



## **Sunday Communion Service**

3 October 2021 (Pentecost 19)

This time of worship we will join with many members and guests of the Church the Lord Christ is presents in God's reign by the Sacraments – Baptism and Eucharist. By this, we can journey with each other in either time of fullness or of incompleteness. This liturgy of the eucharist is prepared by Carmen Lam (Bible Reading), Rosemary Brook (Prayers of the People), the music team and the Minister. We thank them for the commitment to all God's works that may bring life to us in this moment.

## **ACKNOWLEDGEMENT FOR THE FIRST PEOPLES**

We acknowledge the traditional custodians of this land, Elders past, present and emerging, on which we celebrate Jesus Christ our Lord. We recognize their special relationship with the land and all creation. And thank them.

## **OPENING PRAYER: REVEAL YOURSELF**

Creator God  
swirling, formless one,  
hovering over creation and bringing new things to life  
you speak new worlds into being with language  
that creates and liberates

Eternal God  
living, limitless one  
inhabiting the vast universe with the rich complexity of your being  
you reveal yourself to your creatures  
and invite us to know you

Friendly God  
nurturing, welcoming one  
opening yourself wide to the joy and pain of loving your people  
you place us in communities and families  
that echo your true nature

*Pause to think about the language/image we instinctively use for God.*

Holy God

We thank you for the ways in which  
we have known and understood you;  
We thank you for the images  
that have opened our eyes to more of who you are;  
We thank you for the language that has brought  
the transcendent, timeless, mysterious God within our knowledge.

Holy God

We are hungry for more of you  
We ask you to reveal more of yourself to us  
to take us beyond the confines of familiar habits  
to free us from the restrictions and distortions of our language  
to expand our understanding of you  
so that we can love you whole heartedly  
we can communicate you faithfully  
and we can reflect your full image to a world that needs you

Amen.

## SONG: HOLY SPIRIT GO BEFORE US

Holy Spirit, go before us,  
Every mind and heart prepare  
For good news of life in Jesus,  
For the joyful hope we share.  
Gently lead the lost to safety,  
Gently teach them Wisdom's way,  
Till they come to seek you gladly,  
Till we find the words to say.

Holy Spirit, come and help us,  
Give us words to speak of Christ.  
Teach us how to tell all people:  
Deepest darkness can be light!  
Help us tell how faithful God is,  
And how Jesus sets us free;  
Take our words and make them gospel,  
So that many may believe.

Holy Spirit, stay to show us  
How to serve as Christ served us.  
May our words of love be grounded  
In love's actions, first and last.  
Your good news is news of justice,  
And the strong befriend the weak  
In your service, till compassion  
Builds the peace the nations seek.

Words © E. J. Smith | Music: Hal H. Hopson  
Music © 1996 by Hope Publishing Co., Carol Stream, IL 60188.

## BIBLE READING CARMEN LAM

Gospel Reading: **Mark 10:2-16**

<sup>2</sup> Some Pharisees came and tried to trap him with this question: "Should a man be allowed to divorce his wife?"

<sup>3</sup> Jesus answered them with a question: “What did Moses say in the law about divorce?”

<sup>4</sup> “Well, he permitted it,” they replied. “He said a man can give his wife a written notice of divorce and send her away.”

<sup>5</sup> But Jesus responded, “He wrote this commandment only as a concession to your hard hearts. <sup>6</sup> But ‘God made them male and female’ from the beginning of creation. <sup>7</sup> ‘This explains why a man leaves his father and mother and is joined to his wife, <sup>8</sup> and the two are united into one.’ Since they are no longer two but one, <sup>9</sup> let no one split apart what God has joined together.”

<sup>10</sup> Later, when he was alone with his disciples in the house, they brought up the subject again. <sup>11</sup> He told them, “Whoever divorces his wife and marries someone else commits adultery against her. <sup>12</sup> And if a woman divorces her husband and marries someone else, she commits adultery.”

## **Jesus Blesses the Children**

<sup>13</sup> One day some parents brought their children to Jesus so he could touch and bless them. But the disciples scolded the parents for bothering him.

