

WIDE
—AND—
DEEP

Liturgies for Thriving and Emerging Churches

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About the Author

Amelia Koh-Butler is an Accredited Youth Worker and Minister of the Word in the Uniting Church in Australia. She has served in urban and rural settings, taught lay leaders and seminarians, midwifed emerging faith communities and led numerous national and international multicultural worship events. She chairs the World Methodist Council's Worship-Liturgy Committee, serves on the Assembly Worship Working Group of the Uniting Church in Australia and is a past-Chairperson of the Assembly Multi and Cross-cultural Reference Group.

Amelia has degrees in music, creative arts, ministry and intercultural studies/missiology. Her doctoral work explored how worship contributes to the missional development of sacred community.

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A. Acknowledging Country and First Peoples

Acknowledgements may be used at the time of gathering, whether for meetings or worship or celebration or lament. They can be used at the beginning of such times or during the proceedings or as a concluding act of re-membering and consciously re-contextualising a community.

Bold print may be used as a response by the people or read by the leader.

Protocol relating to Welcome...

Only an Elder or representative of the local indigenous people should be privileged with the opportunity to Welcome to Country. If there is no-one present who is able or willing to do this, it is appropriate to ask an indigenous person to speak as a First Person to acknowledge the Land and People of the Land. The acknowledgements offered here could be used as a response by Second Peoples.

1. Gathering

From before recorded time,
the First Peoples (Nations) cared for this Land.
We praise the Creator for the beauty of this Land
and honour those who have offered themselves
in tending it.

We acknowledge the Elders and communities
who have told the sacred stories
and nurtured faithfulness to the Creator.

We ask God's blessing on those who continue to work
for the healing and restoration of this Land
and Communities.

3. An Affirmation for Second Peoples

We are formed by our stories.
We are shaped by our heritage.

We dwell in this place
carrying connections from beyond.
We seek the learning and the sacred story
that will attune us to the Spirit revealed in this Land.

We sorrow for the loss of Law and connectedness,
loss that has come
from dispossession and displacement.
We grieve the loss of potential.
We long for restoration and fullness of life.

We affirm the First Peoples as the hosts in this Land.
We look to them and ask
how can we respectfully relate in this place?

We commit ourselves to learning
what it might mean
for us to be Second Peoples in this place,
and to honour God and respect First Peoples
in our learning and practice.