Order of Service – 05/07/26, Pentecost 6

GATHERING

Here, we cross a threshold – we move into a sacred space, and a sacred time, a space and time 'set apart' for the purpose of communal prayer.
During the service the congregation is invited to stand and sit for different parts of the service, however you are welcome to stay seated if you wish.
A sensory friendly space is available for those who need it.
The worship area is wheelchair accessible.
There is a children's corner with books and activities.

Opening verse - Matthew 11:28

Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest.

Greeting — Jamie

The leader greets the people in God's name and calls us into a worshipful space and state. The bible is carried in and Christ Candle lit – we usually stand (if we are able and comfortable to do so) while this happens.

Good morning and welcome to worship at Brunswick Uniting Church, make yourself comfortable as you take your seats whether you are present in the church or worshipping online.

Please stand as we welcome the Word and the Light.

Call to worship — Jamie

Come let us worship God
God who made a covenant with Abraham and Sarah
God who made a new covenant through Jesus, who said
"Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest."

Song of Praise – O Lord Jesus, TiS 253 — Jamie

'Marrkapmirr' is a term of endearment, and means in this context 'altogether lovely, and worthy of affection'.

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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

Acknowledgement of Country — Jamie

We acknowledge the people of the land on which we worship

This week is NAIDOC week and we celebrate the deadly wisdom, leadership, faith and resilience of Aboriginal and Torres Strait Islander peoples.
As we prepare to acknowledge the people of land on which we worship, let us pause for a moment and be conscious of our bodies. Beneath our feet lies the floor, and beneath the floor and foundations of this building is the country on which thousands of generations walked. As we breath in and out, be aware of the sky. Hold out your hands, towards the Merri Creek and Moonee Ponds Creeks, important waterways. Earth and sky and water.

We acknowledge and respect
the Wurundjeri Woi-wurrung 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.

Welcome and Introduction — Jamie

People are welcomed, those present and those online. Those contributing are acknowledged and / or introduced and an invitation is issued to morning tea after the service.
The themes of the service are laid out.

Good morning and welcome to Brunswick Uniting.

Feel free to move around as you need, there are spaces to move behind the pews if you need to, a quiet space over in the tower room and a children's corner with activities.

I am Jamie, and glad to be the liturgist, joined by the musicians and all on the roster who lead and support our worship today.

During the early word we will be hearing from Timothy Molineux, a Social Justice Officer with the Synod's Discipleship and Advocacy team; and after the service he will be leading a workshop on Yoorrook through a Convenanting lens.

In the sermon Cath will be exploring the movement between what burdens us and how we might find the more life giving path in life.

Prayers of Adoration and Confession — Jamie

We pray in adoration, praising and adoring God for being God; and in confession, bringing before God the incompleteness and brokenness of the world and our lives. In response we hear God's word of healing grace.

Our prayers of adoration and confession this morning are adapted from a prayer by Rev Will Pickett, *Proud Noongar man*, *National Co-Chair, Uniting Aboriginal and Islander Christian Congress (UAICC)* written for NAIDOC week.

Let's pray
Creator God, Spirit of the land and Lord of all peoples,
Lord, we remember that before there was a Church in this land,
there was Your Spirit moving across Country—
through the songlines, the rivers, the mountains and the ancient stories of First Peoples.

You were here.
Your presence was never absent.

Today, we gather with hearts full of gratitude as we celebrate
the fiftieth anniversary of NAIDOC Week.
We give thanks for all who have walked this journey of truth, justice and reconciliation,
and for the witness of First Peoples who continue to share their wisdom, faith and hope.
Today we also give thanks for the witness of the Uniting Church in Australia,
and especially for the sacred Covenant between the Church
and the Uniting Aboriginal and Islander Christian Congress—
a Covenant born not simply from words,
but from truth-telling, repentance, relationship and hope.
We thank You for its call to walk together, to listen deeply,
to respect one another, and to seek justice, healing and self-determination.
May this Covenant never be reduced to words on paper,
but remain a living commitment, calling the Church
into truth, humility and right relationship.

We acknowledge the pain of the past:
the wounds of mission, the loss of language, land and culture,
the silencing of voices, and the breaking of families.

Pause

Renew us by Your Holy Spirit.

Help us honour the resilience of Aboriginal and Torres Strait Islander peoples,
their faith, their survival, and their leadership within Your Church.
Help us continue to grow in justice and deepen our partnerships,
Help us seek healing for Country and people,
That may we continue to walk gently on this land,
honouring the Creator, following Christ, and listening to the Spirit
and become a Church—and a nation—
that more faithfully reflects the reconciling love of Jesus Christ.

