

Order of Service 29-1-23 Day of Mourning

Opening verse:

For God's foolishness is wiser than human wisdom,
and God's weakness is stronger than human strength (1 Corinthians 1:25)

Welcome

Jenne

Liturgist: Wominjeka yearmann koondie biik Wurundjeri balluk

Welcome to the land of the Wurundjeri people & to Brunswick Uniting Church, to all here person & over the internet.

My name is Jenne your liturgist, along with the Walking Together group, for this service. Before we start please ensure you mobile phones are on silent.

Warning -

Aboriginal and Torres Strait Islander attendees are advised that the following service contains images, names, quotes and voices of people who have died. Thanks.

Now let's prepare in body and soul to worship God, breathing deep, feet planted on the Earth and listening to the ancestors of this ancient land & singing together.

Gathering Song

TiS 253 O Lord Jesus Marrkapmirr

This simple song from an Aboriginal community in Arnhem land is easy to sing and talks of the timelessness of God's love. "O Lord Jesus Marrkapmirr, all the power belongs to you". There is some king and power language in this which may not work for some

*1. O Lord Jesus Marrkapmirr,
All the power belongs to you.
Hold me by this power, O Lord,
You alone are king.*

*2. Now we praise you for your Word,
Living, true, and full of light.
Yours the hands that rest on me:
Hold me for all time.*

SONG: [O Lord Jesus](#), Aboriginal people of Arnhem Land, from [Together in Song](#), Harper Collins *Religious*; used with permission

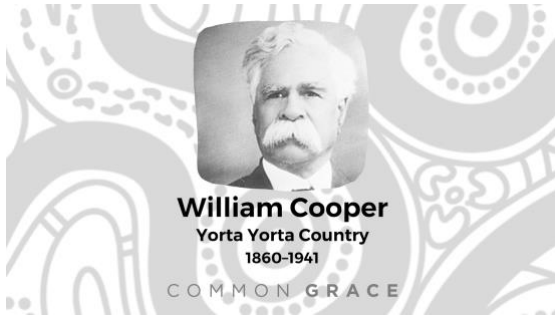
LIGHTING THE CHRIST CANDLE

Jenne

Feel the ground beneath you –
the land of Wurundjeri-Woiworung Tribe
or the First Nations people of wherever you may be today.
Here on this land, O God, we come to worship You.

INTRODUCTION AND CALL TO WORSHIP Jenne

Today's service gives expression to our commitment to truth-telling, justice & healing on the Sunday after January 26th, Invasion Day, a Day of Mourning for First Nations peoples. Some of the resources in this service are taken from Uniting Church Australia, Uniting Aboriginal and Islander Christian Congress (UAICC) and the Common Grace movement.



We honour William Cooper an instrumental leader in the fight for justice, equality and full citizenship for Aboriginal peoples. He advocated for the Sunday before Jan 26th (or just after in our case) to be Aboriginal Sunday, a day for Christians to act in solidarity with Aboriginal peoples and the injustices experienced. This day was eventually moved to July to become NAIDOC Week. William Cooper with others, established the Australian Aborigines League, he petitioned King George V for Aboriginal representation & a voice to parliament in 1934, was part of the 1938 Day of Mourning protest, and also led a march against the abhorrent treatment of the Jewish people by Hitler and the German Nazi government in 1938.

We will reflect on the truth of our shared history and lift up to God our prayers for our nation, First Peoples and later comers. We will listen to First People's voices, celebrate their ongoing culture, and reflect on the need for truth telling about the effects of invasion, colonisation and violent dispossession, asking for God to help us 'return' in repentance, make restitution and set us all free. We remember too the great souls, along with William Cooper, who have departed, having offered us their voices, coming out of oppression, with their cries of sorrow & with healing, creativity and truth speaking - Uncles Archie Roach and Jack Charles.

Let us listen to them.

VIDEO: [Jack Charles Archie Roach 1.mp4](#)

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.

Acknowledgement of Country

Claire

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, including any of you who are here today,
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.***

Prayer of Adoration

Claire

Let us pray.

Our land is alive with the glory of God;
desert sands hum and gum trees dance.

Brown grasses sing
and mountains breathe their stillness.

All created things add their rhythms of delight
and even stones rap out their praise.

Let our voices mingle with those of the earth; may our hearts join the beat of her joy,
for our triune God is with us:

the Source of all being surrounds and upholds us.

Christ Jesus walks beside and before us.

The Spirit moves within and between us.

Blessed be God, our wonder and delight.

Amen

(from UCA Uniting in Worship)

Time Of Confession

Jenne

Now is a time for confession for Second Peoples', whilst acknowledging the presence of any First Peoples here today. We will do this by listening to & reflecting upon a powerful First nations poet

VIDEO: [Steven Oliver - An Acknowledgement Of | Live on Q+A.mp4](#)

God of Grace, we acknowledge before you all that needs healing in us and in our land. Hear our prayer, grant us the forgiveness that empowers change. In the name of Jesus, compassionate healer. Amen.

