



The Congregation of Mark the Evangelist  
Sunday 10B  
June 9, 2024

### *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 usually have a brief time of conversation about the readings before 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!



### **A SERVICE OF WORD AND SACRAMENT**

**Prelude** JP Sweelinck, *De profundis* [Psalm 130]

### *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!***

Come, worship the Lord;  
***the Lord raises up the lowly.***

There is no Holy One like the Lord;  
***there is no Rock like our God.***

*2 Samuel 2.2*

#### **Prayer of invocation**

**Hymn** 472 Father of mercy, God of consolation\

#### **With the Children**

## *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.**

Genesis 3:1-13 *Of nakedness and fear*

Psalms 130 *Out of the depths*  
*Cantor only*

Mark 3:20-27 *Binding the strong man*

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**

The musical notation is in G major (one sharp) and 4/4 time. It consists of three staves. The first staff is for the Cantor, with lyrics: Kyr-i - e, Kyr-i - e, Kyr-i - e, l - lei - son. Kyr-i - e, Kyr-i - e, Kyr-i - e, e - lei - son. The second staff is for the Congregation, with lyrics: Christ-e, Christ-e, Christ-e e - lei - son. Christ e, Christ e, Chris te e - lei - son. The third staff is for the Congregation, with lyrics: Kyr-i - e, Kyr-i - e, Kyr-i - e, e - lei - son. Kyr-i - e Kyr-i - e Kyr-i - e, e - lei - son.

**Kyrie, Kyrie, Kyrie eleison;  
Christe, Christe, Christe eleison;  
Kyrie, Kyrie, Kyrie eleison.**

### **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!**

### **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 rose 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.***

### **Prayers of the People**

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

## *The Visible Word: Eucharist*

**Hymn 145** The king of love my shepherd is

*(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.**

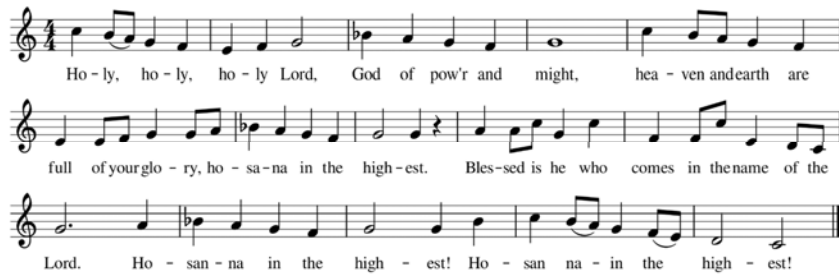
Lift up your hearts.

***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...)*



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might, hea - ven and earth are  
full of your glo - ry, ho - sa - na in the high - est. Bles - sed is he who comes in the name of the  
Lord. Ho - san - na in the high - est! Ho - san - na in the high - est!

***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!***

*(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....



Lamb of God, you take a-way the sin of the world; have mer - cy on us.  
Lamb of God, you take a-way the sin of the world, have mer - cy on us.  
*rit...*  
Lamb of God, you take a-way the sin of the world; grant us peace.

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

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

***Lamb of God, you take away the sin 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 United 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.*

**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** 569 Guide me, O my great Redeemer

**Word of Mission and Blessing**

**Postlude** JS Bach, *Aus der Tiefe [Psalm 130]*

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

Our email address is:

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Our website is:

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

## TODAY'S READINGS

**Read the following texts-for-the-day** before the service and be ready for a brief conversation about them before we hear them read! When it comes to the texts being read for us, try to avoid the temptation to read them again here along with the lector, and simply listen!

### Genesis 3

Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?'<sup>2</sup>The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; <sup>3</sup>but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."<sup>4</sup>But the serpent said to the woman, 'You will not die; <sup>5</sup>for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.'<sup>6</sup>So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. <sup>7</sup>Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

<sup>8</sup> They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. <sup>9</sup>But the LORD God called to the man, and said to him, 'Where are you?' <sup>10</sup>He said, 'I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.'<sup>11</sup>He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?' <sup>12</sup>The man said, 'The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.'<sup>13</sup>Then the LORD God said to the woman, 'What is this that you have done?' The woman said, 'The serpent tricked me, and I ate.'

**Some things to think about as you listen to the reading...**

Does the serpent tell the truth here?

What is the central temptation here?

In what sense were their eyes "closed" before this?  
Why is "naked" a problem?

What is fearful about being naked?

Whose fault is all this?

### Mark 3.20-27

<sup>20</sup>...and the crowd came together again, so that they could not even eat. <sup>21</sup>When his family heard it, they went out to restrain him, for people were saying, 'He has gone out of his mind.' <sup>22</sup>And the scribes who came down from Jerusalem said, 'He has Beelzebul, and by the ruler of the demons he casts out demons.' <sup>23</sup>And he called them to him, and spoke to them in parables, 'How can Satan cast out Satan? <sup>24</sup>If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup>And if a house is divided against itself, that house will not be able to stand. <sup>26</sup>And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. <sup>27</sup>But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

Where are our "divided houses"?

Who is the strong man?

Where does the "strong man" live today? What could this plundering mean for us?

