

ORDER OF SERVICE - Sunday 31st May 2020 – Pentecost Sunday

Brunswick Uniting Church

Lectionary: Acts 2:1-21 or Numbers 11:24-30 34; Psalm 104:24-34,35b; 1 Corinthians 12:3b-13 or Acts 2:1-21;
John 20:19-23 or John 7:37-39

Preacher – Ian Ferguson Liturgist – Saide Cameron

Musicians– Alistair Hunter (coordinator), Courtney Rohde, James Balsillie

Choir item – The One who loves us, composed by Julia Potter

Soprano – Natalie Sims, Glenice Cook, Helen Burnham, Saide Cameron

Alto – Elaine Potter, Julia Potter, Courtney Rohde, Kate Scull, James Balsillie

Tenor – Dan Broadstock, Dan Whelan, Andrew Dickinson

Bass – Ian Ferguson, Colin Hunter, Alistair Hunter, Shawn Whelan

When the day of Pentecost had come, they were altogether in one place.’ Acts 2:1

The One Who Loves Us, composed by Julia Potter, offered by BUC Virtual Choir

WELCOME AND CALL TO WORSHIP

Ian

The grace of our Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit,
be with you all.

And also with you

Welcome to Brunswick in the inner North of Melbourne. I am Ian Ferguson the minister here. Welcome to our Pentecost worship as we celebrate the gift and the ongoing presence of God’s Holy Spirit.

Today is also reconciliation Sunday and most of our prayers today are drawn from the Synod of South Australia Reconciliation Worship Resource and the Assembly National Reconciliation Week Resource. Also check out our President’s Pentecost video message on the Assembly website. Next week, on Trinity Sunday, Assembly worship will be led by the Uniting Aboriginal and Islander Christian Congress and we will hear the voices of our indigenous sisters and brothers. Today we invite you to observe sorry day and celebrate God’s reconciling spirit with us in Brunswick.

At the front of our property here, is a sculpture by Wurundjeri artist Mandy Thomas. On it is inscribed an acknowledgement of country which we recite each time we gather to worship here. Today, as part of our worship, we will take gum leaves and river stones from beside this sculpture to symbolise our “sorry”, our commitment to reconciling justice and our dependence upon the grace of God in Christ Jesus and the renewing Spirit of Creation.

You may like to join us today in the symbolic actions of lighting a candle, pouring water and holding and placing gum leaves and stones.

Let us worship God.

Come Holy Spirit.

ACKNOWLEDGEMENT OF COUNTRY

Samuel Hall

We acknowledge and respect the Wurundjeri people of the Kulin nation,
the traditional custodians of this land since time immemorial.

We are learning that the land is not ours to own, but to look after;
and that if we listen, we may hear in it the calling of the eternal Spirit.

Responding to this call, we commit ourselves
to work for justice, reconciliation, and care of the earth.

SONG: Wa wa wa Emimimo, TiS 711

Wa wa wa E - mi - mi - mo.

E - mi o - lo - ye.

Wa wa wa A - lag - ba - ra.

A - lag - ba - ra me - ta.

Wa - o, wa - o wa - o.

E - mi - mi - mo.

Come, O Holy Spirit, come.

O wise Spirit, come.

Come, almighty Spirit, come.

Almighty Trinity.

Come, Come, Come.

O Spirit, come.

SONG: Wa wa wa Emimimo Yoruba (Nigeria) traditional hymn
from Together in Song, Harper Collins Religious, Copyright uncertain

SYMBOLS OF THE SPIRIT – WATER AND LIGHT with JOHN 7:37-39 read by Cecily Xiang

On the last day of the festival, the great day, while Jesus was standing there, he cried out, 'Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, "Out of the believer's heart shall flow rivers of living water." Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.

PRAYER OF ADORATION by Aunty Rev'd Lenore Parker, from "A Prayer Book for Australia 1999"

Saide

God of Holy Dreaming, Great Creator Spirit,

From the dawn of creation you have given your children the good things of Mother Earth.

You spoke and the gum tree grew.

In the vast desert and dense forest,

and in cities at the water's edge,

Creation sings your praise.

Your presence endures

as the rock at the heart of our Land.

When Jesus hung on the tree

you heard the cries of all your people

and became one with your wounded ones:

the convicts, the hunted, the dispossessed.

The sunrise of your Son coloured the earth anew,

and bathed it in glorious hope.

In Jesus we have been reconciled to you,

to each other and to your whole creation.

Lead us on, Great Spirit,

as we gather from the four corners of the earth; enable us to walk together in trust

from the hurt and shame of the past

into the full day which has dawned in Jesus Christ. Amen

Reconciliation Sunday Worship Resource, p 7

PRAYER OF CONFESSION

Saide

with words by Alison Overeem, Uniting Aboriginal and Islander Christian Congress, Tasmania

Alison Overeem from the UAICC Tasmania, Leprena Centre asks, "What does it mean to be "Sorry" through a cultural lens?" Here is her answer. We respond to it today by taking hard river stones representing the hardness of heart that leads to dispossession and trauma. We pray with the prophet Ezekiel that God would put a new spirit within us, taking our hearts of stone and giving us hearts of flesh for love, reconciliation and restoration (Ez 11:19).