<sup>14</sup> When Jesus saw what was happening, he was angry with his disciples. He said to them, “Let the children come to me. Don’t stop them! For the Kingdom of God belongs to those who are like these children. <sup>15</sup> I tell you the truth, anyone who doesn’t receive the Kingdom of God like a child will never enter it.” <sup>16</sup> Then he took the children in his arms and placed his hands on their heads and blessed them.

Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

Second Reading: **Hebrews 2:5-12**

## Jesus, the Man

<sup>5</sup> And furthermore, it is not angels who will control the future world we are talking about. <sup>6</sup> For in one place the Scriptures say,

“What are mere mortals that you should think about them,  
or a son of man that you should care for him?

<sup>7</sup> Yet for a little while you made them a little lower than the angels  
and crowned them with glory and honor.

<sup>8</sup> You gave them authority over all things.”

Now when it says “all things,” it means nothing is left out. But we have not yet seen all things put under their authority.<sup>9</sup> What we do see is Jesus, who for a little while was given a position “a little lower than the angels”; and because he suffered death for us, he is now “crowned with glory and honor.” Yes, by God’s grace, Jesus tasted death for everyone. <sup>10</sup> God, for whom and through whom everything was made, chose to bring many children into glory. And it was only right that he should make Jesus, through his suffering, a perfect leader, fit to bring them into their salvation.

<sup>11</sup> So now Jesus and the ones he makes holy have the same Father. That is why Jesus is not ashamed to call them his brothers and sisters. <sup>12</sup> For he said to God,

“I will proclaim your name to my brothers and sisters.  
I will praise you among your assembled people.”

Word of the Lord.  
**Thanks be to God.**

**SERMON      Blessed are we who abide in Christ**

*Let us pray:*

Source of tranquillity,  
be a peaceful presence for me.

Calm and settle my anxious spirit.  
Set me free from my turmoil and fear.  
Give me a perspective on my life.  
Help me to trust that all shall be well.  
Loosen my grip on my need to control.  
May I live in this moment, now,  
instead of looking into the vast journey ahead.  
You are here, Peaceful One, you are here.  
I rest in you.  
Amen.

What an exciting moment! That we hope we will meet people in-person this month at church and even at your favourite hairdresser! The roadmaps given by the NSW Government (27 September) and the Uniting Church (30 September) have made the church elders own full of expectations and plans as the current lockdown would seem to be eased by reaching 80 per cent of the population fully vaccinated. My diary now is being filled with several new dates given, such as, the first in-person worship service, Wednesday morning tea gatherings, bus trips, carols at church carpark, Confirmation Candidate presentation, Sunday School presentation, Christmas services and personal retreats. Hooray!

And at that instant I don't forget that I give thanks to God that Christ Jesus loves us and calls us to be a people of God no matter what comes next. As we prayed, what we would hope now is to be with the Peaceful One and to abide and rest in Him. This is our best wish, our living story and foundation where we live in and for. Many challenges and obstacles in the current lockdown would have drained our passion and compassion, visions and dreams, and resilience and perseverance in our faith journey. Yet Jesus Christ, who lives and talks to us through the Word is always there for us to bring an intersection where we might test all our burdens and struggles by faith and then refine God's will. And he is there for us to help move forward, asking us to "obey the royal law" which is "Love your God and your neighbour". Then it seems to us that all tests belong to God, not to humans and their agenda. I believe that Jesus rescues us from all tests in life then takes us to next level where God's mercy and grace satisfy. I would say that this is such a blessing to those who remain faithfully in God's love, and those

who abide in God's love are blessed always. I would like to invite us all to join together in God and be blessed this moment.

