



Uniting Church in Australia
ASSEMBLY



**Being a
Multicultural
Church**

Intercultural Neighbouring Sunday Worship Guide
**Celebrating the 40th Anniversary
of "We Are a Multicultural Church"**
(1985-2025)



Introduction

Grace and peace to you all!

This year, as we gather once more for Intercultural Neighbouring Sunday, we also mark a milestone of deep significance in our shared journey: the 40th anniversary of the Assembly's declaration that "we are a Multicultural Church."

Forty years ago, led by the breath of the Spirit and grounded in the liberating gospel of Christ, our Church cast a bold prophetic vision: to become a community where people of every culture, language and story are not merely welcomed, but truly belong as family. This declaration was not simply a statement of who we were, but a calling into who God is shaping us to become: a living witness to the diverse and reconciled body of Christ, woven together in love.

As the first person of Pacifica heritage to serve as President, I stand on the shoulders of those who dared to imagine a different kind of Church – one where many cultures, many stories and one Spirit are woven together, just as our elders weave the fala (mat) strong and beautiful with many threads. Together we have woven a Church enriched by the voices and gifts of First peoples, Islanders, Asians, Africans, Middle Easterners, Latinx, and European heritage, held together by the love of Christ.

Our multicultural identity is not an add-on or a program. It is the heartbeat of who we are. It is the call of Christ to embody justice, hospitality and radical love. Across the Uniting Church today, I see this vision alive in prayers whispered and sung in many tongues, in tables overflowing with shared food and laughter, in songs that rise from coastlines and desert heart.

And yet, this anniversary calls us not only to celebration—but to reflection, repentance, and renewed commitment.

Are we truly living into the vision we declared? Do our leadership tables reflect the full beauty and breadth of who we are? Do we honour the wisdom of our elders and make space for the dreams of our young people from every culture? Do we walk together as equals, not just in word, but in practice, in power-sharing, in truth, and in love?

In the Tongan language, we say "ofa atu" — a deep love that flows outward, embracing others. May this love draw us again into deeper listening, truth-telling and shared life. Let it inspire us to walk the path of reconciliation, not only with each other but with the First Peoples of this land, whose sovereignty and wisdom call us into right relationship.

I warmly invite your community to take part in Intercultural Neighbouring Sunday this year. It is an invitation to reawaken this vision, to repent where we have fallen short and step boldly into the future God longs for us: a future where we are not just neighbours, but family. Not just multicultural in name, but in heart, in leadership, and in the everyday fabric of our lives together.

So celebrate boldly. Feast and share stories. Sit on the fala, talanoa (dialogue), and listen well. Open your hearts to the Spirit's weaving, that we may become a Church where all truly belong, not just neighbours but kin in Christ.

In the unity of the Spirit and the bonds of peace.

Ofa atu,

Rev Charissa Suli
President, Uniting Church in Australia



Sunday 15th of June 2025

Celebrating the 40th Anniversary of "We Are a Multicultural Church"(1985-2025)

Intercultural Neighbouring Sunday Worship Guide

Greeting

From the traditional custodians of this land to those who have arrived from countries around the world, our nation is enriched by its culturally and linguistically diverse peoples. We are fortunate to benefit from the wealth of cultures that make up our community. The Uniting Church celebrates this diversity as God's gracious gift to humanity.

On this Sunday, we commemorate and celebrate 40 years since the Church's declaration at the 4th National Assembly in 1985: "The Uniting Church in Australia is a multicultural Church."

Towards the promised end of reconciliation and renewal for the whole creation, we, as a multicultural church, weave Triune God's love across cultures and languages in worship, witness, and service.

Let us say good morning in the languages that connect us to each other and this land:

Paz do Senhor! (Portuguese)
Buenos dias! (Spanish) - Good morning
Mālō e lelei! (Tongan)
Bula vinaka! (Fijian)
Yandra! (Fijian) - Good morning
Talofa lava! (Samoan)
Anyong haseo! (Korean)
Zau shang hǎo! (Chinese) - Good morning
Apa Kabar! (Indonesian)
Magandang umaga! (Filipino)
Marhaba! (Arabic)
Parev! (Armenian)
G'day! (Australian)
Male megwa! (Nuer - South Sudanese)

Lighting of the Paschal Candle

Acknowledgement of Country

As we gather on this Trinity Sunday to worship God, let us take a moment to acknowledge the land and all the wonderful resources that God has graciously provided for us:

For this Land

We give thanks!

For the First People who cared for this land

We give thanks!

For all nations and people who live on this land

We give thanks!

