

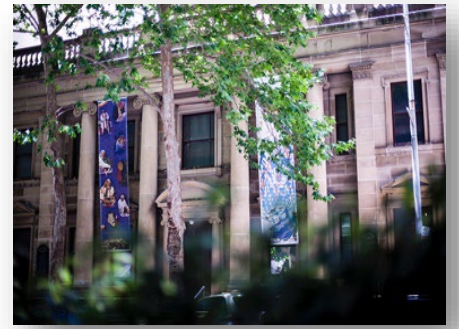
# Pitt Street Uniting Church

A Congregation of the Uniting Church in  
Australia

*Founded 1833*

## Sunday Gathering

7 June 2026



## *Second Sunday after Pentecost*



*Sinners Meal* by Seiger Koder

## **Welcome to Pitt Street Uniting Church**

This is a place of welcome for all people regardless of race, sex, creed, age, cultural backgrounds, sexuality, gender identity or intersex status.

Wherever you are on your journey, where you have come from and wherever you are going to, whatever you believe, whatever you do not believe, you are welcome here.

All we ask for is mutual respect.

Please join in the congregational responses printed in **bold**.

We will sing hymns without announcement. Stand if you are able. but feel free to remain seated if that is more comfortable

## **MUSICAL PRELUDE**

*A gong sounds – centring prayer/meditation.*

*Please stand as you are able*

## **We gather as people of earth and Spirit**

Where the Spirit is there is freedom, where the Spirit is there is life.

## **PITT STREET SINGERS**

'Take My Hand Precious God'  
Thomas A Dorsey

## **GATHERING**

Out of nothingness we came from birth into life:

**With the Spirit of God within us.**

From the life of God, the universe unfolded into being:

**With the Spirit of God within it.**

From the heart of God creation goes on until the end of time:

**With the Spirit of God within it  
and our spirit within it.**

Let us embrace the God who enfolds us.

**We delight in the sacred within and around us.**

In the peace,  
in the presence,  
in the power,  
let us celebrate life: in ourselves, in our world, in our God.

*Please stand as you are able.*

## **HYMN**

Come as you are

TiS 693

Come as you are: that's how I want you.  
Come as you are; feel quite at home,  
close to my heart, loved and forgiven.  
Come as you are, why stand alone?

No need to fear, love sets no limits;  
no need to fear, love never ends;  
don't run away shamed and disheartened,  
rest in my love, trust me again.

Come as you are: that's how I love you;  
come as you are, trust me again.  
Nothing can change the love that I bear you;  
all will be well, just come as you are.

*Please remain standing as you are able.*

## **ACT OF RECOGNITION – TOWARDS JUST RELATIONSHIPS**

As we gather, we acknowledge the traditional owners of this land,  
land that was taken without their consent, treaty, or compensation.  
Sovereignty was never ceded.

**The Spirit of God has long dwelled with the First Peoples of this ancient land. We honour the Gadigal of the Eora on which this church stands. We pay our respects to their elders, past and present, as we commit ourselves to pray and work for a more just future.**

*Please be seated.*

## WELCOME

Bujari Gamarruwa

## LIGHTING THE CHRIST CANDLE

We light the Christ candle celebrating Christ's presence in community. The Spirit of God alive among us present in every expression of love, nothing is lost on the breath of God.

*The Christ candle is lit.*

Where the Spirit is there is freedom, where the Spirit is there is life.  
**Spirit of God, let your Light be with us all.**

*Remain seated to sing.*

## TAIZÉ CHANT

Holy Spirit, come to us, kindle in us the fire of your love.  
Holy Spirit come to us, Holy Spirit come to us.

1. Ho - ly Spir - it, come to us, kin - dle in us the fire of your love. \_\_\_

5 Ho - ly Spir - it, come to us, Ho - ly Spir - it, come to us.

In this moment  
we are gathered  
welcoming Divine Presence.

**Our hearts are lifted**  
**We open our eyes**  
**We welcome love.**

Holy Spirit, come to us, kindle in us the fire of your love.  
Holy Spirit come to us, Holy Spirit come to us.

The image shows two staves of musical notation in G major (one sharp) and common time. The first staff begins with a treble clef and a common time signature. The melody consists of quarter and eighth notes. The lyrics are: "1. Ho - ly Spir - it, come to us, kin - dle in us the fire of your love. \_". The second staff starts with a measure rest marked with a '5' above it, followed by the same melody. The lyrics are: "Ho - ly Spir - it, come to us, Ho - ly Spir - it, come to us." The piece ends with a double bar line and repeat dots.

