



## **Sunday Worship Service**

17 October 2021 (Pentecost 21)

How do you picture Jesus Christ, the Servant King? This question will endlessly ask us about the meaning of who our neighbour is and what it means to follow as Christ' disciple. As we are preparing to merge with a freedom especially gathering face to face in worship and our services, this call reminds us of who we are – Christ's community wherever you are.

This worship resource may make it possible for us all to join together in Holy Spirit. Thanks to Ashley Han (Bible Reading), Christy Kim, Emily Han, Robyn Harvey, Lenny Lee, Kevin Lee, Isabella Lee, Zachary Lee, Jenny Warren, Sharnie West, Margaret Treble, Neryll McAlpine, Esma Sheldrick, Margaret Maxwell, Susan Bozinoski (Prayers of the People) and the music team (Isabella Lee, Joshua Yeon and Grace Song) for bringing life to all God's people.

### **CALL TO WORSHIP**

God is with his people.

He dwells in their midst.

Listen and hear him speak.

**Our hearts long for his word.**

**We wait upon the Lord**

**so that we may renew our strength.**

God is our help and our support.  
His spirit moves among us  
to lead us in holiness and righteousness all our days.  
**With joyful hearts we sing God's praise.**  
**With rejoicing we call upon Him.**  
**The Lord is our hope and our salvation.**

Attributed to Richard J. Fairchild

## **HYMN: MORNING HAS BROKEN**

Morning has broken like the first morning;  
blackbird has spoken like the first bird.  
Praise for the singing, praise for the morning,  
praise for them, springing fresh from the word.

Sweet the rain's new fall sunlit from heaven,  
like the first dewfall on the first grass.  
Praise for the sweetness of the wet garden,  
sprung from completeness where his feet pass.

Mine is the sunlight; mine is the morning  
born of the one light Eden saw play.  
Praise with elation, praise every morning,  
God's recreation of the new day.

Words and music by permission Oxford University Press

## **PRAYER OF PRAISE AND ADORATION**

A Song of St Anselm\*

Jesus, as a mother you gather your people to you:  
**You are gentle with us as a mother with her children.**

Often you weep over our sins and our pride:  
**Tenderly you draw us from hatred and judgement.**

You comfort us in sorrow and bind up our wounds:  
**In sickness you nurse us, and with pure milk you feed us.**

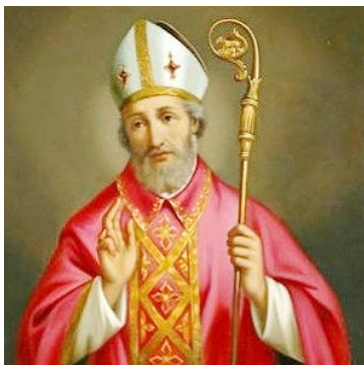
Jesus, by your dying we are born to new life:  
**By your anguish and labour we come forth in joy.**

Despair turns to hope through your sweet goodness:  
**Through your gentleness we find comfort in fear.**

Your warmth gives life to the dead:  
**Your touch makes sinners righteous.**

Lord Jesus, in your mercy heal us:  
**In your love and tenderness remake us.**

In your compassion bring grace and forgiveness:  
**For the beauty of heaven may your love prepare us.**



\* **Saint Anselm of Canterbury** (1033–1109) was the outstanding Christian philosopher and theologian of the eleventh century. He is best known for the celebrated “ontological argument” for the existence of God in the *Proslogion*, but his contributions to philosophical theology (and indeed to philosophy more generally) go well beyond the ontological argument. In what follows I examine Anselm’s theistic proofs, his conception of the divine nature, and his account of human freedom, sin, and redemption. (Retrieved from [plato.stanford.edu](http://plato.stanford.edu), 12 October 2021)

**BIBLE READING    ASHLEY HAN**

Gospel Reading: **Mark 10:35-45**

## Jesus Teaches about Serving Others

<sup>35</sup> Then James and John, the sons of Zebedee, came over and spoke to him. “Teacher,” they said, “we want you to do us a favor.”

<sup>36</sup> “What is your request?” he asked.

<sup>37</sup> They replied, “When you sit on your glorious throne, we want to sit in places of honor next to you, one on your right and the other on your left.”

<sup>38</sup> But Jesus said to them, “You don’t know what you are asking! Are you able to drink from the bitter cup of suffering I am about to drink? Are you able to be baptized with the baptism of suffering I must be baptized with?”