In Mark's gospel reading, Pharisees tested Jesus. They unconsciously breached the law they admired and respected. Deuteronomy 6:16 says, "You must not test the Lord your God..." In accordance with the law, they became sinful and maybe unforgiven. Can it be possible to test Jesus, Son of God by humans as though they are intellectual, and they think they understand God's will? You may remember that when Jesus was tested in the wilderness for forty days, he didn't fail. All tests and temptations lost to Jesus. Only God owns all tests. The question that Pharisees asked about divorce was a man crafted and religion oriented one so that it might have a set of right or wrong answers. No matter what kind of questions or answers they expected, Pharisees might have certain intentions in doing it. They intended to make Jesus feel uncomfortable and to show their disrespectful languages and actions to Jesus because he had done so many things they never did. In the real world, Jesus taught about the kingdom of God that Pharisees never imagined, fed many hungry souls, touched many fragile lives and gave hope for this life and beyond. Because Jesus is Son of God and God abides in him.

The testing of Jesus absolutely looked silly. Pharisees didn't know what they were doing because they probably never left their religious laboratories and lecture halls to venture into the real world that God created by his image of love and compassionate heart. Jewish religion made a significant contribution to dominating Jewish society and all their values through their history since Moses. Yet Jesus and all God's people who followed him didn't behave according to a cold religious order or law but rather according to a warm gracious love of God. Pharisees worked well in the lab of religion, where they tested the law on groups of marginalised people. Yet Jesus heard all different stories of those marginalised and even untold, and observed all their sufferings, discovering a completely different reality – inequality, instability, and insecurity in life. Jesus broke the unstable binary which all divides God's amazing creation only into us and others. At the end, he gave up his life for winning on the behalf of all whoever come before him. Thus, Jesus in the passage was bringing the kingdom of God among them. Jesus said, "Since they are no longer two but one, let no one split apart what God

has joined together.” (Mark 10:9) This is all about God’s inclusiveness and fairness among his people. We believe that in Christ we are all included by his love and call so that nothing separates us from God and each other. And Jesus gives us a new perspective that we see all events of the world with the eye of God, and with it, invites us to go to serve and love our neighbours.

During my time at the theological college (January 2012 – July 2014), as a ministry candidate, from time to time, I was asked to answer the question – “Would you go to serve a Korean congregation or a white-Anglo congregation?” The reason was that I came from a Korean speaking congregation and had no experience being at English speaking church before entering the college. In the first year, I answered like this. “I am called by God to serve any church. So, I can serve both Korean and English-speaking church. I am open.” People seemed to agree. In the second year, my answer became slightly different. “I believe that I have a strong sense in God’s call to become a Uniting Church minister. Thus, I go to serve, if there is a church who wants to call a minister like me.” People affirmed and I think I was full of confidence in that answer.

But there was a momentum in the second semester of the second year, which drastically challenged the call in God’s ministry and my formation. I think that it was a test of my character in becoming an ordained minister. But I did not realise it for a while. I could not catch it because of my pride. I still remember that I talked to myself that I hit rock bottom of my true self and faced who really I am. At that time, I prided myself on my ability to be part of Church’s formation program. I thought I did all well because of the title, ministry candidate or future Uniting Church minister. But I seemed to forget who really I am. I could not remember that I am only a weak, fragile, poor, and sinful man if Christ’s grace is not embracing me. I became spiritually blind so that I could not see myself and even the world with the eye of God. Then I re-began my personal devotion time seriously, deepening my relationship to God into his grace and love, wrestling with my true self in order to get out of such a long and dark tunnel.

Then God brought me one more chance. At an interview, Rev. Dr. William Emilsen, the faculty member of the college who looked after me, encouraged me, saying, “Seungjae, I want you to find your Korean-ness



while you are trained at the college. Finding who you are, your language and culture, your community of heart and sense of belonging is one of important aspects in this training. I strongly recommend that you fulfil this task in your final year.” What he recommended was like a certificate of passing the test that I found my identity in Christ. Then my answer to the question of “Would you go to serve a Korean church or an English-speaking church?” was like this: “If there is a church who invites me to join together their journey, I humbly discern the call with them.” I believe that the test I had did not belong to me, but to God who wanted me to have another perspective to see God, God’s people and myself in an ordained life. And God is still forming myself here at Boronia Park Uniting Church and establishing his ministry upon you and me, and our faithful relationship. I am in this immense journey with you. So, I am blessed.