## PRAYER OF AWARENESS

Move over the face of our darkness, O God:  
our endless restless chaos.

Trouble us, comfort us,  
stir us up and calm us,  
but do not cease  
to breathe your Spirit  
into our awakening souls.

Come, O Spirit of Christ,  
and fill us with your love.  
Open our eyes to see your presence all around us,  
in the stillness of this sacred space,  
in the joys and celebrations of our lives,  
in the tragedies and struggles that break our hearts.  
In this moment of silence  
may we feel your presence.

*A time of silence.*

Spirit of truth  
whom the world can never grasp,  
touch our hearts  
with the power of your presence;  
may your disturbing peace;  
fire us with longing  
to speak your uncontainable word  
and share your inexhaustible compassion.

*Remain seated to sing.*

## TAIZÉ CHANT

sung twice

The kin-dom of God is justice and peace and joy in the Holy Spirit.  
Come now and open our hearts.

The kin-dom of god is jus-tice and peace And joy in the Ho-ly Spir - it

5  
Come, God and o - pen in us the gates of your kin - dom. The

## JESUS' PRAYER

Remembering Jesus whose story shapes our stories, let us pray in hope for a new day and a new way of living.

**God, you are life for us,  
Holy be your name.  
Your new day come,  
Your will be done  
on earth as in your vision.  
Give us this day our bread for the morrow;  
and forgive us our sins,  
as we forgive those who sin against us.**

**Strengthen us in the time of test,  
and deliver us from evil.  
For yours is the power, the splendour  
and fulfillment, now and forever.  
Amen.**

## **WORDS OF ASSURANCE**

In response to our prayers comes assurance of grace.

The Spirit of love  
is God's gift to the world  
in every age:  
a gift for each of us,  
and our companion on the way.

**Alleluia! Amen! Thanks be to God!**

*Please stand to sing as you are able.*

## **SUNG RESPONSE**

sung twice



*Please be seated.*

# **We listen for the Spirit in Word**

## **WISDOM FOUND IN TEXTS**

## **GOSPEL**

Hear words of faith from the Gospel of Matthew 9:9-13, 18-26

For stories that tell of the healing power of touch.

**We give thanks.**

## CONTEMPORARY READING

Listen for words of faith in our time in a prayer based on the faith of the woman with a haemorrhage.

'God, intimate and fearful' by Janet Morley

O God, intimate and fearful,  
who carried us with tenderness  
within our mother's womb;  
who appointed us to speak  
when we were yet unborn:  
touch our mouths with your truth,  
and take away our fear,  
that we may proclaim you to the nations  
and celebrate your mighty acts:

**let the whole world see and know  
that things which were cast down have been raised up  
and things which had grown old have been made new.**

Let us bless God for the women  
whose blood flowed that others might have life;  
who have suffered at the hands of their allies;  
who have refused to accept shame;  
who have demanded healing.

**Let the whole world see and know  
that things which were cast down have been raised up  
and things which had grown old have been made new.**

Let us bless God for the women  
who have boldly touched our lives;  
who have disrupted our use of power;  
who have made us see what was hidden,  
and feel in our bodies what it means to be made whole.

**Let the whole world see and know  
that things which were cast down have been raised up  
and things which had grown old have been made new.**

Let us bless God for the women  
who know what has been done to them;  
whose courage leaves them exposed;  
who, in fear and trembling and steadfast faith,  
proclaim the whole truth of salvation.

**Let the whole world see and know  
that things which were cast down have been raised up  
and things which had grown old have been made new.**

Jeremiah 1:1-10; Mark 5:25-34

For the Word of God inspiring us,  
for the Word among us,  
for the Word within us.

**We give thanks.**

*Remain seated to sing.*

## TAIZÉ CHANT

sung twice

The kin-dom of God is justice and peace and joy in the Holy Spirit.  
Come now and open our hearts.