#### PEOPLE TO COMMEMORATE

#### Ephrem the Syrian, person of prayer



Ephrem has justly been described as the greatest poet of the Early Church. He wrote in Syriac, a dialect of Aramaic (the language spoken by Jesus), and for most of his life served as a deacon in Nisibis on the eastern border of the Roman Empire. Ten years before his death in 373 he became a refugee when his town was transferred to the Persian Empire. He ended up in Edessa (modern Sanliurfa in SE Turkey), where he is recorded as having organised food for the poor during a famine shortly before he died. A considerable number of his poems survive, along with a few prose works, which include Commentaries on Genesis and on a Harmony of the four Gospels. Most of the poems are stanzaic and were intended to be sung; a later poet, Jacob of Serugh, has a delightful poem describing how Ephrem introduced the practice of having choirs of women (some of his poems are in fact written in the voice of women). These poems survive in a number of collections of varying sizes, ranging from 4 to 87 poems; the collections have general titles, but only rarely (as in the case of the collection 'On Paradise') do these correspond to all the poems in them. Thus the large collection 'On Faith' ends with a small group of five poems 'on the Pearl' and its symbolism. Two of his narrative poems were translated into Greek (and thence into other languages): one is on Jonah and the Repentance of Nineveh, while the other is on the Sinful Woman who anointed Jesus (based on Luke 7), where Ephrem introduces into the narrative the Seller of Unguents; a motif picked up in many subsequent literary treatments of the episode.

[contd...]

#### PEOPLE TO COMMEMORATE

##### **Ephrem the Syrian, person of prayer** [contd...]

Besides being a highly accomplished and original poet who uses some fifty different metres with great skill, Ephrem was also a profound theologian, who found poetry a much more satisfactory vehicle than prose for conveying his theological vision of the relationship between the material and spiritual world, and the elaborate spider's web of multi-dimensional interconnections that a person the interior eye of whose heart is pure and luminous has the possibility of discovering in both Nature and Scripture.

Although Ephrem's fame as a poet soon spread to the Greek- and Latin-speaking world (in a work of 392 Jerome mentions him), it was only in the sixth century that a biographical account of his life was written. Since the author wished to present Ephrem to a sixth-century audience he presents him as it were in modern dress: thus instead of a deacon he has become a monk, and he is credited with visiting both St Basil (in Cappadocia) and St Bishoi (in Egypt). Though without any historically basis, these episodes can be said to be symbolically true, in that Ephrem's spirituality has much in common with that of the Cappadocian and Egyptian Fathers.

*Dr Sebastian Brock*

*(Retired Reader in Syriac Studies, Wolfson College, Oxford University)*

## **The Ecumenical Prayer Cycle**

[www.oikoumene.org/resources/prayer-cycle](http://www.oikoumene.org/resources/prayer-cycle)

### **Botswana**

Protestantism is a significant force in Botswana. The United Congregational Church is the major denomination. Seventh Day Adventists are the second largest denomination.

### **Zimbabwe**

Bantu groups settled the region several thousands of years ago. The Great Zimbabwe ruins attest to the existence of a powerful kingdom in the medieval era. In the 19th century the British established colonial control, in spite of Shona and Ndebele uprisings. Southern Rhodesia became a settlement of white farmers who resisted African majority rule when in 1964 neighbouring Zambia and Malawi became independent. The white farmers declared unilateral independence in 1965. After sixteen years of war the African people of Zimbabwe recovered their independence in 1980. The WCC supported the liberation movements ZANU and ZAPU with grants from its Programme to Combat Racism Special Fund. Since the late 1990s President Mugabe's rule of the country has become increasingly authoritarian. Most of the white farms were nationalized, but redistribution has not benefited the poor African peasants. Elections have been rigged and the opposition harassed. The economy, based on agriculture and once one of the strongest of Africa, has seriously deteriorated. The churches have an important place in Zimbabwe's society. Many have supported the liberation struggle, and some were still backing the regime in 2005. The Zimbabwe Council of Churches, which is the ecumenical body, has on occasion spoken out against the abuses committed by the government, as has the Evangelical Fellowship of Zimbabwe, which is affiliated with the WEA. Some of the independent churches in Zimbabwe are very large, e.g. the Zimbabwe Assemblies of God Africa (Pentecostal) and the Zion churches (African Instituted).

## FORTHCOMING MEETINGS AND EVENTS

Online discussion groups	From Wed June 12, Fri June 14, for three weeks
Quarterly Essay Conversation	June 26, 1:30pm at CTM

## NOTICES

### JUNE DISCUSSION GROUPS

Our brief second-quarter study series will consist of three conversations on a range of topics, each independent from the other but which might give us some thoughts about where to look for discussions later in the year. These conversations are not linked, so if you can only get to one of them, you're most welcome to do that.

#### **Week One (Wed June 12 [745pm], Fri June 14[130pm])**

- Two articles by philosopher John Gray on the state of our civilisation at this juncture, from a Christian-informed, if not Christian *per se*, perspective.
- These are available online, or Craig has the text in a Word document for convenience if you would like it.
- 30-45mins reading

#### **Week Two (Wed June 19, Fri June 21 - same times as above)**

- [A video on reading the Scriptures](#) (lecture by Anna Florence Carter) – takes about an hour at normal speed (easy to watch sped up a bit!) (Link on the online Study post)

#### **Week Three (Wed June 26, Fri June 28 - same times as above)**

- A paper on the Holy Land in the light of the present crisis, available from Craig or the online post. Another supplementary piece will be available soon
- 20 mins reading, plus the forthcoming article.

Let Craig know if you would like to be added to the e-list for the Zoom link!

### People to commemorate this week

Ephrem the Syrian, person of prayer

### Ecumenical Prayer Cycle

Botswana, Zimbabwe

### LECTIONARY READINGS 16 JUNE 2024

1 Samuel 15:34–16:13; Psalm 20; 2 Corinthians 5:6-10, 14-17; Mark 4:26-34

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