

The Congregation of Mark the Evangelist

Lent 1A | 22 February 2026

Temptation, sin and grace.

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

A SERVICE OF WORD AND SACRAMENT

Prelude J Pachelbel, *Praeludium in d*

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 can be sung as a round, repeating at **; you're welcome to chime in there if you'd like!*

Everything that has breath

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

Call to Worship

If the LORD is our light and our salvation;
whom then shall we fear?

If the LORD is the strength of our lives;
of whom then shall we be afraid?

Come, let us worship the LORD,
who is light, salvation and strength.

ex Psalm 27.1,2

Prayer of invocation

Hymn 786 (tune 437)

1. Word of God, come down on earth,
living rain from heav'n descending;
touch our hearts and bring to birth
faith and hope and love unending.
Word almighty, we revere you;
Word made flesh, we long to hear you.

2. Word eternal, throned on high,
Word that brought to life creation.
Word that came from heav'n to die,
crucified for our salvation.
Saving Word, the world restoring,
speak to us, your love outpouring.
3. Word that caused blind eyes to see,
speak and heal our mortal blindness.
Deaf we are, our healer be,
loose our tongues to tell your kindness.
Be our Word in pity spoken;
heal the world, by our sin broken.
4. Word that speaks God's tender love,
one with God beyond all telling.
Word that sends us from above
God the Spirit, with us dwelling.
Word of truth, to all truth lead us;
Word of life, with one bread feed us.

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ForeWord: With the Children

Musical notation for 'ForeWord: With the Children'. It consists of two staves. The first staff is labeled 'Cantor' and the second 'Congregation'. The lyrics are: 'The grass withers and the flowers fade, but the word of the Lord lasts forever, the word of the Lord lasts forever.'

The Word Spoken: Scripture and Preaching

Word: The Testimony of Scripture

Your word, O Lord, is a lamp to our feet
and a light to our path.

Genesis 2:15-17, 3:1-7 *The fruit would be good to eat*

Psalm 32 *Happy the pardoned, whose sin is cancelled*

Romans 5: 12-19 *God's grace is out of all proportion to Adam's wrongdoing*

Matthew 4: 1-11 *Jesus was led up by the Spirit into the wilderness*

This is the gospel of the Lord.

Praise to you, Lord Jesus Christ.

Word: In Preaching

A 'sermon of stillness' – a moment for quiet reflection – usually follows the preaching

AfterWord: Confession

Musical notation for 'AfterWord: Confession'. It consists of three staves. The first and third staves are labeled 'Cantor' and the second 'Congregation'. The lyrics are: 'Kyr-i-e, Kyr-i-e, Kyr-i-e, lei-son. Kyr-i-e, Kyr-i-e, Kyr-i-e, lei-son. Christ-e, Christ-e, Christ-e, lei-son. Christ e, Christ e, Christ e, lei-son. Kyr-i-e, Kyr-i-e, Kyr-i-e, lei-son. Kyr-i-e Kyr-i-e Kyr-i-e, lei-son.'

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!

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 Intercession

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

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.
We set the offering at the foot of the cross, with the whole of ourselves.*

The Visible Word: Eucharist

Hymn 509 Come now, everlasting Spirit

(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-er and might, hea-ven and earth are
full of your glor-y, ho - san - 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!

(The prayer continues...)

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

(The prayer continues...)

Bles - sing and hon - our, glor - y and pow'r are yours, for - ev - er more!

(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....

...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.

Notices

The Sending Forth of the People of God

Hymn 103 A mighty fortress

Word of Mission and Blessing

Postlude D Buxtehude, *Ein feste Burg*

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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 Comemorate

James Robert Beattie (J.R.B.) Love, Christian Pioneer

Presbyterian missionary to the Aborigines.

The fifth of 10 children born to the Rev George Clarke Love and his wife, Margaret Georgina, née Beattie, Bob Love's Christian faith was nurtured in the Presbyterian manse at Strathalbyn, where his father ministered from 1892 to 1923. The family migrated to Australia when he was 5 months old and spent a short period in Vic before moving to SA. Experience gained in the bush around Strathalbyn as he grew helped prepare him for his future work in remote areas of Australia. Interest in a group of Aborigines who camped near their home for a short period kindled his missionary commitment.

He taught as a student teacher at Strathalbyn in 1906-7 and was a student at the Pupil Teacher School in Adelaide and commenced study for a BA at University of Adelaide in 1908-9. He was appointed head teacher of the Leigh Creek School, 500 km north of Adelaide. This environment stimulated his enquiring mind and his interest in exploring the bush. He sent specimens of rare birds to Edwin Ashby for showing at meetings of the Royal Society of SA. One identified as a new genus and species was named *Ashbyia lovensis*. He visited a nearby mission to learn more about the Aborigines.

In 1912 at the age of 23 he was asked by the Presbyterian Church to undertake an expedition 'for the purpose of inquiring into the conditions of life among the Aborigines of the Interior'. He left Leigh Creek on 28 Dec 1912 with horses, a mule and two dogs. Accompanied for a short part of the journey by a brother, John, and a friend he travelled extensively in SA, the NT and Qld. He kept a diary and wrote a detailed report of the expedition and formed the habit of meticulous recording of observations, a feature of his later work. Port George Mission had been established in the north-west of WA in 1912 by the Rev Robert Wilson and his wife Frances. Bob Love was asked to relieve the Wilsons to enable them to take leave. Following his arrival in Dec 1914 he undertook exploratory journeys to seek a new site for the mission. He embarked on a study of the Worora language.