We honour the custodians

of sacred stories,

of dreamings

and the connections

with the deep earth.

May we work together

for the restoration

of the Land

and Her Peoples.

(Adopted from words written by Rev Dr Amelia Koh Butler)

Song/ Hymn

See Additional Resources for more options

Opening Prayer

GOD OF MANY NAMES

God of a thousand names, You come to us in many forms - manna to the hungry
water to the parched
embrace to the grieving
rainbow to the despairing
champion of the oppressed
defender of the exploited
friend to the lonely
rescuer to the lost
rest for the weary
shock to the comfortable
peace to the restless
gift to the joyful
mystery to the knowing
revelation to the seeking
manna, water, embrace, rainbow, champion, defender, friend, rescuer, rest, shock,
peace, gift, mystery, revelation... In silence, let us reflect on what God's name is for
us at this moment... (Silent reflection)

Let us give thanks to God.

ALL God of many names. and still the one, true God, You reveal Your name to
us in our need, yet remain beyond our control or understanding. You are God.
and we are Your people. In trust and love. We commit ourselves to exploring and
discovering who You are and whose we are.

(Contributed by: Rev Norma and John Brown, Mission Prayer Handbook 1991,
page 6)

Song/ Hymn

See Additional Resources for more options

Bible Readings (Trinity Sunday)

Proverbs 8:1-4, 22-31

Psalm 8

Romans 5:1-5

John 16:12-15

Sermon Ideas

1. The Dance of God, the Dance of All

- **Trinity Sunday** – Proverbs 8, Romans 5, and John 16 all reference different Persons of God
- Use the image of the Trinity as a divine circle dance (perichoresis) that welcomes all cultures to step in and join the rhythm.

2. Peace with God, Peace with Each Other

- **Romans 5:1–5** – Justified by faith, peace with God, love poured into hearts by the Spirit
- A call to multicultural peace in the Church as a sign of our peace with God; the Trinity modelling perfect relationships across differences.

Prayers of the People

See Additional Resources for Translations into other languages

You'll need post it notes or small cut out papers and pens distributed in the beginning of service.

예배 전에 포스트-잇 또는 작게 자른 종이와 펜을 사람들에게 미리 나눠주세요.

God, our mother and father
우리의 어머니, 아버지 되시는 하나님,

Transforming Spirit, sharing her breath with all the creation,
모든 창조물에게 생명의 바람을 나눠 주시는 변화의 성령님,

Christ Jesus, Crucified and Risen, our brother, our liberator,
예수 그리스도, 고난 받고 부활하신, 우리의 형제, 해방자여,

Faithful Trinity, we come to you in prayer...
신실하신 삼위일체 하나님께, 기도로 나옵니다...

And I invite you to write one sentence or one word as a prayer for all peoples and creation...and bring them to the Communion Table...

이 시간, 모든 사람과 창조세계를 위한 한 문장이나 한 단어 기도를 종이에 적어서
성만찬 테이블로 가져 오시길 간구합니다.

(Play gentle music as people write prayers and offer them to the table. Once people have offered them, continue with the prayer)

(사람들이 기도를 적는 동안 잔잔한 음악을 틀어 주시고, 모든 사람들이 기도쪽지를
드린 후에, 아래 기도를 계속 합니다)

Today, from various countries across these lands now called Australia,
오늘, 이 시간, 이제는 호주라고 불리는 이 땅의 다양한 선주민들의 땅에서,

First Peoples and Second Peoples,
선주민과 그 이후의 모든 이주민들과 함께,

various languages with different accents,
다양한 언어와 다른 억양으로,

multiple voices and diverse cultures,
수많은 목소리와 각양각색의 문화들로,

unique colours and mixed generations,
다양한 인종들과 다종의 세대들이,

offer you prayers with one heart...
한 마음으로 당신께 기도 드립니다.

(Read some of the notes)
(몇 개의 기도 쪽지들을 읽어주세요)

As we offer you our prayers from various locations and time zones,
in communities and in churches,
다양한 지역과 다른 시간대에서, 공동체와 교회에서 함께 기도를 드릴 때...

sprinkle us with your love, hold us in hope, empower us to work for justice and
truth-telling and let grace and mercy become our practice. This we pray in the
name of Jesus, the One Crucified and Risen. Amen.

당신의 충만한 사랑과 희망으로 우리를 붙들어 주시고 정의와 진실을 향해 일하도록
힘주시고, 은혜와 자비가 삶의 실천으로 이어지도록, 고난 받고 부활하신 예수
그리스도의 이름으로 기도 드립니다.