I would like to conclude this sermon by reading psalm 131. This psalm was introduced by my Grace during the past week. It is so touching and giving. I want you to find a blessing of a weaned child who is only embraced by the mother and satisfied. There is not any test but the love that both mother and her child join together.

Lord, my heart is not proud;  
my eyes are not haughty.  
I don’t concern myself with matters too great  
or too awesome for me to grasp.

Instead, I have calmed and quieted myself,  
like a weaned child who no longer cries for its mother’s milk.  
Yes, like a weaned child is my soul within me.

O Israel, put your hope in the Lord—  
now and always.

In the name of Father, Son, and Holy Spirit,  
Amen.

**PRAYERS OF THE PEOPLE ROSEMARY BROOK**

Earlier this week, in preparing our Prayers of the People, I came across *The Civil Society Atlas 2021* which looks at the state of civil society in more than 190 countries. [Source: [Summary 2021 | Bread for the world \(brot-fuer-die-welt.de\)](https://www.brot-fuer-die-welt.de/en/summary-2021)] Civil society, as we know, refers to the community of ordinary citizens – not the government.

Worldwide, the researchers found that in 2021 only about 12% of people can express their views, gather, and fight against grievances, largely unhindered. 12%.

Things are worsening. Two years ago in 2019, that figure was 18%.

This means 88% of the world's people (6.8 billion people) are dealing with governments that restrict their freedom and the fundamental rights we all take for granted. In addition, they are subjected to harassment, intimidation, persecution, torture and even being killed.

Among those suffering are the three countries we are asked to pray for this week in the World Council of Churches' World Cycle of Prayer: **Colombia, Ecuador and Venezuela.**

Colombia is believed to be the world's most dangerous place for environmental activists, (also known as environmental defenders). At least 65 of them were murdered in 2020.

Likewise, there are extremely serious issues and dangers facing citizens in Ecuador and Venezuela.

So let us pray, using contributions from churches in those three Latin American countries.

Heavenly Father,

We have such heavy hearts when we realise how very difficult and dangerous life is for more than 88 per cent of the people in our world.

We **pray especially today** for Colombia, Ecuador and Venezuela: for

- the ongoing pursuit of peace in Colombia; much needed justice; and fair compensation of those victimized by conflict which citizens have endured for years
- the strengthening of democratically elected governments in the region, without pressure from outside interests
- greater respect for the human rights of all, especially vulnerable populations and those who work for the wellbeing of others and of the environment
- an end to corruption and to the unsustainable exploitation of their countries' resources.

**Given these challenging circumstances, we pray from a moving *A Confession of Faith*, written by the Rev Adelaida Jimenez of Colombia.**

**You may wish to read aloud Adelaida's text in bold:**

**God of love**, we believe that you are our hope.

**God of love**, we believe that you have called us to work for peace.

**God of love**, we believe that your Holy Spirit is breathing new life into our communities, churches and nations.

**God of love**, we believe that you make it possible for light to shine upon all who suffer in our world...

**God of love**, we believe that you speak to the world's peoples in all life's situations, in the midst of our social, religious, political and economic life, in order to bring us hope.

**God of love**, we believe that you are calling all peoples and nations today to work together for change wherever there is pain and suffering in our world.

**God of love**, we believe that you are our hope. Amen.

We now take a few moments of prayer for those closer to home. We pray:

- For the well-being of our beautiful young people and especially those preparing for exams and the HSC
- For their families, near *and* far, providing support and encouragement
- For those we know who are unwell, or lonely or who are anxious or experiencing challenging situations
- For our dear minister Seung Jae and his family and all our loving church family and for various church leaders in Australia. And for our leaders at every level of government – may they remember that this is your world and your will is for justice, peace, compassion, generosity, respect and support, especially for all who find themselves at the margins and/or in need sustained, loving care
- For nearby congregational friends and leaders at St Charles Borromeo and Our Lady Queen of Peace Parish
- For all those providing amazing care in the midst of this pandemic.

