



KNOX CHURCH, DUNEDIN

10am – Sunday 8 August 2021

Pentecost 11 - Peace Sunday/Te Ratapu o te Rongomai

Music to prepare us for worship *"Theme from the Planets"* Gustav Holst (1874-1934)

"Nimrod" Edward Elgar (1857-1934)

Welcome

Nau mai, haere mai. Nau mai ki ta tatou karakia i tenei ata. Today is Peace Sunday, the Sunday nearest 6 August, the day on which an atomic bomb was dropped on Hiroshima in 1945, followed by the bombing of Nagasaki. In our worship we receive again the gift and call of Christ to the ministry of reconciliation.

The choir leads us into worship *"Agnus Dei- Lamb of God, grant us peace"* Claudio Casciolini
(1697-1760)

Call to worship

Iona Abbey Worship Book, p.93

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

Ma lhowa koe a manaaki. May God bless you.

Just and merciful God, you speak through the prophets, challenging us to seek peace rooted in justice. **Help us to hear your urgent call.**

Loving God, in Jesus you change our lives for good, challenging us to work for reconciliation.

Help us to see your way of truth and love.

With-us God, your Holy Spirit moves us to action, challenging us to live the Good News.

Help us to respond wholeheartedly, here and now – to say Yes!

Amen!

Hymn

(tune: Dunedin) AA 155 - Shirley Murray

1 Where mountains rise to open skies
your name, O God, is echoed far,
from island beach to kauri's reach,
in water's light, in lake and star.

2 From broken word, from conflict stirred,
from lack of vision, set us free
to see the line of your design,
to feel creation's energy.

3 Your love be known, compassion shown,
that every child have equal scope:
in justice done, in trust begun
shall be our heritage and hope.

4 Where mountains rise to open skies
your way of peace distil the air,
your spirit bind all humankind,
one covenant of life to share!

Prayer Kia inoi tatou – let us pray ...

Assurance of forgiveness and passing of the peace

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

Pass 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 *"Set me as a seal upon your heart, for love is as strong as death"* text Song of Solomon, music K Knudson (2013), Grace Togneri/ sop soloist, Alexander McAdam/ tenor soloist, Carolyn Schmid/ organ

Children

Hymn (sung twice)

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*

Bible readings: Micah 4:1-4

In days to come the mountain of the LORD's house shall be established as the highest of the mountains, and shall be raised up above the hills. Peoples shall stream to it, and many nations shall come and say: 'Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem. He shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the LORD of hosts has spoken.

2 Corinthians 5:16-20

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.

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

Sermon 'The ministry of reconciliation'

Last Sunday afternoon's apology by the government for the Dawn Raids in the 1970s - what an event! The sounds were played of Police dogs barking, demands to surrender, bashing in of doors, of children crying. Then we saw the ritual of Ifoga, the placing of the mat over the Prime Minister's head, the lifting of the mat, the giving of mats and the embracing. There was singing and praying, the honest telling and resolve, the drama and speeches, the Bible and even a sermon – and these words from the Prime Minister:

"The government expresses its sorrow, remorse and regret that the Dawn Raids and random police checks occurred and that these actions were ever considered appropriate. Our government conveys to the future generations of Aotearoa that the past actions of the Crown were wrong, and that the treatment of your ancestors was wrong. We convey to you our deepest and sincerest apology."

It was an action of repentance, forgiveness and reconciliation, another step on a journey. It reflects Paul's letter to the church at Corinth, 2 Corinthians 5:18, 19: "God reconciled us to himself through Christ and has given us the ministry of reconciliation, that is, in Christ God was reconciling the world to himself, not counting the trespasses against them, and entrusting the message of reconciliation to us."

The gift of the ministry of reconciliation, the capacity to heal broken relationships, severely broken relationships, strained relationships, that comes from a power beyond ourselves, that does not originate in us, but we can enter into it with humble hearts and open hands and courage, if we dare receive it. The gift of the ministry of reconciliation that flows from God reaching towards the world, towards us, towards all peoples, and drawing us into a life-giving relationship with God's self, God not counting all the ways we have trespassed against God. The gift of the ministry and message of reconciliation that flows from God reconciling us to God's self in Christ, a reconciliation that flows into all our relationships. Here is a gift for each of us and all of us, rooted beyond our struggles and failures and triumphs in relating.

