



KNOX CHURCH, DUNEDIN

10am – Sunday 15 August 2021

Pentecost 12 / Ratapu Tekau mā rua o te Petekoha

Music to prepare us for worship “*Fountain waters*” James Bastien, Alexa Choie from ‘*Andante*’

Felix Mendelssohn (1809-47), “*The wine of peace*” Charles Camilleri (1931-2009) Grace Togneri/organ

Welcome

Nau mai, haere mai. Nau mai ki ta tatou karakia i tenei ata.

Please place your offering in the offering boxes at the back of the church, if possible before worship commences.

The choir leads us into worship “*Gloria-Glory to God in the highest*” Antonio Vivaldi (1678-1741)

Knox Choir with Knox Junior Choristers

Call to worship

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

Ma lhowa koe a manaaki. May God bless you.

The world belongs to God, **the earth and all its people.**

How good it is, how wonderful, **to live together in unity.**

Love and faith come together, **justice and peace hold hands.**

If Christ's followers keep silent, **these stones would shout aloud.**

Open our lips, O God, **and our mouths shall proclaim your praise.**

Hymn

(tune: How great thou art) CH4 154

1 Oh Lord, my God! when I, in awesome wonder

consider all the worlds Thy hands have made,

I see the stars, I hear the rolling thunder,
thy power throughout the universe displayed:

Then sings my soul, my Saviour God, to thee,

‘How great thou art, how great thou art!’

Then sings my soul, my Saviour God, to thee,

‘How great thou art, how great thou art!’

when I look up from lofty mountain grandeur,

and hear the brook, and feel the gentle breeze. [*Refrain*]

3 Whakaaria mai tōu rīpeka ki au
Tiaho mai ra roto i te pō

Hei kona au titiro atu ai

Ora, mate hei au koe noho ai.

Whakaaria mai tōu rīpeka ki au

Tiaho mai ra roto i te pō

Hei kona au titiro atu ai

Ora, mate hei au koe noho ai.

2 When through the woods and forest glades I wander

and hear the birds sing sweetly in the trees;

Prayer Kia inoi tatou – let us pray ...

Assurance of forgiveness

E te whanau a te Karaiti, family of Christ, we are forgiven. **Thanks be to God.**

Hymn

He hōnore, he korōria

Maungārongo ki te whenua

Whakaaro pai e

Ki ngā tangata katoa

Ake ake, ake ake

Āmine

Te Atua, te piringa,

Toku oranga

Honour, glory and

peace to the land

May good thoughts

come to humankind

For ever and ever

Amen

The Lord is my refuge

and my life

Passing the peace

Knox Church continues the Church's long tradition of "sharing Christ's peace" which involves making a greeting of peace and saying, "the peace of Christ be with you." The response is "and also with you." At Covid Level One, we encourage people to be thoughtful of social distancing and practise non-tactile forms of greeting (i.e. a hand-wave).

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.**

Anthem *"Turn back O Man"* (Earth shall be fair and all her people one) text Clifford Bax from Psalm 124
melody from *The Genevan Psalter* (1551), arr. Gustav Holst (1874-1934)

Children - Flags

The Hebrew scripture: Proverbs 8:22-36

The Lord created me at the beginning of his work, the first of his acts of long ago. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth— when he had not yet made earth and fields, or the world's first bits of soil. When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the human race.

'And now, my children, listen to me: happy are those who keep my ways. Hear instruction and be wise, and do not neglect it. Happy is the one who listens to me, watching daily at my gates, waiting beside my doors. For whoever finds me finds life and obtains favour from the Lord; but those who miss me injure themselves; all who hate me love death.'

