



# KNOX CHURCH, DUNEDIN

## Eighteenth Sunday after Pentecost World Communion Sunday

10am – Sunday 4 October 2020

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Music to prepare us for worship *"Le Prie Dieux"*, George Oldroyd (1886-1956);  
*"The Snow of Yesterday"*, Karl Jenkins (b. 1944);  
*"Peace"*, Mons Leidvin Takle (b. 1942) played by Carolyn Schmid/organ

### Welcome

**Music of approach** *"Be still for the presence of the Lord"*, David J Evans (b. 1957), arr Indra Hughes  
Sara Brown/piano, Carolyn Schmid/organ

### Call to worship

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

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

The whole world is in God's hands.

**Everything that lives and breathes. Everything that simply is. Everything.**

From the farthest spaces, to the inmost places!

**God is with us and we are with God. Alleluia!**

As people of Christ, gathered at table, with our sisters and brothers around the world, to remember whose we are, we shout —

**Alleluia! Thanks be to God!**

With all that we have, with all that we are, we worship you, God-of-all-Being. Bless this day.

Bless this time. Bless this gathering. Bless this world, with your overflowing love. Alleluia!

**Alleluia! Amen! (Canada)**

### Hymn

(tune Darwall) CH4 149 - Brian Wren

1 Let all creation dance  
in energies sublime,  
as order turns with chance,  
unfolding space and time;  
for nature's art  
in glory grows,  
and newly shows  
God's mind and heart.

is made for praise,  
a fragile whole,  
and from its soul  
heaven's music plays.

2 Our own amazing earth,  
with sunlight, cloud, and storms,  
and life's abundant growth  
in lovely shapes and forms

3 Lift heart and soul and voice:  
in Christ all praises meet,  
and nature shall rejoice  
as all is made complete.  
In hope be strong,  
all life befriend,  
and kindly tend  
creation's song.

## Prayer, assurance of forgiveness

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

Kia tau te rangimarie o te Karaiti ki runga i a koutou. May the peace of Christ be with you always. **And also with you.**

## Music

"Evening Hymn",  
(Creator of the world, we pray  
For Thy dear loving kindness' sake  
To guard and guide us in Thy way)

H. Balfour Gardiner (1877-1950)

## Children

### Hymn

WOV 629 - Traditional Samoan hymn

1 Faafetai i le Atua,	<i>Thanks to God</i>	3 Faafetai i le Agaga,	<i>Thanks to the Spirit</i>
Le na tatou tupu ai,	<i>who has given us life</i>	Le fesoasoani mai,	<i>who helps</i>
Ina ua na alofa fua	<i>when he freely loved</i>	E manuia ai talosaga,	<i>to bless our prayers</i>
la te i tatou uma nei.	<i>all of us</i>	Atoa uma mea e fai.	<i>and whatever we do.</i>
la pepese,	<i>Sing</i>	la pepese,	<i>Sing</i>
Aleluia, fa'afetai.	<i>Alleluia, give thanks</i>	Aleluia, fa'afetai.	<i>Alleluia, give thanks</i>

2 Faafetai i Iona Alo,	<i>Thanks to his Son</i>		
Le na afio mai luga,	<i>who came from above</i>		
Le ua fai ma fa'apaolo	<i>who protects you</i>		
Ai le puapuaga.	<i>from all suffering</i>		
la pepese,	<i>Sing</i>	...	
Aleluia, fa'afetai.	<i>Alleluia, give thanks</i>		

## Readings – Listen for God's Word to us ...

### Psalm 96

O sing to the LORD a new song; sing to the LORD, all the earth.

Sing to the LORD, bless his name; tell of his salvation from day to day.

Declare his glory among the nations, his marvelous works among all the peoples.

For great is the LORD, and greatly to be praised; he is to be revered above all gods.

For all the gods of the peoples are idols, but the LORD made the heavens.

Honor and majesty are before him; strength and beauty are in his sanctuary.

Ascribe to the LORD, O families of the peoples, ascribe to the LORD glory and strength.

Ascribe to the LORD the glory due his name; bring an offering, and come into his courts.

Worship the LORD in holy splendor; tremble before him, all the earth.

