



KNØX CHURCH

love faith outreach community justice

Order of Service 30 June 2019



BETTER THAN HURT AND HATE

WELCOME TO KNOX

Knox Church is a congregation within the Presbyterian Church of Aotearoa New Zealand. We aim to create Christian community in which people of all ages, sexual orientations, cultural backgrounds and socio-economic situations are included as equally valued participants in our congregational life. We cherish our diversity, offering a safe place of belonging to any who wish to explore their beliefs in an atmosphere promoting discussion, the development of healthy relationships and spiritual growth. We strive to be open to dialogue and shared experiences with people of other faiths. We enjoy worshipping the God made known in Jesus, endeavouring to do so in ways that are relevant to our daily lives, respect the integrity of creation, and make a positive difference to our wider world.

A loop system for hearing aids operates at Knox.

Toilets are available through the door on the lectern side of the sanctuary.

Please don't leave any items unattended around the church;
they may cause alarm.

The flowers today have been provided by the Collins family in memory of Angela.

The Call to Worship:

We light a candle in the name of Jesus Christ, the Light of the world.

JESUS, GOD'S GRACE SET FREE AMONG THE PEOPLE;

JESUS, CALLING US FROM ALL THAT MAKES US DEAD;

JESUS, SAYING "COME AND FOLLOW ME".

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

MA IHOWA KOE E MANAAKI. GOD BLESS YOU.

Hymn:

Abbots Leigh

Cyril Vincent Taylor (1907-1991)





1. God is love, the heavens adoring;
God is love, let earth rejoice;
let creation sing its praises,
high rejoicing with one voice.
God who laid the earth's foundation,
and who spread the heavens above,
God who breathes through all creation.
is pure love, eternal love.
2. God is love, and is enfolding
all the world in one embrace,
with unfailing grasp is holding
every child of every race.
And when human hearts are breaking
under sorrow's iron rod,
then they find that selfsame aching
deep within the heart of God.
3. God is love, and, though with blindness
sin affects the souls of all,
God's eternal loving-kindness
holds and guides us when we fall.
Sin and death and hell shall never
o'er us final triumph gain;
God is love, so love for ever
o'er the universe must reign.

Timothy Rees (1874-1939), alt.

Prayer of Approach

Better than hurt and hate
IS LOVE.

Better than anger and judgment
IS LOVE.

Better than eye for an eye
IS LOVE.

Better than sin and failing
IS LOVE.

God is love.
**WE SEE THE GOOD,
AND OFFER OUR SILENT PRAYER.**

Silence

Jesus enters a village,
and people turn him away.
His disciples threaten to call down fire.
BUT BETTER THAN ANGER IS LOVE.

Paul wonders what to do with those who upset him.
He wonders what to do with his own confusing self.
He tips towards self-loathing and fear.
BUT BETTER THAN FEAR IS GRACE.

Our neighbours present us with difference and difficulty,
complexities causing us to slide towards divorce.
BUT BETTER THAN SUSPICION IS OPENNESS.

We want to linger among the graves.
We want to stay in what isn't working.
We want to cut the odd furrow of a people looking backwards.
BUT BETTER THAN BLINDNESS IS KINDNESS.

We want to make our home
in concrete certainties,
in 100% ways of telling right from wrong.
BUT BETTER THAN STONE IS SPIRIT.

In the light of God's "what is better",
and in light of how regularly we fail God's grace,
we say:

Lord have mercy.
CHRIST HAVE MERCY.
Lord have mercy.

Assurance and Response

. . . In the name of Christ I say to you:
You are forgiven and you are free.
THANKS BE TO GOD.

Prayer of Supplication:

Lord Jesus Christ,
when your disciples felt hurt for you,
they responded in anger.
You rebuked them,
calling them to a better way.

**SHOW US ALSO
YOUR BETTER WAY,
THAT WE MIGHT LIVE YOUR LIFE IN OUR WORLD,
ENDING OUR OLD SLAVERY WAYS,
AND BRINGING PEACE AND LOVE
TO ALL YOUR CHILDREN.**

We pray this, using the words you gave us, saying

**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.**

The Passing of the Peace

Kia tau tonu te rangimarie o te Ariki ki a koutou.
The peace of Christ be with you all.

**A KI A KOE ANO HOKI;
AND ALSO WITH YOU.**

We exchange a sign of peace with one another.

If there are younger ones present
A Conversation with the Younger Ones

Young People's Blessing:

Young ones, go to your worship with our blessing.

**TAKE OUR FAITH AND HOPE;
MAKE NEW THINGS WITH WHAT YOU HAVE BEEN GIVEN.
MAY GOD BLESS AND GROW YOU.
AMEN.**

Young ones are welcome to move through to the Sala del Sol (upstairs in the Knox Centre) for well supervised, faith-based youth activities.

