



The Congregation of Mark the Evangelist  
Sunday 21B  
August 25, 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** J Pachelbel, *O Mensch, bewein' dein' Sünde groß*

### *The Gathering of the People of God*

**Sung Processional** (*TIS 101 v.1*)

*If you are able, please stand when the cantor sings the first line, and sing as the Scriptures are brought into the worship space:*

***Come, you people, come adore him,  
God in Holy Trinity,  
God the Father, Son and Spirit,  
ever blessed unity***

**Call to Worship**

The Lord be with you!

***And also with you!***

Bless the LORD at all times:

***God's praise shall ever  
be in my mouth.***

Come, and glory in the LORD:

***let the humble hear and rejoice!***

*(cf. Psalm 34.1f)*

## Prayer of invocation

**Hymn** 100 All creatures of our God and king (vv.1, 4, 5, 7)

## 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.**

Ephesians 6.10-20 *Our struggle*

John 6.56-69 *The bread from heaven*

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

#### The Preaching of the Word

*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.**

## Psalm 34.12-22

- <sup>12</sup> Which of you desires life,  
and covets many days to enjoy good?
- <sup>13</sup> Keep your tongue from evil,  
and your lips from speaking deceit.
- <sup>14</sup> Depart from evil, and do good;  
seek peace, and pursue it.
- <sup>15</sup> The eyes of the Lord are on the righteous,  
**and his ears are open to their cry.**
- <sup>16</sup> The face of the Lord is against evildoers,  
**to cut off the remembrance of them from the earth.**
- <sup>17</sup> When the righteous cry for help, the Lord hears,  
**and rescues them from all their troubles.**
- <sup>18</sup> The Lord is near to the broken-hearted,  
**and saves the crushed in spirit.**
- <sup>19</sup> Many are the afflictions of the righteous,  
**but the Lord rescues them from them all.**
- <sup>20</sup> He keeps all their bones;  
**not one of them will be broken.**
- <sup>21</sup> Evil brings death to the wicked,  
**and those who hate the righteous will be condemned.**
- <sup>22</sup> The Lord redeems the life of his servants;  
**none of those who take refuge in him will be condemned.**
- (NRSV)

#### 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 103** A mighty fortress

**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 394** Christ is risen!

*(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....

Musical score for 'The Breaking of the Bread' in G major, 4/4 time. The score consists of four staves of music with lyrics underneath. The lyrics are: '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 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.*

## 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 561** Who would true valour see

**Word of Mission and Blessing**

**Postlude**

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

Our email address is:

[enquiries@marktheevangelist.unitingchurch.org.au](mailto:enquiries@marktheevangelist.unitingchurch.org.au)

Our website is:

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

## PEOPLE TO COMMEMORATE

### Augustine of Hippo, Christian thinker



Aurelius Augustinus, arguably perhaps the greatest figure in the Western church, was born at Thagaste in North Africa in 354CE, the son of a devout Christian mother, Monica and a pagan father, Patricius. He lived only five of his 76 years outside of North Africa. Schooled at Madaura and Carthage, his reading of Cicero's protreptic work Hortensius inspired him at the age of eighteen – the same year when his father died and his own son Adeodatus was born – to pursue Truth.

He taught briefly at Thagaste and then at Carthage and then in 383, perhaps to escape the suffocating presence of his mother, he took ship for Rome itself where he accepted an imperial post teaching rhetoric.

In the intervening years, in his quest for truth, he had read the Bible but without real interest and engaged as a hearer with the Manichaean sect. While in the end he ended his association with this group, their influence, positively or negatively, continued to inform his theological development for the rest of his life. After a short stay in Rome he accepted the imperial post of Professor of Rhetoric at Milan and his move there in 384 began for him a journey from Platonism to Christianity, from Milan to Cassiciacum to Ostia to Thagaste and thence to Hippo in North Africa.

In Milan he met the formidable bishop Ambrose who introduced him to (Neo) platonism and to Greek Fathers like Basil. In the garden of his residence at Milan he experienced his famous conversion, went on retreat to Cassiciacum where he wrote his Soliloquies, and thence to Ostia where he experienced his famous vision.

Following Monica's death he returned to North Africa and Thagaste via Rome and there determined to set up a retreat of sorts for like-minded men. A side-trip to Hippo – and the untimely death of his son – saw a life-changing experience where he was ordained, effectively by force, by the church there, made co-bishop and then, on the death of the bishop in 395, elected in his place.

[contd...]

## PEOPLE TO COMMEMORATE

### Augustine of Hippo, Christian thinker [...contd]

As bishop he wrote much. Between 397 and 401 he wrote his magisterial Confessions in which he explored the personal life in the context of his own journey to faith. This work is widely regarded as not only a major text in the Christian canon but also in the Western literary canon itself. Over a twenty year period – from 399 to 419 – he wrote the De Trinitate which has so influenced the development of this central doctrine in the Western church. From 411 onwards he began a series of anti-Donatist writings in which he developed his ecclesiological thought. Between 413 and 425 he authored the De Civitate Dei – perhaps it should have been titled A Tale of Two Cities! – in which he presented a way in which human history might be understood as a process in which people either turn towards God or away from God and into themselves. The content is somewhat drawn-out perhaps but the idea is magnificent. From 413 he began his writing against the teaching of the British Pelagius – whom he never actually met in person – and the so-called Pelagians, including the extremist Julian, bishop of Eclanum. His authoritative De natura et gratia in which he outlined his concerns with Pelagius' own writings – though Augustine managed here to play the ball and not the man, for he clearly regarded him with great respect – and with presenting his notion of original sin [or guilt], that idea with which Augustine is clearly, rightly or not, so identified. The next few years saw other like writings, including the contra Julianum (in six books) and On Grace and Freewill. In his later years he developed and published his Retractationes in which he amended, modified and even dismissed some of his earlier views on a wide range of matters.

