

**Sunday, November 17, 2024**  
**Twenty-Sixth Sunday after Pentecost**  
**Mark 13:1-8 | “All Thrown Down”**



**ST. JOHN**  
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(NCH) New Century Hymnal - CCLI LICENSE #11164431

\*Please stand if comfortably able.  
Respond with words in bold print

**ANNOUNCEMENTS AND PRAYER CONCERNS:**

**THE BELL IS RUNG:**

**PRELUDE: “Great Is Thy Faithfulness” Stewart Landon**

**PENNIES FOR MISSION: Neighbors in Need**

**\*RESPONSIVE CALL TO WORSHIP:**

**(Inspired by 1 Samuel 2:1-10)**

One: The Holy One raises up the poor from the dust and lifts the needy to inherit a seat of honor. For the pillars of the earth belong to the Holy One. O on them God has set the world.

**Many: Exalt in the Holy One! Find strength in God. God guards the faithful.**

One: Wickedness will perish. Righteousness will thunder. For not by might does one prevail.

**Many: Exalt in the Holy One! Find strength in God. God guards the faithful.**

One: Worship the Holy One through grief and gladness, in despair and hope, in peace and trial.

**Many: Exalt in the Holy One! Find strength in God. God guards the faithful.**

**Many: Exalt in the Holy One! Find strength in God. God guards the faithful.**

**\*INVOCATION:**

Give us a heart to pursue beauty, glory, and justice for your name's sake. Reign in our lives and move through our hearts. Open up our spirits to declare your praise, glory, and honor. We seek your face, your voice, and your power in our gathering. Amen.

**\*OPENING HYMN: 25 "O God, Our Help in Ages Past"**

**\*UNISON PRAYER FOR TRANSFORMATION AND NEW LIFE:**

**Redeemer and Liberator, we call upon your power to make all things new. We confess that we have compromised your good news and settled for a comfortable gospel rather than embrace the radical love, hospitality, and inclusion of your kingdom. We have been satisfied with a faith that conforms to the world rather than one that challenges the systems and ways of the world. Forgive us for our focus on our own survival and pleasure while your creation perishes all around us. For your mercy and in repentance, we pray. Amen.**

**WORDS OF GRACE:**

Beloved, you bear the image of God. You receive power from the Spirit of God. Be encouraged that Holy Love meets you with boldness and renewal. Let God be glorified as you accept the call to be the activating agents of a new world where love reigns, hope endures, and peace abounds.

**\*GLORIA: Glory to the Creator, and the Christ and the Spirit so near. As it was from the start so it shall be forever, One God always here. (repeat twice) (end) One God always here. One God always here.**

**SCRIPTURE LESSON: 1 Samuel 1:4-20 From the Message**

<sup>3-7</sup> Every year this man went from his hometown up to Shiloh to worship and offer a sacrifice to God-of-the-Angel-Armies. Eli and his two sons, Hophni and Phinehas, served as the priests of God there. When Elkanah sacrificed, he passed helpings from the sacrificial meal around to his wife Peninnah and all her children, but he always gave an especially generous helping to Hannah because he loved her so much, and because God had not given her children. But her rival wife taunted her cruelly, rubbing it in and never letting her forget that God had not given her children. This went on year after year. Every time she went to the sanctuary of God she could expect to be taunted. Hannah was reduced to tears and had no appetite.

<sup>8</sup> Her husband Elkanah said, "Oh, Hannah, why are you crying? Why aren't you eating? And why are you so upset? Am I not of more worth to you than ten sons?"

<sup>9-11</sup> So Hannah ate. Then she pulled herself together, slipped away quietly, and entered the sanctuary. The priest Eli was on duty at the entrance to God's Temple in the customary seat. Crushed in soul, Hannah prayed

to God and cried and cried—inconsolably. Then she made a vow:

Oh, God-of-the-Angel-Armies,

If you'll take a good, hard look at my pain,

If you'll quit neglecting me and go into action for me

By giving me a son,

I'll give him completely, unreservedly to you.

I'll set him apart for a life of holy discipline.

<sup>12-14</sup> It so happened that as she continued in prayer before God, Eli was watching her closely. Hannah was praying in her heart, silently. Her lips moved, but no sound was heard. Eli jumped to the conclusion that she was drunk. He approached her and said, "You're drunk! How long do you plan to keep this up? Sober up, woman!"

<sup>15-16</sup> Hannah said, "Oh no, sir—please! I'm a woman brokenhearted. I haven't been drinking. Not a drop of wine or beer. The only thing I've been pouring out is my heart, pouring it out to God. Don't for a minute think I'm a bad woman. It's because I'm so desperately unhappy and in such pain that I've stayed here so long."

<sup>17</sup> Eli answered her, "Go in peace. And may the God of Israel give you what you have asked of him."

<sup>18</sup> "Think well of me—and pray for me!" she said, and went her way. Then she ate heartily, her face radiant.

<sup>19</sup> Up before dawn, they worshiped God and returned home to Ramah. Elkanah slept with Hannah his wife,

and God began making the necessary arrangements in response to what she had asked.