The First Lesson: Galatians 5: 1, 13-25

In this is the Word of God
THANKS BE TO GOD.

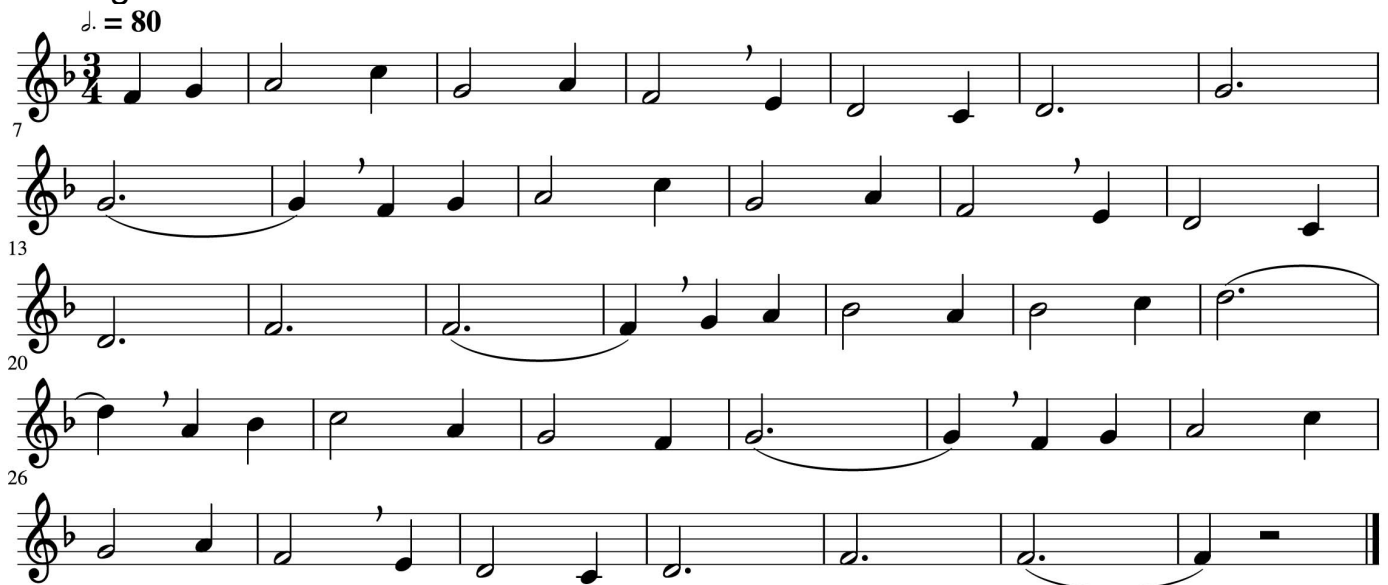
The Gospel Lesson: Luke 9: 51-62

This is the gospel of Christ.
PRAISE TO CHRIST, THE WORD.

Hymn:

Kelvingrove

Scottish Traditional Tune



1. Will you come and follow me
if I but call your name?
Will you go where you don't know
and never be the same?

Will you let my love be shown,
will you let my name be known,
will you let my life be grown
in you and you in me?

2. Will you leave your self behind
if I but call your name?
Will you care for cruel and kind
and never be the same?
Will you risk the hostile stare
should your life attract or scare,
will you let me answer prayer
in you and you in me?
3. Will you let the blinded see
if I but call your name
Will you set the prisoners free
and never be the same?
Will you kiss the leper clean
and do such as this unseen,
and admit to what I mean
in you and you in me?
4. Will you love the 'you' you hide
if I but call your name?
Will you quell the fear inside
and never be the same?
Will you use the faith you've found
to reshape the world around
through my sight and touch and sound
in you and you in me?
5. Lord, your summons echoes true
when you but call my name.
Let me turn and follow you
and never be the same.
In your company I'll go
where your love and footsteps show.
Thus I'll move and live and grow
in you and you in me.

John Bell (b. 1949)

Sermon: Shall we call for fire?

Generally, sermons are posted on our website shortly after the service at: <http://www.knoxchurch.co.nz/sermons.html>

Hard copies of the sermons are available before and after the service – ask the person at the door.



Music for Reflection: Lullaby
William Lloyd-Webber (1914-1982)

Hymn:

Light of the world

Jim Strathdee (b. 1941)

The musical score is written for a single melodic line on a treble clef staff. It begins with a key signature of one flat (Bb) and a common time signature (C). The first measure is a whole rest, followed by a double bar line and the word 'Refrain' above the staff. The melody consists of eighth and quarter notes. Chord symbols are placed above the staff: F, Eb, C, F, Bb, C, F, Dm, Bb, C7, Bb, C7, F, Gm, Dm, C, F, Bb, C, F, Dm, Bb, C. The score includes repeat signs and a 'Last time' section. The piece ends with a double bar line and a 'Dal' (Da Capo) instruction.

