



The Congregation of Mark the Evangelist

Sunday 13B

June 30, 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!
- Today's service includes a brief remembrance of Dr Archie Yick.

BD CR

A SERVICE OF WORD AND SACRAMENT

Prelude Drayton *Pavane*

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.

Sing to the LORD, God's people;
***give thanks to the LORD
who remembers us.***

(Psalm 30.4)

Prayer of invocation

Hymn 445 Jesus, where'er your people meet

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.

Lamentations 3:22-33 *The steadfast love of the LORD*

Mark 5:21-43 *Of two daughters*

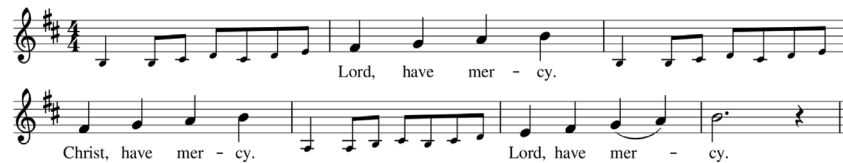
This is the gospel of the Lord.
Praise to you, Lord Jesus Christ.

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 mer - cy.
Christ, have mer - cy. Lord, have mer - cy.

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

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



Glo - ry to God in the high - est and
peace to Gods' peo - ple on earth. Lord God, heav'n-ly king, al-migh-ty God. and
Fa - ther, we wor-ship you, we give you thanks, we praise you for your glo-ry.
Lord Je-susChrist, on-ly Son of theFa - ther, Lord God, Lamb of God, you take a-way the
sins of theworld: have mer - cy on us; you are seat-ed at the right hand of the
Fa - ther: re - ceive our prayer. For you a - lone are the
ho - ly one, You a - lone are the Lord, you a - lone are the most high,
Je - sus Christ with the Ho - ly Spi - rit, in the glo-ry of God the Fa - ther.
A - men. A - men. A - - - men.

The Peace

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

Affirmation of Faith: Psalm 30 I will give thanks to you forever

¹ I will exalt you, O Lord, because you have raised me up
and have not let my foes triumph over me.

² O Lord my God, I cried out to you
and you have healed me.

³ You brought me up, O Lord, from the dead;
you restored me to life from among those that go down to the Pit.

⁴ Sing to the Lord, you servants of his;
give thanks to his holy name.

⁵ For his wrath endures but the twinkling of an eye, his favour for a lifetime.
Heaviness may endure for a night, but joy comes in the morning.

⁶ In my prosperity I said, 'I shall never be moved.
You, Lord, of your goodness, have made my hill so strong.'

⁷ Then you hid your face from me
and I was utterly dismayed.

⁸ To you, O Lord, I cried;
to the Lord I made my supplication:

⁹ 'What profit is there in my blood, if I go down to the Pit?
Will the dust praise you or declare your faithfulness?

¹⁰ 'Hear, O Lord, and have mercy upon me;
O Lord, be my helper.'

¹¹ You have turned my mourning into dancing;
you have put off my sackcloth and girded me with gladness;

¹² Therefore my heart sings to you without ceasing;
O Lord my God, I will give you thanks for ever.

Prayers of the People

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

Remembering Archie Yick

The Visible Word: Eucharist

Hymn 524 (tune 87) Come, risen Lord, and deign to be our guest

*'...one name we hear, one bread of life we break
with all your saints on earth and saints at rest...'*

(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...)

Christ has died, Christ is ris - en, Christ will come a - gain.

Christ has died.

Christ is risen.

Christ will come again.

(The prayer continues...)

Bless-ing and hon-our, glo-ry and pow'r are yours for-e-ver and ev-er, are yours for-e-ver and ev-er.

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

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

***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.***

...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

(We remain seated as the offering is brought forward)

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 134 Praise my soul the king of heaven

Word of Mission and Blessing

Postlude Sumsion *Ceremonial March*

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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 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!

Lamentations 3:22-33

²²The steadfast love of the LORD never ceases, his mercies never come to an end; ²³they are new every morning; great is your faithfulness. ²⁴"The LORD is my portion," says my soul, "therefore I will hope in him." ²⁵The LORD is good to those who wait for him, to the soul that seeks him. ²⁶It is good that one should wait quietly for the salvation of the LORD. ²⁷It is good for one to bear the yoke in youth, ²⁸to sit alone in silence when the Lord has imposed it, ²⁹to put one's mouth to the dust (there may yet be hope), ³⁰to give one's cheek to the smiter, and be filled with insults. ³¹For the Lord will not reject forever. ³²Although he causes grief, he will have compassion according to the abundance of his steadfast love; ³³for he does not willingly afflict or grieve anyone.

Why is this "good"?

What connection do you see between this passage and the one below?

Mark 5:21-43

²¹When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. ²²Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet ²³and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live."

²⁴So he went with him. And a large crowd followed him and pressed in on him. ²⁵Now there was a woman who had been suffering from hemorrhages for twelve years. ²⁶She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. ²⁷She had heard about Jesus, and came up behind him in the crowd and

touched his cloak, ²⁸for she said, "If I but touch his clothes, I will be made well." ²⁹Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. ³⁰**Immediately** aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?" ³¹And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'" ³²He looked all around to see who had done it. ³³But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. ³⁴He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

³⁵While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?" ³⁶But overhearing what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe." ³⁷He allowed no one to follow him except Peter, James, and John, the brother of James. ³⁸When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. ³⁹When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping." ⁴⁰And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. ⁴¹He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!" ⁴²And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. ⁴³He strictly ordered them that no one should know this, and told them to give her something to eat.