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

Gospel reading: John 1:1-9, 14-18

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, 'This was he of whom I said, "He who comes after me ranks ahead of me because he was before me."') From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

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

Hymn (please remain seated)

AA31

1 E te Atua aroha mai,
E te Atua aroha mai,
E te Atua aroha mai,
Ake, ake, tonu e,
ake, ake, tonu, e.

3 E te Atua awhina mai,
E te Atua awhina mai,
E te Atua awhina mai,
Ake, ake, tonu e,
ake, ake, tonu, e.

2 E te Atua manaaki mai,
E te Atua manaaki mai,
E te Atua manaaki mai,
Ake, ake, tonu e,
ake, ake, tonu, e.

Sermon 'An enchanted place'

In New Zealand, it is sometimes thought that Christian faith is an interest for religious people, that religion is a category off to the side of life, with its own pocket, in a separate realm unrelated to the rest of life. I want to talk about the Christian faith in a way that has to do with living in New Zealand, in the belief that the Christian faith has to do with the whole of life. I need to be brief, so I will be making sweeping generalisations that need more unpacking than we have time for.

An introduction ... The Christian faith sees God at work in the world. And we believe that God invites us, woos us and empowers us to participate in what God is doing in the world. The task before us, always, is to judge whether the invitation we receive is of God. If we believe it is of God, we seek to join in. We have criteria for making that choice. Central is what we know about Jesus of Nazareth and what he points to and what we learn from our study of the Bible and the study of Christian and other history. For example, the Bible is clear about the value of creation, so we participate in actions that enhance creation. The Bible is clear about justice for the oppressed, so we participate in actions that address oppression. We are constantly invited to participate in movements taking us towards the world God wants or away from the world God wants. Our work is to discern which is which. We do that discerning together. We talk together, reflect together, pray together, study together, act together.

Our study of history shows that there were times we thought something was good when it wasn't. Sometimes we confused what our culture told us with what we thought God wanted. Sometimes we were

so confident about the way we had learned to do things, we said it was God's way. When Pakeha first settled this land, they thought that their way of doing things was the right way and that what was already here was wrong. To describe what happened I am using an image of the scholar Moana Jackson, the image of house. Jackson says that Pakeha who came to New Zealand thought the colonial house was better than the Maori house. So, they pushed the Maori house aside. They asked everyone, including Maori, to live in the settler house, the colonial house, the house from Britain. The education system, the legal system, the religious system, all our systems assumed the western house was best and they became the operating systems in our country. The way of living and thinking that had evolved for about 800 years and was still evolving, was pushed aside, ignored and suppressed.

It's called colonisation and there are problems with it, not least in doing terrible harm to the identity of the people whose home was pushed aside. And theologically there are problems. We believe that God was here before the settlers, before the missionaries, before the colonisers. In the lore and custom of Maori, there were signs of the wisdom of God. And that wisdom is, in various forms, still available to us. After 200 years of a dominant western way of seeing the world, we are learning that there are parts of the western way of living that damage the planet, and divide humanity, and dishonour the divine. As we see the limitations of the colonial house, we are being offered wisdom in the indigenous house.

Let me give a small example. Maori spirituality sees all of reality as connected. God, humankind and creation are not to be separated. In Maori theology, the earth is our mother, our papatuanuku. We belong to the earth; the earth does not belong to us. More than that, the world is full of Spirit. The various atua highlight different dimensions of the glory of our world, of divine activity, of God's participation in the world. The world is an enchanted world, a world with possibilities for respectful engagement, for creaturely solidarity, for wonder and mystery. The western approach at its worst took away the enchantment of the world. Our world became something to be owned, used, dominated. So sensing its limitations and valuing indigenous wisdom, New Zealand is amid a process of decolonisation. We are learning to receive what was here before Pakeha arrived. This movement has been happening for decades, and it is gaining pace, enough to make a difference to our country, and thereby to our church.