(Contributed by Rev Hee Won Chang)

Song/ Hymn

See Additional Resources for more options

Prayers for the offering

Thank you, God, for the ministries of the people of your church. Thank you, God,
for the bounty of your blessings you have poured out upon us. We have taken a
portion of our abundance and given it to you in grateful thanksgiving. Consecrate
this offering. May it help to support the ministries of this church that will dismantle
the walls that divide us so all people will be one in the new family gathered in
Christ Jesus. Amen

Litany Of Commitment

In Christ all human boundaries are swept away!
This we affirm.

Jesus Christ has made peace between
people of every race, culture and class!
We are witness bearers to this truth.

Our life together can be a foretaste of the
reconciliation of all things in Christ!
We will seek to live as a sign and
witness to the kingdom, and a sign of
hope within the Australian community.

As we move towards this new day we
stand before God and our sisters and
brothers to face who we are and who we
seek to be.

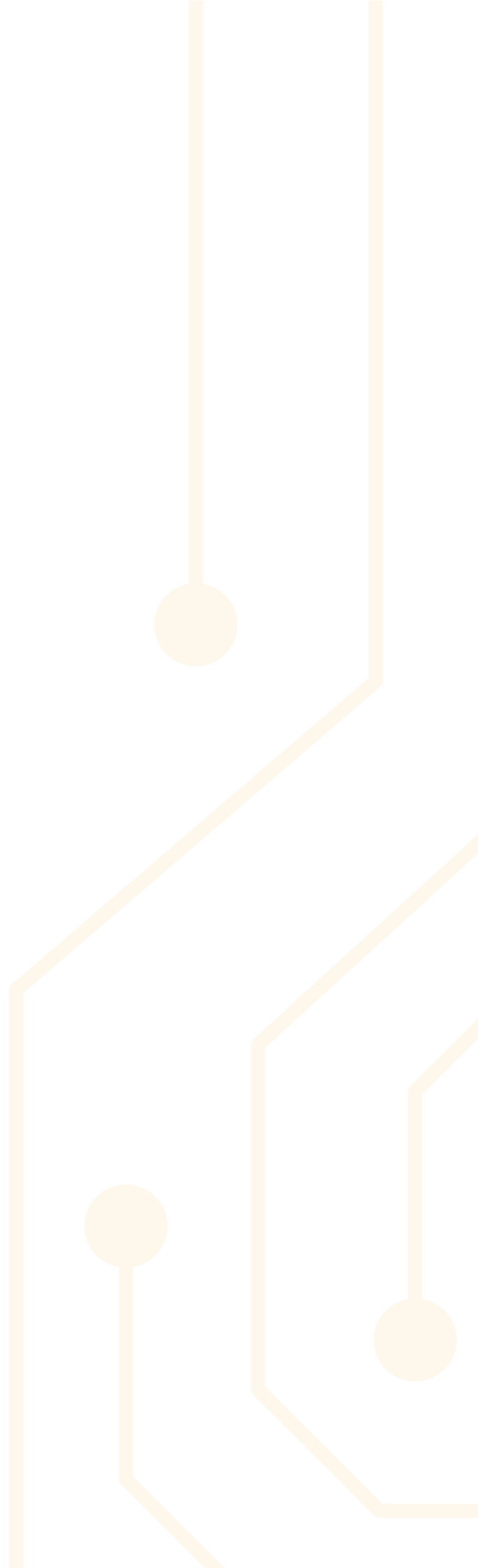
We hear the call of God to be open the
gifts of all God's people.

It will mean naming the sin of racism, even
when it exists in the body of Christ.
We will work to create a community of
justice and love.

None of God's people are to be pushed to
the fringes of our church.
We will ensure that there are equitable
rights in the use of Uniting Church
properties; access to our church's
resources; full participation in decision
making in the councils of the church;
and pastoral care for all God's people.

And when we are tempted to hold on to
what we have from the past and insulate
ourselves from the hurts and struggles of
each other.

God give us courage to leave the
security of the safe and familiar.
May we celebrate the richness of our
diversity, and unity which is your gift.
We go forward as your people carrying
within us the dream of God's renewed



and reconciled creation. Amen

(Contributed by Rev Helen Richmond, based on the 1985 Assembly declaration
"We Are a Multicultural Church")

Communion

Invitation

Jesus said, 'I am the bread of life', I invite you to come and eat.

耶穌說，「我是生命的糧」，請你來吃。

예수님께서 말씀하셨습니다 '나는 생명의 빵이니' 나에게 와서 이 빵을 먹으라.