Alison writes:

On the anniversary of Sorry Day we must trust we know what lies within the essence of being sorry:

- Sorry for heartache
- Sorry for intergenerational trauma
- Sorry for forced removals from a mother's arms
- Sorry for the deep disconnection from self
- Sorry for the loss of growing up strong in culture and community
- Sorry for the generations stolen
- Of connections stolen
- Of identity stolen
- Sorry for years of healing and trauma and a search for connection and a cultural compass
- We must see that this is not something that happened and stopped.
It is transient across generations in its trauma and search for healing
- It was and is a taking away
- A taking away from all that defines First People

Saying sorry means that we commit to not allowing this to continue to happen for Aboriginal and Torres Strait Islander children

Saying sorry means advocating for systemic change now, for additional resources to keep children and families protected but connected

National Reconciliation Week Resource, p6

Let us pray...

God of Holy Dreaming, Great Creator Spirit

We confess our hardness of heart before you.

Our hearts bear the load of wrongs committed in your name

And we are sorry.

We confess our collective cultural ignorance and violence.

Give us new hearts to love one another as we have been loved by you in Christ Jesus.

Renew us by your Holy Spirit to work for justice, reconciliation and care of the earth. Amen

WORD OF GRACE

Jesus breathed on his disciples and said, "Receive the Holy Spirit. If you forgive the sins of any they are forgiven..."

Therefore by the authority of Christ and with the breath of the Holy Spirit within I am bold to say:

Your sin is forgiven. We are a forgiven people.

Let us live out the reconciling grace of God by working for justice and peace between first and second peoples in our nation.

Ian

ACTS OF THE APOSTLES 2:1-21 read by Reza Nabaviyeh, Jungwoo Choi and Connie Rotinsulu

Verses 1-4 – Reza (Persian)

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Verses 5-13 – Jungwoo (Korean)

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine."

Verses 14-21 – Connie (Bahasa Indonesian)

But Peter, standing with the eleven, raised his voice and addressed them, “Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. No, this is what was spoken through the prophet Joel:

‘In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.

Even upon my slaves, both men and women,
in those days I will pour out my Spirit;
and they shall prophesy.

And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.

The sun shall be turned to darkness
and the moon to blood,

before the coming of the Lord’s great and glorious day.

Then everyone who calls on the name of the Lord shall be saved.’

CHILDREN’S TIME

Dave, Clara, Patrick and Samuel Hall with SMP Grades 3-6 group

A family’s story in the Spirit of Reconciliation.

BOOK of PSALMS: Psalm 104:24-34 read by Josh Bodestaff

Sung response: [Holy Sacred Spirit](#), MV 15

[Holy Sacred Spirit, breathe your breath on us.](#)

[Holy Sacred Spirit, breathe your life in us.](#)

SONG: [Holy Sacred Spirit](#), by Monica Brown, © 1991 Monica Brown & Emmaus Productions. Used by permission.

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O Lord, how manifold are your works!

In wisdom you have made them all;

the earth is full of your creatures.

Yonder is the sea, great and wide,

creeping things innumerable are there,

living things both small and great.

There go the ships,

and Leviathan that you formed to sport in it.

These all look to you

to give them their food in due season;

when you give to them, they gather it up;

when you open your hand, they are filled with good things.

When you hide your face, they are dismayed;

when you take away their breath, they die

and return to their dust.

When you send forth your spirit, they are created;

and you renew the face of the ground.

May the glory of the Lord endure forever;

may the Lord rejoice in his works—

who looks on the earth and it trembles,

who touches the mountains and they smoke.

I will sing to the Lord as long as I live;
I will sing praise to my God while I have being.
May my meditation be pleasing to God,
for I rejoice in the Lord.

Holy Sacred Spirit, breathe your breath on us.
Holy Sacred Spirit, breathe your life in us.

For these words of witness and for Christ the Word
Thanks be to God

REFLECTION – PSALM 104 – the Spirit of ongoing creation and renewal

Ian

This Pentecost week I've been wandering around my neighbourhood with my oversized camera looking for signs of the Holy Spirit. And I've been guided in my searching by Psalm 104, a psalm which celebrates the Spirit of Creation. This psalm reminds us that God's spirit is constantly at work renewing and sustaining life - the physical life of the word, the eternal life of the soul and the communal life of the church. As in the beginning so now.

Here's what I saw.

My neighbourhood is on the traditional land of the Wurundjeri-Willam, the white gum tree clan in the Woi Wurrung language territory of the Kulin Nation. So as I went looking for the Spirit of Creation, the renewing Spirit this week, I went down to the Merri Merri, the "very rocky" creek, Merri Creek (this week also very muddy after rain). Here the Wurundjeri-Willam harvested murnong or yam daisy, hunted for eel, fish, and duck, and collected shellfish. Now it's a natural winding corridor flowing through the dense suburban grid, where people come to walk, ride and relax – a life giving and life sustaining place since time immemorial, and still today. I felt the renewal of the Spirit of Creation here.