<sup>39</sup> “Oh yes,” they replied, “we are able!”

Then Jesus told them, “You will indeed drink from my bitter cup and be baptized with my baptism of suffering.<sup>40</sup> But I have no right to say who will sit on my right or my left. God has prepared those places for the ones he has chosen.”

<sup>41</sup> When the ten other disciples heard what James and John had asked, they were indignant. <sup>42</sup> So Jesus called them together and said, “You know that the rulers in this world lord it over their people, and officials flaunt their authority over those under them. <sup>43</sup> But among you it will be different. Whoever wants to be a leader among you must be your servant, <sup>44</sup> and whoever wants to be first among you must be the slave of everyone else. <sup>45</sup> For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many.”

Gospel of the Lord.

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

**SERMON      SEUNG JAE YEON**

Jesus said to his friends, “I am here with you not to be served, but to serve.” We don’t know exactly how often he delivered this teaching to disciples and followers. Also we don’t know how the disciples understood what Jesus said like that. But what we know is that he himself lived with it and fulfilled it fully when he raised from death after three days. He became a Servant of God for people of God who expected the return of their master from grave to win over death. The empty tomb in Jerusalem, the city where he suffered and died proved it. And his appearance to those Marys and other disciples proved what he taught – Becoming a Servant. He didn’t choose other places or heaven but Jerusalem, the city that ignored and killed Son of God. From there, he rebooted his journey as a Servant of God and all God’s people, including you and me. Here we may have a question. Why he chose not Galilee but Jerusalem? What purpose Christ Jesus had when he rose from a dusty and lonely grave instead of appearing on the clouds of heaven accompanied by angels?

Jesus offered testimony before the High Priest, referring to “the Son of Man” who would come on the clouds of heaven. But what he foretold the disciples on the Mount of Olives following the Last Supper that “After I am raised again, I will go on before you into Galilee.” (Matthew 26:32) What does it mean? One interpretation would be that, as Jesus walked from Galilee to Jerusalem at the head of his company, so he would walk with them back to Galilee after being resurrected in Jerusalem. Albert Schweitzer thinks that unlikely since persons resurrected from death to become supernatural beings do not walk in the company of men; they travel “on the clouds of heaven.” But he appeared among those tired lives on earth where his friends still awaited to join him together. Another interpretation is that Jesus would simply appear in Galilee because that is where he preached the coming of God’s kingdom and attracted a following. It would be an appropriate place for Jesus to be revealed “in his Messianic glory”. Jerusalem would not be such a place because it was the city that killed prophets. However, Jesus chose Jerusalem. Then took his first step toward Galilee. There he reunited with his disciples. They worshipped him but some doubted. Jesus, the Son

of Man, gave them the unforgettable and unquestionable tasks (Matthew 28:18-20).

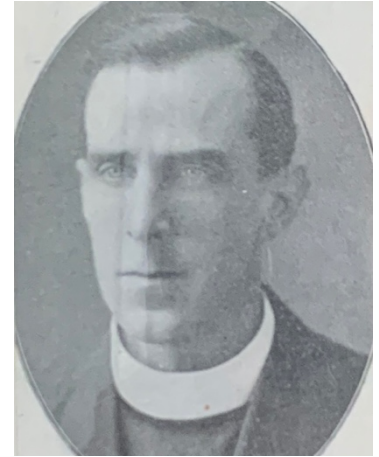
“All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.”

When he returned and regathered face to face with his disciples in Galilee, he promised no glorious and powerful positions right next to him. Instead, he gave them all authority to serve each other and others in the name of Triune God. He promised that he would be with them always, to the very end of the age. I wonder what is the commandment he pointed out in the Great Commission? And I wonder why Jesus gave this commandment to the disciples not in Jerusalem but in Galilee? What purpose did Jesus have to say this in his very first lesson after such a long journey from Jerusalem to Galilee? For us, is there any word from the Lord Jesus Christ?

I believe that we are excited with the news that we will be able to gather face to face in worship on Sunday 31 October. Only in fortnight we will meet with each other at church to worship and join in fellowship. I hope there would be no lockdowns and harsh restrictions like travelling only in 5km radius. The Council of this congregation has contacted members to let them know this news, developed the Covid-19 safety plan and roadmap, and prayed for all members and families' wellbeing this critical moment where we anticipate in regathering of face-to-face worship service and all ministry related activities. I may ask you to pray for this in your prayers.

