



KNØX CHURCH

love faith outreach community justice

Order of Service 29 October 2023



A SERVICE
BEFORE

PARIHAKA DAY

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.

We take care to use inclusive language in our services. References to God in traditional prayers and hymns may sometimes be gender-specific. As we pray and sing together, you're invited to adapt the words we've chosen.

When we pray the Lord's Prayer, you are welcome to use the language that is most natural to you.

The Call to Worship:

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

JESUS, PRINCE OF PEACE;

JESUS, CHOOSING A NEW WAY OF RESPONDING TO VIOLENCE;

JESUS, IN WHOM A NEW COMMUNITY OF LOVE IS OPENED TO ALL.

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

MA IHOWA KOE E MANAAKI. GOD BLESS YOU.

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 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)

Prayer of Approach

It is one thing, to find a space within a physical house,
a chair or a pew that will suffice for an hour of worship.

**IT IS ANOTHER TO KNOW THE OPEN ARMS
AND SHELTERING LOVE OF GOD.**

It is one thing to come from our homes,
our familiar places,
to this place.

**IT IS ANOTHER TO CALL GOD OUR HOME,
TO WHOM WE BELONG
AND IN WHOM WE REST.**

You declare us, O God, no longer strangers and aliens,
no longer expressions of the world's ancient enmities.

**YOU MAKE US INTO A LIVING TEMPLE,
A PLACE FOR YOU TO DWELL.**

So hear our prayers
**AND RECEIVE OUR PRAISES,
THROUGH JESUS CHRIST.**

Silence

In some parts of the world
missiles fly and fall,
bombs explode.
Anger is expressed.
LORD HAVE MERCY.

In some parts of the world
cease-fire is not offered,
homes are invaded,
goods are seized.
CHRIST HAVE MERCY.

And in the human heart,
maybe in our human hearts,
there is greed, anger, hatred and violence.
LORD HAVE MERCY.

Confessing our sins,
we commend ourselves to God's loving kindness
praying grace
and time for amendment of life.

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.

The Theme Prayer:

In Christ, your suffering servant,
you confronted the world, O God,
with a new way of responding to violence.

He called his people to turn the other cheek,
and to risk being seen as weak
for the long gain of dignity and peace.

**MAY WE HAVE THE COURAGE AND CREATIVITY
TO EMBRACE HIS NEW WAY OF BEING,
AND SO TO FIND OURSELVES VINDICATED,
NEVER PUT TO SHAME.**

We pray this in his name,
using the words he gave us, together 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.

The First Lesson: Isaiah 50: 4-9a

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

A Reflection: Parihaka and the Suffering Servant

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. A video of
these reflections being practised is available from 10:00am today:
<https://youtu.be/xqXwi9r4VfU>

We remain seated to sing

Hymn:

St Peter

Alexander Reinagle (1799-1877)



1. The land of Parihaka cries
in pain, as greedy pegs
are driven in and claims are made
and promises reneged.
2. The pride of Parihaka swells,
defence of heart and home,
let mana stand, and right be done,
resistance must be strong.
3. The God of Parihaka speaks,
the suffering servant's taught,
so Tohu and Te Whiti know
God's peace must here be sought.
4. The truth of Parihaka stands,
for all it's plain to see -
the way of peaceful protest leads
through pain to dignity.
5. The call of Parihaka comes,
it rings in modern ears;
it soothes the sorrow, heals the wounds
and speaks to all our fears.
6. So, God of Parihaka bless
us with the grace to pray
that we might learn to live the peace
that is Christ's better way.

Matthew Jack, b. 1963

The Second Lesson: Ephesians 2: 13-22

Hear what the Spirit is saying to the Church.

AMEN.

MAY GOD SPEAK TO OUR HEARTS AND MINDS.

