



KNOX CHURCH, DUNEDIN

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

10am – Sunday 15 March 2020

Third Sunday of Lent

Pre service music

“Praeludium”

“L'amour a ses souffrances”

“The Quest for love”

Johann Krieger (1651-1735)

Flor Peeters (1903-86)

Mons Leidvin Takle (b. 1942)

We are prepared for worship, led by our choir

“Surely, surely he hath borne our griefs and carried our sorrows” from ‘The Messiah’

G F Handel (1685-1759)

We are invited to worship

(adapted from John 4)

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

Ma Ihowa koe e manaaki. May God bless you.

Are you thirsty?

Moment of silence

What are you thirsting for this day?

Come into God's presence and do not thirst again.

We are parched, and this journey is long.

Come, let us journey toward the spring of living water.

To receive God's own spirit.

We sing

(Noel) GtG 53 - Carl P Daw, jr.

1 O God who gives us life and breath,
who shapes us in the womb,
who guards our lives from birth to death,
then leads us from the tomb:
deliver us from fears that kill
the life we have from you;
help us to know your Spirit still
is making all things new.

2 O God who calls your people out,
to venture and to dare,
to plumb the bleak abyss of doubt
and find you even there:
when we despair in wandering
through wastes of empty lies,
refresh us with the living spring
of hope that never dies.

3 O God of covenant and law,
revealed in cloud and flame,
your mighty deeds evoke our awe;
we dare not speak your name.
Yet we by faith are drawn to you
and will your people prove,
as on our hearts you write anew
the covenant of love.

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

"Down to the River to Pray"

African American Spiritual circa 1835 anon, arr. Marcello Noia

We converse

We sing

GtG 750 - Desmond Tutu

Goodness is stronger than evil;
love is stronger than hate;
light is stronger than darkness;
life is stronger than death.
Victory is ours;
victory is ours through God who loves us.

We listen for God's Word

Exodus 17:1-7

17:1 From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink.

17:2 The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?"

17:3 But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?"

17:4 So Moses cried out to the LORD, "What shall I do with this people? They are almost ready to stone me."

17:5 The LORD said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go.

17:6 I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel.

17:7 He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, "Is the LORD among us or not?"

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

John 4:5-42

4:5 So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph.

4:6 Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

4:7 A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink."

4:8 (His disciples had gone to the city to buy food.)

4:9 The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.)

4:10 Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

4:11 The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water?"

4:12 Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?"

4:13 Jesus said to her, "Everyone who drinks of this water will be thirsty again,

4:14 but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life."

4:15 The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

4:16 Jesus said to her, "Go, call your husband, and come back."

4:17 The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';

4:18 for you have had five husbands, and the one you have now is not your husband. What you have said is true!"

4:19 The woman said to him, "Sir, I see that you are a prophet.

4:20 Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem."

4:21 Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.

4:22 You worship what you do not know; we worship what we know, for salvation is from the Jews.

4:23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him.

4:24 God is spirit, and those who worship him must worship in spirit and truth."

4:25 The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us."

4:26 Jesus said to her, "I am he, the one who is speaking to you."

4:27 Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?"

4:28 Then the woman left her water jar and went back to the city. She said to the people,

4:29 "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?"

4:30 They left the city and were on their way to him.

4:31 Meanwhile the disciples were urging him, "Rabbi, eat something."

4:32 But he said to them, "I have food to eat that you do not know about."

4:33 So the disciples said to one another, "Surely no one has brought him something to eat?"

4:34 Jesus said to them, "My food is to do the will of him who sent me and to complete his work.

4:35 Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting.

4:36 The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together.

4:37 For here the saying holds true, 'One sows and another reaps.'

4:38 I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

4:39 Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done."

4:40 So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days.

4:41 And many more believed because of his word.

4:42 They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

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

'The life-giving spirit within'

These few weeks we read from the gospel of John three long stories. This gospel feels different to the other three gospels, and it is carefully crafted. When we come to a long story like today's, the flow and the detail matter. There's more here than we can attend to on a Sunday morning. Which is why people are drawn towards our Lenten home groups or praying through the texts at home. To pay attention to the details. One way of reading the gospel is to read it again and again, until an image or a saying invites our attention. And so for me this week.

In the middle of today's reading Jesus says – "The water that I will give will become in them a spring of water gushing up to eternal life." All week I have been wondering what that is like, to have a spring of water gushing up. New Zealanders know a lot about springs. Among the most magnificent is what are popularly called Pupū Springs near Takaka. Te Waikoropū Springs are the largest freshwater springs in New Zealand, the largest cold water springs in the Southern Hemisphere and contain some of the clearest water ever measured. Constantly bubbling up, and flowing out, fresh and pure and clear, striking to see, mesmerising almost. The springs in Israel are precious sources of life.

A spring of water gushing up ... When do we experience that? A year ago today a person killed 51 people in two mosques in Christchurch. We were confronted with religious hatred and racial violence. We knew terror and fear and a broken community. Not least because the person who did it lived here in Dunedin and initially thought of attacking the mosque down the road. Amid the horror, people began to name a deeper humanity - "This is not who we are." People gathered together to express grief and to name hope. We reached across divides, including the divide between Islam and Christianity. In Dunedin people tried to offer support to people at the local mosque. And in so doing, we listened, and we heard stories that had been told many times but not heard, like women wearing hijabs having been abused here in Dunedin. Connections were made. Friendships developed. Stories were heard.

