

**Congregation of Mark the Evangelist
The Seventh Sunday after Pentecost
7 July, 2024 (Sunday 14B)**

Preparing for Worship Today

- Welcome to this service of worship at Mark the Evangelist!
- Today's service is being live-streamed for the 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!
- Rev. Robert Gribben, presiding; Preacher: Matt Julius.



A SERVICE OF WORD AND SACRAMENT

Prelude Anon (Limoges MS), *Basse de Trompette*

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 said, 'My grace is sufficient for you, for power is made perfect in weakness' (1 Cor. 12:9)

Prayer of invocation

A Hymn of gathering (Tune: KREMSER, TIS 107)

We gather together to ask for God's blessing
to worship and praise him in word and with song;
for God's our creator and we are his creatures,
Refrain:

O praise to the Almighty

Sing praise to our God!

We gather together to listen for God's Word,
be open to listen to what God would say;
in Jesus the Saviour, that Word has been spoken,

Refrain

We gather together so we may be nourished,
be served by God's Spirit, in bread and with wine;
that God should so bless us, to share in his own life,

Refrain

We gather together and then we are sent out
empowered by the Spirit to serve humankind;
in our daily living we share in God's mission,

Refrain

Words: Rod Horsfield, *Songs in Season*, Coventry Press 2023, #8.

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.

First Reading: **2 Corinthians 12: 2-10** Weakness and strength

Psalm 48 – 'for Jerusalem'

Great is the Lord and highly to be praised,
in the city of our God.

***His holy mountain is fair and lifted high,
the joy of all the earth.***

On Mount Zion, the divine dwelling place,
stands the city of the great king.

***In her palaces God has shown himself
to be a sure refuge.***

For behold, the kings of the earth assembled
and swept forward together.

***They saw, and were dumbfounded;
dismayed, they fled in terror.***

Trembling seized them there;
they writhed like a woman in labour,
as when the east wind shatters the ships of Tarshish.

As we had heard, so have we seen

in the city of the Lord of hosts, the city of our God:

God has established her for ever.

We have waited on your loving-kindness, O God,
in the midst of your temple.

As with your name, O God,

so your praise reaches to the ends of the earth;

your right hand is full of justice.

Let Mount Zion rejoice and the daughters of Judah be glad,
because of your judgements, O Lord.

Walk about Zion and go round about her;

count all her towers;

consider well her bulwarks; pass through her citadels,

All: ***That you may tell those who come after
that such is our God for ever and ever.***

It is he that shall be our guide for evermore.

A prayer to follow Psalm 48

Gracious God, calling us in the freedom of your city, so shape our
lives in the ways of justice that we may become worthy of that
citizenship that you have bestowed upon us, in the communion of
your saints and in the fellowship of Jesus the Just. [Jim Cotter]

Gospel: **Mark 6: 1-13** The mission of Jesus

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

We confess, O God, that we breathe the proud spirit of the world, the spirit which scorns the way of weakness, boasts the way of cleverness, clings to knowledge as a means of power, and seeks to prove its worth by belittling others.

Hidden God, your wisdom unsettles our values and compels our love. Fill us with the desire to search for your truth, that being content to be fools for Christ's sake, we may transform the world. **Amen.**

Scottish Book of Common Order 1994

LORD HAVE MERCY

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

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

Declaration of Forgiveness

(Please stand if you are able)

Come and see what God has done,
Let the sound of God's praise be heard.
Blessed be God
who has not withdrawn from us his love and care. [Ps 66]

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

Thanks be to God!

Doxology

Gl - ory to God in the high - est, and peace to God's peo - ple on earth.
 Lord God, hea - ven - 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 Jes - us Christ on - ly Son of the Fa - ther, Lord God, Lamb of God, you
 take a - way the sin of the world: 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, Jes - us Christ with the Ho - ly Spir - it, in the glo - ry of
 God the Fa - ther. A - - - men.

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 508 Jesus, we thus obey

Charles Wesley (1707-1788)

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

The Invitation

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...)