A Reflection:

Building the Third Culture

Music for Reflection: Chorale prelude on St Peter
C Hylton Stewart (1884-1932)

Prayers for Others and Ourselves

led by Norman Wilkins

Offertory Hymn:

Tama ngakau

traditional Māori hymn



- | | | |
|----|---|---|
| 1. | Tama ngākau mārie Tama a te Atua Tēnei tonu mātou Arohaina mai | <i>Son of peace Son of God Here we are always Grant us love.</i> |
| 2. | Murua rā ngā hara Wetekina mai Ēnei here kino Wakararu nei. | <i>Wipe away our sins unshackle them these evils ties that bind us.</i> |
| 3. | Takahia ki raro Tau e kino ai Kei pā kaha tonu Ko nga mahi hē. | <i>Trample down things evil to you, lest they gather strength, all evil deeds.</i> |
| 4. | Hōmai he aroha Mōu i mate nei Tēnei ra e lhu Tākina e koe. | <i>Grant that we may have love for you who died, may this be so, Jesus, that you lead us.</i> |
| 5. | Tēnei arahina A tutuki noa Putā i te pōuri Whiwhi hari nui. | <i>For this is the pathway to the end, through the darkness to attain great joy.</i> |

Traditional Maori

The Offering and Dedication

We stand for the dedication of the Offering.

You can choose to be first voice or second voice, or both. The first voice will speak one line at a time, followed by the second voice, doing the same (first, second, first, second, until Amen / Amine).

FIRST VOICE

Each of us is a fragile miracle,
fashioned by the Almighty God.
We are proof of God's love.

And so we who are the gifts of
creation
now give gifts to our Creator.

Gifts brought in love.
Amen

SECOND VOICE

He merekara marore tātou katoa
Nā te Runga Rawa i hanga
He tohu tātou o tōna arohanui.

Nō reira, ko tātou ngā waihotanga o te
orokohanga
Mā tātou tonu ētehi koha e hoatu ki tō
tātou Kaihanga

He koha nā te aroha.
Āmine

Notices

Hymn:

Gonfalon Royal

Percy Carter Buck (1871-1947)



1. How happy you who work for peace!
Your hands shall plant and not destroy,
your words defuse the power of hate,
your prayers bring aroha and joy.
2. The scars of earth, of blast and bomb
shall then be healed, and green will grow,
the air that radiated death
give life and health, as sun or snow.
3. The toys of war shall all be sold
to buy a feast the world can share,
the glint of guns become the tools
that till the earth and make it fair.

4. How happy you who work for peace,
who mend the torn, who bend the rod!
You make the Christ direction plain,
you truly are a child of God.

Shirley Murray (1931-2020)

Benediction and Sung Amen

Postlude: Finale from Symphony no. 4
Charles-Marie Widor (1844-1937)

Following the service, morning tea and coffee are served in the church

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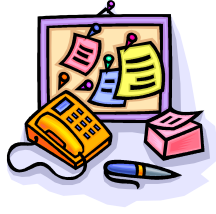


Children from Parihaka with Taare Waitara, Parihaka Pa. Collis, William Andrews, 1853-1920 :Negatives of Taranaki. Ref: 1/1-006430-G. Alexander Turnbull Library, Wellington, New Zealand. [/records/22340489](#)

Children of Parihaka, no date.

The children are carrying white feathers.

While during the World Wars, white feathers became a symbol of cowardice, often posted anonymously to conscientious objectors, for the people of Parihaka, the triple feather was a symbol of non-violent engagement.



NOTICES

This Week: 29 October – 4 November

Sunday 10.00am Morning Worship
Wednesday 10.00am Bible Study

Next Week: 5 November – 11 November

Sunday 10.00am Morning Worship
5.00pm Film Group – Goodbye Lenin
Wednesday 10.00am Bible Study

PILLARS 2023 - Council has approved that for the first three Sundays in November, instead of our food donations going to Te Whare Roimata, they will be going to PILLARS. PILLARS is a group that looks after families who have family members in prison. Food, especially Christmas type food, toiletries, gifts suitable for children and teenagers etc. all welcome and will be well used. This is the thirteenth year Knox has donated goods to PILLARS.

Film Group: Our November film is **Goodbye Lenin** on **Sunday 5 November at 5pm**, to mark the anniversary of the opening of the Berlin Wall on 9 November 1989. How did the jubilant revolution affect the daily lives of ordinary citizens in the former East Berlin? This film shows a family over several months, beginning with the weekly demonstrations before, where the mother receives blows that put her into a coma in hospital. While she lies there for several months, the regime changes, and as a result, so does daily life. When this previously fanatical supporter of the DDR finally regains consciousness, the doctor fears that the shock of the new life could kill her. So, her son and his friend 'reconstruct' their former life. The film is comedic, but also poignant and informative and has won many awards. In German with English subtitles.