A couple of weeks ago, I walked into a café across the road, upstairs where you can look out over this church. As I went into the upstairs room, there seated at one of the tables was one of the local Muslim leaders. He looked up and smiled and greeted me by name and introduced me to his colleague. I sat at the next table and as there were only three of us in the room, we conversed for some time. I am still affected by the gracious response of the Muslim community to small gestures of support. Relationships were built that continue to be very important. Another Muslim leader gave me

his scarf. As I thought about a spring of water bubbling up to eternal life, I thought of these encounters, these conversations.

We live from these. A man, a Jew, a teacher, conversing with a Samaritan woman at Jacob's well in broad daylight. A grace, a welcome, a deep conversation across what has been and what is so easily a deep divide. A conversation that went to the heart of the divide and to what disempowered the woman. Through death or by divorce, she had had five husbands. And in the conversation, Jesus invites her story in such a way that her heart is filled, her life affirmed, her spirit enlivened, and his nature is revealed. She had carried an empty water jar to Jacob's well, to fetch water. Jesus had engaged her there, thoughtfully, respectfully, carefully. So overwhelming, that she left the water jar beside the well and ran off to speak of the experience. From an empty water jar to a gushing spring, from the silence of disempowerment to the confidence to tell her story.

Ruby Sales is recognised as one of the leaders of the civil rights movement in USA, a public theologian. In an interview she speaks of what that spring of water was for her ... "I grew up in the South. I was bred on black folk religion ... It was a religion that said that people who were considered property and disposable were essential in the eyes of God and even essential in a democracy, although we were enslaved. And it was a religion where the language and the symbols were accessible, that the God talk was accessible to even 7-year-olds. As a 7-year-old, I could sing 50 songs without missing a line, and everybody in the community had access to the theological microphone. So as a little black girl growing up in the South, I was deeply influenced by this black folk religion. I grew up in the heart of Southern apartheid. And I'm not saying that I didn't realize that it existed, but our parents were spiritual geniuses who created a world and a language where the notion that I was inadequate or inferior or less-than, never touched my consciousness. I grew up believing that I was a first-class human being and a first-class person, and our parents were spiritual geniuses who were able to shape a counterculture of black folk religion that raised us from disposability to being essential players in society. And it also taught us something serene about love. "I love everybody. I love everybody. I love everybody in my heart." And so "hate" was not anything in our vocabulary. We live in a very diverse world, and to talk about what it means to be humans is to talk with the simultaneous tongue of universality and particularities. So, as a black person, to talk about what it means is to talk about my experience as an African-American person, but also to talk about my experience that transcends being an African American, to the universal experience. We've got to wrap our consciousness around a world where people bring to the world vastly different histories and experiences, but at the same time, a world where we experience grief and love in some of the same ways." Ruby told how in her youthful protest years she forgot her religion. She was embarrassed when demonstrations began with a prayer. How pointless. How useless compared with what they were about to do. And then, she said, she found herself in the middle of a protest with police horses and batons and tear gas, with people shouting abuse, and people tempted towards violence, and she realised how much she needed what had nourished her, the black folk religion, the singing and the praying and the community.

The divide Jesus bridged then needs bridging still, the racial and economic and class and religious divide. Perhaps covid 19 might help us rediscover the resources of faith. Here is what Lynn Ungar wrote:

Pandemic

What if you thought of it
as the Jews consider the Sabbath—
the most sacred of times?

Cease from travel.
Cease from buying and selling.
Give up, just for now,
on trying to make the world
different than it is.

Sing. Pray. Touch only those
to whom you commit your life.
Center down.
And when your body has become still,
reach out with your heart.

Know that we are connected
in ways that are terrifying and beautiful.
(You could hardly deny it now.)

Know that our lives
are in one another's hands.
(Surely, that has come clear.)

Do not reach out your hands.
Reach out your heart.
Reach out your words.
Reach out all the tendrils
of compassion that move, invisibly,
where we cannot touch.

Promise this world your love--
for better or for worse,
in sickness and in health,
so long as we all shall live.
--Lynn Ungar 3/11/20

We sing

1 We sing a love that sets all people free,
that blows like wind, that burns like
scorching flame,
enfolds like earth, springs up like water
clear:
come, living love, live in our hearts today.

2 We sing a love, unflinching, unafraid
to be itself, despite another's wrath,
a love that stands alone and undismayed:
come, strengthening love, live in our hearts
today.

(Woodlands) CH4 622 - June Boyce-Tillman

3 We sing a love that, wandering, will not
rest
until it finds its way, its home, its source,
through joy and sadness pressing on
refreshed:
come, pilgrim love, live in our hearts today.

4 We sing a burning fiery, Holy Ghost
that seeks out shades of ancient bitterness,
transfiguring these, as Christ in every heart:
come, joyful love, live in our hearts today.

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

"Ave Verum Corpus- Hail true body"

music William Byrd (1505-85)

*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

1 Guide me, O thou great Jehovah,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand:
Bread of heaven, Bread of heaven,
feed me till my want is o'er.
feed me till my want is o'er.

2 Open now the crystal fountain
whence the healing stream doth flow;
let the fire and cloudy pillar
lead me all my journey through:
strong Deliverer, strong Deliverer,
be thou still my strength and shield.
be thou still my strength and shield.

(Cwm Rhondda) CH4 167 - William Williams, trans. Peter Williams

3 When I tread the verge of Jordan,
bid my anxious fears subside!
Death of death, and hell's destruction,
land me safe on Canaan's side!
Songs of praises, songs of praises,
I will ever give to thee.
I will ever give to thee.

We are sent

Postlude

"Toccata Primi Toni"

Einar Trærup Sark (1921-2005)

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