Declaration of Forgiveness

Jenne

This is the best of all:

when we are empty, God fills us;

when we are disheartened, God is compassionate;

when we are wounded, God brings healing;

when we take responsibility,

and commit to heal the wrongs we and our ancestors have done or benefitted from,
God forgives.

In Christ, through Christ and because of Christ, we are forgiven. Thanks be to God. Amen

SONG – Archie Roach

Claire

We acknowledge the passing of Indigenous Senior Elder, Archie Roach, who has recently died. His family have given permission for Archie's name to be spoken.

Archie Roach's spirit holds the very essence of Australia, our full and true history.

As a First Nations man his heritage connected him to the oldest continuous living culture on our planet.

He was a survivor of the Stolen Generation. He lived a life tormented by these memories which brought him to homelessness and addiction.

His strength, and the love of his partner, Ruby Hunter, brought him through these terrible years to become a musician and First Nations leader.

But mostly, it was his constant and generous invitation to all Australians for us to move together, in unity, understanding our past history and working together to a better future.

Thus his family in announcing his death described Archie as, 'a healer and a unifier'.

May his beautiful soul Rest In Peace.

Scripture Reading – 1 Corinthians 1:18-31

Kirsty

¹⁸ For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹ For it is written, “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.” ²⁰ Where is the one who is wise? Where is the scholar? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹ For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of the proclamation, to save those who believe. ²² For Jews ask for signs and Greeks desire wisdom, ²³ but we proclaim Christ crucified, a stumbling block to Jews and foolishness to gentiles, ²⁴ but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵ For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength. ²⁶ Consider your own call, ~~brothers and sisters~~ siblings : not many of you were wise by human standards, not many were powerful, not many were of noble birth. ²⁷ But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; ²⁸ God chose what is low and despised in the world, things that are not, to abolish things that are, ²⁹ so that no one might boast in the presence of God. ³⁰ In contrast, God is why you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, ³¹ in order that, as it is written, “Let the one who boasts, boast in the Lord.”

For these words of witness and for Christ the Word:

Thanks be to God

Listening

Ian & Kirsty

In 2023 we meet a historic moment – the chance for our nation to vote in a referendum for a constitutionally enshrined Indigenous Voice to Parliament. That Voice will provide a formal way for our nation to LISTEN to the first peoples of this land. And we are trying to do a bit of that listening here today – listening to our First Nations siblings.

So, to encourage our listening, now we are going to have a listening quiz – a Q and A session for everyone, adults and children together. There will be 6 questions about things that have been said already in today’s service.

Form into teams of 3 or 4 people – make sure everyone is included. There is no prize for right answers apart from a glowing sense of pride and boasting rights if you get them all right.

Question 1: Which is wiser, God’s foolishness or Human wisdom?

Question 2: Who is being described?

He was “a healer and a unifier. May his beautiful soul Rest In Peace.”

Question 3: Who said this and what were they talking about?

“I don’t like to see that Union Jack waving around and celebrating from cars and the tomfoolery that goes along with it. This is a celebration for the eradication of many of our people over generations.”

Question 4: In what year was the first day of Mourning observed, and who was one of the first Aboriginal leaders to call January 26 by that name?

Question 5: Who said this and what is the final rhyme?

**And now I acknowledge all those who believe
that a goodness of spirit is there to retrieve.**

**I acknowledge the caring compassionate ways
that helps with the healing towards better days.
I acknowledge the listening that allows us to see
the much-needed connection that acknowledges [...].**

Question 6: In 1934 William Cooper petitioned King George V for what?

Bonus Question: Fill in the blank

Let the one who boasts, boast in [...]

- a. themselves**
- b. their team's success in this quiz**
- c. the Lord**

PRAYER

Kirsty

Great God,
Thank you for the (stone, rock, plants, mountains etc),
Help me to share this land And to learn from those who you first gave this land too.
Help me to not forget past wrongs to the First People
And not to repeat them & to work to give them a Voice.
Amen

adapted from UCA 2023

And now let us sing ...

SONG – Yill Lul Lay 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*

Gospel Reading – Matthew 5:1-12 The Beatitudes

Jamie

When Jesus saw the crowds, he went up the mountain, and after he sat down, his disciples came to him. And he began to speak and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they will be comforted.

“Blessed are the meek, for they will inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they will be filled.

“Blessed are the merciful, for they will receive mercy.

“Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called children of God.

“Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

For these words of witness and for Christ the Word:

Thanks be to God

Reflection

Ian

Song – How Shall We Sing?

*How shall we sing the Lord's song
in this strange land?*

*How shall we sing the Lord's song
in this strange land?*

This endless desert

These golden sands

This blue horizon

These green islands

How can we sing the song?

