



## KNOX CHURCH, DUNEDIN

*Captivated by the vision of the realm of God,  
made known in Jesus, given in grace*

10am – Sunday 9 February 2020  
Fifth Sunday after the Epiphany

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### Pre service music

"O Sacred head" Johannes Brahms (1833-97), "Pavane" Gabriel Fauré (1845 -1924)

"Lento" Frank Bridge (1879-1941)

### We are prepared for worship, led by our choir

"Te Aroha – The Love" Te Puoho Katane

Carolyn Schmid/ organ

### We are invited to worship

(adapted from Matthew 5)

Kia noho a Ihowa ki a koutou. May God be with you.

**Ma Ihowa koe e manaaki. May God bless you.**

God makes people of light

**Prisms for God's colours.**

God's love fills people in being

**Bearers of light in the world.**

God's Spirit stirs people

**As salt bringing out God's flavours.**

With our hearts, our minds and all our senses

**We worship God.**

### We sing

(Gather us in) CH4 623 - Marty Haugen

1 Here in this place new light is streaming,  
now is the darkness vanished away,  
see in this space our fears and our  
dreamings,  
brought here to you in the light of this  
day.

Gather us in – the lost and forsaken,  
gather us in – the blind and the lame:  
call to us now, and we shall awaken,  
we shall arise at the sound of our name.

2 We are the young – our lives are a  
mystery,  
we are the old who yearn for your face,  
we have been sung throughout all of  
history,  
called to be light to the whole human  
race.

Gather us in – the rich and the haughty,  
gather us in – the proud and the strong;  
give us a heart so meek and so lowly,  
give us the courage to enter the song.

3 Here we will take the wine and the water,  
here we will take the bread of new birth,  
here you shall call your sons and your daughters,  
call us anew to be salt for the earth.  
Give us to drink the wine of compassion,  
give us to eat the bread that is you;  
nourish us well, and teach us to fashion  
lives that are holy and hearts that are true.

4 Not in the dark of buildings confining,  
not in some heaven, light years away,  
but here in this place the new light is shining,  
now is the Kingdom, now is the day.  
Gather us in and hold us for ever,  
gather us in and make us your own;  
gather us in – all peoples together,  
fire of love in our flesh and our bone.

## We pray and are assured of God's great love

E te whanau, in Christ we are forgiven. **Thanks be to God.**

## We share the peace of Christ

Kia tau tonu te rangimarie o te Ariki ki a koutou; The peace of Christ be with you all.  
**And also with you.**

## Our choir leads us in praying

*"The ground- Dona nobis pacem- Give us peace"* Ola Gjelio (b. 1978)

John Elder/ piano

## We listen for God's Word

### We sing

Te Aroha  
Te whakapono  
Me te rangimarie.  
Tätou, tätou e.

## We listen for God's Word

### Isaiah 58:1-12

58:1 Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins.

58:2 Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God.

58:3 "Why do we fast, but you do not see? Why humble ourselves, but you do not notice?" Look, you serve your own interest on your fast day, and oppress all your workers.

58:4 Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high.

58:5 Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the LORD?  
58:6 Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?  
58:7 Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?  
58:8 Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard.  
58:9a Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am.  
58:9b If you remove the yoke from among you, the pointing of the finger, the speaking of evil,  
58:10 if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday.  
58:11 The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail.  
58:12 Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

*Hear what the Spirit is saying to the Church **Thanks be to God***

## Matthew 5:13-20

5:13 "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.  
5:14 "You are the light of the world. A city built on a hill cannot be hid.  
5:15 No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.  
5:16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.  
5:17 "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill.  
5:18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished.  
5:19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.  
5:20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

*This is the Gospel of Jesus Christ **Praise to Christ the Word***

## ‘Living the intent of law’

Let me begin with a Whakatauki, a saying - Kia rui ai te kākano o te tumanako, ki roto i te māra o te hinengaro, haumi e, hui e, taiki e! Sowing the seeds of hope, into the garden of the mind. Join it, unite it, it is done! The gospel reading today begins so positively, a tasty meal in a light filled restaurant. But it seems to end with us out the back, paying the bill by washing the dishes in the kitchen. We begin with taste and colour and brightness, with salt and lamps and candles and houses brightly lit. We begin with Jesus saying – you are the salt of the earth. You are the light of the world. Notice how direct he is. Not, if you behave yourself, then you will be salt. Not, if you try harder, then you will be light. Not, if you fulfil these requirements, then you will be salt or light. He is telling his followers, without qualification. This is who you are. This is your

identity. You are the salt of the earth. You are the light of the world. It is not something you need to claim for yourselves. It is not something you need to prove to anyone. This is who you are. And then follows: Don't snuff out what you have to contribute. Don't hide it away or put it in a corner or let it become tasteless. Don't stop anyone from being salt and light. It depicts what the followers of Jesus offer the world. So we have that in the eating place, and then its as if we go into the kitchen.