Give courage to the leaders of the Uniting Church in Australia,
strength to the leaders of the Uniting Aboriginal and Islander Christian Congress,
and wisdom to all who seek to walk this shared journey.

Let us now pray these words together

Ground us in Your truth.
Lead us in Your grace.
Unite us in Your love.

Amen

Word of Grace — Jamie

Hear then the words of Grace
In the name of Jesus Christ, who makes all things one.
Our sin is forgiven
Thanks be to God.

HEARING AND RESPONDING

We hear the story of Jesus, Wisdom Incarnate (in the gospels); the story of God's dealings with Israel (in the Old/First Testament); and the story of God's people through history (in Acts and the New Testament letters). As we hear this story, we are reshaped and formed by an

alternative perspective on life – the perspective of the gospel, the good news. The story is told through proclamation, which may include reading the Scriptures, reflection on Scripture, symbolic action, art, music, multimedia resources and silence.
Hearing the story requires a response. We respond by making an offering (of ourselves, our gifts, our money, and our prayers for others).

Gospel Reading – Matthew 11:16-19, 25-30, p 792 — Christine

The yoke of discipleship

16 "But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

17 'We played the flute for you, and you did not dance;
we wailed, and you did not mourn.'

18 "For John came neither eating nor drinking, and they say, 'He has a demon'; 19 the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

25 At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; 26 yes, Father, for such was your gracious will. 27 All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

28 "Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light."

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

Early Word — Jamie, Timothy

Good morning Timothy, you helped write the Uniting Church's submission to the Yoorrook Justice Commission, you've engaged with Covenanting for over 10 years, across two Synods and 3 States, could you explain a little of the history of Covenanting between First Peoples and Second Peoples in the Church?

Perhaps, if we can make it a bit more personal. Where have you experienced Covenanting relationships, either within the church or beyond the church?

You're a member and Secretary of the UAICC Victoria Regional Committee, what's it like being a Second Person on a governance board that exists exclusively for First Peoples?

Thank you, Timothy for sharing these thoughts with us and we look forward to the workshop you are leading after worship as part of the Synod working group looking at the Yoorrook recommendation concerning church property.

Song – Yil Lull, Joe Geia, Murri — Jamie

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…

Yil Lull © Joe Geia 1988. Transcribed from original studio recording (apologies for any errors).
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Epistle – Romans 7:15-25a, p 918 — Geoff

15 I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.
16 Now if I do what I do not want, I agree that the law is good. 17 But in fact it is no longer I who
do it but sin that dwells within me. 18 For I know that the good does not dwell within me, that is,
in my flesh. For the desire to do the good lies close at hand, but not the ability. 19 For I do not do
the good I want, but the evil I do not want is what I do. 20 Now if I do what I do not want, it is no
longer I who do it but sin that dwells within me.

21 So I find it to be a law that, when I want to do what is good, evil lies close at hand. 22 For I
delight in the law of God in my inmost self, 23 but I see in my members another law at war with
the law of my mind, making me captive to the law of sin that dwells in my members. 24 Wretched
person that I am! Who will rescue me from this body of death? 25 Thanks be to God through
Jesus Christ our Lord!

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

Preaching of the Word — Cath

Sacred Pause

Offering with Song – Jesus is waiting, Tune In — Jamie

We usually remain seated for the singing of the offering song, standing together when the offering is carried forward. Note – the welcomers will come forward to collect the bowls; 'I give by Direct Debit' cards will be on the pews

1. We are the dream that's longing always to be free
we are the story not complete
we look for healing from paralysis of fear
we are the ones who know defeat, we are the ones who know defeat

but Jesus is waiting, Jesus is listening, Jesus is present, Jesus creating

2. We are the lame who look for ways to walk anew
we are the blind who cannot see
we are the friends who watch the sick from on the roof
we want to interrupt the scene, we want to interrupt the scene

while Jesus is working, Jesus is healing, Jesus forgiving, Jesus is leading

3. Come be our liberator, bless and make us free
come be the light upon the shore
come be the freedom for the prison of our time
come now and open up the door, come now and open up the door

and Jesus is knocking, Jesus is saving, Jesus is working, Jesus is waiting
Jesus is knocking, Jesus is waiting, Jesus is healing, Jesus creating

SONG: Jesus is waiting, by Dave Brown, from Tune In, Brunswick UC Songbook,
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Offering Prayer — Jamie

We bring our gifts to you, Lord God, in gratitude and hope.
In dedicating them, we dedicate ourselves again to be your people in the world,
in the strength and enabling power of Jesus Christ our Lord. Amen

Prayers of the People — Jenne

We offer prayers for the world, for Christ's people in the world, and for those in need. After the prayer the Christ Candle is taken to the chapel space where people are invited to light a taper for their own prayers at the end of the service.