He left Port George on 14 July 1915. He enlisted in the AIF on 9 Nov 1915, joined a Light Horse Regiment in April 1916, and transferred to the Imperial Camel Corps in May. In August 1917 he was commissioned 2Lt and promoted Lt in Nov. He transferred to the 14th Light Horse in July 1918 and in Sept was one of the first of the allied troops to enter Damascus. He was wounded in the chest and hand and awarded the DCM and the MC 'for conspicuous gallantry and devotion to duty'.

On his return to Australia he entered Ormond College, University of Melbourne to complete his BA and undertake theological studies. He was ordained in Adelaide in 1922 and appointed to Mapoon Mission in north Qld. He married Margaret Holinger, a teacher at Mapoon, on 5 Sept 1923. They had four children.

After five years of involvement in the evangelistic, administrative, pastoral, agricultural and training work at Mapoon, he heard of financial problems which threatened the

closure of Kunmunya, the new site of the former Port George Mission where he had served briefly before the war. He applied to serve as superintendent at Kunmunya and arrived there on 24 Aug 1927.

His early Christian upbringing, knowledge of bushcraft, academic training, studies in Aboriginal culture and language and experience in leadership contributed to his 13 years of effective service at Kunmunya, a remote community dependent on the mission's lugger for communication and supplies. He repudiated paternalism and earlier mission policies of opposing traditional customs. He respected the authority of the older men and held regular camp meetings, encouraging the people to discuss problems and make decisions.

He was actively involved in the varied tasks of the mission, medical work, education, gardening servicing and running of the lugger, and the cattle industry. He recognised that there were aspects of traditional culture which could be used in explaining the Christian faith. He saw the need of communicating the gospel in the language of the people and engaged in further study of Worora language and translated the Gospels of Mark and Luke. His thesis on Worora grammar earned him an MA from the University of Adelaide. He insisted that when English was spoken by the people they spoke it well. His ministry led to the first baptisms at Easter, 1929 and the further growth of the church at Kunmunya.

While on leave in 1937 he spent 3 months visiting the Pitjantjatjara region of the northwest of SA to advise and assist in the establishment of Ernabella Mission. After 3 more years at Kunmunya he was asked to take up the role as superintendent of Ernabella. Leaving Kunmunya in 1940 he arrived at Ernabella on 2 March 1941 and during the difficult war years administered the development of the sheep industry and assisted in the study of the language. Underlying his involvement in all aspects of the mission's work was the conviction, as he wrote in 1944, that 'Our Scriptural commission is to heal the sick and preach the Gospel'.

The Loves left Ernabella on 2 March 1946, to serve as moderator of the Presbyterian Church of South Australia. He was called to the Adelaide Hills charge of Mt Barker-Lobethal-Woodside but ill-health limited his time in ministry.

He was described as a model of manly Christianity. The policies he advocated and implemented in the period between the two World Wars, respect for Aboriginal cultures and languages, encouragement of Aboriginal decision making and holistic mission, were forerunners of policies accepted more widely in recent decades.

J R B Love, *Stone-Age Bushmen of To-day* (London, 1936); M McKenzie, *The Road to Mowanjurn*, (Sydney, 1969)

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NOTICES

FAITH AFTER FAITH

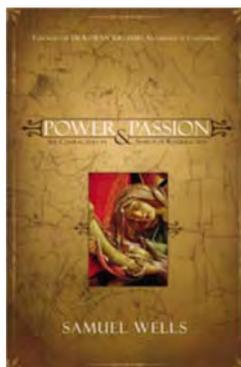
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- Recent Sermons
- New Theological Fragments (110-115): The unnecessary God

LENTEN STUDIES – “Power and Passion”

Samuel Wells vividly paints the stories surrounding Jesus’ cross and resurrection. We see the weakness of Pontius Pilate and Barabbas, and the compromised character of Joseph of Arimathea and Nicodemus. We discover the subtle power of Pilate’s wife. And in Peter and Mary Magdalene we find the true power of resurrection, bringing forgiveness and ending the stranglehold of death, thus transforming all human passion. Through close readings of the gospel texts, Wells demonstrates the significance of these characters for faith and life today. In this book, structured with one chapter for each week of Lent, Wells guides us from the deathly power that put Jesus on the cross to the new power brought by Jesus’ resurrection. The book offers opportunities at the end of each chapter for prayer and discussion.



Two online (Zoom) groups are running from Wednesday February 18 (7.45pm) and Friday February 20 (1.30PM), for six weeks (one week per chapter).



Fragment 37

The sin we confess is different from the sin we have not confessed. We are unmade by the sin we have not confessed but made from the sin we have confessed. Sin decomposes. Grace transposes, such that we can still sing along

UPCOMING MEETINGS AND EVENTS

See above for more details on these events

LENTEN STUDIES!

Monday Morning Movies @ The Nova

Church Council

Hotham Mission Board Executive

Wed/Fri till the end of March

Mon Mar 2, time TBA

Tue Mar 3 7.30pm Online

Fri Mar 20, 3pm hybrid

People to commemorate this week

James Robert Beattie (J.R.B.) Love, Christian Pioneer

Ecumenical Prayer Cycle

France, Germany, Monaco

Lectionary Readings | 1 March 2026

Genesis 12:1-4a; Psalms 121; Romans 4:1-5, 13-17; John 3:1-17 or Matthew 17:1-9

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

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