Yet, just six verses later Matthew gives us another Jesus statement: "Whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven ..." and then "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven." Now there are, according to my sources, about 613 commandments in the Hebrew scriptures. By the time I have learned and tried to keep 613 commandments, I sense the light will have faded and the salt will have diluted a tad. It is not uncommon, it seems to me, to contrast light and law, taste and righteousness. The mere mention of righteousness can awaken in us images of a strict narrow legalistic puritanical Victorian Sabbatarian moralistic self-righteousness. I need more adjectives I think. Chewy and solid, but not a meal we rush to consume.

Matthew though has arranged these sayings so they flow together. How can we hold them together as Matthew does? We haven't done too well at times. I have heard stories of how on Saturday people need to polish their shoes because Sunday was for worship and rest. We still hear faith presented as if it is about keeping a clear set of rules about sexuality. For many people, Christianity seems to be about doing the dishes out the back. But in reaction to legalism, people have swung the other way, especially in downplaying the significance of the Hebrew scriptures. Jesus has come, they say, so law and rules no longer apply. We have moved from law to grace, from commandments to spirit, from prescribing how we are to behave to the principle of love. Matthew though records Jesus say: "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil."

How can our righteousness exceed that of the Scribes and Pharisees? How can our righteousness taste good and shed light?

Isaiah proclaims righteousness – "Is not this the fast that I choose, to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house, when you see the naked to cover them, and not to hide yourself from your own kin." When Jesus speaks about righteousness exceeding scribes and Pharisees, this is what he is talking about, being a community of mercy and justice. You are the salt of the earth. You are the light of the world. How can we be a spicy righteous people in this land of Aotearoa?

Last week, distinguished Maori leaders spoke of the tragedy of how children are taken from mothers and whanau. Now I know we lament when action is not taken sooner to keep children safe. I know there are times to move children to safety. I am not speaking about whether the police or Oranga Tamariki did the right thing. But as a comment on us as a people, as one people, he iwi tahi tatou, to be reminded that in our nation, just last May, 14 armed police went to a family's home to take a child from its mother. Imagine that. This is what the mother said – "So what happened was, armed police came with their guns to our house at 11 o'clock at night to do an uplift. It was very traumatising. Everything was quiet and peaceful. The child they wanted to take was safe and asleep in bed. There was no danger or anything that would justify why the police would barge into our home in the middle of the night, armed ..." Perhaps nothing epitomises the deep cleaving of our country more than that moment.

We are increasingly honouring the law of the Treaty, and what of its Spirit. As with the call of Jesus in relation to the gospel, we are invited to go further than the law, to live in the spirit of the Treaty. Jesus invites us to a righteousness that exceeds the scribes and Pharisees. To help us we are fortunate that in our land we have people of light and salt. The governance group that published the report last week included Dame Naida Glavish, Dame Tariana Turia Lady Tureiti Moxon and Professor Mason Durie and more. Last week a statue of Dame Whina Cooper was dedicated. She once said – "Some people were wild at me. They said things like, "Oh that woman. She's taking the part of a man." I thought to myself, I suppose they're partly right. But I've

never stopped the men doing anything. I'd been waiting for years for men to put the world to rights. And they hadn't. Well – God gave me eyes to see, a head to think, a tongue to talk. Why not use them, why not share what I know? That's what I kept thinking. That's what kept me going.' Kelvin Davis spoke about when Pakeha will be as much at home in Maori society as Maori have to be in Pakeha society.