The kin-dom of god is jus-tice and peace And joy in the Ho-ly Spir - it

5  
Come, God and o - pen in us the gates of your kin - dom. The

## CONTEMPORARY REFLECTION

Deborah Robinson

*Please stand as you are able.*

# We respond in love

## COMMUNION HYMN

Walls mark our bound'ries

Words: Ruth Duck; Music: Jim Strathdee

*Soloist will sing the first verse and chorus.  
Please join in singing on the second verse.*

Walls mark our bound'ries and keep us apart;  
walls keep the world from our eyes and our heart.  
Tables are round, making room for one more,  
welcoming friends we had not known before.  
*So build us a table and tear down the wall!  
Christ is our host. There is room for us all!*

Walls make us sure who is in and who's out;  
walls keep us safe from all question and doubt,  
but at a table in open exchange  
new ties are formed as our lives rearrange.  
*Chorus*

Once we were strangers, divided, alone.  
Hate and distrust built a wall stone by stone.  
Now at a table the bread that we share  
joins us to Christ in a circle of care.  
*Chorus*

*Please be seated.*

*On Communion Sundays a member of the community  
prepares and offers a prayer reflecting on our community and  
our world during the week.*

## PRAYERS OF THE PEOPLE

Elizabeth Maddox

When we do not recognise you  
in those we meet, loving God  
call to us by name as we walk beside them.

Let us pray.

*A time of silence.*

*We hold a time of silence together to offer our own prayers,  
to reflect upon what has been in our media headlines  
and whatever rests heavy on our hearts ...*

*Please feel free to offer your own prayers, in silence,  
or, if on Zoom, via the chat.*

## TAIZÉ CHANT

sung twice

O God hear our prayer, O God hear our prayer,  
when we call, answer us.

O God hear our prayer, O God hear our prayer,  
come and listen to us.

O God hear our prayer, O God hear our prayer: when we call answer us. O

God hear our prayer, O God hear our prayer: Come and lis-ten to us. **Fine**

## OFFERING

We share our offering, as a symbol of our commitment to God  
and to the world God loves.

*Musical interlude*

*Please stand as you are able as the offering is brought  
forward.*

## PRAYER OF DEDICATION

We pray together:

**Generous God, you strengthen our love  
to help us meet the needs of others.  
Receive and use these gifts  
so that abundance and need  
may be balanced in the world.  
Remembering Jesus the healer we pray.  
Amen.**

*Please be seated.*

## Holy Communion

### WELCOME TO THE TABLE

### PRAYER OF THANKSGIVING

In the presence of the living God.

**We lift our hearts in joy.**

We give thanks to you, O God, for you love the world.  
You look upon your creation and on us and name us good.

**You conceive in us possibilities,  
and carry us in the timeless struggle  
of bringing to birth your vision of a new way of life and being.**

We thank you for Jesus, who gives us hope  
who broke through the barriers which separate us from life.

We thank you, Holy Spirit,  
for strengthening and empowering us  
to share God's love with others.

**For you desire that all creation know God's love  
and experience the gift of new life.**

We celebrate the mystery we experience and address as 'God',  
ground and sustainer of everything that exists,  
in whom we live and move and have our being.

We acknowledge this mystery embodied  
in every human person,  
aware that each one of us gives God  
unique and personal expression.

**God is everywhere present.**

In grace-filled moments of sharing.  
In communities of loving solidarity.  
We are one with everything, living and non-living, on this planet.  
Connected. Interrelated. Interdependent.  
Held within the web of life!

## **THE STORY**

And, so we remember the story told through generations.  
The night before Jesus died, he shared a meal with his friends.  
He took bread, and set aside some wine,  
honouring the presence of the sacred in the ordinary things of life.

He gave thanks for all the blessings in his life,  
broke the bread, poured out the wine  
and shared both with his friends.

Together may we work to make all things new.

**Together may we celebrate the possibilities and hope  
we each have and are called to share.**

With those who have gone before us,  
and those who will come after us,  
we join the whole creation in singing praise.

*Let us stand and join in singing the Sanctus.*

## SANCTUS

TiS 723

(sung twice – in Spanish then English)

1. San - to, san - to, san - to. Mi co - ra - zón te a - do - ra! Mi  
2. Ho - ly, ho - ly, ho - ly. My heart my heart a - dores you! My

5  
co - ra - zón te sabe de - cir: San - to eres Di - os!  
heart knows how to say to you: You are the Holy One!

Santo, santo, santo  
Mi corazón te adora!  
Mi corazón te sabe decir,  
Santo eres Señor!

