

OPENING beginning with Processional Hymn (*stand*)

Presenters, Readers and Bishops enter, with crucifer, gospel book bearer, and water bearer. Upon entry the following are placed: crucifix in stand. water poured into bowl, readings book on lectern.

[‘Praise to the Lord’ TIS 111, verses 1,2,3,5]

1. Praise to the Lord, the Almighty, the King of Creation;
O my soul, praise him, for he is your health and salvation.
Come all who hear,
brothers and sisters draw near,
praise him in glad adoration.
2. Praise to the Lord who in all things is wondrously reigning
and, as on wings of an eagle, uplifting, sustaining:
have you not seen
all that is needed has been
sent by his gracious ordaining?
3. Praise to the Lord, who will prosper our work and defend us;
surely his goodness and mercy shall daily attend us:
ponder anew
what the Almighty can do
as with his love he befriends us.
5. Praise to the Lord! O let all that is in me adore him!
All that has life and breath, come now with praises before him.
Let the Amen
sound from his people again:
gladly for ever adore him.

*Text: Joachim Neander (1650-80), tr. Catherine Winkworth (1827-78) et al
Tune: LOBE DEN HERREN. Later form of chorale melody in the Stralsund
Gesangbuch (1665), arr. Christopher Willcock SJ (b. 1947)*

Welcome (*seated*)

Presenter I:

The Lord be with you!

And also with you!

(congregation is seated)

Dear Sisters and Brothers in Christ! Welcome to this commemoration of 500 years since the beginning of the Reformation. For over 50 years of official dialogue, Lutherans and Catholics have been on a journey from conflict to communion. With joy, we have come to recognize that what unites us is far greater than what divides us. On this journey, mutual understanding and trust have grown.

Presenter II:

So it is possible for us to gather today, in the company of sisters and brothers from other churches too. We come with different thoughts and feelings: joy in the Gospel shared among us, and sorrow for division. We gather to commemorate in remembrance, in thanksgiving and confession, and in common witness and commitment.

Foundation in Common Baptism into Christ (*remain seated*)

Reader I:

In the document *From Conflict to Communion*, an international Catholic-Lutheran document supporting the commemoration of the Reformation together, we read, “The church is the body of Christ. As there is only one Christ, so also he has only one body. Through baptism, human beings are made members of this body.” (#219) “Since Catholics and Lutherans are bound to one another in the body of Christ as members of it, then it is true of them what Paul says in 1 Corinthians 12:26: ‘If one member suffers, all suffer together; if one member is honoured, all rejoice together.’ What affects one member of the body also affects all the others. For this reason, when Lutheran Christians remember the events that led to the particular formation of their churches, they do not wish to do so without their Catholic fellow Christians. In remembering with each other the beginning of the Reformation, they are taking their baptism seriously.” (#221)

Presenter I, with sign of cross made with water three times:

So we gather on the basis of our common baptism, in the name of the Father † and of the Son † and of the Holy Spirit †.

Amen.

Let us pray!

(congregation stands)

Brief silence, then...

Father of our Lord Jesus, thank you for uniting us by our common baptism into the body of Christ. Send your Holy Spirit to illumine our hearts and heal our memories. Help us to rejoice in the gifts that have come to the Church through the Reformation, bring us to repent of the dividing walls that we, and our forebears, have built, and equip us for common witness and service in the world. Through Jesus Christ our Lord.

Amen.

Song Invoking the Holy Spirit *(remain standing)*

['Come Holy Spirit, come' TIS 422, verses 1,2,3,5]

1. Come, Holy Spirit, come!
inflame our souls with love,
transforming every heart and home
with wisdom from above.
O let us not despise
the humble path Christ trod,
but chose, to shame the worldly-wise,
the foolishness of God.
2. All-knowing Spirit, prove
the poverty of pride,
by knowledge of the Father's love
in Jesus crucified.
And grant us faith to know
the glory of that sign,
and in our very lives to show

the marks of love divine.

3. Come with the gift to heal
the wounds of guilt and fear,
and to oppression's face reveal
the kingdom drawing near.
Where chaos longs to reign,
descend, O holy dove,
and free us all to work again
the miracles of love.
5. Give us the tongues to speak,
in every time and place,
to rich and poor, to strong and weak,
the words of love and grace.
Enable us to hear
the words that others bring,
interpreting with open ear
the special song they sing.

Text: Michael Lindsay Forster (b. 1946)

Tune: DIADEMATA, George Job Elvey (1816-1893)

THANKSGIVING beginning with Readings *(seated)*

Reader I:

A reading from *From Conflict to Communion*.

