our email address is:

enquiries@marktheevangelist.unitingchurch.org.au

Our website is:

<http://marktheevangelist.unitingchurch.org.au/>

TODAY'S READINGS

Read the following texts-for-the-day before the service and consider:

Could you imagine how we might hear these texts differently from those who first heard it? That is, where might we mishear the text?

1 Thessalonians 2:13-20

¹³We also constantly give thanks to God for this, that when you received the word of God that you heard from us, you accepted it not as a human word but as what it really is, God's word, which is also at work in you believers. ¹⁴For you, brothers and sisters, became imitators of the churches of God in Christ Jesus that are in Judea, for you suffered the same things from your own compatriots as they did from the Jews, ¹⁵who killed both the Lord Jesus and the prophets, and drove us out; they displease God and oppose everyone ¹⁶by hindering us from speaking to the Gentiles so that they may be saved. Thus they have constantly been filling up the measure of their sins; but God's wrath has overtaken them at last.

¹⁷As for us, brothers and sisters, when, for a short time, we were made orphans by being separated from you—in person, not in heart—we longed with great eagerness to see you face to face. ¹⁸For we wanted to come to you—certainly I, Paul, wanted to again and again—but Satan blocked our way. ¹⁹For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? ²⁰Yes, you are our glory and joy!

Matthew 22:34-40

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. 'Teacher, which commandment in the law is the greatest?' He said to him, ' "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbour as yourself." On these two commandments hang all the law and the prophets.'

PEOPLE TO COMMEMORATE

James – brother of Jesus, apostle



James ('the brother of Jesus', 'the Just', 'Adelphotheos' — brother of God, first 'Bishop of Jerusalem')

(Greek: Iakobos, a variant of the Hebrew name Ya'akov, Jacob = supplanter, heel)

There are 42 mentions of the name James (Iakobos) in the New Testament — referring to as many as 7 different people — and a further 27 uses of Jacob (Iakob), referring to the Hebrew patriarch. It is

sometimes difficult, therefore, to sort out which James is meant: one of the two disciples with that name; the 'brother of the Lord' and leader of the church in Jerusalem; or the author of the 'letter' of James — apart from other minor characters carrying the same name.

There are many suggestions about how the identities of the James's might overlap or be clarified, but the most commonly accepted position is that James the Just, 'the brother of the Lord' (Acts; Gal 1:19; 2:2,9), is the one who became the leader of the Jerusalem church and the most likely source of the Epistle of James. The other main James — the Apostle, brother of John and son of Zebedee — was the first and only member of the Twelve martyred in the New Testament record (Acts 12:1–2, around 44CE), but James the Just himself suffered the same fate later on in 62CE.

Indeed, the Jewish historian Josephus tells us more about the death of James the Just than he does about the death of Jesus, and attributes the dismissal of the High Priest Ananus the Younger to his blatant opportunism in having James clubbed and stoned while the Romans were absent (Antiquities of the Jews, Book 20, chapter 19).

[contd...]

PEOPLE TO COMMEMORATE

James – brother of Jesus, apostle [contd...]

We can see from the references in Acts (12:17; 15:13ff; 21:18) that in his own time, James had an authority and reputation in Jerusalem that exceeded that of Peter and Paul. James was the one who settled divisive issues in Jerusalem, and to whom Peter and Paul returned to maintain their good standing with the earliest Jesus-followers. The reputation of James (also known in the tradition as 'camel knees' due to the time he spent on his knees praying in the Temple) extends well beyond the Biblical canon. The Gospel of Thomas (logion 12) reads:

The disciples said to Jesus. "We know that you will depart from us. Who will be our leader?" Jesus said to them, "Wherever you have come, you will go to James the Just, for whose sake heaven and earth came into being."

Again, this provides further evidence from outside the Bible of the considerable reputation of James of Jerusalem.

The 'Letter' of James itself shows signs of some very early material and may well be a re-working of the sermons of the first Bishop of Jerusalem. It is a treatise on putting into practice the teachings of Jesus — on God's bias to the poor, and on faith as action, not just belief ("Faith without works is dead!" James 2:26, a statement in some tension with Paul's writings).

Traditionally, James the Just has been the patron saint of the dying, of milliners, hatmakers, fullers and pharmacists. Given the distinctive emphases of the James traditions in Acts and the Epistle of James, we might suggest that he also be seen today as the patron saint of the poor, of community development (and 'practical Christianity'), of Jewish-Christian dialogue, of knee and hip replacements, and of any teachers who struggle with their sharp tongues (James 3:1–12)!

