



KNOX CHURCH, DUNEDIN

10am – Sunday 24 October 2021

Pentecost 22 / Ratapu rua tekau ma rua o te Petekoha

Music to prepare us for worship “*Allegretto*” Felix Mendelssohn (1908-47), played by Grace Togneri
“*Cantique*” sung by Alex McAdam, “*Play of fountain waters*” John Thompson, played by Alexa Choie

Welcome to worship

Music “*The Call of Wisdom- I am here, I am with you*” Will Todd

Knox Junior Choir with Knox Choir
Carolyn Schmid/organ, Sara Brown/piano

Call to worship

(from Psalm 126)

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

Ma Ihowa koe a manaaki. May God bless you.

When the Lord restored the fortunes of Zion,

we were like those who dreamed.

Then our mouths were filled with laughter,

and our tongue with shouts of joy.

Then it was said among the nations, “The Lord has done great things for them.”

The Lord has done great things for us. Let us rejoice and give thanks!

Sung music (*we will stand and sing while masked*)

(8787D) - Carl Daw

1 Called to gather as God’s people,
we assemble in this place
to unite our hearts and voices
in thanksgiving for God’s grace:
for the birthing of creation,
for Christ’s rising from death’s hold,
for the coming of the Spirit,
week by week claimed and retold.

2 Taught and formed by proclamation,
we await God’s promised word:
song and story, psalm and precept,
all the range of scripture heard.

By this ancient, living witness
we are summoned to confess
how we fall short, yet can trust that
God will hear, forgive, and bless.

3 Sent to share the Spirit’s blessing,
we go forth renewed, restored,
humbled by the task before us,
strengthened by the Love outpoured.
Finding faith confirmed in action,
led by hope through each new day,
we are called to be God’s people,
living what we sing and pray.

Prayer Let us pray ...

Assurance of forgiveness

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

Passing the peace

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

Please stand and make a gesture of peace towards people around you.

Learning to listen

Sung music *(Please remain seated)*

Taizé

O Lord hear my prayer (2x)
When I call answer me.

O Lord hear my prayer (2x)
Come and listen to me.

First reading: Job 42:1-6, 10-17

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

Gospel reading: Mark 10:46-52

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

Sermon “Let him be heard”

Sometimes an organisation needs to step back and reconsider what it is doing and why. Over the last year or so, Presbyterian Support Otago has been doing that. I serve on the Board of Support. One aspect of our review involved reflecting on how we relate to the people who come to us. That led to the sentence in our mission statement “We walk with people across the generations to create together places to live, learn and thrive.” If we wanted two stories to epitomise what that sentence meant, one would be the story of Bartimaeus and the other would be the parable of Job. We walk with people.

The Bartimaeus story comes at the end of part one of the two parts of the gospel of Mark. The next verse begins part two which is the story of Jesus in Jerusalem – his entry through the gates, his trial and his crucifixion. This story about a blind person receiving sight is the last or second to last story of part one of each of the synoptic gospels – Matthew Mark and Luke. It is a conclusion to the stories we have heard almost since Easter. As a conclusion, it describes an exemplary disciple or follower of Jesus. It contains elements that we have heard in earlier stories but Bartimaeus makes a more faithful response compared to others.

Let’s look more closely. The blind beggar has a name and he makes his own response. He is part of a family, the son of Timaeus. People are always more than what we imagine they might need. They are not a dysfunction or a disability or a need or less fortunate. They have a name and they have gifts and strengths. And their family is affected by what they want to talk about or deal with. They are the son or daughter of Timaeus.

And they have a voice, a voice they may not always know how to use, or a voice that has been disregarded or down-played or silenced. The crowd tells Bartimaeus to be quiet. They see him as a blind beggar who sits beside the road – they have got used to him – this is how the world is. A blind beggar with a cloak laid out in front of him to collect whatever money people would throw on it. A blind beggar used to dust and dark and being sidelined. A blind beggar who must have sinned or done something wrong to have ended up like that, because at one stage

he had been able to see. So the crowd tell him to be quiet. Bartimaeus must have experienced that many times. But in the presence of Jesus he is someone, he finds his voice and he uses it to cry out.

Then Jesus stands still ... How tempted they were to keep walking - they have a goal in mind - Jerusalem. They were journeying from Jericho to Jerusalem, having set their face to what was to happen there. So there was an intensity and a purpose in their walking that day – they could rightly have resisted interruption. Yet, amid a jostling crowd and chattering disciples, Jesus hears a blind beggar sitting on the side of the road and he stands still ... he stands still. Then Jesus tells the crowd to call Bartimaeus to him. Jesus draws people from the edge where we put them with labels and stereotypes and categories because drawing people from the edge is what Jesus does. Having been affirmed in who he is, Bartimaeus throws off his cloak. The cloak represented his livelihood. It's what he laid on the side of the road for people to throw their money on. 25 verses earlier, a rich man had gone away grieving because he did not give up what he owned. But here was a beggar, whose life was being affirmed, able to see possibilities, so he threw off the cloak.