Loving God, in closing, thank you for your Son Jesus. Thank you for all your blessings and guide our thoughts and actions in the coming week. Help us to be good neighbours and find ways to bring your comfort, peace and hope to those who need your loving care so much.

In Jesus name we pray, Amen.

## **The Sacrament of The Lord's Supper**

### **THE INVITATION**

The table fellowship of bread and wine is now to be made ready.  
(This moment the preparation of communion is set at home.)

It is the table of company with Jesus  
and with all those who love Him.

It is the table of sharing with the poor of the world,  
with whom Jesus identified Himself.

It is the table of communion with the earth  
in which Christ became incarnate.

So, come to this table fellowship,  
you who have much faith  
and you who would like to have more;  
you who have been to this sacrament often,  
and you who have not been for a long time;  
you who have tried to follow Jesus,  
and you have had many questions about  
what it means to follow and believe in Him.

Come.

It is Christ who invites us to meet Him here and now.

### **SONG: COME AS YOU ARE**

‘Come as you are: that’s how I want you.  
Come as you are; feel quite at home,  
close to my heart, loved and forgiven.  
Come as you are: why stand alone?

‘No need to fear, love sets no limits;  
no need to fear, love never ends;  
don’t run away shamed and disheartened,  
rest in my love, trust me again.

‘I came to call sinners, not just the righteous;  
I came to bring peace, not to condemn.  
Each time you fail to live by my promise,  
why do you think I’d love you the less?

‘I came to call sinners, not just the righteous;  
I came to bring peace, not to condemn.  
Each time you fail to live by my promise,  
why do you think I’d love you the less?

Words and music by permission Spectrum Publications, Melbourne

## THE STORY OF THE LAST SUPPER

Blessed is the Lord Jesus,  
who walks with us the road of our world’s suffering,  
and who is known to us in the breaking of bread.

On the night of His arrest Jesus took bread  
and having blessed it  
He broke the bread and gave it to His friends, saying,

‘This is my body, given for you.’

In the same way He took wine  
and having given thanks for it  
He poured it out and gave the cup to His friends, saying,

‘This cup is the new relationship with God,  
sealed with my blood.  
Take this and share it.  
I shall drink wine with you next  
in the coming Kingdom of God.’

Loving God,  
it is through Your goodness that we have  
which earth has given and human hands have made.  
In the sharing of this bread,

may we know your resurrection presence,  
and may we know that, in touching all bread, all matter,  
it is You that we touch.

What we do here is to remember the life that Jesus has shared  
among his community through the history of church  
and shares among us now.

Made one with Christ  
and thus one with each other,  
let us offer these gifts and with them ourselves,  
a single, holy, living sacrifice.

## **THE PRAYER OF THANKSGIVING**

We offer You praise, dear God,  
and hearts lifted high,  
for in the communion of Your love  
Christ comes close to us  
and we come close to Christ.

Therefore with the whole realm of nature around us,  
with earth, sea and sky,  
we sing to You.

With the angels of light who envelop us,  
with the host of heaven,  
with all the saints before and beside us,  
with brothers and sisters, east and west,  
with neighbours of whatever they are of colours,  
we sing to you.

And with our loved ones,  
separate from us now,  
who yet in the mystery are close to us,  
we join in the song of your unending greatness.

## **PRAYER OF BLESSING**

Hear us now, O Christ,  
and breathe Your Spirit upon us  
and upon this bread and wine.

May they become for us Your body,  
vibrant with Your life,  
healing, renewing and making us whole.

And as the bread and wine which we now eat and drink  
are changed into us,  
may we be changed again into You,  
bone of Your bone,  
flesh of Your flesh,  
loving and caring in the world.

## **THE SHARING OF BREAD AND CUP**

Look, the body of Christ is broken  
for the life of the world.

Here is Christ coming to us in sharing of bread and cup.

The gift of God for the people of God.

Now, you are invited to eat the bread and drink from the cup that you have prepared.