In 430, as the Arian Vandals besieged the city of Hippo, the great bishop and Doctor of the Church died. When the Vandals finally entered and burned the city all that they left untouched were Augustine's cathedral and his library.

*by Rev Dr David Mackay-Rankin*

## The Ecumenical Prayer Cycle

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

### Guinea

The people living in the territory of Guinea when it was colonized by the French in 1891 were the Mandinga, who were Muslim. Islam has remained the majority religion. The Christian churches are a small minority in Guinea. The largest Protestant group, the Protestant Evangelical Church of Guinea, together with the small Anglican community - part of the Province of West Africa - and the Catholic Church, has formed a Christian Council. There is also a Federation of Evangelical Churches and Missions, affiliated with the WEA. An inter-religious council facilitates dialogue and relationships between Christians and Muslims.

### The Gambia

The Mandinga, the Fulani, and the Wolof were the first to settle the region along the Gambia river. The Portuguese arrived in the late sixteenth century, followed by the French and British. The Gambia River region was claimed as a British protectorate in 1894. The Gambia gained its independence in 1965 and for a brief period formed the Federation of Senegambia with Senegal. Cultivation of peanuts in the sandy soil and fishing in the river are primary economic activities. Agriculture and the use of wood for fuel have resulted in the destruction of over 90 percent of original forests, which has had a significant impact on wildlife and human populations. Most of the population of the Gambia is Muslim. Roman Catholicism was first brought to the country by the Portuguese, but evangelization did not really begin until the nineteenth century. The Gambia Christian Council was formed in 1963 as an ecumenical association of Roman Catholic, Anglican, and Methodist churches. There is also dialogue with the majority Muslim population. There are no WCC member churches based in this country.

## FORTHCOMING MEETINGS AND EVENTS

Online discussion groups	From Wed's and Fri's till end of September
Church Council (ordinary meeting)	September 3
Quarterly Essay Conversation	Oct 18

## NOTICES

### MARK THE WORD

Vicki and Rosemary are seeking contributions for the 2024 Spring edition of Mark the Word. We are again not proposing a theme for this edition and are open to any topic.

It would be greatly appreciated if you could send these via email to us ([vicki.radcliffe@gmail.com](mailto:vicki.radcliffe@gmail.com) or [rosemarywearing@gmail.com](mailto:rosemarywearing@gmail.com)) no later than Sunday, 8th September, 2024.

### “ALBRECHT DÜRER'S MATERIAL RENAISSANCE”

Free, personal guided tour led by Matthew Champion for members of Mark the Evangelist Congregation, and any of their friends, of a special Art Exhibition at The University of Melbourne:

10:30am Friday Morning, 6<sup>th</sup> September, Arts West Gallery, University of Melbourne

For more information about the exhibition, see: <https://arts.unimelb.edu.au/about/arts-west-gallery/albrecht-durers-material-renaissance>

Let Gaye know if you would like to attend (speak to her, or email: [gaye.champion.au@gmail.com](mailto:gaye.champion.au@gmail.com)) and she will liaise with Matthew.

**NORTHEY LECTURER: DR MIGUEL DE LA TORRE:**

*Rejecting Eurocentric Christianity: Embracing Hopelessness*

Many living on the margins of colonial/missionary ventures have uncritically accepted eurocentric Christianity, a faith ideology which legitimizes and normalizes the current global economic hegemony. For any theological perspective to be liberative, it must first reject the very faith tradition which masks and justifies this worldview which fails to critically analyze the link between bowing one's knees to the eurocentric Jesus and the eurocentric power arrangements. By rejecting a theology of hope, and instead embracing a theology of hopelessness, a liberative ethical methodology of resistance can be developed.

**Date:** 12 September 2024, 6:30 pm at the CTM, 29 College Crescent, Parkville, 3052, and online



**A WESLEY  
CONVERSATION**

with Rev Dr Garry Worete  
Deverell about "*Doing  
Theology in an Aboriginal  
Frame*"

*Garry is a trawoolway man, author,  
theologian and Anglican Priest.*

Please join us on **Monday 9th of Sept.** at **CTM Café, 29  
College Cres, Parkville & online via Sondervse.**

**Doors @ 7:30pm    Conversation @ 8pm**

*Drinks and Nibbles Provided*

THE WESLEY  
CENTRE

**People to commemorate this week**

Augustine of Hippo, Christian thinker

**Ecumenical Prayer Cycle**

Cape Verde, The Gambia, Guinea, Guinea-Bissau, Senegal

**LECTIONARY READINGS 01 SEPTEMBER 2024**

Song 2:8-13; Psalm 45:1-2,6-9; James 1:17-27; Mark 7:1-8,14-15, 21-23

Congregation of Mark the Evangelist, North Melbourne

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

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