Say among the nations, "The LORD is king! The world is firmly established; it shall never be moved.

He will judge the peoples with equity."

Let the heavens be glad, and let the earth rejoice; let the sea roar, and all that fills it;

let the field exult, and everything in it. Then shall all the trees of the forest sing for joy

before the LORD; for he is coming, for he is coming to judge the earth. He will judge the world with righteousness, and the peoples with his truth.

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

## **1 Peter 2:4-10**

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: "See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame." To you then who believe, he is precious; but for those who do not believe, "The stone that the builders rejected has become the very head of the corner," and "A stone that makes them stumble, and a rock that makes them fall." They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

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

## **Reflection - Celebrating churches in the Pacific**

In 1933 the minister of Shadyside Presbyterian Church in Pittsburgh initiated World Communion Sunday that came to be celebrated around the world on the first Sunday in October. Celebrating the world church in the local congregation spread and became part of the Knox tradition. So today, I want this morning to concentrate on our nearest neighbours, churches in the Pacific. I will speak generally and then I want to focus on the Methodist Church in Fiji and Rotuma.

The Presbyterian Church of Aotearoa New Zealand is a Pacific church. We belong to the Pacific Conference of Churches. A large percentage of Presbyterians identify with the Pacific Presbytery or Pacific congregations in other presbyteries. Many congregations include Pacific peoples. So we stand alongside Pacific churches facing major challenges.

In Tonga, the Mormons, a church we respect, have significant American financial backing. For many years churches have often been built on the land of Tongan nobles and no rent has been sought. The Mormons have offered to pay rent, so the nobles are saying to the other churches, we want you to pay rent. But these churches aren't wealthy and they cannot afford to pay rent. So they are facing their churches, used for generations, now being used by Mormons. Nor can these churches give scholarships for young people to study overseas. So there are shifts in religious affiliation affected by money coming from outside.

Vanuatu has been amid a significant struggle for national values. For many years, Australia and New Zealand governments have been trying to persuade Pacific nations to adopt their economic approaches, such as privatising land and making private health care available. It has happened through the negotiations for a Pacific wide economic relationship called PACERPLUS. Many Pacific nations, Vanuatu included, have been resisting because although they want to build healthy economies, they don't want to lose their cultures and their communal values. It has been a real tussle, in which they churches have also been involved.

In Tuvalu, Fiji, Kiribati, Tokelau and other Pacific nations, climate change is already having a major impact. In Fiji, for example, some communities have already relocated to higher ground. Cemeteries are being inundated by sea water with terrible violation of graves. In countries where there is no higher ground, like Tuvalu, Kiribati and Tokelau, king tides are eating away shorelines,

sea water is being pushed under the islands to bubble up in the middle of them, crops are suffering the effects of salt water and at certain times, the sea washes across the whole island. These nations are becoming increasingly uninhabitable and church leaders are becoming increasingly vocal but without having the impact they hope for.

In the Solomon Islands, extractive industries have decimated beautiful islands. Flying over the Solomon Islands, you see these magnificent lagoons and beaches and forests, but you also see many islands where there is a ring of trees around the outside, and the interior of the island is empty of trees. Foreign forestry companies have entered into exploitative agreements with local leaders, built make-shift wharves, landed large machinery, cleared the forests, taken the logs, and left. The local people are paid a pittance. Just some of the challenges.

Nations in the Pacific include a high proportion of Christians. Over 90% of the people in Tuvalu belong to the Congregational Christian Church of Tuvalu. And some of these churches are large. The United Church of Papua New Guinea, for example, has about 900,000 members.

Increasingly Pacific churches are expressing their Pacific identity, moving from what was left by the missionaries. Tonga is one nation where the transition is needed. The Wesleyan churches in Tonga, for example, are trying to work together to overcome more than a century of division. The division arose because of a major falling out between a leading missionary and the Methodist Church in Australia and New Zealand in the late 1800s. The history is more complex than I can tell now, but the division is very evident when Tupou College plays Tonga College at rugby, Tonga College having been established by the dissident missionary and Tupou College by a missionary supported by the Methodist Church.