At various times in our nation's history, the followers of Jesus have lived the call to be pockets of spicy community. James Stephen, the brother in law of William Wilberforce, was the permanent undersecretary in the Colonial Office around the time major Pakeha settlement began. He was profoundly influenced by the life and teachings of Christ, and he was a big part of the British side of the Treaty's story. James Stephen drafted the instructions which were given to William Hobson when he was sent to New Zealand in 1840. These instructions included: "All dealings with the Aborigines for their Lands must be conducted on the same principles of sincerity, justice, and good faith as must govern your transactions with them for the recognition of Her Majesty's Sovereignty in the Islands. Nor is this all. They must not be permitted to enter into any Contracts in which they might be ignorant and unintentional authors of injuries to themselves. You will not, for example, purchase from them any Territory the retention of which by them would be essential, or highly conducive, to their own comfort, safety or subsistence. The acquisition of Land by the Crown for the future Settlement of British Subjects must be confined to such Districts as the Natives can alienate without distress or serious inconvenience to themselves. To secure the observance of this rule will be one of the first duties of their official protector."

If only we had enacted that. Here was Stephen living his faith, authentically and genuinely. Salt and light. The Treaty itself grew out of that faith. The Te Reo name for the Treaty is 'Te Kawenata o Waitangi' ('the Covenant of Waitangi'). Hobson said to each signing chief "He iwi tahi tatou" ("we are one people"). The missionary, Henry Williams, had come up with those words based on the letter to the Ephesians. Jesus says we are salt and light, to live righteousness. That righteousness suggests that working in the kitchen, living that kind of righteousness can be tasty and shed light. Like a marae kitchen. And we have the great joy of living that light in Aotearoa.

Mā te whakaatu ka mōhio Mā te mohio, ka mārama Mā te mārama, ka mātau Mā te mātau, ka ora.  
By discussion comes understanding By understanding comes the light By the light comes wisdom By wisdom comes life everlasting.

## We sing

(A place at the table) CH4 685 - Shirley Murray

1 For everyone born, a place at the table,  
for everyone born, clean water and bread,  
a shelter, a space, a safe place for growing,  
for everyone born, a star overhead,  
*And God will delight  
when we are creators of justice and joy,  
yes, God will delight  
when we are creators of justice,  
justice and joy!*

2 For woman and man, a place at the table,  
revising the roles, deciding the share,  
with wisdom and grace, dividing the power,  
for woman and man, a system that's fair,  
*[Refrain]*

3 For young and for old, a place at the table,  
a voice to be heard, a part in the song,  
the hands of a child in hands that are  
wrinkled,  
for young and for old, the right to belong,  
*[Refrain]*

4 For everyone born, a place at the table,  
to live without fear, and simply to be,  
to work, to speak out, to witness and  
worship,  
for everyone born, the right to be free,  
*[Refrain]*

## We pray for others

*Anglican prayer book*

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 for ever. Amen.  
E tō mātou Matua i te rangi

Kia tapu tōu Ingoa.  
Kia tae mai tōu rangatiratanga.  
Kia meatia tāu e pai ai  
ki runga ki te whenua,  
kia rite anō ki tō te rangi.  
Hōmai ki a mātou āiane  
he taro mā mātou mō tēnei rā.  
Murua ō mātou hara,  
Me mātou hoki e muru nei  
i ō te hunga e hara ana ki a mātou.  
Āua hoki mātou e kawea kia whakawaia;  
Engari whakaorangia mātou i te kino:  
Nōu hoki te rangatiratanga, te kaha,  
me te korōria, Āke āke āke. Āmine.

## We share news and share the offering of Christ

*"And I saw a new heaven"*

text from Revelation, music K Knudson (2015)

*We recognise and bless the gifts brought to the table,  
and those which wing their way electronically from our banks to the Church's account.*

## We sing

(Noel Nouvelet) CH4 360 - John L Bell & Graeme Maule

1 Jesus Christ is raging,  
raging in the streets,  
where injustice spirals  
and real hope retreats.  
Listen, Lord Jesus, I am angry too:  
in the Kingdom's causes  
let me rage with you.

3 Jesus Christ is dancing,  
dancing in the streets,  
where each sign of hatred  
he, with love, defeats.  
Listen, Lord Jesus,  
I should triumph too:  
where good conquers evil  
let me dance with you.

2 Jesus Christ is healing,  
healing in the streets,  
curing those who suffer,  
touching those he greets.  
Listen, Lord Jesus,  
I have pity too:  
let my care be active,  
healing just like you.

4 Jesus Christ is calling,  
calling in the streets,  
'Who will join my journey?  
I will guide their feet.'  
Listen, Lord Jesus,  
let my fears be few:  
walk one step before me,  
I will follow you.

## We are sent

## Postlude

*"Fantasia in C Minor"*

J S Bach (1685-1750)

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