### **Dedicating the Child to God**

<sup>20</sup> Before the year was out, Hannah had conceived and given birth to a son. She named him Samuel, explaining, "I asked God for him."

### **1 Samuel 2:1-10 Hannah's Prayer**

I'm bursting with God-news!

I'm walking on air.

I'm laughing at my rivals.

I'm dancing my salvation.

<sup>2-5</sup> Nothing and no one is holy like God,  
no rock mountain like our God.

Don't dare talk pretentiously—  
not a word of boasting, ever!

For God knows what's going on.

He takes the measure of everything that happens.

The weapons of the strong are smashed to pieces,  
while the weak are infused with fresh strength.

The well-fed are out begging in the streets for crusts,  
while the hungry are getting second helpings.

The barren woman has a houseful of children,  
while the mother of many is bereft.

<sup>6-10</sup> God brings death and God brings life,  
brings down to the grave and raises up.  
God brings poverty and God brings wealth;  
he lowers, he also lifts up.

He puts poor people on their feet again;  
he rekindles burned-out lives with fresh hope,  
Restoring dignity and respect to their lives—  
a place in the sun!  
For the very structures of earth are God's;  
he has laid out his operations on a firm foundation.  
He protectively cares for his faithful friends, step by step,  
but leaves the wicked to stumble in the dark.  
No one makes it in this life by sheer muscle!  
God's enemies will be blasted out of the sky,  
crashed in a heap and burned.  
God will set things right all over the earth,  
he'll give strength to his king,  
he'll set his anointed on top of the world!

## **SECOND TESTAMENT: Hebrews 10:11-25**

<sup>11</sup> Every priest stands every day serving and offering the same sacrifices over and over, sacrifices that can never take away sins. <sup>12</sup> But when this priest offered one sacrifice for sins for all time, he sat down at the right side of God. <sup>13</sup> Since then, he's waiting until his enemies are made into a footstool for his feet, <sup>14</sup> because he perfected the people who are being made holy with one offering for all time.

<sup>15</sup> The Holy Spirit affirms this when saying,

<sup>16</sup> *This is the covenant that I will make with them,  
After these days, says the Lord,*

*I will place my laws in their hearts  
and write them on their minds.*

<sup>17</sup> *And I won't remember their sins  
and their lawless behavior anymore.*<sup>[a]</sup>

<sup>18</sup> When there is forgiveness for these things, there is no longer an offering for sin.

## **Second summary of the message**

<sup>19</sup> Brothers and sisters, we have confidence that we can enter the holy of holies by means of Jesus' blood, <sup>20</sup> through a new and living way that he opened up for us through the curtain, which is his body, <sup>21</sup> and we have a great high priest over God's house.

<sup>22</sup> Therefore, let's draw near with a genuine heart with the certainty that our faith gives us, since our hearts are sprinkled clean from an evil conscience and our bodies are washed with pure water.

<sup>23</sup> Let's hold on to the confession of our hope without wavering, because the one who made the promises is reliable.

<sup>24</sup> And let us consider each other carefully for the purpose of sparking love and good deeds. <sup>25</sup> Don't stop meeting together with other believers, which some people have gotten into the habit of doing. Instead, encourage each other, especially as you see the day drawing near.

## **GOSPEL LESSON: Mark 13-1-8**

## **The temple's fate**

13 As Jesus left the temple, one of his disciples said to him, "Teacher, look! What awesome stones and buildings!"

<sup>2</sup> Jesus responded, "Do you see these enormous buildings? Not even one stone will be left upon another. All will be demolished."

<sup>3</sup> Jesus was sitting on the Mount of Olives across from the temple. Peter, James, John, and Andrew asked him privately, <sup>4</sup> "Tell us, when will these things happen? What sign will show that all these things are about to come to an end?"

Keep watch!

<sup>5</sup> Jesus said, "Watch out that no one deceives you. <sup>6</sup> Many people will come in my name, saying, 'I'm the one!' They will deceive many people. <sup>7</sup> When you hear of wars and reports of wars, don't be alarmed. These things must happen, but this isn't the end yet. <sup>8</sup> Nations and kingdoms will fight against each other, and there will be earthquakes and famines in all sorts of places. These things are just the beginning of the sufferings associated with the end.

These are the ancient words revealed to us anew.

**Thanks be to God. Amen.**

**MESSAGE: "When will these things happen?"**

Mark Chapter 13 is one of the most difficult chapters in the New Testament for a modern reader to understand. That is because it is one of the most Jewish chapters in the Bible. From beginning to end it is thinking in terms of Jewish history and Jewish ideas. All through it Jesus is using categories and pictures which were very familiar to the Jews of his day but which are very strange, and indeed, unknown, to many modern readers. Even so, it is not possible to disregard this chapter because it is the source of many ideas about the second coming of Jesus.