Jesus said, 'I am the true vine', I invite you to come and drink.

耶穌說，「我是真葡萄」，請你來喝。

예수님께서 말씀하셨습니다 '나는 참 포도나무요,'내게 와서 마셔라.

Jesus said, "Love one another, as I have loved you",

耶穌說：“彼此相愛，就像我愛你一樣”，

예수님께서 말씀하셨습니다, “내가 너희를 사랑한 것같이 너희도 서로 사랑하라”,

I invite you to the feast of Jesus Christ.

我邀請你來耶穌基督的筵席。

당신을 예수님의 잔치에 초대합니다.

God be with you and also with you!

主與你同在 也與你同在！

하나님이 함께 하시길 당신과도 함께 하시길!

Lift up your hearts. We lift them up to God.

請將心交上。我們將心歸向上主。

당신의 마음을 드리세요. 우리 모두 하나님께 드립니다.

We thank the Risen Christ. We give thanks and praise.

我們感謝復活的基督。我們感謝和讚美。

부활하신 주님께 감사드립니다 우리 모두 감사와 찬양을 드립니다.

God of wisdom and truth, we give thanks for joy in creation.

智慧與真理之神，我們感謝創造帶來的喜悅。

지혜와 진리의 하나님, 우리 모두 창조하심 속에서 기쁨을 감사드립니다.

We celebrate your liberating love.

我們慶祝你釋放的愛。

우리는 당신의 자유롭게 하시는 사랑을 기념합니다.

You gathered the diversity of Israel and spoke through prophets.

你招聚了分散的以色列，並通過先知說話。

당신은 선지자들을 통하여 다양한 이스라엘 백성을 모으고 말씀하셨습니다

Jesus gathered disciples and walked the way of the cross.

耶穌聚集門徒並走上十字架之路。
예수님은 제자들을 모으시고 십자가의 길을 걸으셨습니다

After suffering and dying, Jesus rose on the third day.
耶穌在受苦和死後，第三天復活。
고통을 받으시고 죽으신 후 삼일 만에 부활하셨습니다

With witnesses from every age, we gather at your table, singing:
與來自各年代的人一起見證，我們聚集在您的餐桌旁，唱著：
모든 세대의 증인들과 함께, 우리는 당신의 테이블에 모여서 노래합니다:

Holy, holy, holy Lord, God of power and might,
聖哉，聖哉，聖哉主，大能之神，
거룩, 거룩, 거룩하신 주, 하나님의 힘과 능력이여,

Heaven and earth are full of your glory.
天與地充滿你的榮耀。
하늘과 땅에 주의 영광이 가득하다.

Hosanna in the highest.
至高之處和散那。
지극히 높은 곳에서 호산나.

Blessed is the One who comes in the name of the Lord.
奉主名來的，是應當稱頌的。
주의 이름으로 오시는 이여 복 있다다.
Hosanna in the highest.
至高之處和散那。
지극히 높은 곳에서 호산나.

Gracious God, in Jesus we see praying and fasting,
仁慈的上帝，在耶穌裡我們見到了禱告和禁食，
은혜로우신 하나님, 예수님 안에서 우리는 기도와 금식,

healing and hospitality, teaching and guiding.
醫治和款待，教導和指引。
치유와 환대와 가르침과 인도하심을 봅니다.

We see the extent of your love for us.
我們看見了您對我們無比的大愛。
우리를 향하신 당신의 사랑이 펼쳐짐을 봅니다.

We see the depths of our rejection of you.
我們看到了我們對你的極大抗拒。
당신을 향한 우리의 깊은 거절을 봅니다.

Send your Spirit upon those gathered here.
請將你的靈降臨在這裡聚集的人。
당신의 성령을 보내셔서 여기를 덮으소서.

May this community be an outpouring of your love and healing.
願這群體充滿了你的愛和醫治。
이 사회에 당신의 사랑과 치유를 넘치게 하소서.

Send that same Spirit upon this bread and wine,
請聖靈降臨在這餅和酒上，
같은 성령으로 이 빵과 포도주에도 덮으소서.

May these gifts become our nourishment in the life of Christ.
願這些禮物餵養我們在基督裡的生命。
이러한 선물이 그리스도의 삶에 양식이 되게 하소서.