Contributed by Keith Dyer

The Ecumenical Prayer Cycle

www.oikoumene.org/resources/prayer-cycle

Canada

Immigration has brought people from many parts of the world to Canada, and multiculturalism is a defining characteristic of Canadian society. The indigenous people of Canada, called the "First Nations", have successfully lobbied for increased autonomy and the settlement of their claim to their traditional lands. They have also obtained reparation for abuses suffered in the "Native Residential Schools", which were operated by the Anglican, Catholic, Presbyterian and United churches as official agents of the government's policy of assimilation. This has been a test, also financially, for the churches, which have acknowledged and lamented their past with a remarkable sense of responsibility. Ecumenism has been a strong dimension of the Canadian churches. The United Church of Canada is one of the oldest organic unions in the ecumenical movement. In the 1980s the so-called "coalition model" marked the cooperation between the Canadian churches and ecumenical groups dealing with issues such as social justice, peace, etc. The Canadian Council of Churches, which includes the Catholic and Orthodox churches, has evolved into a "forum". Working relationships with the Evangelical Fellowship of Canada, an affiliated body of the WEA, are good. Evangelicals and Pentecostals represent about 29 percent of the Protestants, and seven percent of the total number of Christians.

United States of America

Christianity came to the US with the European settlers as of the 16th century. All the major traditions and denominations are present. The Great Awakenings of the 19th century have played a major role in the emergence of the Evangelical, Holiness, Pentecostal and Charismatic movements and their extension in the world. The African American churches were at the heart of the Civil Rights movement in the 1950-60s which brought an end to racial segregation. New forms of church, e.g. megachurches, non-denominational churches, have originated in the US and spread to other countries. The Roman Catholic Church is the single largest church. Baptists make up 33 percent of the Protestants and independents, Pentecostals 18 percent, and non-denominational Evangelicals and Charismatics 12 percent. Almost all the Orthodox patriarchates have archdioceses or dioceses in the US and are integrated in the society. The National Council of Churches is the ecumenical body, and the National Association of Evangelicals is affiliated with the World Evangelical Alliance.

FORTHCOMING MEETINGS AND EVENTS

Quarterly Discussion Groups	Wed's and Fri's till Nov 24
Church Council	October 31, 7.30pm
Hotham Mission Board (VicTas Synod Meeting)	November 28, 7.45pm (Nov 18-21)
(Yarra Yarra Presbytery Meeting)	(Dec 2)
Congregational Meeting	December 10 New

NOTICES

ALL SAINTS DAY LUNCH: SUNDAY 29 OCTOBER 2023 – AFTER WORSHIP

TODAY, we will be celebrating All Saints Day with a lunch after worship. All are welcome – the more the merrier. The lunch is always a great occasion for sharing our life together over good food.

BLACK COCKATOOS: NOVEMBER 3, TEMPO RUBATO BRUNSWICK

Black Cockatoos is the first of the *multitudes* concert series, the culmination of violist Katie Yap's Freedman Fellowship project.

It brings together renowned early keyboardist and composer Donald Nicolson with Katie Yap in a joyful exploration of old and new. With works ranging from medieval abbess and mystic Hildegard von Bingen, through Ravel and Britten to the premiere of a new work by Melbourne-based composer Kevin March, it culminates in a rare collaboration in the classical world.

Donald and Katie have co-composed a new work, *Black Cockatoos* for harpsichord, baroque viola, and electronics, and will perform it in its final form for the first time. Based on Judith Wright's poem of the same name, this semi-improvised piece draws on influences from Hildegard von Bingen, JS Bach, and 70s electronic music pioneer Jean-Michel Jarre. Evoking the unsettling moments before a storm, and the heavy wildness of the black cockatoo's wingbeats, it rounds off a concert not to be missed.

Tickets \$30/\$20 concession/low income/arts worker

Multitudes season pass \$90/\$60 concession/low income/arts worker

People to commemorate this week

James – brother of Jesus, apostle

Ecumenical Prayer Cycle

Canada, United States of America

LECTIONARY READINGS 5 NOVEMBER 2023

Joshua 3:7-17; Psalm 107:1-7, 33-37; 1 Thessalonians 2:9-13; Matthew 23:1-12

Congregation of Mark the Evangelist, North Melbourne

Website: marktheevangelist.unitingchurch.org.au

Minister: Rev Dr Craig Thompson

Ph: 9329 0018 Mob: 0408 389 751

or **email:** minister@marktheevangelist.unitingchurch.org.au

As a Parish Mission of the Uniting Church in Australia,

The Congregation of Mark the Evangelist is responsible for Hotham Mission.

Office ph.: (03) 9326 8245

Please advise all notices and roster changes to **email:**

enquiries@marktheevangelist.unitingchurch.org.au

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