What priorities do we see in Jesus' ministry here?

Notice the "daughter" which connects these two verses...

Why the command to silence?

PEOPLE TO COMMEMORATE

Peter & Paul, apostles



The commemoration of the martyrdoms of Peter and Paul in Rome brings together in death two figures who were sometimes at odds with each other in life. Paul recognised Peter as one of Jesus' original disciples and a witness to the resurrection (1 Corinthians 15:3–5), but also claimed that his own encounter with the risen Christ qualified him to join the 'apostles' (1 Corinthians 15:8–10). The relationship between these two leading figures

in the early years of the Christian movement was marked by a degree of conflict. Paul, in his letter to the Galatians, speaks of a confrontation with Peter in Antioch. By stepping back from an earlier willingness to share table-fellowship with Gentiles, under pressure from colleagues in the Jerusalem church, Peter, in Paul's eyes, acts hypocritically and in a way that is 'not consistent with the truth of the gospel' (see Galatians 2:11–14). As the context makes clear, it was this confrontation that led Paul to first formulate his understanding of justification that is based solely on Christ's saving work ('the faithfulness of Christ') and that is received through faith (see Galatians 2:15–21). In Corinth, there also seem to have been tensions between Paul and sections of the church there that aligned themselves with the leaders of the Jerusalem church, including Peter (see 1 Corinthians 1:11–13).

This conflict, while central to the development of Paul's theology, does not tell the whole story, however. Paul also indicates that, three years after his call to be the apostle to the Gentiles, he spent a fortnight with Peter, whom Paul regularly calls 'Cephas' (Galatians 1:18–20). A later visit to Jerusalem is also marked by co-operation and agreement (Galatians 2:1–10) as Peter and other Jerusalem leaders affirm Paul's gospel and ministry. The 'right hand of fellowship' offered by Peter to Paul, stands as a fundamental gesture of their relationship. This more eirenic account of the relationship then becomes the basis for subsequent Christian accounts, notably that of Luke in the Acts of the Apostles, who strives to bring the two apostles into theological and historical alignment. A letter attributed to Peter commends the study of Paul's letters, while recognising that 'there are some things in them that are hard to understand' (2 Peter 3:15–16).

[contd...]

PEOPLE TO COMMEMORATE

Peter & Paul, apostles [...contd]

In this way, Peter and Paul became regarded as the joint founders of the church in Rome. The New Testament gives us no information about their respective deaths. Luke ends his narrative with Paul in Rome under house arrest (Acts 28:30–31), but it is later tradition that describes his martyrdom, along with that of Peter, in the period of the so-called 'Neronian persecution'. Graffiti in the catacombs of Rome from the 3rd and 4th centuries appeal to both apostles from the context of suffering: 'Paul and Peter, pray for us all'.

Peter and Paul bear witness to both the unity and diversity of the Christian community in the earliest period. But the subsequent commemoration of their joint witness also points us to the things that bound them together. In the words of St Augustine, we remember 'their faith, their lives, their labours, their sufferings, their confession of faith, their preaching' (Augustine, Sermon 295).

Sean Winter

The Ecumenical Prayer Cycle

www.oikoumene.org/resources/prayer-cycle

Uganda

Christianity came to Uganda in the 19th century. Among the first converts, several were martyred by a king who opposed the new religion. The two largest churches, Catholic and Anglican, form the Joint Christian Council, together with the Ugandan Orthodox Church which is part of the Patriarchate of Alexandria. Among the Protestant and independent churches, Pentecostal churches and groups form a sizeable part. More than half of them belong to the Pentecostal Assemblies of God.

FORTHCOMING MEETINGS AND EVENTS

Church Council (ordinary meeting)

July 2

Online discussion groups

Returning Third Quarter

NOTICES

FUNERAL SERVICE FOR DR ARCHIE YICK

The funeral service for Dr Archie Yick will be held in the CTM Yuma Auditorium (our usual church space) on Friday July 5, 10.30am.

VOLUNTEER AS AN ENGLISH-LANGUAGE MENTOR AT PILGRIM THEOLOGICAL COLLEGE.

Pilgrim Theological College is looking for volunteer English-language mentors to help students from culturally and linguistically diverse backgrounds succeed in their theology and ministry studies. Mentors who work with students for a year may audit a unit of study of their choice for free (value \$400). If you have a degree in teaching EAL/D, TESOL, or secondary school humanities, or a qualification in communications or linguistics, please consider giving an hour a fortnight, online or in person, to work with a student in need. Contact the Academic Dean, Dr Kerrie Handasyde, to enquire further. kerrie.handasyde@pilgrim.edu.au

People to commemorate this week

Peter & Paul, apostles

Ecumenical Prayer Cycle

Sudan, South Sudan, Uganda

LECTIONARY READINGS 07 JULY 2024

2 Samuel 5:1-5, 9-10; Psalm 48; 2 Cor 12:2-10; Mark 6:1-13

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As a Parish Mission of the Uniting Church in Australia,

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

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