And then came the question for us, for all – What do you want me to do for you? What is your most heart-felt longing? Jesus had asked James and John the same question in the previous story and they had asked for status and power. Bartimaeus was more perceptive, more seeing. What do we really want is a tough question. It drills down to what we want to live for. What is our deepest yearning, our most earnest longing? It is what Support helps people to explore. And at the end, Jesus affirms that Bartimaeus already has what he needs in order to see. Your faith has made you well, Jesus says. And Bartimaeus follows Jesus on the way, the way that brings life to others and to himself. The point of all the stories we have heard in the first part of Mark is so people will be affirmed, accepted and included that they/we walk the way of Christ, our eyes open to all the people on the side of the road. Bartimaeus was repeatedly affirmed – he was named, he was connected with his family, he was encouraged to cry out and he was heard. Being affirmed, he was able courageously to put aside what had been, to say what he needed, to follow a way that brought life. It is a story about how God is **with** people. The parable of Job offers similar wisdom, that God is with Job in his questioning, helping him see possibilities that had been there but which Job had missed because people told him that God would do things for him.

Eventually Job turned from understanding life contractually, from understanding God contractually – “If I do this then you God are obligated to do that.” “If I am good, you will bless me.” God offers companionship not a contract - “We walk with people across the generations to create together places to live, learn and thrive.” And the second part of the gospels portrays a God who walks with people even to the point of death.

Notes from the Knox Plan 2021 – 2023

“We will strengthen and develop partnerships and projects that make a positive difference in the lives of others, whether or not people choose to be part of Knox. We will offer ourselves in purposeful service to others in need and to God, so God can transform the world.

“We will thrive as a congregation because of extraordinary sharing, willing sacrifice and joyous giving out of love of God and neighbour. We will offer our material resources to support causes that transform life. Such giving will also help change our lives.”

Quietness

Sung music (*we will stand and sing while masked*)

CH4 718 - John L Bell & Graham Maule

1 We cannot measure how you heal
or answer every sufferer's prayer,
yet we believe your grace responds
where faith and doubt unite to care.
Your hands, though bloodied on the cross,
survive to hold and heal and warn,
to carry all through death to life
and cradle children yet unborn.

2 So some have come who need your help
and some have come to make amends
as hands which shaped and saved the
world
are present in the touch of friends.
Lord, let Your Spirit meet us here
to mend the body, mind and soul,
to disentangle peace from pain
and make Your broken people whole.

Guest speaker - Ms Carolyn Sims from Presbyterian Support Otago

The mission of Presbyterian Support Otago - We walk with people across the generations to create together places to live, learn and thrive. We call out injustice and advocate for positive social change. The vision of Presbyterian Support Otago - Every person is valued and grows in a safe and strong community.

Prayer of thanks and for others

The Lord's Prayer in English and Te Reo Maori

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.

Music "*Jesu Joy*" J S Bach (1685-1750)

Offering prayer (*please stand*)

Sung music (*we will stand and sing while masked*)

CH4 717 - Frederick Pratt Green

1 O Christ, the healer, we have come
to pray for health, to plead for friends.
How can we fail to be restored,
when reached by love that never ends?

3 Grant that we all, made one in faith,
in your community may find
the wholeness that, enriching us,
shall reach the whole of humankind.

2 How strong, O Lord, are our desires,
how weak our knowledge of ourselves!
Release in us those healing truths
unconscious pride resists or shelves.

Blessing

Threefold Amen

Music for our leaving "*Fugue in G*" J S Bach (1685-1750)

played by Carolyn Schmid

If you are new to Knox or visiting please make yourself known to the minister or the elder at the door.

The online worship resource is continuing. It is accessible on the Knox Church YouTube channel.

A whakatauki – Tangata ako ana i te kaenga, te turanga ki te marae, tau ana. A person nurtured in the community contributes strongly to society.

Serving today

Minister - Kerry Enright

(minister@knoxchurch.net) 0274675442)

Associate Minister - Jordan Redding

(jordan.redding@otago.ac.nz 0274285234)

Organist and Choir Director - Karen Knudson

Reader - John Elder

Prayers for Others - Warren Jowett

Welcoming team - Leigh Haslam's team

Counting team - Tony Haslam's team

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*
- *Give before the service, into the offering boxes at the back of the church*

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