



Sunday Oct 24th, 2021 The Fig Tree Worship Resource

Gathering & Lighting the Candle

Take a moment to just sit where you are and listen.
What sounds come to you?
Here, the surf pulses, roaring and retreating.
There, the trees whisper, frogs sing, birds call.
Somewhere, someone is mowing the grass.
Rain beats steady rhythms on the roof.
Air moves in and out of your lungs,
Give thanks. Life has her own soundtrack.

Light the candle

Call to worship

Come to us, Spirit of life
**breathe into each of us, your life into all of us,
one body, many parts.**

Come to us, Word of life,
**open the spaces for conversation,
hold the silence and let us listen.**

Come to us, deep spark of creation,
**ignite our yearning, light our way,
invite us into your mystery.**

Acknowledging



As we gather, we acknowledge the traditional custodians of this land and these waters. (*Name aloud the traditional custodians of where you are*) We pay respect to elders past, present and emerging. (*Do you know any of the names of the local elders? Name them now.*) As First and Second Peoples walking together, we commit ourselves to be people of the covenant, listening, truth telling and seeking justice for all.

Singing: O for a thousand tongues...TiS 210

Used with permission CCLI 206 729
W: Charles Wesley 1707-88 M: Thomas Jarman 1776-1861

Oh for a thousand tongues to sing
my great Redeemer's praise,
the glories of my God and King
the triumphs of his grace!

Jesus! the name that charms our fears
that bids our sorrows cease
such music in the sinner's ears
is life and health and peace.

He breaks the power of cancelled sin
he sets the prisoner free
his blood can make the foulest clean
his blood availed for me

He speaks, and listening to his voice
new life the dead receive
the mournful, broken hearts rejoice
the humble poor believe.

Hear him, you deaf; you voiceless ones,
your loosened tongues employ;
you blind, behold your Saviour come;
And leap, you lame, for joy!

My gracious Master and my God
assist me to proclaim,
to spread through all the earth abroad
the honours of your name.

Prayer - bless the Lord TiS 706



Psalms 34:1-4

*I will bless the LORD at all times;
his praise shall continually be in my mouth.*

**God of goodness, fill my speaking with gratitude
and let my language be of praise, in many forms.**

*Bless the Lord, my soul and bless God's holy name,
Bless the lord, my soul, who leads me into life.*

*My soul makes its boast in the LORD;
let the humble hear and be glad.*

**From deep within, let the sound of thankfulness
fall fresh into the ears of those around me**

*Bless the Lord, my soul and bless God's holy name,
Bless the lord, my soul, who leads me into life.*

*O magnify the LORD with me,
and let us exalt his name together.*

**Come on, join your songs of joy with mine
singing symphonies of praise with every breath**

*Bless the Lord, my soul and bless God's holy name,
Bless the lord, my soul, who leads me into life.*

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*I sought the LORD, and he answered me,
and delivered me from all my fears.*

**In searching I have found, and have been found
and rescued from the tomb of fear.**

*Bless the Lord, my soul and bless God's holy name,
Bless the lord, my soul, who leads me into life.*

Listening God, in the quiet of this time,
bend close to us, and hear our hearts.
Correct what is wrong.
Remove what is hurting us and others.
Cleanse us from the creeping dirt of the day
that clings to us and weighs us down.
(time of quiet)

Sisters and brothers, hear this.
When we come to God with our confession,
we are heard, held, forgiven and blessed.

Well, thank you God! Amen.

*Bless the Lord, my soul and bless God's holy name,
Bless the lord, my soul, who leads me into life.*

Listening

Read: Job 42:1-6, 10-17

Mark 10:46-52

For these words of faith and for Jesus the Word:

Thanks be to God.

Reflecting - Marian Bissett

"What do you want me to do?"

"If you have come here to help me, you are wasting your time. If you have come here because your liberation is bound up with mine, then let us work together." This has been credited to Dr Lilla Watson, a Gangulu woman in a presentation she gave in 2004. Dr Watson prefers the words be credited to a collective process which she called "Aboriginal activists group Queensland, 1970s". Her words became the slogan used as both challenge and invitation to the "whitefellas" who could see the racism being perpetrated and wanted to join the activists.

Jesus asked Bartimaeus "what do you want me to do," but not to hold power over Bartimaeus, or to humiliate him, but as an invitation to hear the voice of Bartimaeus. His voice was often shouted over, told to be quiet and get back in his box, that as a person in poverty he

had no place. Then Jesus hands him the space and offers him the time to listen, actively seeks him out to listen to what he wants. Bartimaeus is given the respect as a person of equal worth and rights, in the same way Jesus listened to the children and vulnerable. Jesus straddles the community divide of those marginalised and those who presume privilege.

Job, on the other hand, thought of himself as one privileged, wealthy and staff to meet his every need and more. Then disaster struck him down. The trauma of disasters, illness, loss of those close to him led him to question God, why, why, why? In the silence of God's answer Job learned that some traumas remain, some pain and hurt remains and the marks of illness will never leave. Job laments to God, he has admitted that the mistake he made was in challenging God's answer to his situation and in the admission, Job is restored through God's mercy and compassion. Walter Brueggemann suggests the "God of Israel is a God of compassion and whose ultimate will for all persons is peace and joy." Job got there in the end.