How can we sing the song?

*How shall we hear God's story
of this strange land?*

*How shall we hear God's story
of this strange land?*

This timeless dreaming

These rocks and bones

This wisdom people

Their ancient home

How can we sing the song?

How can we sing the song?

Come hear a new song

Come hear a new song

Come sing it loud

Come sing it strong

*How shall we cry God's weeping
for this strange land?*

*How shall we cry God's weeping
for this strange land?*

*This broken homeland
These stolen years
Their hidden history
This trail of tears
How can we cry the song?
How can we cry the song?*

*How shall we live God's story
in this strange land?
How shall we live God's story
in this strange land?
With eyes wide open
and gaping hearts
With truthful longing
and stumbling start
How can we live the song?
How can we live the song?*

*Come sing a new song
Come sing a new song
Come sing it loud
Come sing it strong*

*How can we bring the Lord's peace
in this strange land?
How can we bring the Lord's peace
in this strange land?
With justice raining
When poor are blessed
With love outpouring
From east to west
How can we bring the song?
How can we bring the song?*

*Come sing a new song
Come sing a new song
Come sing it loud
Come sing it strong*

*Come sing a new song
Come sing a new song
Come sing it loud
Come sing it strong*

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Offering and Commitment Time

Jenne

Now let's dedicate the offering of our prayers, commitments and resources to God, an offering made in our hearts, and with our hands and lives.

Responding to God's love, to Jesus' gift of peace we offer our gifts to support the work of the church and to lift up those in need. We do this through the offering of our money, the time we devote to the committees and programs of our congregation and the wider church and all the

many ways we seek to follow Jesus in our living and loving. We offer our gifts of money in the bowls by the baptism font or through direct debit (see the details on the screen).

Let us make our offering as we watch & listen to the Elders Uncle's Jack Charles & Archie Roach.

Offering Song

VIDEO: [Uncle's Jack Charles & Archie Roach](#)

Offering Dedication

We pray that our offerings might contribute to the truth, justice and reconciled future that we seek in this land. Truth and justice and a new future come through what we offer, but we can only offer what we have received from you, O God – in Christ, you offer us the nourishment of hope, peace, truth, justice, reconciliation, and healing love. Amen

Prayers of the People

Abi

We pray these things in the name of Jesus Christ, your son and our brother,
Amen.

Notices

Jamie

It's time to share the news of our community. Please line up to my right to share your news as briefly as you can and remember to check the website, weekly Olive Press and Facebook for further details and information

Sending Song: Sing a Song of Freedom

*Sing a song of freedom Sing a song of love
Sing with hope that hope will come and Christ will come in us x2*

Verse 1

*We're longing for redemption For true freedom to come
A fully giving over to the perfect way of love
We're praying for revival That we would count the cost
Giving ourselves over to the way of the cross*

Verse 2

*Complacent days are over It's time to make a stand
And listen to the voices calling out across these lands
They're crying out for justice For the truth yet to be told
Our hearts to be unsettled as the ancient paths unfold*

Bridge

*Jesus, you came to save, to save
Jesus, you gave your life to unveil, unveil
Jesus, you rose from the grave, to unchain, unchain
Jesus, you're restoring it all, for all, in all*

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Blessing and Sending (words by Brooke Prentis)

Ian

Go from here to live out the covenant into which we, the First and Second Peoples of this land, have entered with one another.

May the God of truth –
open our ears and eyes
to the wind whistling through the Grasstrees.

May the God of justice –
open our minds to the flowing actions of the waters
from refreshing rain, to gentle brook,
from mighty river, to raging sea.

May the God of love –
open our hearts
to the beat of the clapsticks calling us into
the rhythm of the Spirit's dance.

Now go to pursue Jesus
With truth, justice, and love.
Amen.

Thank yous

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

Liturgist: Jenne Perlstein
and the Walking Together
Group

Acknowledgement of
Country:
Claire Foley

Bible readers:
Kirsty Brown
Jamie Thom

Listening Time:
Kirsty Brown
Ian Ferguson

Reflection:
Ian Ferguson

Prayers of the People:
Abi Benham-Bannon

Musicians:
James Balsillie
(co-ordinator)
Glenice Cook
Mikul Denison
Anthony Hinds
Courtney Rodhe
Maggie Somerville

Postlude Song: O Lord
Jesus, Aboriginal people of
Arnhem Land, from
Together in Song, Harper
Collins *Religious*; used with
permission
Musicians: Natalie Sims,
Shawn Whelan

Editing / Production:
Martin Brown
Michael Cameron
Ray Cameron
Saide Cameron

Prayers: many written (or adapted) by Aboriginal People from Common Grace and UAICC

Closing verse:

“Blessed are those who hunger and thirst for righteousness, for they will be filled.
Matthew 5: 6