Holding this excitement and preparing plans for next few weeks, I had an interesting and touching phone call conversation. Mr. Graham Mills who identified him as a 90-year-old man living near Newcastle, and an ex-Methodist who attended the Methodist Sunday School at Gladesville

Methodist Church, rang me with his inquiry. He recalled Rev. Percy O. Davis (1932-1942) was Minister at that time. I just note that the Gladesville and Boronia Park Parish was the former denomination before the Parish joined the Union in 1977. We, Boronia Park Uniting Church have had such a great heritage from the period of Methodist Church. The reason he was ringing was to tell his personal story about his Sunday School teacher, Late Harold John Magnusson (1921-1944). (Please find the story of Gunner Harold John Magnusson written by Jim Dummett, a member of Boronia Park Uniting Church, at the last page of this liturgy.)



**Rev. Percy O. Davis**



**Harold J. Magnusson**

He didn't explain to me how he gained Jim's history studies about the members of old Gladesville Methodist Church who served during World War II. He found names who he knows and wanted to add his story related to Harold Magnusson. He recalled that Magnusson was such a generous and faithful person who taught him about Jesus Christ at Sunday school. I sensed that he was full of emotion while he said, "We were all saddened when we heard of the news that Mr. Magnusson was killed as a prisoner of war." I listened to him with my mixed emotion. Mr. Magnusson served the little boy, who is now an elderly man, at Methodist Sunday school, showing what Bible tells him. Then he served the nation and was killed in action, expressing Christ's commandment "Love your God and your neighbour."

I wondered what made this 90-year-old man still possible to remember his Sunday school teacher. What bible lessons did Mr. Magnusson teach young boy Graham and form his faith for entire life? I truly believe that the service that Mr. Magnusson demonstrated and fulfilled in his own life has been so

meaningful to Mr. Mills and us which is still living vibrantly. A great servanthood of young Gladesville man is such an honourable gift to us, as we continue our journey with Christ Jesus and each other. This gift may connect us with each other as the Servant King Jesus Christ now calls us to serve on the behalf of him. How would we serve each other and our community as Church in the coming years?

Jesus gently reminded his friends, saying, “(But) among you it will be different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first among you must be the slave of everyone else.” (Mark 10:43, 44) To me, his saying here is like the Great Commission, an unforgettable and unquestionable tasks given to the disciples and to us today. There are two Greek words I want to study. *Diakonos* means a person who attends others in serving like a waiter of dining place. And *dulos* means a slave. Though we twenty first century Christians don't practise this word at all, *dulos* in Jesus' time was only counted as property. Jesus invited them to think about how *diakonos* and *dulos* live and become. They cannot go fly over the clouds of heaven but walk back to Galilee like their master Jesus. They cannot attain seats of honour but participate in the baptism of suffering, death, and resurrection like the Son of Man.

Again, Jesus in Mark's reading today, invites us to true discipleship. God so loved the world that he gave his one and only son. Then the Son of Man lived and gave “his life as a ransom for many.” (10: 45) As we believe and follow the way of life in Jesus, what we choose in life which is given by him is obvious. Like Graham recalls of his Sunday School teacher Mr. Magnusson, we today choose to give our daily life as a ransom for our neighbour including family and friends, paying our attention to their challenges in life and offering our ears to hear if they cry. In that action and reaction, God who loves us and many pays his attention to us and offers us his love and care. This is not a transaction but a transition of our being in God's love and Christ's grace. This is a good news for us all. In that mysterious transition, we can claim seats of honour in the kingdom of God with many who we



serve as servants of Jesus Christ. Apostle Paul's words may be for us words of encouragement. He says,

“To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.” (1 Corinthians 9:22, 23)

Dear my brothers and sisters in Christ, let us prepare the first face-to-face worship service on 31 October. And there will be a full congregation on Sunday 5 December. I may ask you all to think about how we serve each other and neighbour, sharing the blessing that we have received from God and each other in a fresh expression. And seek to find a new meaning of who our neighbour is and how we become *diakonos* and even *dulos* as Church. I believe that this will be the substance of discipleship that we are now being formed and Christ' mission that we are journeying through. I do look forward to seeing you all and hearing from your language of serving and becoming Christ's disciple.