“Lutherans are thankful in their hearts for what Luther and the other reformers made accessible to them: the understanding of the gospel of Jesus Christ and faith in him; the insight into the mystery of the Triune God who gives Himself to us human beings out of grace and who can be received only in full trust in the divine promise; the freedom and certainty that the gospel creates; in the love that comes from and is awakened by faith, and in the hope in life and death that faith brings with it; and in the living contact with the Holy Scripture, the catechisms, and hymns that draw faith into life” (#225), in the priesthood of all baptized believers and their calling for the common

mission of the Church. "Lutherans ... realize that what they are thanking God for is not a gift that they can claim only for themselves. They want to share this gift with all other Christians." (#226)

Reader II:

"Catholics and Lutherans have so much of the faith in common that they can... be thankful together." (#226). Encouraged by the Second Vatican Council, Catholics "gladly acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren. It is right and salutary to recognize the riches of Christ and virtuous works in the lives of others who are bearing witness to Christ, sometimes even to the shedding of their blood. For God is always wonderful in His works and worthy of all praise." (*Unitatis Redintegratio*, Chapter 1). In this spirit, Catholics and Lutherans embrace each other as sisters and brothers in the Lord. Together they rejoice in the truly Christian gifts that they both have received and rediscovered in various ways through the renewal and impulses of the Reformation. These gifts are reason for thanksgiving. "The ecumenical journey enables Lutherans and Catholics to appreciate together Martin Luther's insight into and spiritual experience of the gospel of the righteousness of God, which is also God's mercy." (#244)

Reader I

Together we give thanks for the particular fruit of dialogue between our churches, both internationally and here in Australia over the last 50 years. Our Australian dialogue has explored and published findings – often with substantial agreement – on Baptism, the Eucharist, the Ordained Ministry, the Church, Justification, the Ministry of Oversight, and Scripture and Tradition. We recognise the commitment and hard work of Dialogue members, and thank God for the joy of life in Christ together – including in ecumenical engagement here in Melbourne.

Presenter II:

Let us pray!

(congregation stands)

Brief silence, then...

Thanks be to you, O God, for the many guiding theological and spiritual insights which we have received through the Reformation. Thanks be to you for the good transformations and reforms which were set in motion by the Reformation and by struggling with its challenges. Thanks be to you for the proclamation of the gospel which occurred during the Reformation, and which since then has strengthened countless people to lives of faith in Jesus Christ. In his holy name we pray.

Amen.

Song of Thanksgiving *(remain standing)*

['Thanksgiving Overflows' by Delores Dufner, to tune Darwall's 148th]

1. Thanksgiving overflows
for countless gifts of grace,
for mercies found and hungers fed
within this place.
To you be praise,
O God, whose faithful love enfolds us all our days!
2. For prayer that lifts our hearts
in spoken word and song,
in silent pleas and shouts of joy
our whole life long:
To you be praise,
O God, whose faithful love enfolds us all our days!
3. For study, knowledge, truth
enriching mind and heart;
for reading, writing, list'ning, speech;
for wisdom's art:
To you be praise,
O God, whose faithful love enfolds us all our days!
4. For preaching with our lives

by loving word and deed;
for gospel witness to a world
in deepest need:
To you be praise,
O God, whose faithful love enfolds us all our days!

5. For blessings on this church,
community of care,
by faith a fam'ly, one in Christ,
whose life we share:
To you be praise,
O God, whose faithful love enfolds us all our days!

Text: Delores Dufner OSB (b. 1939)

Music: DARWELL, John Darwall (1731-89)

REPENTANCE beginning with Readings (*seated*)

Reader I:

Continuing from *From Conflict to Communion*.

“As the commemoration in 2017 brings joy and gratitude to expression, so must it also allow room for both Lutherans and Catholics to experience the pain over failures and trespasses, guilt and sin in the persons and events that are being remembered.” (#228) “In the sixteenth century, Catholics and Lutherans frequently not only misunderstood but also exaggerated and caricatured their opponents in order to make them look ridiculous. They repeatedly violated the eighth commandment, which prohibits bearing false witness against one’s neighbour.” (#233)

Reader II:

Lutherans and Catholics of the Reformation era often focused on what separated them rather than looking for what united them. They accepted the mixing of the Gospel with the political and economic interests of those in power. Their failures resulted in the deaths of hundreds of thousands of people. Families were torn apart, people imprisoned and tortured, wars fought and religion and faith misused.

Human beings suffered and the credibility of the Gospel was undermined with consequences that still impact us today. We deeply regret the evil things that Catholics and Lutherans have done to each other.

Presenter II:

Let us pray!

