

The Congregation of Mark the Evangelist
Passion Sunday | April 13 2025

The Passion of the Christ according to St Luke

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.

The Service of the Word

Introduction

The stone that the builders rejected
has become the chief cornerstone.

This is the Lord's doing;
it is marvellous in our eyes.

Psalm 118.22-23

Blessed is the kingdom of the Father
and of the Son and of the Holy Spirit.
Amen.

Prayer of Invocation

Hymn 341 My song is love unknown (vv.1-3,6,7)

1. My song is love unknown,
my Saviour's love to me,
love to the loveless shown,
that they might lovely be.
O who am I
that for my sake
my Lord should take
frail flesh, and die?
2. He came from his blest throne
salvation to bestow:
but all made strange, and none
the longed-for Christ would know.
But O my friend!
my friend indeed,
who at my need
his life did spend.
3. Sometimes they strew his way
and his sweet praises sing,
resounding all the day
hosannas to their King.

Then 'Crucify!'
is all their breath
and for his death
they thirst and cry.

6. In life, no house, no home
my Lord on earth might have;
in death, no friendly tomb
but what a stranger gave.
What may I say?
Heav'n was his home;
but mine the tomb
wherein he lay.
7. Here might I stay and sing,
no story so divine;
never was love, dear King,
never was grief like thine.
This is my friend,
in whose sweet praise
I all my days
could gladly spend.

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With the Children

*The Passion of the Christ according to St Luke
Luke 22.1-23.47*

The Plot to Kill Jesus

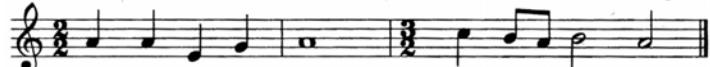
Psalm 22.10-15

PCS p.344 no.8

*REFRAIN: Organ, then cantor, then all together (sung also at the end).
The psalm text is then sung responsively to the TONE*

REFRAIN

Presbyterian Refrain 8
Hal H. Hopson



Lord, you are my strength; has - ten to help me.

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TONE



¹⁰ On you I was cast from my birth,
and since my mother bore me you have | been my God.

¹¹ Do not be far from me,
*for trouble is near
and there is no | one to help.*

¹² Many bulls encircle me,
strong bulls of Bashan | sur-round me;

¹³ they open wide their mouths at me,
like a ravening and | roaring lion.

¹⁴ I am poured out like water,
*and all my bones are | out of joint;
my heart is like wax;*

*it is melted with- | -in my breast;
my mouth is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the | dust of death.*

REFRAIN

Prayer



Ky-ri-e, Ky-ri-e, Ky-ri-e, e - lei - son; Chri-ste, Chri-ste, Chri-ste, e - lei - son.
Ky-ri-e, Ky-ri-e, Ky-ri-e, e - lei - son, e - lei - son, e - lei - son.

The Preparation of the Passover

The Institution of the Lord's Supper

The Dispute about Greatness

Jesus Predicts Peter's Denial

Prayer



Ky-ri-e, Ky-ri-e, Ky-ri-e, e - lei - son; Chri-ste, Chri-ste, Chri-ste, e - lei - son.
Ky-ri-e, Ky-ri-e, Ky-ri-e, e - lei - son, e - lei - son, e - lei - son.

Purse, Bag, and Sword

Jesus Prays on the Mount of Olives

The Betrayal and Arrest of Jesus

Psalm 69.1-15 (*Read responsively*)

¹ Save me, O God,
for the waters have come up, even to my neck.

² I sink in deep mire where there is no foothold;
I have come into deep waters and the flood sweeps over me.

³ I have grown weary with crying; my throat is raw;
my eyes have failed from looking so long for my God.

⁴ Those who hate me without any cause
are more than the hairs of my head;

⁵ Those who would destroy me are mighty;
my enemies accuse me falsely: must I now give back what I never stole?

⁶ O God, you know my foolishness,
and my faults are not hidden from you.

⁷ Let not those who hope in you be put to shame through me, Lord God of hosts;
let not those who seek you be disgraced because of me, O God of Israel.

⁸ For your sake have I suffered reproach;
shame has covered my face.

⁹ I have become a stranger to my kindred,
an alien to my mother's children.

¹⁰ Zeal for your house has eaten me up;
the scorn of those who scorn you has fallen upon me.

¹¹ I humbled myself with fasting,
but that was turned to my reproach.

¹² I put on sackcloth also
and became a byword among them.

¹³ Those who sit at the gate murmur against me,
and the drunkards make songs ab-out me.

¹⁴ But as for me, I make my prayer to you, O Lord;
at an acceptable time, O God.

¹⁵ Answer me, O God, in the abundance of your mercy
and with your sure salvation.