This week I also saw that Spirit, in the resilience of nature pushing up through cracks in the pavement and out through gaps in fences, refusing to be constrained by the barriers we make between each other, and between us and the non-human world. The Pandemic has forced us into separation from one another, but the Renewing Spirit of Pentecost breaks through into the spaces between, like Christ breaking out of his tomb, bringing life and unity.

I saw that Pentecost Spirit, the Spirit of Life, in the presence of animals living with us and among us – sharing our space, waiting faithfully, feeding on our dropped ice cream cones, our discarded excesses. The city is not ours alone – it is Spirit space, where life rejoices in its creator.

Around the corner in Sunshine Lane I saw the renewing Spirit of Creation, the Spirit of Pentecost, inspiring human creativity in street art. We are creative beings, turning laneways into galleries, bringing them to life. Like Christ who enters the hard ugly places of the world bringing the colour of hope to the grey corners of our living. In this lane, I felt the Christ breathed Divine Creative Spirit who makes all things new, even in the images I didn't like.

This week I saw the spirit of Pentecost, the spirit of renewing joy in the diversity of folk moving around the streets of Brunswick. Just as the church is more than a building so my neighbourhood consists of the people who live and work and play in it. The new thing created at Pentecost is a movement, a new community, a new body inspired with the living Spirit of faith and hope, of justice seeking peace, of loving joy.

What does a church that is inspired by this Spirit look like? – a church that flows into the world with life renewing, life sustaining passion, that engages place and history with reconciling fervour. A church that grows through and breaks open the barriers that divide, that makes its home on the margins and in the spaces between. A church that colours the world with hope, a diverse body that breathes the Christ exhaled Spirit of renewal and lives it on the streets.

Come Holy Spirit of Creation, renew us this Pentecost, make us your church, a movement of faith, hope and love, make us Christ's Spirit Breathed people everywhere we are. Amen

SONG: Canticle of Daniel

1. And you sun and moon and stars - Oh bless the Lord
And all you showers of rain - Oh bless the Lord
And all you breezes and winds - Oh bless the Lord
And you fire and rain - Oh bless the Lord

To God be highest glory and praise forever more

2. And you dew and frosts and snow - Oh bless the Lord
And you night time and day - Oh bless the Lord
And you darkness and light - Oh bless the Lord
And you lightning and clouds - Oh bless the Lord
To God be highest glory and praise forever more

3. And you mountains and hills - Oh bless the Lord
And you all plants of the earth - Oh bless the Lord
And you fountains and springs - Oh bless the Lord
And you rivers and seas - Oh bless the Lord
To God be highest glory and praise forever more

4. Let all the earth bless the Lord (repeat to fade)

SONG: [Canticle of Daniel](#), Words and Music: Don Stewart © 1980, from [It all depends](#), NCYC '99 Songbook,
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PRAYERS OF THE PEOPLE

Kirsty Bennett

God of love

Creator of this land and of all,

We pray for the people whose ancestors have lived on this land for thousands of years.

We celebrate their care for the earth, their wisdom and knowledge.

We pray that Indigenous peoples will be treated with respect and honour,
and have access to health care, education, and the opportunities that many of us have.

We turn to You, knowing You are ready to connect us,
that in You anything can be achieved.

Papa Jesus Son of God

Gift to us all,

We pray for the church.

We pray for our faith communities, gathered in our houses and connected through You.

You have shown us what love is,
loving everyone, including everyone.

We turn to You, knowing You are ready to be with us,

In these times and in all times.

Hovering Spirit

Moving across the earth like a rush of wind,

You come to us in our communities

Meeting us in our illnesses, in our sadness, in our isolation, in our celebrating.

You fill us and give us the ability to do what we thought was impossible,

Breathing life where all seems lost.

We turn to You, knowing You are ready to nourish us,
giving us life and connecting us to You.

God of love, Papa Jesus, Hovering Spirit,

May we live in hope

Knowing in you all is possible.

Amen

SONG: For you deep stillness

[For you, deep stillness of the silent inland;](#)

[for you, deep blue of the desert skies;](#)

[for you, flame red of the rocks and stones;](#)

[for you, sweet water from hidden springs.](#)

From the edges seek the heartlands,
and when you're burnt by the journey
may the cool winds of the hovering Spirit
soothe and replenish you.
In the name of Christ. (repeat)

SONG: [For you, deep stillness](#), by Julie Perrin, from [It all depends](#), NCYC '99 Songbook, Uniting Church in Australia,
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BLESSING AND SENDING by Brook Prentis from Common Grace

Ian

May our footsteps, on these ancient lands,
Remind us of creation and connectedness, in our search for truth.
May the gumtree, from its roots to its branches,
remind us to dig deep and reach high, in our action for justice.
May the eagle, who soars in the sky,
remind us of the power, in our call for love.
May the expanse of the lands in seas, of the sky and stars,
remind us of God's timing in our faith in hope.
May the holy three, Creator Spirit, Lord God, Papa Jesus,
remind us of community.
So with grace, mercy, and peace,
go in truth, justice, love and hope.

Reconciliation Sunday Worship Resource, p 14

Come Holy Spirit make us one in your love