

NAIDOC WEEK – Order of Service, 10/7/22

Opening Words

Get up! Stand up! Show up!

Gathering

Welcome

Jenne

Wominjeka yearmann koondée biik Wurundjeri balluk.....Welcome to the land of the Wurundjeri people and Brunswick Uniting Church, in person & over the internet, for this NAIDOC Week service. My name is Jenne, your liturgist. Our service today has been prepared by our Walking Together with First Nations Peoples group.

We will be taking inspiration from the NAIDOC Week theme Get Up Stand up Show Up. *Uluru Statement from the Heart*, sharing in prayers & music written by Aboriginal leaders.

Let's stand and sing as we welcome the Word.

Gathering Song

Gather us, O God (AOV2-139)

*Gather us, O God.
Body, spirit, soul and mind.
Gather us, O God.
One in union now with you.*

Gather us, O God, © 1991 Monica Brown & Emmaus Productions. Used with permission; from *As One Voice 2*, Willow Connection Pty. Ltd. Reproduced with permission under ONE LICENCE # 604502,

Lighting the Christ Candle

Jenne

Feel the ground beneath you –
the land of Wurundjeri-Woiworung people
or the First Nations People of wherever you may be today.
Here on this land, O God, we come to worship You and
light this candle to remind us of your Son,
his Heart this country, the Heart of the First Peoples.

Acknowledgement of Country

Claire F

As we acknowledge the traditional custodians of this land, the Wurundjeri, let's celebrate the new name in the Woiwurrung language that our local Council has recently accepted. We worship in the region of Merri-Bek. Please join me with the responses in this extended Acknowledgement of country.

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

They have never ceded sovereignty.

We acknowledge that the First Peoples
had already encountered the Creator God
before the arrival of the colonisers;
***the Spirit was already in the land,
revealing God to the people
through law, custom and ceremony.***

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.***

Call to Worship

Jenne and Kirsty

Jenne – Today’s service celebrates the people of Australia’s First Nations in all their diversity.

We will listen to First People’s voices, celebrate their ongoing culture and especially their strengths successes stamina and resilience, with self-determination, connection to land, people and spirit at its core. Let us listen to part of the Statement from the Heart .

Kirsty – **(part of ULURU STATEMENT FROM THE HEART)** *We, gatheredcoming from all points of the southern sky, (to) make this statement from the heart: Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from ‘time immemorial’, and according to science more than 60,000 years ago. This sovereignty is a spiritual notion: the ancestral tie between the land, or ‘mother nature’, and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished and co-exists with the sovereignty of the Crown*

Jenne – Let us worship God, giving thanks for the abundant grace and liberating hope which we know through Jesus Christ and which is for the healing of the nations and the building up of all people.

Let’s stand and pray to the Creator Spirit for getting & standing up on eagles wings and run and not be tired, in song –

Song Dreams and Visions, ATE249

- 1. As a dream receive your his'try
from the martyrs and the saints.
Let their story be your story,
yours the laughter, yours the pain.

We will rise, we will rise
We will rise up on wings like eagles,
run and not be tired.
Show us your dreams and visions,
warm our hearts with tongues of fire,
tongues of fire.*

2. *Lord, we stumble in the darkness,
we cry for visions in these days.
Pour on us your living Spirit
in all ways, always.*

3. *Jesus, save your nomad people,
bring us face to face with you.
Start in us a new creation.
Christ, be with us, as we go.*

SONG: Dreams & Visions, by Andrew Tanner, from Songs from the still strange land, Joint Board of Christian Education;
Reproduced with permission under ONE LICENCE # 604502

Prayer Of Adoration

Jenne

Let us pray.

Adapted From the Revised UCA Preamble:

God we praise you for a land that had been created and sustained by You the Triune God we know in Jesus Christ.

Through this land God you have nurtured and sustained the First Peoples of this country, who continue to understand themselves to be the traditional owners and custodians... of these lands and waters, since time immemorial.

then (from Elizabeth Pike of the Aboriginal Catholic Ministry.)

Creator of all things,
Both seen and unseen.
Speak to us in your great wisdom.
Make us strong as we seek
Your help and guidance.
Teach us to love all people
Regardless of race or colour or belief.

May we listen with great care
To the heartbeat of this land
And to its people
Who cared for it so well
And for so long.