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

## **PRAYERS OF THE PEOPLE JENNY WARREN**

**Prayers in the leadup to the United Nations Climate Change Conference:** The United Nations Climate Change Conference will be held in Glasgow from October 31 to November 12. In the weeks beforehand, people across the world continue to advocate for stronger action to limit global warming and for just solutions to the climate crisis. Students will strike from school on October 15, and faith communities across the world join together for a global day of action on October 17-18. These prayers have been prepared by Youth Climate Action Task Group members for use by congregations, other groups and individuals in the leadup to and during the conference.

A prayer for those on the frontlines of climate change

Leader:

We pray for those who are most impacted  
by the changing climate.

We remember First Nations peoples,  
who particularly suffer from resource extraction  
and climate change.

We hold before you the people of the Pacific,  
whose identities are threatened, and livelihoods destroyed.

We remember the victims of droughts and floods,  
fires and storms and temperature extremes  
across the world.

**Response:**

**God of love,**

**Heal the broken-hearted**

**and bring hope for a sustainable future.**

**Remind them that you are near**

**and comfort them with your presence.**

**Give them strength to rebuild**

**and restore what has been broken,**

**and bless those**

**who provide aid to their rescue.**

A prayer for the climate strike, Faiths 4 Climate Justice Global Day of  
Action, and all who advocate for climate justice

Leader:

We pray for the School Strike 4 Climate movement,  
who are striking from school on October 15  
to demand that our politicians take their future seriously  
and treat climate change as what it is: a crisis.

**Response:**

**Merciful God,  
Worry and anxiety fill the hearts of your children  
as they contemplate their futures.  
Hear their prayers and give ear to our cries.  
Move in the hearts of our politicians –  
May they repent of their ways,  
have mercy for the suffering,  
and discern what is just.**

We pray for the multi-religious Faiths  
for Climate Justice Global Day of Action,  
as people of faith from all over the world  
join together on October 17-18  
to send a clear message to governments  
and major financial institutions:  
destroying the planet is against our religions.

**God of our faith,  
You have called us  
to love you with our heart, soul and mind  
and to love our neighbour as ourselves.  
Fill your people with sacrificial and selfless love  
that we may love everyone as you do.  
Grant your blessing upon the unity of faiths.  
Strengthen us as we stand together  
and witness to your gospel  
in our troubled world.**

We pray for all others  
who advocate for climate justice,  
those who publicly call for change,  
the organisations and governments

who publicly admit their part  
and genuinely commit to change.

We pray for individuals  
who work on policy that we will never know about,  
and the many who have conversations around the dinner table,  
changing heart and mind, one person at a time.

**God of courage,  
again and again we hear the stories of old,  
giving your prophets the courage  
to speak out for justice:  
Moses, Ezekiel, the Syrophenician woman,  
and the woman at the well.  
May your voice be heard through modern day prophets,  
in expected and unexpected places,  
and may even the smallest voice help  
bring about your will and purpose for Creation.**

A prayer for the United Nations Climate Change Conference (Glasgow, Oct  
31 – Nov 12)

Leader:

We pray for all participants  
at the United Nations Climate Change Conference in Glasgow  
– governments, negotiators, civil society organisations,  
businesses, scientists, communities –  
as they work together to strengthen countries' commitments  
to limit global warming  
and to adapt to the impacts of a changing climate.

**Response:**

**God of justice,  
Renew those discouraged  
and desperate from long years of advocacy.  
Move those who have blocked action  
to limit temperature rise  
to a different imagination.**

**Grow in those alienated from earth  
a vocation to care for her  
and her creatures.  
Inspire in all compassion and solidarity  
across cultures and generations.**

A prayer for all of us in our striving to care for each other and the earth

Leader:

God of hope,  
at times the breadth of climate justice  
seems too great.

**Response:**

**Remind us that you are greater,  
that you are on the side of the marginalised.**

At times the nature of climate justice  
seems too complex.

**Remind us that your love encompasses all Creation,  
that there is nothing outside love's scope.**

At times the path of climate justice  
seems too long.

**Remind us that you walk with all  
who call for climate justice,  
including us.  
Sustain us,  
bolster our courage,  
give us wisdom,  
in our small and large actions,  
remind us you are with us.**

That the urgency of our warming world  
may be matched by concrete plans to respond.  
That the voices of those most vulnerable to climate impacts  
may be heeded.  
That the opportunities and burdens of climate action  
and adaptation be fairly shared.  
That we will grow together in love.  
That all in your good Creation may yet flourish.