Miroslav Volf of Yale - Because 'Reconciliation between God and humanity is at the heart of the Gospel we proclaim; reconciliation between human beings estranged on account of injustice, deception and violence must be at the centre of the mission we pursue. This difficult task of reconciliation should command our imagination, our intelligence, and our resources'. John de Gruchy of South Africa identifies four distinct but interrelated ways of speaking about reconciliation. The first refers to a restored relationship between God and humans. Secondly, the interpersonal, refers to the relations between individuals. Thirdly, the social, refers to the reconciliation between alienated communities on a local neighbourhood level. Finally the political, refers to projects such as the process of national reconciliation in South Africa and Northern Ireland.

I want to bring that home to New Zealand. Vincent O'Malley has written a book on the Waikato War, a significant book, over 600 pages. O'Malley believes that the war that has had most impact on our nation is not the First World War or the Second World War, but the Waikato War, and the date that marked out our future as much as any, was 12 July 1863. On that day, General Cameron led Crown troops across the Mangatawhiri Stream into the Waikato, to begin the War. 12th of July 1863. Governor Grey had, for the size of our nation, the largest army in the Empire.

Why is the 12th of July so important? If the Treaty of Waitangi marked the constitutional establishment of our nation, the Waikato War marked the social and economic cleaving of our nation. The invasion of the Waikato was our country attacking our own people. The crossing

of that stream was a cleaving within the body of our nation, a cleaving between Maori and Pakeha, that we are still working to overcome.

Why the invasion? In the 1850s, Maori leaders could see how land was being sold without order or fairness. They could see that as more immigrants arrived, there was growing disorder among Maori. Some Maori leaders had been to Britain and saw how the King brought order there. Among others, Wiremu Tamihana from near Matamata, proposed the establishment of a kingship among Maori. Tamihana was a Christian convert, as were many of the Maori leaders of the time. His father had been a great warrior but Tamihana, now a Christian, was committed to the ways of peace. Tribal leaders met and talked. They persuaded Potatau Te Wherowhero to become king. He was an old man and after two years, he died. He was followed by his son King Tawhiao.

The Crown saw that this new movement was going to make land settlement more difficult. In the meantime, Auckland was filling with people. Land speculators were on the hunt for land to satisfy the thirst. We know some of their names, like Russell and Whitaker. Grey made up a threat that the King and his people were going to attack Auckland and that the King movement was a challenge to Queen Victoria. Nothing was further from the truth. In long letter after long letter, Tamihana tried to explain what the Kingitanga was about and that it was committed to protecting the settlers as long as they didn't try to occupy the Waikato. For example, Te Wherowhero had built a house near what is now the Auckland Museum precisely to protect Pakeha. Waikato Maori were providing Auckland with food without which the people of Auckland would have starved. The economy was flourishing with trade among Maori and Pakeha, between the Waikato and Auckland, continuing to grow. Many Pakeha lived safely, protected by Maori. Grey and other leaders made up a story in order to take land, and they succeeded.

Once the Mangatawhiri stream was crossed, the Crown troops moved south, with a series of battles, until the atrocity in the township of Rangiawhiao. Crown and Maori had agreed that Rangiawhiao would be a haven for non-combatants, but women and children and old men were burnt alive and killed by Crown troops. Then the Crown began the process of confiscating the land of people they categorised as rebels. In the 1860s and gradually in the years following, Waikato Maori lost all their land, except for small pockets given back to those few people judged as loyal to the Crown. That cleaving and its consequences is still the biggest challenge we face as a nation in terms of the ministry and message of reconciliation.

The good news is that the gift of reconciliation is still being offered and taken up, so that in our time we can continue that ministry. There was the land settlement agreed between Tainui and the Crown, although it represented only 2% of the unimproved value of the land that was taken. And we are seeing a revival, a renewal, an awakening in many areas of our life, as Maori are giving back to our nation a way of seeing the world, a connection with the land, a matauranga, a spirituality that was taken from us.