Let me give a personal story of what is happening. One evening about two months ago at the camping ground at which I was staying, I met students and teachers from my old school and they invited me back to the school, Waiuku College. The area is rich in history, especially pre-settler history and relating to the Waikato War. North of Waiuku is the Manukau Peninsula. Over the last thirty years, an elder of the local hapu and others have been tracking historic pa sites and have found around 40 or 50, nearly all on farm land. This was a heavily populated area, just across from Auckland, across from Ihumatao where there is a land claim and there were protests last year. The farmers that have the pa sites offered to help, so each of the pa sites is being marked with stones and on maps. The young people were at Port Waikato because they were learning local history by going to these places. They were journeying through the area, starting at the top of the Manukau peninsula. They learned that the Maori King had his winter residence there, so that took them into the history of the king movement, the story of the kings, the war and the confiscations and the process of colonisation. They walked over the portage where Maori used to drag their waka and they kayaked down the stream that took people on to the Waikato River then to the inland of the North Island before there were roads and trains. They learned about the thriving economy and the trade in which Maori were involved. A kaumatua travelled with them, so they saw how place connected to history, connected to spirituality. They were taken further into their history and spirituality. They were on a process of re-enchantment. In recent years, that school had built a whareniui at the front of the school, the large meeting house that are on marae, and it is used to welcome people and mark transitions. The Principal had learned te reo Maori and was now teaching it and there was a growing cohort of Maori teachers and support staff. The relationship with the local hapu was deepening and the local marae was becoming more of a home for students.

The primary schools in the area were meeting to plan how they could be part of this growing movement. And it is growing. In Hamilton, 700 teachers and principals met to talk about what they could do under an initiative called Ngaa Puna o Wairere. In Dunedin, there have been similar gatherings. In education, in the schooling of our young people, tamariki and rangatahi, a movement is underway. Also in law. Law students are being encouraged to learn te reo Maori and about Maori lore, I-o-r-e. In the Police. A former policeman told me that in Taranaki, non-commissioned officers had been required to do a course on decolonisation since the 1990s. In the Church, theological training places are teaching Maori theology, something the Presbyterian Church was doing for its students in the 1970s and 1980s.

There is a movement underway and it has the potential to change how people see themselves and their world. Decolonisation has the potential, if we are thoughtful about it, to help us grow to be a more human, reflecting more of God's purpose for us and our world. Let's keep listening and studying and praying together to discern the way ahead.

Hymn

1 Our life has its seasons, and God has the reasons
why spring follows winter, and new leaves grow,
for there's a connection with our resurrection
that flowers will bud after frost and snow,
*so there's never a time to stop believing,
there's never a time for hope to die,
there's never a time to stop loving,
these three things go on.*

2 There's a time to be planting, a time to be plucking,
a time to be laughing, a time to weep,
a time to be building, a time to be breaking,
a time to be waking, a time to sleep,
but there's never a time to stop believing ...

(tune: Kotuku) AA 113 - Shirley Murray

3 There's a time to be hurting, a time to be healing,
a time to be saving, a time to spend,
a time to be grieving, a time to be dancing,
a time for beginning, a time to end,
but there's never a time to stop believing ...

Prayer for others followed by The Lord's Prayer

Anglican prayer book

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 kaweā kia whakawaia;
Engari whakaorangia mātou i te kino:
Nōu hoki te rangatiratanga, te kaha,
me te korōria, Āke āke āke. Āmine.

The Children, including a sung blessing

"God shall wipe away all tears" Karl Jenkins. Knox Junior Choristers with Knox Church Choir

Hymn

(tune: Columbus) AA 156 - Colin Gibson

1 Where the road runs out and the signposts
end,
where we come to the edge of today,
be the God of Abraham for us;
send us out upon our way.
*Lord you were our beginning,
the faith that gave us birth
we look to you, our ending,
our hope for heaven and earth.*

3 When the clouds are low and the wind is
strong,
when tomorrow's storm draws near,
be the spirit bird hov'ring overhead
who will take away our fear.
[Refrain]

2 When the coast is left and we journey on
to the rim of the sky and the sea,
be the sailor's friend, be the dolphin Christ,
lead us on to eternity.
[Refrain]

Blessing

Music for our leaving *"Toccatina and Fugue in D minor"* BWV 565 J S Bach (1685-1750)

Serving today

Minister - Kerry Enright
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Associate Minister - Jordan Redding
(jordan.redding@otago.ac.nz 0274285234)
Organist and Choir Director - Karen Knudson
Reader - Rachel Tombs
Prayers for Others - Graham Redding

In relation to your monetary offering, you may:

- *Make regular automatic payments (which are tax deductible) - contact Helen Thew at 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*

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