(congregation stands)

Brief silence, then these petitions with congregation singing Kyrie response using TIS 736.

God of mercy, we lament that in the course of reform and renewal grave wrong has been done. Kyrie eleison.

♪ Kyrie eleison. Kyrie eleison. Kyrie eleison.

Presenter I:

God of mercy, we lament the actions of our forebears who did not follow your will that all be one in the truth of the Gospel. Christe eleison.

♪ Christe eleison. Christe eleison. Christe eleison.

Presenter II:

God of mercy, we lament and confess our own ways of thinking and acting which perpetuate the divisions of the past. Kyrie eleison.

♪ Kyrie eleison. Kyrie eleison. Kyrie eleison.

Text: Greek, 4th century

Music: Ukrainian Orthodox

Gift of Peace (*remain standing*)

Presenter I:

Christ is the way, the truth and the life. He is our peace, who breaks down the walls that divide, who gives us, through the Holy Spirit, ever-new beginnings. In Christ, we receive forgiveness and reconciliation and we are strengthened for a faithful and common witness in our time.

Presenter II:

Let the peace of Christ rule in your hearts, since as members of one body you are called to peace.

Amen.

The peace of Christ be with you always!

And also with you!

Let us offer a sign of reconciliation by exchanging the peace of the Lord with one another.

The peace is exchanged.

[The orchestra moves into their position.]

THE WORD OF GOD beginning with Alleluia and the Gospel

Gospel procession with Alleluia *(remain standing)*

[The book bearer takes readings book from the lectern, and leads Presenter I to the centre of the nave, from where the Gospel is read (John 15:1-5, from the gospel for Year A, Easter 5). During the procession the congregation sings the Alleluia verse from TIS 732 vs 1,2,5]

1. Lift up your hearts unto the Lord,
lift up your hearts unto the Lord.
Sing alleluia, sing alleluia;
lift up your hearts unto the Lord!
2. In Christ the world has been redeemed,
in Christ the world has been redeemed.
Sing alleluia, sing alleluia;
in Christ the world has been redeemed!
5. Sing alleluia to the Lord,
sing alleluia to the Lord.
Sing alleluia, sing alleluia;
sing alleluia to the Lord!

Presenter I:

As we continue our journey from conflict to communion, let us hear the Gospel according to St John.

Jesus says, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing." (Jn 15:1–5)

The Gospel of the Lord!

Thanks be to God!

[The book bearer leads Presenter I back to the sanctuary and returns the readings book to the lectern. During this the congregation sings the Alleluia response from TIS 732 vs 5 only]

5. Sing alleluia to the Lord,
sing alleluia to the Lord.
Sing alleluia, sing alleluia;
sing alleluia to the Lord!

*Text: Linda Stassen-Benjamin (b. 1951), based on traditional Communion responses
Music: SING ALLELUIA, Linda Stassen-Benjamin*

Messages *(seated)*

Lutheran bishop.

Catholic bishop.

Confession of Faith using the Apostles' Creed *(stand)*

Presenter II:

Let us confess the faith together.

I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven, and sits at the right hand of God, the Father Almighty, from thence he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

(congregation is seated)

The orchestra and choir prepare themselves for the Cantata.

Cantata - O ewiges Feuer, o Ursprung der Liebe (BWV 34) J S Bach

1. Chor

O ewiges Feuer, o Ursprung der Liebe,
Entzünde die Herzen und weihe sie ein.
Laß himmlische Flammen durchdringen
und wallen,
Wir wünschen, o Höchster, dein Tempel
zu sein,
Ach, laß dir die Seelen im Glauben
gefallen.

2. Rezitativ T

Herr, unsre Herzen halten dir
Dein Wort der Wahrheit für:
Du willst bei Menschen gerne sein,
Drum sei das Herze dein;
Herr, ziehe gnädig ein.
Ein solch erwähltes Heiligtum
Hat selbst den größten Ruhm.

3. Arie A

Wohl euch, ihr auserwählten Seelen,
Die Gott zur Wohnung ausersehn.
Wer kann ein größer Heil erwählen?
Wer kann des Segens Menge zählen?

1. Chorus

O eternal fire, O source of love,
ignite our hearts and consecrate them.
Let heavenly flames penetrate and
surge over us,
we wish, O Highest, to be Your temple,
Ah, may our souls be pleasing to you
in faith!

2. Recitative T

Lord, our hearts keep
Your word of truth fast:
You delight to be with humankind,
Therefore let our heart be Yours;
Lord, enter graciously in.
Such a chosen shrine
will itself receive the greatest fame.