We pray in the name of Jesus. **Amen.**

## **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](mailto:robyn.49@bigpond.net.au) for more information about how to make Direct Debit.

**SONG: GOD SO LOVED THE WORLD**

*Chorus*

*For God so loved the world  
That He gave His only Son  
That whosoever believes will not perish  
They shall have eternal life*

I shall hold to the cross  
I shall hold to God alone  
For His love has salvaged me  
For His love has set me free  
*For God so loved the world ...*

I shall wait upon the Lord  
I shall wait upon His Word  
And by His grace I am released  
By His grace I am redeemed  
*For God so loved the world ...*



Bridge  
By His precious blood I have been set free  
For the glory of Jesus' Name  
I surrender all now to Christ alone  
In Jesus I am saved

*For God so loved the world  
That He gave His only Son  
That whosoever believes will not perish  
They shall have eternal life  
Yes, they shall have eternal life*

Marty Sampson | Matt Crocker © 2017 Hillsong Music Publishing Australia

## COMMISSION AND BENEDICTION

Go now, and trust  
in God's mercy for your strength.

Proclaim the good news  
wherever God calls you,  
and do not set yourselves apart from others,  
but be all things to all people for the sake of the gospel.

And may God give you  
the strength and freedom of an eagle.  
May Christ be the bread  
that nourishes and renews you.

And may the Holy Spirit be the rising wind  
beneath your wings.

We go in peace to love and serve the Lord,  
**In the name of Christ.**  
**Amen.**

## **“Prisoner of the Empire”**

**Gunner Harold John Magnusson – SS Rakuyō Maru**

**by Jim Dummett (2019)**

Harold Magnusson was born in Rozelle in September 1921 but was working as an insurance clerk and living in his family's home in Hillcrest Avenue, Gladesville when he enlisted in the regular army as a 19-year-old in June 1941. He had begun his military training in December 1940, as a Gunner with the Citizens Military Force, 5 Heavy Artillery Brigade, based at North Head, Manly. On his acceptance in the AIF, Harold was posted to the 2/1 Heavy Battery (Coastal). After further training at North Head, Harold, with the rest of the unit was transferred to Darwin to continue training.

Before the outbreak of war with Japan, used guns from cruisers and battleships had been taken from store and mounted on islands adjacent to the Australian mainland, as well as defending major port entrances around the coast. As a consequence, Harold's Battery was deployed as part of "Sparrow Force" to the island of Timor in December 1941 to operate a number of ex naval guns defending Kupang City, now Indonesia. Sparrow Force was deployed in preparation for the expected Japanese invasion of Portuguese and Dutch Timor which eventuated in February 1942. Despite fighting against the larger and better supplied Japanese force with significantly more air support as well as tanks and even a parachute company, the Sparrow Force held on for over a month. Fighting continued in Timor for most of 1942 however Harold was captured with most of his Battery in March 1942.

A noted Australian who was also a member of the 2/1 Heavy Battery, and was captured with Harold, was future Deputy Leader of the Labor Party and a Minister in the Whitlam Government the Honourable Tom Uren, who was a Bombardier (Corporal) with the Unit.

The Australian prisoners were taken to Singapore in early 1943, from where Harold was loaded into a railway goods truck which ended up at Konyu

River camp, where the surgeon Lieutenant Colonel Edward "Weary" Dunlop was commanding officer of the men slaving to build the Burma-Thailand railway for the Japanese. One person is said to have died for every one of the over 100,000 sleepers laid on the railway.

Having spent nearly 18 months working on the railway Harold returned to Singapore in mid-1944 and was selected to go to Japan to work as a forced labourer. Harold boarded the Japanese transport ships SS Rakuyō Maru and with the SS Kachidoki Maru these two ships carried over 1,300 Australian and British prisoners of war that left Singapore for Japan on 6 September 1944.

On the morning of 12 September 1944, the convoy was attacked by American submarines in the South China Sea off the coast of Nagasaki, Japan where the "Rakuyō Maru" was sunk by USS Sealion II and Kachidoki Maru by USS Pampanito. About 150 Australian and British survivors were rescued by American submarines. A further 500 were picked up by Japanese destroyers and continued the journey to Japan. Those not rescued perished at sea. A total of 1,559 Australian and British prisoners of war were killed in the incident, all missing at sea. Among them a 22-year-old Harold Magnusson from Gladesville Methodist Church.

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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