Prayer



Peter Denies Jesus

Hymn TIS 340 Before the cock crew thrice

Prayer



The Mocking and Beating of Jesus

Jesus before the Council

Jesus before Pilate

Jesus before Herod

Jesus Sentenced to Death

The Crucifixion of Jesus

The Death of Jesus

Hymn 357 When his time was over

1. When his time was over the palms lay where they fell.
As they ate together he told his friends farewell.
Jesus, though you cried out for some other end,
love could only choose a cross
when our life began again.
2. Secretly they planned it, with money changing hands;
in the quiet garden a kiss betrayed their man.
Priests and elders tried him. Soldiers crowned him king.
We were in the crowd that day
when our life began again.
3. Women wept to see him; he said, 'Don't weep for me.'
Many laughed and mocked him: 'Forgive them, they don't see.'
Jesus, please forgive me, you know what I am;
I was one who nailed your hands
when our life began again.
4. There was one who asked you, 'Remember me this day.'
Jesus, when I'm dying, remember me that way;
when my life is over, be with me, my friend,
like the thief upon the cross,
when our life began again.

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The Service of the Sacrament

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-er and might, hea - ven and earth are
ful of your glo - ry, ho - sa - na in the high - est! Bles - sed is he who comes in the name of the
Lord! Ho - sa - na in the high - est, ho - sa - na in the high - est!

(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.***

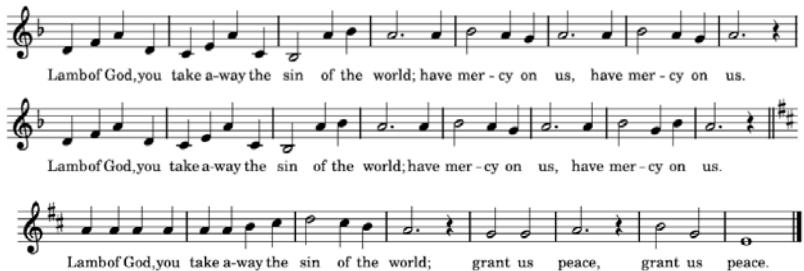
Give us today our daily bread.

***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 Breaking of the Bread



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

The Communion

Offering

Hymn TIS 353 The glory of our king was seen

1. The glory of our King was seen
when he came riding by,
and all the children waved and sang
'Hosanna, King most high!'
2. The glory of our King was seen
when, with his arms stretched wide
to show his love for everyone,
Jesus was crucified.
3. The glory of our King was seen
on the first Easter day,
when Christ rose up, set free from death,
to love, to guide, to stay.

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Blessing and Dismissal

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The Ecumenical Prayer Cycle

www.oikoumene.org/resources/prayer-cycle

Hungary

The Hungarians (Magyars) are a people that migrated from the Volga area in the east and settled in today's Hungary at the end of the 9th century. Later on, Hungary became part of the Austro-Hungarian empire. After World War I, large parts of the country were ceded to neighbouring countries by the Treaty of Trianon. Since then, important Hungarian minorities have been living in Slovakia, Romania, Serbia and Ukraine. During World War II, Hungary was on the side of Nazi Germany, which occupied the country in 1944. After the war Hungary became part of the communist bloc. An insurrection in 1956 was severely repressed by the Soviet army. Many Hungarians fled to the west. With the collapse of the Soviet Union, democratic elections became possible in 1990. Politically and economically, the country has sought integration with Europe. It joined the European Union in 2004. Christianity came to Hungary in the 10-11th century. The Reformation - Lutheran and Calvinist - had a strong impact, but due to the Counter-Reformation, the Catholic Church is the majority church. In the communist period, the Protestant churches developed a theology of diakonia, as a way of being church in a socialist society. Orthodoxy has been present in Hungary for centuries, but has remained small. The Ecumenical Council includes the main Protestant and Orthodox churches, and the Catholic Church is an associate member. Evangelical and Pentecostal/Charismatic groups represent about 3 percent of the Christians. The Evangelical Alliance of Hungary is affiliated with the WEA.

Romania

The Romanian territory was Christianised in the first century and has always been a majority Orthodox country. It belongs to the east through its Byzantine and Turkish heritage, and to the west through its linguistic culture, which is latin. A sizeable Hungarian minority lives in Transylvania, and Romania has also a large Roma population (Gypsy). In a 2002 census, 86 percent of the population declared that they belonged to the Romanian Orthodox Church. Besides the Reformed and Lutheran churches among the ethnic Hungarians and Germans, there are Romanian Pentecostal, Baptist and Seventh-day Adventist churches, and an Evangelical church among the Gypsies. The Catholics consist of Uniate (Oriental Rite) and Latin jurisdictions. A council of churches is in formation through the Ecumenical Association AidRom. There is also an Evangelical Alliance, affiliated with the WEA.

PEOPLE TO COMMEMORATE

Kentigern, Christian pioneer



St. Kentigern was born about 518 in Culross, Fife, Scotland, to Thenaw, the daughter of a British prince, Lothus. Kentigern, (the name means "head chief") was popularly known as St. Mungo, meaning "dear one". He is believed to have been brought up by St. Servanus at a monastery in Fife. His father's name is unknown.