With nations having such a high proportion of Christians, it's inevitable that the relationship between church and state has become more blurred than in the west. Often for good. The Governors General of both Vanuatu and Tuvalu are former church leaders, as happened here with Paul Reeves. When Vanuatu became independent, the first Prime Minister was an Anglican priest and the deputy a Presbyterian minister.

Nowhere has the relationship between church and state been more contentious than in Fiji. The churches in Fiji have had to come to terms with ethnic diversity and therefore religious diversity. While about 2/3rds of Indigenous Fijians or Taukei are Methodist, the large Indian population is mainly Muslim and Hindu. Some are Christian. There was often a close relationship between governments led by Taukei and the Methodist Church of Fiji and Rotuma, a Church which often had nationalist leaders. That led to major difficulties, including three and a half coups over the last 30 years. The earlier coups were aimed at ensuring that indigenous Fijian values and faith prevailed. The 1987 coup was accompanied by a church coup. The nationalist General Secretary, Manasa Lasaro, locked the moderate President, Josateki Koroi, out of his office. Lasaro was then elected President of the Church and worked with the regime to impose strict sabbath rules. The Police put up road blocks to stop people travelling on Sundays which had terrible consequences for people needing urgent attention in hospital for example.

At the end of 2006, Commodore Bainimarama mounted another coup aimed to make Fiji more inclusive. He sought to curtail the nationalist influence of the Methodist Church. He put its President and Lasaro in prison briefly and banned its annual conference. He bugged church offices. He intimidated its leaders. Army trucks were parked outside the homes of Methodist ministers through the night. And then in 2009, when the Court ruled his regime illegal, he banned church meetings except for worship. I happened to be there at a Pacific wide meeting at that time, and we met, but with a policeman monitoring and recording everything that was said.

Remarkably, the church's new leadership saw this as an opportunity to regroup. The church began to turn from its nationalist past and to step back from partisan political involvement. It was a remarkable and renewing change for such a large and influential church but provided some hope

for a more stable future for Fiji. The church helped the nation come to terms with its multi-ethnic and multi-faith composition. It reached out to other faiths and other churches. However, Fijians are still not enjoying the kind of freedom and judicial neutrality we would expect here.

A small number of faithful, thoughtful and courageous leaders enabled this large church, entwined in the nation's institutions, to make a major transition in how it understood itself and how it participated in society.

There is more to be said. These are our close neighbours. They are some of the most interesting churches in the world, facing some of the biggest challenges churches face today. I pray we keep finding ways to keep learning about them and from them, that we can act in solidarity with them, and praying with them as part of the same family of churches.

## **Affirmation of Faith (adapted from the Belhar Confession)**

**We believe in one holy, universal Christian church, and the unity of the communion of saints of the entire human family. We believe that this unity of the people of God must be manifest and active, in that we love one another, that we give ourselves willingly and joyfully to one another, that we share one baptism together, that we eat of one bread and drink of one cup together, that we confess one name, one Lord, for one cause, with one hope, which is the height and the breadth and the depth and the love of Christ, forever and ever. Amen.**

## **Hymn**

AA 100- Shirley Murray

1 Now to your table spread  
we come, each one, in faith  
that you alone provide the words of life and  
death:  
in wine and bread, in promised food  
we find your loving heart, O God.

3 Here is our common wealth  
in sharing what is good,  
as though all humankind around one table  
stood,  
this bread to break, this wine to taste -  
one people in the name of Christ.

2 Hands of the world stretch out,  
your mystery to touch  
in longing to believe a truth beyond our  
reach,  
to sing in joy, to cry in grief,  
to know your meaning for our life.

## **Prayer for others and the Lord's Prayer**

*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 forever. 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.

## Celebration of Holy Communion

### Invitation to Communion

We rejoice in the God of life, who gives us bread: the fruit of the earth worked with human hands and who makes it into the bread of life.

**We rejoice in the God of life who gives us wine, the fruit of the vine tended with daily care, and who puts the flavour of the new world into our lives.**

As the wheat and grapes are joined on this table in bread and wine – as a visual sign for us,  
**May our church join together as a visual sign for the world. (Germany)**

### Great Thanksgiving

God is with you.

**And with your spirit.**

Lift up your hearts.