Let us pray, and I will take the Christ candle to the Chapel for your own prayers after.

Place your feet on the ground, feel the Wurundjeri earth, feel the Spirit as She surrounds and is within us

God, your Spirit is across the land, within the deepest part of our souls.

We pray for the First Peoples of these lands giving gratitude for their wisdom, their deep cultural knowledge of the Earth's way, their listening to ancestors, their healing knowledge, the geographic and cosmos knowledge, timing of actions, their wondrous creativity, their seeing of souls with quiet reflection and the ongoing songlines across Country.

We celebrate them this NAIDOC week, especially the UAICC brothers and sisters and the Covenant we have with them and all First Peoples. We thank you God for the Creator spirit, though your goodness and humility that motivated us as a church, to receive and listen to the Welcome, Smoking and deep learning recently received from Wurundjeri teachers Thane and Joe. We are grateful for this rare opportunity.

Pray you will move the good in us, through our wrestling, so we can hear Your voice in how we can act to follow up this precious teaching. Help us to accept we have ego, fears of doing the wrong thing, the anger at First People's treatment, in all our steps with First People's and let this not deter us in our responses. Help us to hand over this wrestling to you, use it as motivation and strength and find our rest in Jesus and God's love.

In this same way, we pray that the world's powerful leaders will wrestle with their 'good' and 'sinful' selves to find the good, through you O God, with human empathy, to see the impact on humanity of their actions. May they forego the ego's call for power, resources and money they crave, and see through the 'simple eyes of a child', in the conflicts in Israel-Palestine, Lebanon-Iran-USA, Ukraine-Russia, Sudan Myanmar, coastal West African nations, Congo and Haiti (to name the major conflicts), the burden and upheaval they are creating and the need for rest for all.

For those in grief, the loss of a loved one, loss of relationship, pet, friendship, youth, health, we ask for the comfort and rest you offer to embrace them with, loving God.

May we as a Church and Community continue to wrestle and work for justice, see the nuances, the complexities but still continue to act in love founded in the rest that Jesus and God offer …. 'For my yoke is easy and my burden is light."

Amen

BEING FED

We are invited to Christ's table to reunite ourselves with him and one another in the sharing of bread and wine. We honour God for all that God is and give thanks for all that God has done in the work of creation and salvation. We serve gluten free bread and non-alcoholic grape juice. The congregation is reminded about the live-stream.

Holy Communion — Cath

- Servers: Cath, Jamie, Shawn, Catherine
- Glasses: TBC on the day

Christ invites all to his table
and makes himself known to us
in the breaking of the bread;

All are welcome to share in his feast.

Our bread is gluten free and wine is non-alcoholic so all may partake.

I invite you also to join in the words on the screen if you'd like to.

Prayer Of Thanksgiving

We are the body of Christ: ***His Spirit is with us.***

Lift up your hearts: ***We lift our hearts to God.***

Let us give thanks to God who is Wisdom and Love:
It is right to give our thanks and praise.

God, you are before all things;
beyond all things;
and in the midst of all things
you have made yourself known.

In Israel's ancient stories
of communities and nations
seeking identity,
feeling their strength,
and struggling with their weakness
you have made yourself known.

In Jesus of Nazareth,
in compassion for the outcast,
forgiveness for the fallen,
hope for the poor and hungry;
in his life poured out for others
you have made yourself known.

Therefore we join our praises
with countless people before us,
disciples and apostles,
saints and martyrs,
acclaiming your power in goodness
and your might in compassion,
as we sing:

Holy, holy, holy (TIS764)

Holy (Holy), holy, (holy)
holy Lord of power and might.
Heaven (Heaven), earth (earth)
heaven and earth are full of your glory.
All glory to your name.
(All glory to your name.)
All glory to your name.
(All glory to your name.)