*I chuckled when I read what William Barclay says about this. He died in 1978, but his ideas were very in tune with the modern world.*

"The difficulty about the doctrine of the second coming," Dr. Barclay wrote, "is that nowadays people are apt either completely to disregard it or to be so completely unbalanced about it that it becomes for them practically the only doctrine of the Christian faith. I think we can all think of people we know that are so worried about the second coming of Jesus that they don't have time to live in the present time.

This whole chapter must be read with one thing in mind. Again and again, we have to return to this matter because there is so much of the New Testament which is not intelligible without it. The Jews never doubted that they were the chosen people, and they never doubted that one day they would occupy the place in the world which the chosen people, as they saw it, deserved and

were bound to have in the end. I think we can all agree on that. Another observation is that they had long since abandoned the idea that they could ever win that place by human means. (True.) They were confident that in the end God would directly intervene in history and win it for them. (What do you think?) The day of God's intervention was called *the day of the Lord*. *The day of the Lord*. Before that day of the Lord, there would be a time of terror and trouble when the world would be shaken to its foundations and judgment would come. But it would be followed by the new world and the new age and the new glory.

In one sense, this idea is the product of unconquerable optimism. The Jews were quite certain that God would break in. In another sense, it was the product of bleak pessimism, because it was based on the idea that this world was so utterly bad that only its complete destruction and the emergence of a new world would suffice. They did not look for reformation. They looked for a re-creating of the entire scheme of things.

There are many prophetic passages in the First Testament that point out what will happen. The day of the Lord will be sudden, shattering, terrifying. The world will reel with destruction. The very course of nature will be uprooted, and God, the judge, will come.

Between the Old and New Testaments there was a time when the Jews knew no freedom. It was therefore only natural that their hopes and dreams of the day of

the Lord would become even more vivid. In that time a kind of popular religious literature grew up. Jesus would know it. All the Jews would be familiar with its picture. The writings of which this literature consisted were called *Apocalypses*. *Apokalupses means an unveiling*. These books were dreams and visions of what would happen when the day of the Lord came and in the terrible time immediately before it. They continued to use the Old Testament imagery, and to supplement it with new ideas. But, it must be noted, all these books were dreams and visions, not science. They were dreams, not history. They were ever meant to be taken prosaically as maps of the future and timetables of events to come.

This is just a smile taste of what the Jews were thinking and preparing for in their future. We probably don't agree with their interpretations but we can better understand where their ideas came from. In today's world we don't spend a lot of time thinking about the day of the Lord, but maybe I'm wrong. There is much more that we could study about this subject to help us think about what Jesus and the Jews were preparing for. Personally, I'll try to keep my "nose clean" and do the will of God. Amen.

**CHANCEL CHOIR: "How Great Thou Art" Stuart Hine**

**PASTORAL PRAYER:**

God of the unchanging and the unexpected, we are hard put to know what the day of the Lord is, let

alone when it may come. Much of life seems cyclical, going around and around and not moving in any perceptible direction. Justice seems less like a flowing river and more like a fountain that occasionally rises to great heights, only to subside again. Forgive us if we are more curious than concerned, more puzzled than prepared for your judgments whenever they come. Prepare us for the day of Christ's coming, in our death or in human history.

In the meantime, we are puzzled about the events in our world; war, devastation, poverty, hunger, and danger. We pray for all people who are sick, lonely, injured, mourning from lost of loved ones, and all those on our prayer list. The list of those who need our prayers continues to grow. We pray for all those around the world who need our concern.

Heavenly Parent, give us wisdom, and patience as we await your presence as we pray the prayer your son taught us. . .

**THE LORD'S PRAYER:** Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.

**PRAYER RESPONSE: Eagle's Wings" 775**  
**And God will raise you up on eagle's wings,**  
**Bear you on the breath of dawn,**  
**make you to shine like the sun,**  
**And hold you in the palm of God's hand.**

**INVITATION TO GENEROSITY:**

The generous life nurtures hope, cultivates, peace, and generates love in tangible ways. Let us bring our resources for our common life and for communal good as a reflection of our commitment to the way of Jesus.

**OFFERTORY: "Find Us Faithful" John Mohr**

**\*DOXOLOGY: Praise God from whom all blessings flow,**  
**Praise God, all creatures here below;**  
**Praise God above you heavenly host;**  
**Praise Father, Son, and Holy Ghost. Amen**

**\*UNISON PRAYER OF THANKSGIVING AND DEDICATION:**

**Holy Love, may these gifts and offerings make a difference in this life of the community we love, serve, and reflect. May these gifts and offerings extend beyond the borders and boundaries of the stones that encase us to the world that needs us. May these gifts and offerings be a balm to a world in need of comfort and a fire to a world in need of refining. May it begin**

**within us and flourish beyond us. In Christ's name, we pray. Amen.**

**\*CLOSING HYMN: 596 "Rock of Ages, Cleft for me"**

**\*BENEDICTION:**

As you go, embrace the good, proclaim the truth, be the good news. Amen.

**\*BENEDICTION RESPONSE:**

**"Let There Be Peace on Earth"**

**THE BELL IS RUNG:**

**POSTLUDE: "Thanks Be to God" Ernest H. Sheppard**