May the peace these people and their land
Have always enjoyed
Continue to be strengthened and preserved
By all who wish to come and be part of
This country and its 'Ancient Dreaming'.

Amen. *Elizabeth Pike, 1998 Aboriginal Catholic Ministry, Melbourne]*

Let's stand to continue praying in song .

SONG: Stand, O stand firm, IONA M&G

*Stand, O stand firm;
Stand, O stand firm;
Stand, O stand firm
And see what the Lord can do.*

SONG: Stand firm, traditional from the Cameroons, from Many & Great, Wild Goose Publications.

Prayer of Confession

Jenne

[Adapted from *Uniting Church in Australia, Working Group on Worship, Liturgical resources for use in relation to the revised Preamble to the Constitution.*]

Jenne: Let us pray our prayer of confession.

Merciful God, we, the Second Peoples of this land, acknowledge
we have been indifferent when we should have been outraged,
we have been apathetic when we should have been active,
we have been silent when we should have spoken out.

We acknowledge we have sometimes only seen the problems and not sought out the resilience strength and empowerment of First Nations peoples that NAIDOC celebrates . Forgive us for our skewed vision . May we see and celebrate cultural pride and identity , strong kinship, leadership, language continued & recovered , connection to land cared for, with ancient science and sky knowledge, ceremony danced , yarns listened to , Elders wisdom and strong spirituality , frontier warriors, music created, innovative community responses to social concerns that work .

Amen.

Word of Grace

Jenne

Jenne: Gracious God, forgive us for our failures, past and present.

By your Spirit transform our minds and hearts
so that we may boldly speak your truth and courageously do your will.
Through Jesus Christ our Lord we are forgiven
Amen

Please stand to sing Yill Lull Lay

Yil-lull is a word for “sing” in Guugu Yimithirr language [speakers of which had been forced onto Palm Island]. Joe Geia’s uncle says: “It’s like a mourning song when you long way from home and you miss all your countryman and family...”

- Joe Geia (extracts from Facebook post, 9 October 2016)

Song: Yil Lull, Joe Geia

*I sing for the black, and the people of this land.
I sing for the red, and the blood that's been shed.
Now I'm singing for the gold of a new year, young and old*

*Yil lull lay, yil lull lay, yil lull lay, yil lull lay, yil lull lay.
Yil lull lay, yil lull lay, yil lull lay, yil lull lay, yil lull lay.*

*I sing unto Him of the Most High
I sing so much praises it makes me want to cry.
Now I'm singing just for you, so all can recognise.*

*Yil lull lay, yil lull lay, yil lull lay, yil lull lay, yil lull lay.
Yil lull lay, yil lull lay, yil lull lay, yil lull lay, yil lull lay.*

*(I'm) Singing for the black
Singing for the red
Singing for the black
Singing for the red and the gold
Stories told for young and old*

Yil lull lay...

*(we) Sing for the black
(and we) Sing for the red and the gold
Stories told for young and old*

*I'm singing for the black
I'm singing for the red and the gold
Just for you, for young and old*

Yil lull lay...

Gospel Reading: John 1:1-5, 14

Matilda

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

With the Children

Jenne and Ian

Saide: Ask the children – What do you think this is? What can you see on it? where might it have come from? What is it for?

The clapping sticks are from the Mutitjulu community at Uluru.

Pass the stick from hand to hand among the children while Jenne says the following:

Jenne: message sticks were commonly used by First nations ancestors as one means of communicating between different Aboriginal tribes/nations. Messages were painted, inscribed, carved, burnt on a stick, which was then carried by hand. The person who carried the message stick was traditionally granted safe and protected entry to other nation's territory – a sort of visa or passport. Those who found the messenger on their land had an obligation to safely deliver the messenger to the elders of their people. And the messenger would then convey the message to the elders who would hear & interpret it and then ensure the messenger was granted safe passage across their land – either returning to his own people or moving on to spread the message further. The messages inscribed on the stick were "prompts" for the messenger so that the message would be conveyed consistently to each different nation's elders. Messages were announcements of ceremonies, disputes, invitations, warnings, meetings, events and happenings.

<https://www.messagestick.com.au/about/#:~:text=Over%20tens%20of%20thousands%20of,was%20then%20transported%20by%20hand>.