*"I am the light of the world.
You people come and follow me!"
If you follow and love
you'll learn the mystery
of what you were meant to do and be.*

1. To find the lonely and the lost,
to heal their broken souls with love,
to feed the hungry children
with warmth and good food,
to feel the earth below, the sky above;
I am the light . . .

2. To free the prisoners from their chains,
to make the powerful care,
to rebuild the nations
with strength and goodwill,
to be at one with people everywhere;
I am the light . . .
3. To bring hope to every task you do,
to dance at a baby's new birth,
to make music in
an old one's heart,
and sing to the colours of the earth.
I am the light . . .

Jim Strathdee, (b. 1941) alt.

Prayers for Others and Ourselves

led by Bob Fendall

The Offering and Dedication

We stand for the dedication of the Offering

God takes anger
AND TURNS IT INTO LOVE.

God takes "stranger"
AND TURNS IT INTO NEIGHBOUR.

God takes small offerings,
AND DOES WONDERFUL THINGS.

Bless this offering, O God,
FOR THE BLESSING OF THE WORLD.
AMEN.

Notices

Hymn:

Two Oaks

Marty Haugen (b. 1950)



1. Let us build a house where love can dwell
and all can safely live,
a place where saints and children tell
how hearts learn to forgive.
Built of hopes and dreams and visions,
rock of faith and vault of grace;
here the love of Christ shall end divisions:
*All are welcome, all are welcome,
all are welcome in this place.*
2. Let us build a house where prophets speak,
and words are strong and true,
where all God's children dare to seek
to dream God's reign anew.
Here the cross shall stand as witness
and as a symbol of God's grace;
here as one we claim the faith of Jesus:
*All are welcome, all are welcome,
all are welcome in this place.*

3. Let us build a house where hands will reach
beyond the wood and stone
to heal and strengthen, serve and teach,
and live the Word they've known.
Here the outcast and the stranger
bear the image of God's face;
let us bring an end to fear and danger:
*All are welcome, all are welcome,
all are welcome in this place.*
4. Let us build a house where all are named,
their songs and visions heard
and loved and treasured, taught and claimed
as words within the Word.
Built of tears and cries and laughter,
prayers of faith and songs of grace,
let this house proclaim from floor to rafter:
*All are welcome, all are welcome,
all are welcome in this place.*

Marty Haugen (b. 1950)

Benediction and Sung Amen

Postlude: Postlude
William Lloyd-Webber (1914-1982)

Tea and coffee are served in the Knox Centre Lounge following the morning service

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NOTICES

This Week: 30 June – 6 July 2019

Sunday 10.00am Morning worship
11.15am Knox Book Group – **see below**
7.30pm Knox Singers Concert – **see below**
Wednesday 10.00am Bible Study

Next Week: 7 July – 13 July 2019

Sunday 10.00am Morning worship
Wednesday 10.00am Bible Study

Knox Singers Concert – “Pacem” TODAY!! 7.30pm at Knox Church. Entry \$15/20. All welcome.

Knox Book Group – Sunday 30th June, 11.15am in the Committee Room. “The Unlikely Pilgrimage of Harold Fry”, by Rachel Joyce. An unexpected journey, walking the length of England to visit a former colleague who is dying of cancer.

Sunday 14th July – Retiring Offering For APW/MWF Special Project 2019

Let the Children Live

The international project working with CWS and their partner the Social Empowerment Education Programme (SEEP) in Fiji will help support “Go Organic!” in villages where it works and in new villages targeting i-Taukei (indigenous Fijians) Landowning units where major developments are planned or underway.

The New Zealand project is with Bellyful which provides free meals to families with new born babies, and families with young children who are struggling weight serious illness, particularly those where there is limited family or social support.

Fundraiser Movie Screening - On July 31st at 6.30 we are hoping to screen “Summer in the Forest”, the widely acclaimed movie about the life of Jean Vanier at Hoyts Northlands. The funds raised will go to the L'Arche Community in Zimbabwe. In order for the screening to go ahead we must pre-sell a certain number of tickets on line within the next three weeks. Tickets can be purchased from www.summerintheforest.co.nz.

Knox Film Group – Sunday 14th July at 4pm in the Lounge. “The Accidental Tourist”. All welcome.

Knox Life The next issue of Knox Life will be published in July. Contributions are encouraged. Please send all items to Jane in the office or email to Bee Bryant <bee.bryant@xnet.co.nz> by 30 June.

