

INSIDE AND OUT

THE CONGREGATION OF MARK THE EVANGELIST
SUNDAY 22B
SEPTEMBER 1, 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 A van Noordt, *Fantasia super [Psalm XV]*

The Gathering of the People of God

Sung Processional (TIS 715)

*We stand to sing as the Scriptures are brought into the worship space; this is sung as a round, repeating at **. After the cantor sings through once, Group 1 (that "half" of the congregation closest to the entry doors) begins the round while Group 2 (the other half) joins at **. Group 1 repeats the final line after the third time, so we end together.*

Everything that has breath

*****Praise the Lord of hosts forever, praise the Lord!***

Call to Worship

The Lord be with you!
And also with you!

All the earth, remember the LORD;
all you nations, bow down in worship.

Dominion belongs to the LORD;
God rules over the nations.

(Psalm 22.27f)

Prayer of invocation

Hymn 375 Come, let us with our Lord arise

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.

Deuteronomy 4.1-2, 6-9 *Keep the commandments of the law*

Psalm 15 *Who may dwell in your tabernacle?*

The REFRAIN is sung before and after the whole psalm.

The psalm text will then be sung responsorially to the TONE below: the first line is sung by the 'half' of the congregation closest to the stained glass windows, the second bold-italic line by the other side

REFRAIN Hal H. Hopson

Praise — the Lord. Praise — the
Lord. Praise the name of the Lord. _____

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- 1 Lord, who may dwell * in your tabernacle?
Who may rest upon your * holy hill?
- 2 Whoever leads an * uncorr-upt life
and does the thing * that is right;
- 3 Who speaks the truth * from the heart
and bears no deceit * on the tongue;
- 4 Who does no evil * to a friend
and pours no scorn * on a neighbour;
- 5 In whose sight the wicked are * not esteemed,
but who honours those who * fear the Lord.
- 6 Whoever has sworn * to a neighbour
and never goes back * on that word;
- 7 Who does not lend money in * hope of gain,
nor takes a bribe a- * -gainst the innocent;
- 8 Whoever * does these things
shall * never fall.

REFRAIN

Mark 7.1-8, 14-15, 21-23 *Of hypocrisy*

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.**

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 God's 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 the Fa-ther, Lord God, Lamb of God, you take a-way the
 sins 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,

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.

The Nicene Creed (Sung):

Cantor | *People*
 We be - lieve in one God, the Fa - ther, the Al - migh - y, mak - er of
 heav - en and earth, of all that is, seen and un - seen. We be - lieve in
 one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly be -
 got - ten of the Fa - ther, God from God, Light from light, true God from true
 God, be - got - ten not made, of one be - ing with the Fa - ther; through him
 all things were made. For us and for our sal - va - tion he came down from
 heaven, was in - car - nate by the Ho - ly Spi - rit of the Vir - gin Mar -
 y and be - came tru - ly hu - man. For our sake he was cru - ci - fied
 un - der Pon - tius Pi - late; he suf - fered death and was bur - ied. On the
 third day he rose a - gain in ac - cord - ance with the Scrip - tures; he as -

cend - ed in - to heaven and is seat - ed at the right hand of the Fa -
 ther. He will come a - gain in glo - ry to judge the liv - ing and the
 dead, and his king - dom will have no end. We be - lieve in the Ho - y
 Spi - rit, the Lord, the giv - er of life, who pro - ceeds from the Fa - ther,
 who with the Fa - ther and the Son is wor - shipped and glo - ri - fied. who
 has spo - ken through the pro - phets. We be - lieve in one ho - ly cath - ol -
 ic and ap - os - tol - ic Church. We ac - know - ledge one bap - tism for the
 for - give - ness of sins. We look for the re - sur - rec - tion of the dead,
 and the life of the world to come. A - men.

Prayers of the People

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

The Visible Word: Eucharist

Hymn 448 Blest are the pure in heart

(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 547 Be thou my vision

Word of Mission and Blessing

Postlude F D'agincour, *Trio - Basse de cromone - Dialogue*

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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/>

PEOPLE TO COMMEMORATE

Albert Schweitzer, Christian pioneer



Albert Schweitzer (1875–1965), one of the best-known missionaries of the twentieth century, was born in Kayersberg, Alsace. He was extraordinarily gifted, intellectually brilliant and blessed with a robust constitution. His biographer, George Seaver, called him ‘probably the most gifted genius of our age’. By the age of thirty he had achieved distinction in the two disparate fields of music and theology.

He was an authority on the life and works of J.S. Bach, a renowned organist, expert on organ building and significant figure in the Organ Revival in the early twentieth century. In theology he is best remembered for *The Quest of the Historical Jesus* (1906), one of the most influential theological books of the twentieth century. Thereafter, the apocalyptic element in the gospels—the sense of crisis, judgement, and the impending end of the world—had to be taken seriously. No longer could Christians be content with an image of Jesus as a civilized man of the nineteenth or twentieth century. And never again could preachers and scholars separate the teaching of Jesus from Jesus himself.

In 1906 Schweitzer began studying medicine and in 1913 he gave up his academic career as a theologian to devote himself to the care of the sick and to missionary activities at Lambaréné (French Equatorial Africa). For various reasons, he wanted to put the religion of love (the essential element in Christianity) into practice rather than talk about it. The prime reason for going to Africa, he explains in his reminiscences, *On the Edge of the Primeval Forest* (1922) was to do penance for the wrongs that Africans had suffered at the hands of Europeans — especially the introduction of disease and the slave trade. Schweitzer believed that Europeans (like the rich man, Dives, in the biblical parable), had sinned against the people of Africa (the poor man at their gate), in that they had accepted the advantages of medical science and technology without putting themselves in the poor man’s place.