At the age of 25, Kentigern began his missionary labours at Cathures, on the Clyde, the site of modern Glasgow. He was welcomed there by Roderick Hael, the Christian King, and laboured in the district for some thirteen years. He lived an austere life in a small cell where the Clyde and Molendinar rivers met. By his teaching and example many people converted to the Christian faith. The large community that grew up around him became known as clasgu, meaning "dear family". The town and city ultimately grew to be known as modern Glasgow.

About 553 a strong anti-Christian movement in Strathclyde compelled Kentigern to leave the district. He retired to Wales, and stayed with St. David at Menevia, later founding a large monastery in Llanelwy and serving as its first abbot. In 573, accompanied by many of his Welsh disciples, he returned to Scotland at the request of the king, after a battle secured the Christian cause. For eight years he continued his evangelical outreach to the districts of Galloway and Cumberland. Finally, in 581 Kentigern returned to Glasgow, where he remained until his death in 603, continuing his work amongst the people.

Several miracles were attributed to him including restoring life to a bird that had been inadvertently killed, the discovery inside a fish he caught of the missing ring of the Queen of Cadzow, and the rekindling of a fire that he had been tending, but which had gone out. These events are commemorated in the Coat of Arms of the City of Glasgow. The fourth symbol is a bell, believed to have been given to Kentigern by the Pope, Gregory I.

St. Kentigern is buried in Glasgow on the spot where a beautiful cathedral dedicated to his honour now stands. He is remembered on 13 January each year, the anniversary of his death. His humble life, lived in the service of God, affected the lives of many people, particularly in Wales, Galloway and Cumberland in Scotland, in parts of the northwest of England, and, of course, in Glasgow. St. Kentigern is still remembered as a model of how we can make a difference in the lives of others.

Contributed by Sandra Batey

HOLY WEEK AND EASTER SERVICES

Holy Week services, 12.30pm Monday 14th, Tuesday 15th, Wednesday 16th and Thursday 17th in the CTM chapel; 20 minutes or so!

Maundy Thursday — April 17 — A Tenebrae service around St John's Passion, 7.30pm (gathered only, not live-streamed)

Good Friday — April 18 — 10.00am (gathered and live-streamed)

Easter Vigil — Saturday April 19 — 8.00pm (gathered only, not live-streamed)

Easter Day — Sunday April 20 — 10.00am (gathered and live-streamed)

Normal service times on Sundays (10.00am) after Easter

NOTICES

FOR THIS MORNING'S SONG-LEARNING SESSION:

Each line is introduced by the cantor after the previous line has "run" a couple of times, with parts of the congregation picking up new lines with the cantor. Easier demonstrated than explained!

(Cantor once, then All)

Christ is ri - sen, hal - le - lu - jah! lu - jah!

Repeats final

(Group 1 after Cantor sings once)

Hal-leh - lu - jah, hal-leh, hal-leh-lu - jah! hal-leh-lu - jah!

(Group 2 after Cantor sings once)

Jesus is ri - sen, singhal-le - lu - jah, singhal-le, hal - le - lu - jah! - le - lu - jah!

(High voices after Cantor sings once)

Christ ri - sen, hal - le - lu - jah! lu - jah!

THE WESLEY CENTRE FOR THEOLOGY, ETHICS AND PUBLIC POLICY

MtE provides significant financial support for the Centre

Wesley Conversation #3 - Facing Death in a death-denying culture with Dr Brian Macallan - theologian, philosopher, and author of "Forgiving God: Embracing a Risky Adventure with the Divine". These 'Conversations That Matter' are held in Wesley Church, 130 Lonsdale St, on the third Thursday of the month from 12.30 – 1.20pm. BYO lunch or coffee.

BRONZEWING: KATIE YAP AND DONALD - SATURDAY APRIL 12, TEMPO RUBATO

Bronzewing: Katie Yap and Donald - Hildegard, Bach and new works Saturday April 12, 8:00 pm at Tempo Rubato Brunswick

<https://www.trybooking.com/events/landing/1295174>

MARK THE EVANGELIST LUNCH, 27 APRIL

The annual Mark the Evangelist lunch, at which the members from the Church of All Nations will be our guests, will be held following worship on Sunday 27 April.

Could you let Rosemary or Rod know if you are coming and what you are able to bring to share.



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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/>

UPCOMING MEETINGS AND EVENTS

Song-learning session

TODAY, after morning tea

Mon 14th-Thur 17th, 1230pm

Holy Week and Easter Services

Other Easter services – see notices above

Combined service with CAN, here at the CTM

Seat of Melb. Candidates' Forum (UCA event)

Church Council

May 6, 7.30pm (online)

April 27 **NEW**

Tue April 29, 5.30pm at Wesley

Church **NEW**

People to commemorate this week

Kentigern, Christian pioneer

Ecumenical Prayer Cycle

Bulgaria, Hungary, Romania

Lectionary Readings | 20 April 2025

Acts 10:34-43; Psalm 118:1-2, 14-24; 1 Corinthians 15:19-26; John 20:1-18

A Parish Mission of the UCA, MtE is responsible for Hotham Mission

Contact: Rev Dr Craig Thompson, 0408 389 751

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www.hothammission.org.au

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