Are our eyes open to the injustice around us – the small and seemingly insignificant or the blatant and systemic injustice? Jesus asks us "what do you want me to do" and we too need to ask the same question and listen to the answer rather than impose our preconceived solutions. Perhaps the ancient practice of *dadirri* which is so deeply embedded into First Peoples' culture offers us a source of wisdom and a way to listen to the voices we have forgotten how to hear, to find the people who we have lost and perhaps offers an answer to "what do you want me to do?"

To know me is to breathe with me

To breathe with me is to listen deeply

To listen deeply is to connect

It's the sound, the sound of deep calling to deep

Dadirri, the deep inner spring inside us

We call on it and it calls on us.

We are river people, we cannot hurry the river

*We need to move with the current
and understand its ways.*

*We wait for the rain to fill our rivers
and water our thirsty earth*

We watch our bush foods,

And wait for them to open before we gather them.

We wait for our young people as they grow.

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*The time for rebirth is now
If our culture is alive and strong and respected
it will grow.
It will not die, and our spirit will not die.*

*The spirit of Dadirri we have to offer
will blossom and grow
Not just within ourselves but within our whole nation*

*Dr Miriam Rose Ungunmerr, Senior Australian 2021,
https://www.youtube.com/watch?v=tow2tR_ezL8,
2017.*

Responding: **Prayers for World & Community**

In our response to Jesus' question to Bartimaeus
"what do you want me to do", we pray:

We want you to bring healing,
God who reaches out to all.
Bring healing for bodies, minds and souls,
bring comfort for the grieving
and hope for the forlorn.
Find the lost and lead them home.

We want you to make peace,
God who appears amongst us.
Make peace in places of war,
between nations and within borders.
Make peace in households, families, communities
ruptured through violence or history.

We want you to do justice
God who subverts worldly power.
Do justice through us or despite us,
for the planet and her poorest people.
Lift up the lowly, bring blessing to bear
where there is only oppression and greed.

We want you to love boldly,
God of the incarnation.
Risk your life amongst us again,
and again, and again and again,
Point us to where you are being born,
from the smallest seed
to the greatest love,
so we can come and join the dance.

In the quiet, we sit with this question from Jesus:
"What do you want me to do?" and we listen:
(Good time of quiet)

In the name of Jesus
who taught us to pray in this way:

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 forever. Amen.

Passing the peace

May the Peace of God dwell with you:
and also with you.

Offering

God of unimaginable abundance, along with
these gifts of money, we offer you our time, our
talents and our lives. Bless and use all of these, to
bring your healing and hope to the people and
places where it is needed most, Amen.

Notices

Next Sunday Oct 31st, is All Hallow's Eve
(Halloween) and it's the 5th Sunday, so the
Gippsland Presbytery is hosting another
Fig Tree Evening Worship online at 5pm.
All are welcome. Email Deb Bye -
gippspreszoom.ucagipps@gmail.com for the
Zoom link and join us for a saintly celebration!

Singing Inspired by Love and Anger TiS 674

Used with permission CCLI 206 729
W: John L Bell & Graeme Maule M: Irish Traditional

Inspired by love and anger,
disturbed by need and pain,
Informed of God's own bias,
we ask him once again:
"How long must some folk suffer?
How long can few folk mind?"

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How long dare vain self-interest
turn prayer and pity blind?"

From those forever victims
of heartless human greed,
Their cruel plight composes
a litany of need:

"Where are the fruits of justice?
Where are the signs of peace?
When is the day when prisoners
and dreams find their release?"

From those forever shackled
to what their wealth can buy,
The fear of lost advantage
provoke the bitter cry:
"Don't query our position!
Don't criticise our wealth!
Don't mention those exploited
by politics and stealth!"

To God, who through the prophets
proclaimed a different age,
We offer earth's indifference,
its agony and rage:
"When will the wronged by righted?
When will the kingdom come?
When will the world be generous
to all instead of some?"

God asks, "Who will go for me?
Who will extend my reach?
And who, when few will listen,
will prophesy and preach?
And who, when few bid welcome,
will offer all they know?
And who, when few dare follow,
will walk the road I show?"

Amused in someone's kitchen,
asleep in someone's boat,
Attuned to what the ancients
exposed, proclaimed and wrote,
A saviour without safety,
a tradesman without tools
Has come to tip the balance
with fishermen and fools.

Blessing

Mark 10:52a : Jesus said to him:
"Go, your faith has made you well."

So go,
blessed to have shared this time,
alone and together,
healed and hopeful, in the company of love.

Go and make your life
a constant song of praise,
in all you do, in all you say,
listening for the lyrics
on the wind
and in the voices from the edges,

and may the one who walks beside you
bring you peace and joy
and lead you home,

in the name of the Holy
One in Three, Three in One,
Amen.

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