Jesus gave thanks to God, broke the bread, gave it to his disciples, saying,
耶穌祝謝，擘開餅，遞給門徒，說：
예수님은 하나님께 감사하고 빵을 떼시고 그것을 제자들에게 주시며 말씀하시길

“Take eat: This is my Body, given for you. Remember me”.
“吃吧：這是我的身體，為的是紀念我”。
“받아먹으라. 이것은 너희를 위한 나의 몸이니 나를 기념하라”

After supper Jesus took the winecup, gave thanks,
飯後，耶穌拿起杯來，祝謝，
식사후, 예수님께서 잔을 들고 감사하셨습니다.
shared the cup with his disciples, saying,
與他的門徒舉杯，說，
잔을 제자들에게 나누어주시며 말씀하시길,

“Drink this, all of you: The blood of the new Covenant,
“你們都喝這個新約的血，
“너희 모두 이것을 마셔라; 새 언약의 피라,

given for you and many for the forgiveness of sins.
為你 and 許多人的罪得赦免。
많은 죄를 용서하기 위해 주어진 것이다.

Remember me”
為的是紀念我”
나를 기념하라”

Great is the mystery of faith.
信仰的奧秘是偉大的。
믿음의 신비는 위대하다

Christ has died. Christ is risen. Christ will come again.

基督曾死去。基督復活了。基督會再來。

예수님은 죽으셨다, 예수님은 다시 살아나셨다. 예수님은 다시 오실 것이다.

We break this bread to share in the body of Christ.

我們擘開這餅來表明有份於基督的身體。

우리는 예수님의 몸 안에서 함께 하기 위해서 이 빵을 떼니다

And now let us pray, with confidence, the words our Saviour gave us

Members of the congregation are invited to say the Lord's Prayer in one's own heart language/mother tongue.

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

Song/ Hymn

See Additional Resources for more options

Benediction/ Blessing

Go now, delighting in the diversity of creation

and rejoicing in the wisdom woven into every culture.

Walk gently in the footsteps of Christ

so that your life may be a sign of peace and reconciliation.

And may God, Creator of all peoples, crown you with wonder and joy;

May Christ Jesus, Word made flesh, walk with you across every boundary;

and may the Holy Spirit, breath of unity, bind us together in truth and love.

(Contributed by Rev Levon Kardashian)

ADDITIONAL RESOURCES

Greetings in different languages

Balka Wittaberri! (Goreng Goreng) - Good day
Budyari mullinawul! (Dharug) - Good morning
Goedendag! (Dutch) - Good day
Goedemorgen! (Dutch) - Good morning
Goeie middag! (Afrikaans) - Good afternoon
Goeie dag! (Afrikaans) - Good day
Feasger math! (Scottish Gaelic) pronounced fesker ma - Good afternoon
Madain mhah! (Scottish Gaelic) pronounced mattain vah - Good morning
dzień dobry! (Polish) pronounced jen dobry
Buna diminetsea! (Romanian). -Good morning
Buna ziua! (Romanian) - Good afternoon
καλή μέρα! (Greek) kalí méra
Bon Jour! (French)
Buongiorno! (Italian)
Guten tag! (German)
Kia ora! (Maori)
Kia orana (Cook Island)
Fakaalofa atu! (Niuean)
Daba Namona! (Motu - PNG)
Adi duduere! (Southern Kiwai - PNG)
Noa'ia! (Rotuman)
Tzau aun! (Chinese)
Xia wu hǎo! (Chinese) - Good evening
Zau San! (Cantonese) - Pronounced jaow sun Good morning
Bing An! (Taiwanese) - literally, "peace be with you
Namaste! (Indian)
Ohayogozamsu! (Japanese) - Good morning
Konbanwa! (Japanese) - Good evening
Mangwanani akanaka! (Shona)
Na sawah ngaimawngna awm seh! (Matu) - literally, "peace be with you
Soifua manuia! (Samoan) - Blessings upon you

Call to Worship / Acknowledgement of Country

Our first acknowledgement is an acknowledgement of the country. An acknowledgment of the land and the people who have been on this place for many generations. Those who have told stories here for thousands of generations. The stories that have been told and heard as well as the stories that have been told and not heard.

Our second acknowledgement is an acknowledgment of culture. This includes but is not exclusive of our ethnicity, it is inclusive of everything that makes us who we are, our memories, our customs, our histories and all the things that add colour

into our stories. We acknowledge these stories, the stories that have been told and heard, as well as the stories that have been told and not heard.

Our third acknowledgement is an acknowledgement of the Trinity. The triune God, the one who invites us into the divine dance, the one who holds all of these acknowledgments and all of our stories together. The stories that have been told and heard, as well as the stories that have been told and not heard.