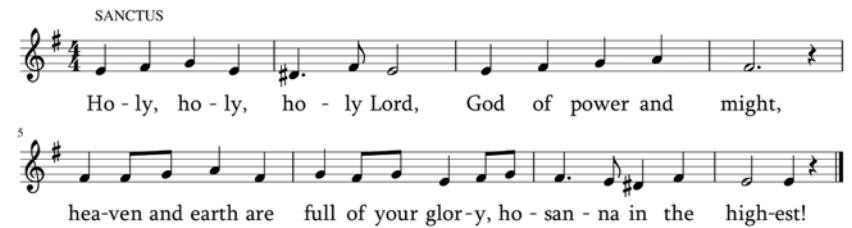
...And so we praise you

with the faithful of every time and place,

joining with choirs of angels and the whole creation

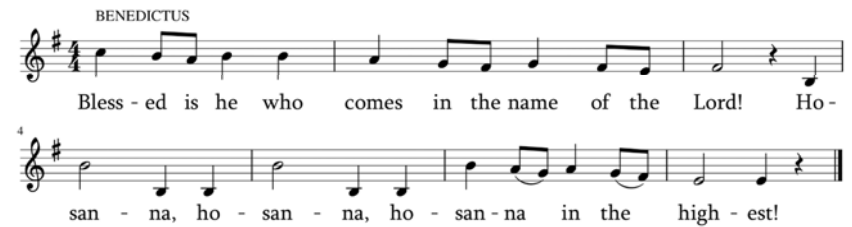
in the eternal hymn:

SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of power and might,
5 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 -
4 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...)

...Great is the mystery of faith...

CHRIST HAS DIED



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...)

... as we wait for his coming in glory:

BLESSING AND HONOUR



Bless-ing and hon - our, glo-ry and power are yours for e - ver - more

**Blessing and honour, glory and power
are yours forever more.**

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

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.***

Most merciful Lord,
your love compels us to come in.
Our hands were unclean,
our hearts were unprepared;
we were not fit
even to eat the crumbs from under your table.
But you, Lord, are the God of our salvation,
and share your bread with sinners.

***All: So cleanse and feed us
with the precious body and blood of your Son,
that he may live in us and we in him;
and that we, with the whole company of Christ,
may sit and eat in your kingdom.***

All: Amen.

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.

Prayer after communion

All: ***Faithful God,
in baptism you have adopted us as your children,
made us members of the body of Christ
and chosen us as inheritors of your kingdom:
we thank you that in this Eucharist
you renew your promises within us,
empower us by your Spirit to witness and to serve,
and send us out as disciples of your Son,
Jesus Christ our Lord.
Amen.***

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 288 Not the powerful, not the privileged

John L. Bell

Word of Mission and Blessing

Go out into the world in the power of the Spirit;
in all things, at all times,
remember that Christ is with you;
make your life your worship
to the praise and glory of God.
and the blessing...

Postlude A Raison, *Trio en Passacaille*

COPYRIGHT INFORMATION

All music printed in this order of service and live-streamed is either in the public domain or is used with permission under the congregation's CCLI licence #449158 or its One License #737505-A. All rights reserved.

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/>

PEOPLE TO COMMEMORATE

Willem Visser 't Hooft (1900-1985), reformer of the Church



Visser 't Hooft — “Wim” to friends and colleagues — was the founding general secretary of the World Council of Churches. More than any other individual, he gave enduring shape to the modern ecumenical movement. After studying theology, including a doctorate at Leiden, he became secretary for international youth work of the World YMCA (1924–32), then general secretary of the World Student Christian Federation.

With the decision (1938) to form a world council of churches, the promising young Dutchman was seen as the obvious person to lead it. War intervened. He found himself at a lonely desk in Geneva, just a few kilometres from occupied France, responsible for an embryonic “WCC in process of formation” and struggling to maintain communications with church leaders divided and isolated by the conflict.

With the end of hostilities, Visser 't Hooft set about planning the WCC's inaugural assembly (Amsterdam, 1948). The years that followed involved more than finding staff and setting up an organization. He had to get to know a rapidly growing constituency, come to grips with the dilemmas of churches living under communism, find a path through Cold War tensions, address issues from the emerging so-called Third World and deal with the ecumenical impact of the Second Vatican Council. Above all he had to establish a style of work for the new World Council — an entity for which, as he said, there were no precedents.

After retiring in 1966 he was elected the WCC's honorary president, which meant continuing involvement in the Council's decision-making. With a permanent office in the Ecumenical Centre, he kept in contact with staff and visitors until shortly before his death, from emphysema, at the age of 85.

He was a brilliant man, a deft policy-maker and an effective communicator. A workaholic, he exuded energy. He had clear vision, a sharp mind, imagination, statesmanship, outstanding diplomatic skills, and fluency in four languages. It is hard to imagine how the WCC, without that rare combination of gifts, would ever have seen daylight.

Wim was loved and admired. But he was not easy to work with. Some found him brusque and authoritarian — “more general than secretary”, went one comment. He did not suffer fools gladly, and into that category most of his colleagues found that, sooner or later, they fell. Mellowing in his later years, though, he always showed a special interest in younger staff — with a special tolerance for their gaffes!

[contd...]