Blessed (Blessed), blessed (blessed)
is he who comes in the name of the Lord.
Blessed (Blessed), blessed (blessed)
is he who comes in the name of the Lord.
Hosanna in the highest.
(Hosanna in the highest.)
Hosanna in the highest.
(Hosanna in the highest.)

As we gather at this table
We remember Jesus
who on the night of his betrayal took bread,
gave thanks, broke it and said:
This is my body given for you.
Whenever you eat it, remember me.

In the same way he also took the cup.
Again he gave thanks,
shared it with his disciples and said:
This is the cup of a new covenant in my blood.
whenever you drink it, remember me.
Come to us, Spirit of love,
and let the bread and wine before us
bear your life to our life,
nourish us with Christ's vision of hope,
and unite us in one body of peace.

Nurture us with your brokenness,
renew us with your poured out life,
empower us with your powerlessness,
that we may take root in your risen life
and bear fruit in your world.

You are our life;
you are our hope;
you are our peace;
and we praise you. Amen.

The Lord's Prayer

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever. Amen.

Breaking Of The Bread

The bread we break
Is a sharing in the body of Christ.
(break bread)

The cup we take
Is a sharing in the blood of Christ.
(hold cup)

The bread of life and the cup of blessing
These are the gifts of God for the people of God
(hold both)

Let us receive what we are.
Let us become what we receive:
The body of Christ.

Distribution

music musicians' choice

- Standing in a circle around the space
- Hands crossed on chest if not receiving
- Remain in your seats if you wish
- Live stream

The Peace

As you make your way back to your seats, let's take the opportunity to share a sign of peace with each other:

The peace of the Risen Christ be with you

And also with you

Share the peace, return to your seats

BEING SENT

Having heard the word and shared the meal together, we are sent forth on God's mission of love. We are again on a threshold, encouraged to go into the world to continue the worship of God in our daily living.

Notices — Jamie

We share the life and work of our community with each other as we prepare to be sent out.
As we prepare to leave this sacred space and time let us offer the news of our community. Tell us your name, keep your notice brief and let us know where we can find more information. Come and line up here to my right. We'll hear from Church Council first, then committees and church events, then personal notices.

After the service, please stay and join us for a cuppa and conversation in the hall through these doors.

At 11am, everyone is invited (after grabbing a cuppa) to the workshop at 11am in the Olive Way, that Timothy Molineux is leading which will look at Yoorrook Justice Commisison's recommendation to the Churches about property, and how the Uniting Church is responding.

Next Sunday, Peter Blair will be our preacher.

Sending Song – How Long, NCYC'03 — Jamie

1. How long must we cry out,
'til justice rolls down like a river?
How long must this night last,
And when will we all be together?

Teach me to do what is right,
work in the darkness, trust in the light,
and may love be the path I walk upon.

2. How long will these bombs fall,
And bodies get twisted and broken?
How long will these voices,
Keep shouting loud insult and slogan?

3. How long will your creatures,
Be trampled degraded forever?
How long, must we cry out,
Till justice rolls down like a river?

SONG: How long, © Robin Mann, from NCYC '03 Songbook,
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Sending / Words of Mission — Jamie

The leader sends people out into the world to live out our faith.
Whatever you do, in word or deed,
do everything in the name of the Lord Jesus,
giving thanks to God through Jesus.

Blessing — Cath

The leader gives a blessing to the people for the next stage of the journey.

And may the blessing of the Holy Trinity of love be upon you
Creator God the source of life
Christ Jesus proclaimer of new life
And the Holy Spirit
Who draws us into a flourishing life together
Be with you now and always
Amen

Thank yous

Thank you for joining us, and thank you to…

Liturgist:
Jamie Thom
(with assistance from
Natalie Sims)

Bible readers:
Christine Hornby
Geoff Thompson

Early Word:
Timothy Mollineux

Preacher:
Cath James
(Minister of the Word)

Prayers of the People:
Jenne Perlstein

Musicians:
James Balsillie
(co-ordinator)
Helen Burnham
Quilan Goff
Alistair Hunter
Mick Pope
Courtney Rodhe
Maggie Somerville

Images:
NAIDOC Week toolkit

Postlude Song: How long must we cry out, © Robin Mann, from NCYC '03 Songbook
Musicians: Elaine Potter, Bronte Potter

Editing / Production:
Michael Cameron
Ray Cameron
Saide Cameron
Fiona MacDowall
Lauren Reader

Closing verse – Matthew 11:30

For my yoke is easy, and my burden is light.