Opening Prayer (Racism)

But let justice roll down like waters, and righteousness like an everflowing stream. Amos. 5: 24 "As the Indigenous people of this land, we fight for our rights such as: to be heard; to have access to our Sacred sites; to maintain and participate in our cultural ceremonies and to have our spirituality recognised; and for the survival of the many generations which are to follow. We, the Aboriginals of Australia, lift up our voices and cry: 'We have survived.'" Racism thrives on dominance and control. It demeans the oppressor and destroys the oppressed. It goes against the Gospel of Jesus Christ. It renders the oppressor and the oppressed into a state of spiritual disability. Lilla Watson, an Australian Aborigine, writes: "If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together." Working together commits us to taking risks for each other, recognising the dignity of every human being, and accepting the interconnectedness of justice and righteousness for all peoples.

Opening Prayer

God of Justice, give us ears to hear with You the cries of Your children held captive by race and colour; God of Justice, give us eyes to see with You beyond race and colour to dignity and identity; God of Love, give us hearts to love with You beyond the structures and systems we have created to keep Your children in bondage; God of Love, give us courage to seek reconciliation and to be mediators for peace and freedom for all. Amen

(Contributed by: Ranjini Rebera, Mission Prayer Handbook 1992, page 26)

Prayer of Confession

'Simply, because they are...'

Jesus, Friend and Brother to all, hear our prayer.
We, who celebrate being part of your family,
too easily forget what it is like to be not included.
Forgotten, set aside, unseen, and unknown,
Nor acknowledged, welcomed, respected, or understood;
Nor having an opinion sought and not be listened to when an answer is offered.
Remaining friendless, though surrounded by many, is a very lonely space in which to be.

Silent prayer of acknowledgement

In our comfort, we remain distant.
We are informed of those seeking inclusion but do not act.
We meet with our friends but not seek out the friendless.
Forgive our unseeing ways, lack of empathy, and empty practises.

We see your inclusion of all, not by
race, religion, age, gender, societal structure, wealth, work role, politics, education
or health, but, simply, because they are.

Your love flows as naturally as a drop of water on a dry cloth,
Flowing past, around and beyond barriers set by human minds and actions,
offering love, grace and belonging to all.
Refresh our ways, Jesus,
with the water that brings life to our parched ways.

(Contributed by Rev Anne Hewitt, from 2023 Intercultural neighbouring sunday
worship resource)

Prayer of Confession

We struggle to see beyond our own needs, our culture, and our distinctiveness; to
see the limitations of our focus on ourselves;

We ignore the needs of our beloved siblings, the rich gifts that our differences
bring. We decline the gift of our differences and diversity you lay before us, finding
it easier to bask in separation and expectations of becoming the same.

Deluge us in your Grace, Oh God
Deluge us in your Grace

Prayer of Assurance

Friends, Christ has brought us peace by making us all one people. In assurance we
pray:

Warm our hearts, so that our smile radiates welcome. Open our ears to hear
lament.
Reveal to our eyes the invisible ones in the 'between' spaces. Strengthen our
actions with grace,

so that, the space between all your people mirrors our connection and belonging
to the radiating love of God. In your name we pray.

Amen

(Contributed by Rev Anne Hewitt, from 2023 intercultural neighbouring Sunday worship resource)

Prayer of Assurance

God is love. Through Christ Your sins are forgiven. Take hold of this forgiveness and live your life in the power of the Holy Spirit.

Thanks be to God.

Sermon Ideas

See Link for my Sermon Idea's and a possible story that can also be used
<https://theoblogy.org.au/trinity-sunday-c/>

1. Wisdom Was There First

- Proverbs 8:1–4, 22–31 – Lady Wisdom at creation, rejoicing in the world
- Explore God's creative joy in diversity and how wisdom invites us to rejoice in God's multicultural image across the world and church.

2. Wisdom Was Laughing Before We Were Labelled

- Proverbs 8 – Wisdom rejoicing, playing at creation
- Before we divided people by race, borders, and church rosters, God's wisdom was already laughing with delight at difference.

3. What Are Humans That You Care for Us?

- Psalm 8 – Humanity's place in creation
- Reflect on how each culture reflects God's image; question the assumption that "dominion" means dominance instead of stewardship with humility and mutual care.

4. The Trinity is Not White, Anglo, or English-Speaking

- Psalm 8; Romans 5 – God's glory is not reserved for any one group
- Deconstruct implicit assumptions in liturgy and theology that centre whiteness or Englishness. Let the Trinity decolonise our imaginations.

5. Peace with God, Peace with Each Other

- Romans 5:1–5 – Justified by faith, peace with God, love poured into hearts by the Spirit
- A call to multicultural peace in the Church as a sign of our peace with God; the Trinity modelling perfect relationship across difference.