PEOPLE TO COMMEMORATE

Willem Visser 't Hooft (1900-1985), reformer of the Church [... contd]

Theologically, Visser 't Hooft owed much to his friend the Swiss theologian Karl Barth. Yet he was no doctrinaire Barthian. Reinhold Niebuhr's Christian realism informed his approach to social ethics and international affairs. He drew insights from a range of theologians, church leaders and, he always stressed, lay people too. For himself, Wim resisted the label theologian, preferring to describe his many writings and addresses as "interpretations across confessional and linguistic frontiers of thoughts which I have picked up from the theological pathfinders".

He was a first-class example of that rare creature, a truly prophetic church policy-maker and administrator. Robert Bilheimer, a WCC associate general secretary for many years, identified what drove his old boss like some 20th century Amos to challenge the ecclesiastical status quo:

The prophetic quality lay in his capacity to discern and his fearlessness in laying out what he discerned Even his insistence on tying the ecumenical movement to the churches, frequently questioned, was prophetic. He understood clearly that the churches were the carriers of the Body of Christ; and an ecumenical movement that was not tied to the churches had no relevance to anything. Given that, Visser 't Hooft could then turn the whole around, bringing "church" to bear on churches in withering analyses. Because he loved the church, he loved the churches.

And because he loved Christ, he loved the church. The gospel was the heart of it all, Christian unity mattered because reconciliation was a gospel imperative, Christ was summoning his scattered people to a renewed obedience, and the pressure of that common calling meant the churches just had to change.

Churchly change, however, comes slowly. In 1974, commenting on the impatience of many, young people especially, Visser 't Hooft wrote:

Those of us who have worked for a long time for the World Council are painfully aware of how frequently opportunities are missed because of visible or concealed brakes. We need the impatient people who call for boldness, imagination, and forward-looking hope in action. But there is an impatience which gives up and an impatience which builds up.

Willem Visser 't Hooft had impatience aplenty. But his was the kind that produced a master builder for the ecumenical movement.

Contributed by David Gill

The Ecumenical Prayer Cycle

www.oikoumene.org/resources/prayer-cycle

Eritrea

The overwhelming majority of Eritrean Christians are Orthodox (Oriental). Before Eritrea's independence, they came under the Ethiopian Orthodox Church. The Eritrean Orthodox Tewahedo Church became autocephalous in 1994, with the help of the Coptic Orthodox Church, and joined the WCC in 2003. Catholic and Protestant presence dates from the 19th and 20th century. More recently, some Pentecostal and Evangelical groups have entered the country.

Ethiopia

Ethiopian monarchy embraced Christianity at its very early stages, and it became the state religion in the 4th century. Already in the 7th century there was Muslim influence. Tensions and conflict have been recurrent between the Christian and Muslim communities. The Ethiopian Orthodox Tewahedo Church is one of the churches that does not accept the decisions of the Council of Chalcedon on the nature of Christ. It was the state church under the monarchy but has lost this position. Catholic presence goes back to the 16th century, and Protestant missions arrived in the 20th century. The largest non-Orthodox church is the World of Life Church (Evangelical), followed by the Mekane Yesus Church (Lutheran and Presbyterian). There are also two large Pentecostal churches. Most of these churches belong to the Ethiopian Evangelical Churches Fellowship, which is affiliated with the WEA.

FORTHCOMING MEETINGS AND EVENTS

Church Council (ordinary meeting)

July 2

Online discussion groups

Returning late July

NOTICES

AKBAR OUR NEIGHBOUR

Akbar, the Iranian asylum seeker supported by this congregation since his release from (illegal) detention in 2013, continues to live in Australia with no visa, no work rights and no legal status. Thanks to his generously/privately funded North Melbourne gardening 'work', and the regular financial contributions of some of our congregation members he enjoys some financial independence. He has recently overcome an accommodation 'crisis' with practical assistance from these sources. Akbar is included in our prayers of intercession on the first Sunday in each month.

Rosalie Hudson

People to commemorate this week

Willem Visser 't Hooft (1900-1985), reformer of the Church

Ecumenical Prayer Cycle

Eritrea, Ethiopia

LECTIONARY READINGS 14 JULY 2024

2 Samuel 6:1-5, 12b-19; Psalm 24; Ephesians 1:3-14; Mark 6:14-29

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

COPYRIGHT INFORMATION

© Scripture quotations are from the New Revised Standard Version Bible, copyright © 1989 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

All music printed in this order of service and live-streamed is either in the public domain or is covered by the congregation's CCLI licence (#449158) or its ONE LICENSE with license (#737505-A). All rights reserved.

© The English translation of Kyrie, Gloria, Sanctus, Benedictus, Memorial acclamations, and Agnus Dei prepared by the English Language Liturgical Consultation (ELLC), 1988. Psalm responses from PCS used with permission from The Psalter, 1993.