Saide: We are using this message stick today to help celebrate First Nations culture, showing respect, and listening to them. It's a sign of our desire for reconciliation & God's love in our land. We join with all who seek the same divine reconciliation to 'Get up, Stand up & Show up' with First Nations Peoples and pass the message on.

Jenne guides a Child to hand stick to adult in front row

Jenne: As we pass the message stick through the congregation, hold it for a moment and reflect quietly in your mind about what the reconciliation and love that it represents today. To begin, let's say together the commitment on screen. This is the vision and words of the Council for Aboriginal Reconciliation:

All: We will 'Get up stand up Show up' so we can work towards "a united Australia which respects this land of ours, values the Aboriginal and Torres Strait Islander heritage and provides justice and equity for all". In Christ's name Amen

Jenne: As we continue to pass the message stick let us sing together Black Fella Whitefella by the Warumpi Band.

Message stick is passed around and when returns to front. Jenne places the stick on the communion table

<https://www.natsicc.org.au/liturgy-resources.html> & **Get Up! Stand Up! Show Up!** Adapted from <https://www.naidoc.org.au/awards/current-theme-2022>

Song: 'Black Fella Whitefella'

*Blackfella, whitefella
It doesn't matter what your colour
As long as you a real fella
As long as you a true fella
All the people of different races
With different lives in different places
It doesn't matter what your name is
We got to have lots of changes
We need more brothers if we're to make it
We need more sisters if we're to save it*

*Are you the one who's gonna stand up and be counted?
Are you the one who's gonna be there when we shout it?
Are you the one who's always ready with a helping hand?
Are you the one who understands this family plan?*

*Blackfella, whitefella, yellafella, anyfella
It doesn't matter what your colour
As long as you a true fella
All the people of different races
With different lives in different places
It doesn't matter which religion
It's all the same when the ship is sinking
We need more brothers if we're to make it
We need more sisters if we're to save it*

*Are you the one who's gonna stand up and be counted?
Are you the one who's gonna be there when we shout it?
Are you the one who's always ready with a helping hand?
Are you the one who understands this family plan?*

*Stand up, stand up and be counted
Stand up, stand up and be counted*

*Are you the one who's gonna stand up and be counted?
Are you the one who's gonna be there when we shout it?
Are you the one who's always ready with a helping hand?
Are you the one who understands this family plan?*

'Black Fella Whitefella' by George Djilaynga / Neil James Murray. Lyrics © Universal Music Publishing Group

Children's Activity

The children have NAIDOC & CG posters to colour in:

NAIDOC colouring poster, Common Grace Safina Stewart Art work

Children to undertake activity with parents at back of Church or at home

Gospel Reading – Luke 10: 25-37

Clare

The Parable of the Good Samaritan

²⁵ An expert in the law stood up to test Jesus.^[a] “Teacher,” he said, “what must I do to inherit eternal life?” ²⁶ He said to him, “What is written in the law? What do you read there?” ²⁷ He answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind and your neighbour as yourself.” ²⁸ And he said to him, “You have given the right answer; do this, and you will live.”

²⁹ But wanting to vindicate himself, he asked Jesus, “And who is my neighbour?” ³⁰ Jesus replied, “A man was going down from Jerusalem to Jericho and fell into the hands of robbers, who stripped him, beat him, and took off, leaving him half dead. ³¹ Now by chance a priest was going down that road, and when he saw him he passed by on the other side. ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan while traveling came upon him, and when he saw him he was moved with compassion. ³⁴ He went to him and bandaged his wounds, treating them with oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. ³⁵ The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him, and when I come back I will repay you whatever more you spend.’ ³⁶ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” ³⁷ He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

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

Reflection

Ian

Including: Video reflection Rev Ray Minnicion

Offering with Reflective video

Ian

As we make our offering today, I invite you to watch a NAIDOC video reflection poem by Palawa women Alison Overeem and Grace Williams from Leprena UAICC Tasmania – the Strength Within, To Takamuna Rrala (to stand, to rise up strong). We will also post it to our facebook group so you can read it at your leisure.

Offering Dedication

Ian

Please join in the response at the end of this dedication.

We long for the time when the meek shall inherit the earth
and all who hunger and thirst after justice shall be satisfied,
and we believe that, despite the persistence of evil,
now is always the time when more good can be done
and we can make a difference.