6. Church Without Translation: A Pentecost Problem

- Romans 5 & multicultural UCA documents
- What if our church only speaks one “language” of power? Are we living Pentecost or Babel? Is our fellowship built for monologue or mutual interpretation?

7. When God Has an Accent

- John 16 & Proverbs 8 – The Spirit speaks, Wisdom cries out
- What if God’s voice comes with an unfamiliar tone, cadence, or accent? What truths do we miss when we only listen for God in our own cultural language?

8. Who Gets to Say ‘We’ in Church?

- John 16:13 – Spirit will declare
- A critical look at how “we” is used in worship and decision-making. Who gets to speak for “us” in a multicultural Church? How does the Spirit disrupt this?

9. Guided into All Truth... Not Just Mine

- John 16:12–15 – Spirit will guide you into all truth
- The Spirit helps us listen beyond our own cultural assumptions and opens us to a broader truth that includes the voices of others.

10. The Dance of God, the Dance of All

- Trinity Sunday – Proverbs 8, Romans 5, and John 16 all reference different Persons of God
- Use the image of the Trinity as a divine circle dance (perichoresis) that welcomes all cultures to step in and join the rhythm.

11. Not Uniformity but Unity: Why the Trinity Doesn’t Match

- Trinity Sunday – Three Persons, One God
- Argue that the Church should never aim to “match” culturally, because God doesn’t. Difference is not a problem—it’s divine.

(Contributed by Levon Kardashian)

Translated - Prayers of the People

Tongan Translation

'Otua, 'ae 'Afiona ko 'emau Tamai mo 'emau Fa'e.
Laumalie 'oe Fakafo'ou, ke ke hoo mai ki ho'o me'a fakatupu.
Kalaisi Sisu, na'e kalusefai koe pea ke toetu'u, ko hotau tokoua mo fakalaloa.
'Otua koe Tolutapu, oku mau fakatau folofola atu,
Pea 'oku ou fakaafe'i koe ke ke tohi ha setesi pe 'e taha pe fo'i lea, ko ho'o lotu ia
ki he kakai kotoa pe mo me'a kotoa pe...pea ke 'omi ia ki he tepile Sakalameniti.
'I he 'aho ni, mei he ngaahi fonua kehekehe 'oku tau ui 'a 'Aositelelia
Koe 'uluaki kakai moe kakai hono ua 'oe fonua ni.
lea he ngaahi lea kehekehe 'I he founa kehekehe.
'I he le'o kehekehe, 'I he anga fakafonua kehekehe.
'I he lanu kehekehe, 'I he ngaahi to'utangata kehekehe.
'oku fai atu 'emau lotu 'i he loto pe 'e taha.
'Oku fai atu 'a 'emau lotu mei he feitu'u kehekehe, 'i he taimi kehekehe.
Faka'uha mai 'a ho'o 'ofa, pukepuke kimaautolu 'i ho'o 'amanaki, fakaivia mai ke
mau ngaue ki ho'o fakamaau totonu mo ho'o mo'oni pea ke tuku mai 'a ho'o kelesi
mo ho'o meesi ke mau mo'ui'aki. Pea 'oku mau fai 'ae lotu ni 'ia Sisu, 'a e na'e
kalusefai pea toetu'u. 'Emeni.

Fijian Translation

Ena yaga me veisoliyaki eso na tiki ni pepa kei na peni ni sebera ni tekivu na lotu.
Oi kemuni na Kalou, na tinai keimami ka tamai keimami.
Yalo Tabu dau veituberi, ka veiceguvi ena veika bula kecega,
Karisito Jisu, mate ka tucake tale, na dau ni veisaututaki,
Kalou e lewe tolu ia e duabau ga, keimami toro mai ena masu...
Au sureti kemuni m oni vola e dua na yatuvosa se dua ga na vosa ni masu era
nanumi kina na tamata kei na vuravura ki na tepeli ni Vakayakavi ni Turaga...
(Me laga tiko na sere ena gauna ni volavola kei na kau cake ni pepa mai vei ira na
lewe ni vavakoso, ka me ra masu lo tiko)
E daidai, mai vei vanua kecega e yasai Ositerelia,
O ira nai taukei ni vanua, kei na vulagi,
dui vosavosa ka dui roka,
na veidomo duidui kei na kenai tovo,
dui roka kei na vei mata-gauna,
era cuvaki sobu ena domo dua kei na yalo vata,
(wilika na veika sa volai)
Ena veimasu e vuqa sa cabo mai na veivanua duidui, kei na gauna duidui mai na
veivavakoso lotu kecega.
Me miraki keimami na nomuni loloma, maroroi keimami na nomuni nuinui, ka mo
ni vakaukauwataki keimami me keimami dau tutaka na dina, na veiqaravi vei ira na
malumalumu ka dau biligi tu, na dauloloma kei na dauveivakacegui me kena yavu.
Keimami masu ena yacai Jisu, o koya ka mate ka tucake tale. Emeni.