3. Aria A

It is well for you, you chosen souls,
whom God has designated for his
dwelling.
Who could choose a greater bliss?

Und dieses ist vom Herrn geschehn.

4. Rezitativ B

Erwählt sich Gott die heiligen Hütten,
Die er mit Heil bewohnt,
So muß er auch den Segen auf sie
schütten,
So wird der Sitz des Heiligtums belohnt.
Der Herr ruft über sein geweihtes Haus
Das Wort des Segens aus:

5. Chor

Friede über Israel.
Dankt den höchsten Wunderhänden,
Dankt, Gott hat an euch gedacht.
Ja, sein Segen wirkt mit Macht,
Friede über Israel,
Friede über euch zu senden.
(Psalm 128:6)

Who can count the throng of blessings?
And this has come from the Lord.

4. Recitative B

If God chooses the holy dwellings
that He inhabits with salvation,
so must He also scatter blessings upon
them,
so will the site of the sacrament be
rewarded.
The Lord pronounces over His
consecrated house
this word of blessing:

5. Chorus

Peace upon Israel.
Thank the exalted wondrous hands,
give thanks, God has considered you.
Indeed, His blessing works with power,
to send peace upon Israel,
peace upon you.

Translation based on that of Pamela Dellal (Emmanuel Music), with permission.

COMMITMENTS using Five Imperatives (remain seated)

[The five large candles are lit progressively after each Commitment is read. The light is taken each time from the Paschal candle. The congregation sings a response after each Commitment is read and while a candle is lit, as its confirmation of the Commitment – one verse from ‘I am the vine; you are the branches’ by Delores Dufner, tune Picardy.]

Presenter I:

Our journey together continues. In this service, we commit ourselves to grow in communion. The five imperatives found in *From Conflict to Communion* will guide us.

Reader I:

Our first commitment: Catholics and Lutherans should always begin from the perspective of unity and not from the point of view of division in order to strengthen what is held in common even though the differences are more easily seen and experienced. (#239)

[A candle is lit, while the congregation sings 'I am the vine, you are the branches' vs 1]

'I am the true vine, you the branches;
every branch in me will bear fruit.
But without me you can do nothing,
cut off from the source of all life.
Make your home in me as I make mine in you;
keep my word and dwell in my love.'

Reader II:

Our second commitment: Lutherans and Catholics must let themselves continuously be transformed by the encounter with the other and by the mutual witness of faith. (#240)

[A candle is lit, while the congregation sings 'I am the vine, you are the branches' vs 1 again]

'I am the true vine, you the branches;
every branch in me will bear fruit.
But without me you can do nothing,
cut off from the source of all life.
Make your home in me as I make mine in you;
keep my word and dwell in my love.'

Reader I:

Our third commitment: Catholics and Lutherans should again commit themselves to seek visible unity, to elaborate together what this means in concrete steps, and to strive repeatedly toward this goal. (#241)

[A candle is lit, while the congregation sings 'I am the vine, you are the branches' vs 3]

'As I love you, love one another;

I call you not servants but friends.
I lay down my life for my loved ones:
so you are to love in my name.
Make your home in me as I make mine in you;
keep my word and dwell in my love.'

Reader II:

Our fourth commitment: Lutherans and Catholics should jointly rediscover the power of the gospel of Jesus Christ for our time. (#242)

[A candle is lit, while the congregation sings 'I am the vine, you are the branches' vs 3 again]

'As I love you, love one another;
I call you not servants but friends.
I lay down my life for my loved ones:
so you are to love in my name.
Make your home in me as I make mine in you;
keep my word and dwell in my love.'

Reader I:

Our fifth commitment: Catholics and Lutherans should witness together to the mercy of God in proclamation and service to the world. (#243)

[A candle is lit, while the congregation sings 'I am the vine, you are the branches' vs 6]

Jesus, living vine, keep your branches
flourishing with life in your love.
Prune away whatever is useless
that we may bear fruit in your name.
Make your home in us, and make us one in you;
keep us one in love evermore.

Text: Delores Dufner OSB (b. 1939)

Music: PICARDY French carol; harm. by Richard Proulx (b.1937)

PRAYER beginning with Litany (*stand*)

Presenter I, with congregation responding:

Let us pray!

Gracious Father, we pray for the church throughout the world.

Fill it with all truth and peace.

Where it is corrupt,

purify it;

where it is in error,

correct it;

where it is superstitious,

cleanse it;

where anything is amiss,

reform it;

where it is right,

strengthen and confirm it;

where it is in want,

supply its need;

where it is divided and torn apart,

heal its wounds.