Holy, holy, holy  
My heart, my heart adores you!  
My heart knows how to say to you,  
Holy are you Lord!

*Please remain standing as you are able.*

## BREAD AND WINE

We break the bread, remembering Jesus,  
and opening ourselves to being transformed by love.

We break this bread  
for the unhealed hurts and wounds  
that lie within us all.

**May we be healed.**

This is the cup of peace and new life for all.  
A sign of love for the community of hope.

**A reminder of the call  
to live fully,  
to love wastefully,  
to be all that we can be.**

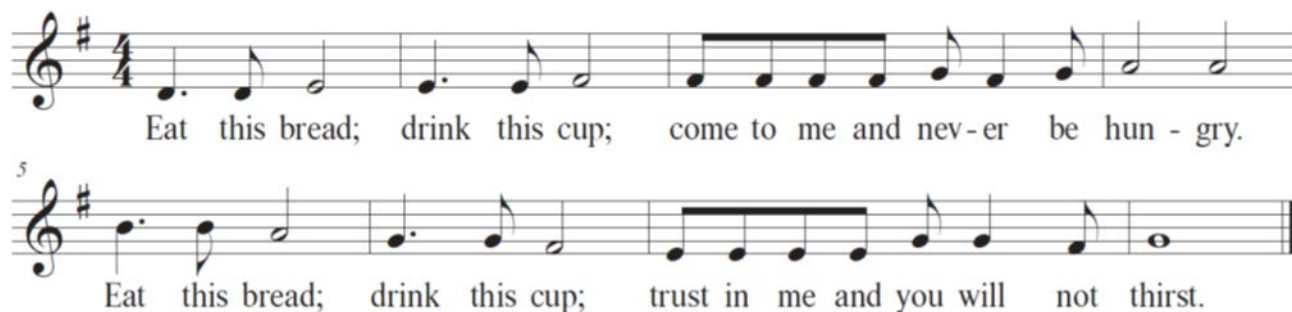
Holy God, let your spirit well up in us  
and in these gifts of bread and wine,  
that we may be filled with hope for the journey.

**Amen.**

## SHARING COMMUNION

“The bread of life” and “The cup of blessing.”  
The gifts of God for the people of God.  
Come for all is made ready.  
Draw the circle wide!

## TAIZÉ CHANT



Eat this bread; drink this cup; come to me and nev-er be hun - gry.

<sup>5</sup>  
Eat this bread; drink this cup; trust in me and you will not thirst.

## PRAYER AFTER COMMUNION

Divine Presence in all of life,  
we give thanks for our gathering together  
in this sacred place.  
We rejoice in the blessing of each person here.  
We are grateful for who we are for each other.  
May we express this gratitude by living in compassion and peace.

**Amen.**

## SHARING THE PEACE

God makes peace within us.  
Let us claim it.  
God makes peace between us.  
Let us share it.  
Peace be with you.

**And also with you.**

*You are invited to greet those around you, sharing a sign of  
peace, as you return to your seats.*

*Please remain standing as you are able.*

## **Living in the world God loves**

### **HYMN**

Tune: Jerusalem TiS 416

Great God, your Spirit like the wind  
unseen but shaking things we see  
Will never leave us undisturbed,  
fulfil our dreams or set us free,  
Until we turn from faithless fear and prove  
the promise of your grace  
In justice, peace, and daily bread,  
with joy for all the human race.

God, shake us with the force of love,  
to rouse us from our dreadful sleep;  
remove our hearts of stone and give  
new hearts of flesh to break and weep  
for all your children in distress  
and dying for the wealth we keep  
Help us prevent while we have time,  
the blighted harvest greed must reap.

And then, in your compassion give  
your Spirit like the gentle rain  
Creating fertile ground from which  
your peace and justice spring like grain  
Until your love is satisfied  
and all creation freed from pain  
And all your children live to praise  
your will fulfilled, your presence plain.

## **SENDING OUT**

Let us go from here,  
to walk with the joy of the Spirit,  
to keep hope alive,  
to live with compassion,  
to create peace and justice.

## **BLESSING AND SUNG AMEN**

Go...  
with the love of God enfolding you,  
the peace of Jesus the Christ within you,  
and the breath of the Holy Spirit inspiring your life.