[contd...]

PEOPLE TO COMMEMORATE

Albert Schweitzer, Christian pioneer [...contd]

Schweitzer advocated an ethic based on ‘reverence for life’, including animal and plant life. For Schweitzer, it was good to maintain life and further life; it was bad to damage and destroy life. Only by means of reverence for life, in Schweitzer’s view, can we establish a spiritual and humane relationship with all living creatures. A person is ethical when life is considered sacred and when that person devotes him or herself fully to those in need of help. Even as a child he was gripped by the sacredness of life. His night-time prayer was: ‘O heavenly Father, protect and bless all things that have breath; guard them from all evil, and let them sleep in peace.’

Schweitzer received numerous awards including the Nobel Peace prize in 1953. In putting into practice ‘reverence for life’, he became a symbol throughout the world of human dignity, service, and an example of the power of compassion in a time of genocide and mass hatred.

Contributed by William W. Emilsen

The Ecumenical Prayer Cycle

www.oikoumene.org/resources/prayer-cycle

Benin

The Benin of today was the site of Dahomey, a prominent West African kingdom that rose in the 15th century on what was known as the Slave Coast, one of the primary supply centres of slaves to the European traders. In 1872 Dahomey became part of French West Africa and the Republic of Benin achieved independence in 1960. A succession of military governments ended in 1972 with the establishment of a government based on Marxist principles. Multi-party democracy was introduced in 1991. The economy of Benin is still largely based on subsistence agriculture. As in most former French colonies, the Catholic Church is the majority church. The Protestant Methodist Church is a member of the WCC. The largest Protestant denomination is the Assemblies of God, and there are several other sizeable Pentecostal and Evangelical churches. A Council of Protestant Evangelical Churches has been in existence, but was no longer functioning in 2005. The Federation of Evangelical Churches and Missions, another grouping, is affiliated with the WEA.

Ivory Coast (Cote d'Ivoire)

Before colonization, the coastal area of today's Ivory Coast was settled by groups who migrated from the north to the forest. In the 15th century, French and Portuguese traders explored the area, in search of ivory and slaves. France extended its influence inland in the 19th century, and the territory became a French colony at the Berlin conference in 1884. Ivory Coast achieved its independence in 1960. Under the one party regime of president Houphouët-Boigny, the country maintained close political and economic ties with France. It had one of the most developed economies of sub-Saharan Africa, based on the production and export of cocoa and coffee, and remained stable until the 1990s, when tensions between population groups and regions became manifest. In 2002 a rebellion divided the country in two: the less developed north, and the south where the plantations are concentrated. In 2005, negotiations were still going on to settle the conflict. Christian missions began working in the area in the 19th

century. The Catholic Church is the majority church. Most of the Protestant churches are Pentecostal and Evangelical. There are also several indigenous and independent churches. The Protestant Federation was dissolved in 1963. Plans to create a Christian Council had not yet materialized in 2005. A Forum of Religious Confessions, set up in 1997, brings together the Catholics, Protestants, Muslims, and African churches. The north of the country is predominantly Muslim.

Togo

The region of today's Togo was settled by various groups, among them the Ewé who came from the east, and the Mina from the west. Togoland became a German colony at the 1884 Berlin Conference, and after World War I was divided between the British and the French. British Togoland joined Ghana at independence, and the French colony became Togo in 1962. A year later, Togo was the first African independent nation to experience a military coup. From 1967 to 2005 it was ruled by president Eyadéma, who imposed an authoritarian regime, oppressing the democratic opposition and violating human rights. Many Togolese were killed, and hundreds of thousands became refugees in neighbouring Ghana and Benin. At his death, his son took over in elections marred by killings and torture, and democratization continued to be blocked by those in power through 2005. The economy of Togo depends on subsistence agriculture and export of coffee, cocoa and cotton, and on the production of phosphate. Catholic missions began in Togo at the end of the 16th century, and today more than half of the Togolese Christians belong to the Catholic Church. The Evangelical Presbyterian church is the largest Protestant denomination, followed by the Assemblies of God (Pentecostal). Both are members of the Christian Council of Togo, which brings together a broad range of Protestant, Pentecostal and Evangelical churches. Several church leaders, Catholic and Protestant, have witnessed to democracy and justice in the tense internal political situation, with the support of international ecumenical partners.

FORTHCOMING MEETINGS AND EVENTS

Online discussion groups	From Wed's and Fri's till end of September
Queens College Chapel Service	TODAY 4pm NEW
Church Council	September 3 (online)
Dürer exhibition tour (RSVP to Gaye)	Sept 6, 10.30am
Northey Lecture at the CTM	Sept 10, 6.30pm
Quarterly Essay Conversation	Oct 18
Combined worship at Church of All Nations	Oct 20, 10.00am

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

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 or 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, 6th 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) 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 trawloolway 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



People to commemorate this week

Albert Schweitzer, Christian pioneer

Ecumenical Prayer Cycle

Benin, Ivory Coast, Togo

LECTIONARY READINGS 08 SEPTEMBER 2024

Prv 22:1-2,8-9,22-23; Ps 125; James 2:1-10, (11-13),14-17; Mark 7:24-37

Congregation of Mark the Evangelist, Parkville

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Minister: Rev Dr Craig Thompson, 0408 389 751, 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.

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

enquiries@marktheevangelist.unitingchurch.org.au

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