Hasten the day of our Lord, when the church will shine with his glory.

In his holy name we pray.

Amen.

Intercessions (*remain standing*)

Presenter II:

From Conflict to Communion tells us that “Ecumenical engagement for the unity of the church does not serve only the church but also the world so that the world may believe.” (#243) Let us now pray for the world, the church and all those in need.

Candle lighter I:

God of mercy, throughout history your goodness prevails. Open the hearts of all people to find you and your mercy which endures

forever. Lord, in your mercy,

Hear our prayer!

Candle lighter II:

God of peace, remove barriers which divide and hinder reconciliation. Bring peace in this world, especially in [name countries, places...]. Restore wholeness among us, and show us your mercy! Lord, in your mercy,

Hear our prayer!

Candle lighter I:

God of justice, move those in power to relieve the suffering of those who live in poverty or are excluded by society. Give new life to all, and show us your mercy! Lord, in your mercy,

Hear our prayer!

Candle lighter II:

God, rock and fortress, protect refugees, provide for those without homes or security, and all abandoned children. Help us always to defend human dignity, and show us your mercy! Lord, in your mercy,

Hear our prayer!

Candle lighter I:

God our maker, all creation groans in expectation. Convert us from wrongful exploitation of the Earth. Teach us to live in harmony with your creation, and show us your mercy! Lord, in your mercy,

Hear our prayer!

Candle lighter II:

God of mercy, protect those who are persecuted for their faith, and strengthen those who suffer for bearing your name. Give us the courage to profess our faith, and show us your mercy. Lord, in your mercy,

Hear our prayer!

Candle lighter I:

God of life, transform indifference to those who have been abused. Heal painful memories, and bring respect for the dignity of all. Turn us to you and one another, and show us your mercy! Lord, in your mercy,

Hear our prayer!

Candle lighter II:

God of love, your son Jesus reveals the mystery of your grace for us. Strengthen the unity which you alone sustain in our diversity, and show us your mercy! Lord, in your mercy,

Hear our prayer!

Candle lighter I:

God our sustenance, lead us down the path from conflict to communion, so that we may one day share in your Eucharist together. Nurture among us Christian fellowship grounded in your love, and show us your mercy, for it endures forever! Lord, in your mercy,

Hear our prayer!

Presenter II:

In confidence that you O God hear our prayers for the needs of this world and for the unity of all Christians in their witness, we now pray as Jesus taught us.

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. Lead us not into temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.

CLOSE with Thanksgiving and Blessing *(remain standing)*

Presenter I:

For all that God can do within us, for all that God can do without us:

Thanks be to God!

Presenter II:

For all in whom Christ lived before us, for all in whom Christ lives beside us:

Thanks be to God!

Presenter I:

For all the Spirit wants to bring us, for where the Spirit wants to send us:

Thanks be to God!

Presenter I and II together:

The blessing of God, Father, Son † and Holy Spirit, be with you now and forever.

Amen.

Song, with recession during organ postlude *(remain standing)*

['To Be Your Presence' by Delores Dufners, to tune Sine Nomine/For All the Saints]

1. To be your presence is our mission here,
to show Compassion's face and list'ning ear,
to be your heart of mercy ever near.
We are your heart, Lord,
your presence in the world.
2. To be your presence is our mission bold,
to feed the poor and shelter homeless cold,
to be your hands, your justice to uphold.
We are your hands, Lord,
your presence in the world.
3. To be your presence is our mission blest,
to speak for all the broken and oppressed,
to be your voice of hope, your love expressed.
We are your voice, Lord,
your presence in the world.

4. We are your heart, O Christ, your hands and voice;
to serve your people is our call and choice,
and in this mission we, the Church, rejoice.
We are your Body,
your presence in the world.

Text: Delores Dufner OSB (b. 1939)
Music: SINE NOMINE, Ralph Vaughan Williams (1872-1958)

Postlude

Fantasia super Komm, heiliger Geist (BWV 651) by J. S. Bach (1685-1750)

***You are invited to adjourn to the adjacent function room for
refreshments and fellowship***

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Tom Hoffmann, Denis Stanley, Greg Pietsch, Paul Taylor, Alan Collyer,
Margaret Smith*

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Readers – Elissa Roper & Michael Rutter

Candle Lighting & Commitments – Margaret Smith & Marlene Pietsch

Crucifer – Danielle Venning

Scripture bearer – Michael Rutter

Water bearer – Patricia Buchanan

Organists – Paul Taylor & Alan Collyer

Cantata Director – Graham Lieschke

Countertenor – Christopher Roache

Tenor – Robert Macfarlane

Bass – John Weretka

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