**We lift our hearts to God.**

Let us give thanks to God, our God.

**It is right to give our thanks and praise.**

We do give you thanks, and we do praise you, God of all creation. From before there was a beginning, until after there is an end, you were and are and always will be. All creation is animate – alive – in you, and with you, and beside you. For everything that is, came into being through you. In praise and thanksgiving, with leaves that whisper, brooks that babble, the birds of the air, the fish of the sea – even the stars above...

**We shout ALLELUIA! We sing AMEN!**

With all your people around the world, we celebrate your Life!

**For we, who follow the Way of Jesus, this is a day we remember all who gather to eat the bread and drink from the cup. We come together to re-member, that we are Christ's people, all around the world. We are Christ's people – no matter what! We shout ALLELUIA! We sing AMEN!**

Even in our brokenness, even in our sin, you call us back with your love. Through mothers and grandmothers, grandfathers and fathers, through prophets and priests and everyday people, you call us back to your love.

**And through Jesus the Christ! A tiny baby, a teenager, a person, like us! Through him, you taught us that there is nothing that can separate us from your love – not even death! ALLELUIA!**

In celebration of the gift of his life, the gift of his teaching, the gift of his death and resurrection, we sing,

**Holy, holy, holy Lord, God of power and might. Heaven and earth are full of your glory.**

**Hosanna in the highest. Blessed is the one who comes in the name of the Lord. Hosanna in the highest.**

On the night before he was taken to his death, Jesus gathered with his followers, he took bread, gave thanks to you, God of all creation, and offered it to those gathered at the table saying,  
**Take this and eat. This is my body, given for you. Each time you eat it, remember me.**  
After the meal was over, he took a cup of wine, and gave thanks to you, God of all love. He offered it to those gathered at the table saying,

**Take this and drink. This is my promise, in my life's blood, given for you. Each time you drink it, remember me.**

So we eat, we drink, and we remember.

**Christ has died. Christ is risen. Christ will come again. We celebrate that your Holy Spirit is present, in these gifts, and in us, that they – and we – can be Christ's gifts to the world.**

### Sharing the Bread and Cup

Jesus Christ, the bread of life! **Amen!**

Jesus Christ, the cup of love. **Amen!**

The gifts of God, for all God's people! **Thanks be to God!**

*"Agnus Dei - Lamb of God, grant us peace",*

Franz Schubert (1797-1828)  
Sara Hubbard/ soprano, Alex McAdam/ tenor

### Prayer after Communion

**For the bread we have eaten, for the wine we have tasted, for the Spirit in which we live, we thank you, God of all love! May this burst of flavour, be on our lips and in our hearts, so we can share your love, with your world. Alleluia! Amen!**

### Hymn

CH4 673 Fred Kaan

1 Let us talents and tongues employ,  
reaching out with a shout of joy:  
bread is broken, the wine is poured,  
Christ is spoken and seen and heard.

2 Christ is able to make us one,  
at his table he sets the tone,  
teaching people to live to bless,  
love in word and in deed express.

*Jesus lives again,  
earth can breathe again,  
pass the word around:  
loaves abound!*

3 Jesus calls us in, sends us out  
bearing fruit in a world of doubt,  
gives us love to tell, bread to share:  
God (Immanuel!) everywhere.

**Dedication of offering** – *Please place your offerings in the offering bags held out for you at the door as you leave. Please do this as soon as you are able.*

### Blessing

Music for our leaving  
*"Flourish for an occasion"*

Noel Rawsthorne (1929-2019)  
played by Grace Togneri

**Serving**

Minister – Kerry Enright

Associate Minister - Jordan Redding

Organist and Choir Director – Karen Knudson

Reader – ...Peter Matheson

Prayer for others – ...Rachel Tombs

Welcoming team – Week 2 team

Counting team – Week 2 team

*In relation to your monetary offering, you may:*

- *Make regular automatic payments (which are tax deductible) - contact Helen Thew at [plannedgiving@knoxchurch.net](mailto:plannedgiving@knoxchurch.net)*
- *Give online to the Church's bank account at 03 0903 0016425 00 - our charity number for tax rebate purposes is #CC52318*
- *Give at the conclusion of the service.*

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