Knox church values the support of all who are involved in our community's life. For those who wish to contribute financially, charitable donations are eligible for a tax rebate of 33%. Options are available for giving; for information please contact our Donation Secretary, Janet Wilson, ph 338 7203, email janmwil507@gmail.com



a concert for peace

‘pacem’

Gregorio Allegri	<i>Miserere mei, Deus</i>
John Cage	<i>four²</i>
	<i>ear for EAR</i>
	<i>Litany for the Whale</i>
	<i>five</i>

30th June 7:30pm
Knox Church
\$15/20

The Knox Singers
Daniel Cooper *Director*

A BIBLICAL REFLECTIVE CONTRIBUTION TOWARDS RE-FRAMING THE NATIONAL CONVERSATION ABOUT FREE SPEECH AND HATE SPEECH.

In Aotearoa New Zealand just now, we're talking a lot about the challenge of balancing "freedom of speech" with what "hate speech" has produced in our community - namely, the death of fifty people in Christchurch. The lines of discussion seem to be being formed around the principle of "speech as a democratic right". It's cast as a struggle between freedom of expression and the social necessity of censorship. Although I understand the importance of conducting a conversation around these dual concerns, and respect the traditions from which these principles come, the debate has long been thus framed and has progressed very little. I have found myself wondering whether the issues couldn't be re-framed to a more productive affect. For the Christian community, I have found myself exploring four Bible stories about speech.

The first human being is taught to speak.

Early in the Biblical narrative, God, having created a human being, becomes concerned that the human being is alone. God says "It is not good that the man should be alone; I will make him a helper as his partner." [Genesis 2:18] God creates all manner of living creatures, then sits with the human being, encouraging "him" to name all the animals. The naming of things, the using of words to describe what is seen, is all part of making the human being less alone. The original gift of language is for the building of community - part of seeking for the human being a suitable companion.

Language, therefore, is presented as a gift from God for the creation of community. Speech is given for the making less alone of the creature who needs company. The dynamic here is not about "human right"; it is about grace (gift, given in concern); and the goal of the gift is communion. To use language in any way that breaks communion fails to use language in its natural, purposeful way. If speech is for "seeking partnership", and hate is about "denial of communion", then "hate speech" becomes an oxymoron. In this story, it's not about "right to speech"; it's about what speech is for.

The ambitious find themselves unable to communicate

The Bible's second significant speech story is about Babel [Genesis 11]. The development of different languages, and the source of miscommunication (to the point of frustration of purpose), is presented as God's response to naked human ambition. If humanity is going to be destructively ambitious, then God will mess up humanity's ability to communicate. The story suggests that whenever language fails to do what it should have done, it is the result of inappropriate human ambition. Again, from a secular democratic standpoint,

one might argue that each human being has a right to speak, but when ambition fuels the speaking, speech won't work. What is speech for? It is for communion. "Ambitious communion" is as much an oxymoron as "hate speech".

The withdrawal of speech

The one occasion where Jesus, called upon to speak, seemed to have chosen not to speak, was when faced by Herod Antipas, [Luke 23]. Infamously corrupt, irrelevant and decadent, Herod received no words from Jesus. Is there a sense here of speech (given for communion) being rather too valuable a gift to be extended to someone who is not open to communion? Speech is affirmed as a sacred gift given solely for use among those who listen. There is a high regard given here to speech, which perhaps provides caution to those who, within their assumed right to speak freely, use speech casually or unworthily.

The compulsion of speech

In Acts 4, Peter and John, having been arrested for speech crimes the day before, were called to give account before the Council in Jerusalem. Peter, said to having been prompted by the Spirit, says what he needs to say. He speaks truth to power, and on this occasion the truth sets him free - the council begrudgingly releases him. This has become one of the paradigms for Christian boldness in speech; bold speech is argued to be the work of the Spirit. The context of the speaking is important though. Peter speaks not into some vague space of un-answerability. He speaks into a space of responsibility and consequence. As he speaks, he is answerable to those who listen and can end his speaking. This story questions any suggestion that you can say whatever you want, and walk away.

-ooOoo-

There are times for free speaking. Those times come not without cost. There are dismissive, un-listening times when speech is better withheld - to maintain the dignity of the gift. There are times when our speech is subverted by our ambition. Most importantly, there is a noble original purpose for which speech was given.

I submit that exploring that original purpose, through the lens of the other cautionary stories, is likely to be more productive to us, in our current trauma, than talking about absolute and easy rights to speech.

Arohanui,

Matthew Jack.

2 April, 2019.



The Bible reading for next week will be:

- Luke 10: 1-11, 16-20

Knox Directory

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Visit our website
www.knoxchurch.co.nz



website



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Keeping in Touch

Please help us get acquainted with you by filling in this form
and putting it in the offering bag.

Name:

Contact details