**May it be so, through the offering of these gifts
and the offering of our lives. Amen.**

[Source: Prayer for Justice and Peace, Iona]

Prayers of the People

Simone

Today I invite you to join me in using certain movements:

If you feel comfortable, when I say 'heart', please thump your hand against your heart

When I say 'feet', please stamp your foot on the floor

It goes like this

'Heart' – thump

'Feet' – stamp

In the words of Ambelin Kwaymullina, a Paltku woman and author from Western Australia:

*"You are on indigenous lands
swimming in indigenous waters
looking up at indigenous skies*

There is no part of this place

*that were not
are not
someone's kin."*

If you feel comfortable to, I invite you to please close your eyes now

Let us pray

This is a body prayer

Let your minds float away into the deep ocean

Feet

Rooted in the ground

The strong long roots of the tall mountain ash
Legs strong and defiant

Forests standing tall

We bear the scars

From bushfires

From clearing

From caring for country

Our scars make us whole

Our belly like the possum

Or the kangaroo, nurturing its baby

The deep red centre of our being

The heart

Pouring forth

Like a river

Swelling into a flood

Full and rising still

And finally receding

Transforming everything in its path

Our arms

The branches of the tree ferns

Thick and crowded
Holding the moisture in the green green places
Our spines
Sinewy and long like the lizard
Warm in the sun
Moving slowly, swiftly, flicking a tail into sand tracks

Our mouths
Like the call of a thousand birds
A chorus in the early morning
Greeting the daily rise of the sun

Our heart leads the way
And our feet walk the path x3

Heart
Feet x4

*"You are on indigenous lands
swimming in indigenous waters
looking up at indigenous skies*

There is no part of this place

*that were not
are not
someone's kin."*

Amen

Notices

Jenne

Sending Song

I'm gonna live so God can use me (Traditional African-American spiritual)

*I'm gonna live so God can use me
Anywhere, Lord, anytime.
I'm gonna live so God can use me
Anywhere, Lord, anytime.*

*I'm gonna pray so God can use me...
Anywhere, Lord, anytime.
I'm gonna pray so God can use me...
Anywhere, Lord, anytime.*

I'm gonna work so God can use me...

I'm gonna sing so God can use me...

I'm gonna stand so God can use me...

Traditional African-American spiritual. Public domain.

Blessing

Ian

May the God who dances in creation,
Who embraces us with human love,
Who shakes our lives like thunder,
Bless us and drive us out with power
To fill the world with justice and with peace.
<https://www.natsicc.org.au/liturgy-resources.html>

Go in peace with the blessing of God,
Land shaper, Country healer, Breath giver.

In the name of Christ. Amen

SONG: Send us out, O God, AOV2-139

*Send us out, O God.
Body, spirit, soul and mind.
Gather us, O God.
One in union now with you.*

Gather us, O God, © 1991 Monica Brown & Emmaus Productions. Used with permission; from As One Voice 2, Willow Connection Pty. Ltd. Reproduced with permission under ONE LICENCE # 604502,

Thank You

Thank you for joining us, and thank you to...

Liturgist:

Jenne Perlstein

Walking Together Group:

Kirsty Brown

Claire Foley

Jenne Perlstein

Jamie Thom

Acknowledgement of

Country:

Claire Foley

Bible readers:

Clare Keogh

Matilda McClintock

Children's time:

Saide Cameron

Jenne Perlstein

Prayers of the People:

Simone Alesich

Reflection:

Ian Ferguson

(Minister of the Word)

With

Video Reflection – Rev Ray

McKinnon

NAIDOC video reflection

poem by Palawa women

Alison Overeem and Grace

Williams from Leprena UAICC

Tasmania – the Strength

Within, To Takamuna

Rrala (to stand, to rise up

strong)

Musicians:

Shawn Whelan (co-ordinator)

Helen Burnham

Joel Hallinan

Elaine Potter

Bronte Potter

Melvin Tan

Postlude Song: Send us out O
God © 1991 Monica Brown &
Emmaus Productions.

Used with permission; from
As One Voice 2, (139) Willow
Connection Pty. Ltd.

Reproduced with permission
under ONE LICENSE# 604502

Musicians: Daniel
Broadstock, Natalie Sims,
Shawn Whelan

Images:
NAIDOC Week resources

Editing / Production:

Jane Allardice

Ray Cameron

Saide Cameron

Ian Ferguson

Mal Rowe

Closing verse on screen:

Get up! Stand up! Show up!