The gift, the take, is for us as Christians especially, to pick up, because those leaders were members of the same body of Christ to which we belong, followers with us of Jesus Christ. The gift, the take, is for us because in the form of missionaries, we were there at Waitangi, persuading Maori to sign and assuring them that the Treaty would be honoured. Today, again, we are being offered opportunities to participate in the ministry of reconciliation in Aotearoa. At this table, we receive the gift of that ministry and message. We act out the gift of reconciliation as we stand around the table, as we break the bread, as we drink the wine, for we are all members of one body.

God was in Christ, reconciling us to God's self, to each other, and to papatuanuku, our earth mother.

Affirmation of faith

Iona Abbey Worship Book, p.95

We believe in God in whom is power and compassion.

We believe in the Creator who gave birth to the universe, set solar systems dancing in space, shaped molecules and mountains, and conceived beauty beyond our imagining. God's power topples tyrants, and brings down walls of separation; God's love embodies the tenderness of a mother and father, encouraging and caring for each of us.

We believe in Jesus, born in obscurity in an occupied land; a human being, vulnerable to hunger, thirst, persecution and grief.

He understood the power of love and confronted the powers of evil, spoke the truth with courage and clarity, forgave his enemies and changed lives. In his living, dying and rising again he showed love strong enough to save the world.

We believe in the Holy Spirit who sustains, comforts and empowers us, opens the scriptures, opens our minds, and illuminates earth's darkness. Amen.

Hymn

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.

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.

(tune: Love Unknown) AA 100 - Shirley Murray

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.

The Offering

To you, great God, belongs the greatness and the power and the glory and the victory and the majesty. **All that is in the heavens and the earth is yours, and of your own we give you.**

The Communion

The Lord is here. **God's Spirit is with us.** Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God. **It is right to offer thanks and praise.**

It is right indeed to give you thanks most loving God, ... Therefore with saints and martyrs, apostles and prophets, with all the redeemed, joyfully we praise you and say:

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.

Accept our praises living God, for Jesus Christ, ... With thanksgiving and hope we say:
Glory to you Lord Christ; your death we show forth; your resurrection we proclaim; your coming we await; Amen! Come Lord Jesus. Empower our celebration with your Holy Spirit, ...
Blessing and honour and glory be yours, here and everywhere, now and forever.

Prayer for others followed by 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.

We break this bread to share in the body of Christ.

We who are many are one body, for we all share the one bread.

Draw near and receive these signs of the life of Christ.

"Movt 2 New World Symphony" Antonín Dvořák (1841- 1904)

Hymn

(tune: Repton) CH4 710 - Pamela J Pettitt

1 'I have a dream', a man once said,
'where all is perfect peace;
where men and women, black and white,
stand hand in hand, and all unite
in freedom and in love.'

3 So dream the dreams and sing the songs,
but never be content;
for thoughts and words don't ease the pain:
unless there's action, all is vain;
faith proves itself in deeds.

2 Fierce persecution, war, and hate
are raging everywhere;
God calls us now to pay the price
through struggles and through sacrifice
of standing for the right.

4 Lord, give us vision, make us strong,
help us to do your will;
don't let us rest until we see
your love throughout humanity
uniting us in peace.

Blessing and three fold Amen

Iona Abbey Worship Book, p.96

May the God of Peace inspire us, may the God of Justice empower us, may the God of Hope encourage us to live the Good News.

Go, in the power of the Spirit. Go, and do not try to separate politics and prayer. Go, not to escape, but to engage with God's world. Go, to live hopefully, as people of resurrection.

Amen

Music for our leaving *"Praeludium in E minor"* Nicolaus Bruhns (1665-97)

Serving today

Minister - Kerry Enright

Associate Minister - Jordan Redding

Organist and Choir Director - Karen Knudson

Reader - Warren Jowett

Prayers for Others - Russell Thew

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*

Knox Church is a congregation of the Presbyterian Church of Aotearoa New Zealand. Hymns in the service are reproduced with permission under License #604850, OneLicense – Copyright Cleared Music for Churches. Knox Church Dunedin is a registered charity #CC52318
Readings retrieved from <https://lectionary.library.vanderbilt.edu/> [retrieved, 3 August 2021]