## **SUNG AMEN**

## **AFRICAN AMERICAN SPIRITUAL AMEN**

*Please be seated*

## **COMMUNITY GREETING**

Welcoming newcomers and visitors

# **We go out to the world God loves**

## **RECESSIONAL SONG**

Words: Julie Perrin

Music: Robin Mann

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, In the name of Christ.

**ACKNOWLEDGMENTS**

\*Christa is sometimes used in our liturgies to convey that the risen Christ is not defined or determined by gender.

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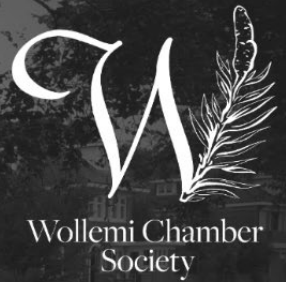
Jesus' Prayer paraphrase by David B. Royer and Jonathan C. Nelson in Ruth C. Duck, ed. *Flames of the Spirit*.

Contemporary reading 'God, intimate and fearful' is from *All Desires Known* by Janet Morley

The Communion liturgy has been adapted from a communion shaped by Rex A E Hunt and from the Wisdom Communion in *Uniting in Worship 2*.

Elements of this liturgy adapted from previous Pentecost Pitt Street liturgies.

# Wind Quintets: Ravel & Ligeti



Saturday 13<sup>th</sup> June 7pm Pitt Street Uniting Church, Sydney

Sunday 14<sup>th</sup> June 3pm School of Arts, Wentworth Falls

[www.wollemichambersociety.com](http://www.wollemichambersociety.com)

## PROGRAM:

György LIGETI | Six Bagatelles

Henri TOMASI | Concert Champêtre

Heitor VILLA-LOBOS | Chôros No. 2

Maurice RAVEL | Mother Goose Suite (arr. Linckelmann)

## MUSICIANS:

Dana ALISON | Flute

Miriam COONEY | Oboe

Clare FOX | Clarinet

Matthew WILKIE | Bassoon

Bryn ARNOLD | Horn

Purchase tickets at

<https://www.trybooking.com/events/landing/1576932>

# INDIGENOUS SCHOLARS — IMAGINING CHRISTIANITY WITHOUT DOMINANCE

SUN 12 JULY

2- 4PM  
WITH TEA AND CONVERSATION TO  
FOLLOW

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Naomi Wolfe and  
Amy N Allan - Indigenous biblical  
scholars in conversation



SEE REVERSE FOR MORE DETAILED INFORMATION

## AMY N. ALLAN

At the intersection of Native American spirituality and the Christian tradition, mutual illumination between the two has the potential to strengthen bonds of kinship across divides. However, historically, this conversation has not seen its fullest flourishing as hierarchy, dominance, and assimilation have unduly burdened or silenced Indigenous peoples. Together, we will explore positive steps on the good path of survival, resistance, respect, and harmony for all siblings.

*Amy N. Allan is a feminist Hebrew Bible scholar of Choctaw, Cherokee, Tuscarora and German descent residing in the greater Chicago area. Her current research at NAIITS, An Indigenous Learning Community, focuses on the depictions of the Divine in the storytelling of Genesis and its implications for Itilau Kanomi (Relational Harmony). Amy is also an interfaith chaplain at Northwestern Medicine and in the ordination process with the United Church of Christ.*

## NAOMI WOLFE

Country is a living, sacred reality, and identity is formed through relationships with Ancestors, community, and the more-than-human world. Theology grounded in Country, kinship, and the Law precedes the Church. If the Church can learn to belong within Country: through humility, accountability, and right relationship, what might emerge? Might a theological vision shaped by kinship, deep time, and reciprocity, enable Aboriginal Christian identity to speak with integrity and sovereignty to all our relations?

*Naomi is a Trawlwoolway Aboriginal woman with Jewish German and Irish heritage. She is a theologian and historian based in Melbourne, committed to collaborative, community-grounded scholarship that centres Aboriginal and Torres Strait Islander perspectives to reshape theological and educational practice. Her work as a historian at Australian Catholic University, as University Scholar at the University of Divinity, adjunct at St Mark's National Theological College, and a member of NAIITS, is at the intersection of decolonising theology, Indigenous studies, and historical inquiry.*

EMAIL [events@eremos.org.au](mailto:events@eremos.org.au) IF YOU HAVE ANY QUESTIONS

Supported by: Eremos, St. James Insitute, Pitt St. Uniting Church, United Theological