Samoan Translation

E tatau ona tufa atu ni fasi pepa ma ni peni a o le'i faia le tatalo
Le Atua, lo matou tina ma lo matou tama
Le Agaga o suiga, ua faasoa pea lana manava i le foafoaga uma,
O Keriso Iesu, na faasatauroina ma toe tu, o lo matou uso, o lo matou laveai,
Le Tolu Tasi Paia faamaoni e, ua matou o mai ia te oe i le tatalo...
Ou te valaau atu ina ia tusi sau tatalo, i se fuaiupu se tasi, poo se upu foi e tasi, mo tagata uma ma le foafoaga...ona momoli mai lea i le Laulau o le Faamanatuga...
Ta ni pese malu ma le malie a o tusia tatalo a tagata ma momoli mai i le laulau. A ma'ea, ona toe faaauau lea o le tatalo
O lenei aso, mai nuu eseese o nei laueleele ua faaigoaina o Ausetalia,
O tagata muamua ma tagata lona lua,
o gagana ma faaupuga eseese
o leo e tele ma aganuu eseese,
o lanu iloga ma tupulaga fefiloi,
ua ofo atu ia te oe tatalo i le agaga e tasi
faitau nisi o tatalo
A o matou ofo atu ia te oe a matou tatalo mai nofoaga ma taimi eseese, o faapotopotoga ma ekalesia,
sausauina i matou i lou alofa, u'umau i matou i le faamoemoe, faamalosia i matou e galulue i le faamasinoga tonu ma le ta'u atu o le upu moni, ina ia matou faia pea le alofa ma le faapalepale. Amene.

Chinese (Traditional) Translation

眾多名字的上帝

萬名之上帝，您以多種形式來到
為我們身邊—眾飢餓的人提供甘露
給乾旱地區提供活水
祢是擁抱悲傷絕望者的彩虹
被壓迫者和被剝削者的捍衛者
孤獨的朋友
祢拯救迷失者
給予疲憊者安息
震驚者得著舒懷
給不安者得以安寧
為快樂者的恩賜
對自以為是者顯出奧秘
對尋求者發出啟示

甘露、活水、擁抱、彩虹、捍衛者、朋友、救援者、安息、震驚、和平、恩賜、奧秘、啟示.....

讓我們在沉默中思考，此刻上帝對我們的名字是什麼.....（默默反思）

讓我們感謝上帝。

全在的上帝，多名之主。祢仍然是唯一的真神，
在我們需要的時候祢向我們啟示祢的名字，
但祢仍然超越我們的控制或理解。
祢是上帝。我們是祢的子民。充滿信任和愛。
我們致力探索和認識祢是誰以及我們是誰的。

Chinese (Simplified) Translation

众多名字的上帝

万名之上帝，您以多种形式来到
为我们身边——众饥饿的人提供甘露
给干旱地区提供活水
祢是拥抱悲伤绝望者的彩虹
被压迫者和被剥削者的捍卫者
孤独的朋友
祢拯救迷失者
给予疲惫者安息
震惊者得著舒怀
给不安者得以安宁
为快乐者的恩赐
对自以为是者显出奥秘
对寻求者发出启示

甘露、活水、拥抱、彩虹、捍卫者、朋友、救援者、安息、震惊、和平、恩赐、奥秘、启示.....

让我们在沉默中思考，此刻上帝对我们的名字是什麼.....（默默反思）

让我们感谢上帝。

全在的上帝，多名之主。祢仍然是唯一的真神，
在我们需要的时候祢向我们启示祢的名字，
但祢仍然超越我们的控制或理解。
祢是上帝。我们是祢的子民。充满信任和爱。
我们致力探索和认识祢是谁以及我们是谁的。

Songs/Hymns

TiS 693. Come as you are
All Are Welcome by Marty Haugen
Santo, santo (from Argentina) **TiS 723**
In Christ there is no east or west **TiS 459**
Kneels at the feet of his friends (Ghana) **TiS 640**



Uniting Church in Australia
ASSEMBLY



Being a
Multicultural
Church