## **THE SIGN OF PEACE**

May grains were gathered together to make this bread,  
many grapes were mixed to make this wine.

So we who are many,  
and come from many cities and countries,  
are one in Christ.



May the peace of Christ be with you.  
**And also with you.**

Let us greet one another with a sign of peace. You may pass your peace to others by phone call or text message, email or social media posting.

## **THE LORD'S PRAYER**

Our Father in heaven,  
hallowed be your name,

我們在天上的父，  
願人都尊祢的名為聖，  
하늘에 계신 우리 아버지，  
아버지의 이름을 거룩하게 하시며，

your kingdom come,  
your will be done,  
on earth as in heaven.

願祢的國降臨，  
願祢的旨意行在地上，  
如同行在天上。  
아버지의 나라가 오게 하시며，  
아버지의 뜻이 하늘에서와 같이  
땅에서도 이루어지게 하소서.

Give us today our daily bread.

我們日用的飲食 今日賜給我們，  
오늘 우리에게 일용할 양식을 주시고，

Forgive us our sins,  
as we forgive those who sin against us.

免我們的債 如同我們免了人的債  
우리가 우리에게 잘못한 사람을  
용서하여 준 것같이  
우리 죄를 용서하여 주시고，

Save us from the time of trial  
and deliver us from evil.

不叫我們遇見試探，  
救我們脫離兇惡，  
우리를 시험에 빠지지 않게 하시고  
악에서 구하소서.

For the kingdom, the power,  
and the glory are yours  
now and for ever.

因為國度，權柄，榮耀，  
全是祢的，直到永遠。  
나라와 권능과 영광이  
영원히 아버지의 것입니다.

Amen.

## OFFERING AND DEDICATION

The offering will be used for the congregation's continuing mission and ministry in these changing times. Please make your offering through a Bank Deposit or a personal cheque whichever is convenient to you.

**Account Name: Boronia Park Uniting Church**

**BSB: 634-634**

**Account: 100023784**

**Reference: Offering**

**Mail to: Mrs. Robyn Harvey**  
**96a Champion Rd. Gladesville NSW 2111**

Please contact Robyn Harvey, Treasurer on 0418 783 290 or  
robyn.49@bigpond.net.au for more information about how to make  
Direct Debit.

**SONG: A HOUSE WHERE YOU BELONG (ET HUS AT KOMME TIL)**

A house where you belong  
founded on spirit, built with song  
where mind and body, sand and stone  
come to their own -  
this is a solid space,  
a place in which we feel God's firm embrace.

A house to which you come,  
a shelter better than your home,  
for here the love of God is known  
practiced and shown  
and all discouragement  
is dented by God's promise and intent.

A house from which you run  
and yet to which you can return,  
a place in which each one can share  
deep joy and care  
although the open door  
is one we often may have passed before.

A house in which you find  
things that were seldom on your mind,  
things which you thought you'd never need:  
on these you feed.  
Here those who fondly greet  
will hope to recognise you in the street.

A house in which each day  
there is no limit to your stay.  
Should you pour out your heart to God  
his love is broad;  
and where despair takes seed  
God plants in that same soil the hope you need.

The church must be the home  
to which all people freely come  
should life be good, should it be bad  
happy or sad,  
this still must be the place  
which welcomes all and offers God's embrace.

Music and text by Janne Mark (from 'Salmer fra broen 2013)  
English text by John L. Bell (WGRG 2016)

## BLESSING

May the everlasting God shield you,  
east and west and wherever you go.

And blessing of God be upon us,  
**the blessing of the God of life.**

The blessing of Christ be upon us,  
**the blessing of the Christ of love.**

The blessing of the Spirit upon us,  
**the blessing of the Spirit of grace.**

The blessing of the Trinity be upon us.  
Now and for ever more.  
**Amen.**

The Iona Community Worship Book (1994)

The Boronia Park Uniting Church communications team who recorded and edited the videos, ensured all the videos ran as they should and designed the invitation and order of service.

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