Book Table in the old foyer - Have you had a look lately? There is a wide variety of books for you to buy: \$3 each or two for \$5. The book sales are one of our ongoing Knox fundraisers - and we usually raise about \$800 - \$1000 per year! Any additions are always welcome. I also have connections with the Slightly Foxed Bookshop in Oamaru which specialises in New Zealand books. So, if you are having a clear out of your book collection, do let me know because we may be able to raise some Knox funds from them! In the meantime, happy reading.
Bronwyn Wiltshire

Christmas Baking 2023 - Thank you to those who have sent in their order forms already. If you need additional order forms, they can be found at both entrances.
Reminder - all orders to be in by 5 November.

Knox Life - Summer Edition - It's time to be thinking about the next publication of Knox Life which is due out in December. Let's make it a bumper edition! Thank you so much to all those who contributed to the June edition, our regular contributors of course, but also some new people. Remember this is our Christmas issue, so if you have any Christmas stories, photos or memories do please think about sharing them. Items please to Lynda in the office: office@knoxchurch.co.nz.

Iona Community Gathering



Monday 27th November 7pm
Christchurch Transitional Cathedral

**'Moving between contemplation and action
on the journey to justice and peace.'**

You are warmly invited to join us at this informal meeting to discuss, to explore, to celebrate and to pray. We will be facilitated by the Leader of the Iona Community, The Rev. Ruth Harvey.

The Iona Community is an international, ecumenical Christian movement working for justice and peace, the rebuilding of community and the renewal of worship.
<https://iona.org.uk/>

Please contact Fiona Taylor if you require any further information
meteorsfawt@gmail.com

Knox Church values the support of all who are involved in our community's life. Knox Church is a charity. All charitable donations are eligible for a tax rebate of 33%. Bank account - 03 1705 0029641 00. Put your name in the reference field and email your contact details to the office. For further information or options contact: office@knoxchurch.co.nz Ph: 379 2456.

Te Pire Haeata ki Parihaka Parihaka Reconciliation Bill

The first appendix to the Bill, passed in 2019,
contains the Crown's Apology to Parihaka

A few short years after guaranteeing to Māori the undisturbed possession of any lands they wished to retain, the Crown began to systematically dispossess the tangata whenua of their Taranaki lands. By purchase deed, force of arms, confiscation and statute, the Crown took the rich lands of Taranaki and left its people impoverished, demoralised, and vilified. The Crown reiterates the apologies it has made to iwi of Taranaki for its many failures to uphold the principles of partnership and good faith that the Treaty of Waitangi embodies, and for the immense harm those actions have caused to generations of Māori in Taranaki.

The Crown now offers the following apology to the people of Parihaka, past and present.

In 1866, the settlement of Parihaka was established as a final refuge for Taranaki hapū whose homes and cultivations had been repeatedly destroyed by Crown troops, and who had recently suffered the indiscriminate confiscation of traditional lands that had sustained them and their tūpuna for generations, and which formed the very bedrock of their identity.

At a time of unprecedented loss and continuing Crown violence, the people of Parihaka chose to establish their new community under principles of compassion, equality, unity, and self-sufficiency. Under the leadership of Tohu Kākahi and Te Whiti o Rongomai, the community at Parihaka asserted their customary rights to land and political autonomy through symbolic acts of protest while promoting peaceful engagement between Māori and Pākehā. Parihaka became a place of refuge and a source of inspiration for thousands of people from across Taranaki and from elsewhere in Aotearoa.

The Crown acknowledges that it utterly failed to recognise or respect the vision of self-determination and partnership that Parihaka represented. The Crown responded to peace with tyranny, to unity with division, and to autonomy with oppression.

The Crown therefore offers its deepest apologies to the people of Parihaka for all its failures, and in particular for the following actions:

- (a) For imprisoning Parihaka residents for their participation in the ploughing and fencing campaigns of 1879 and 1880, and for promoting laws that breached natural justice by enabling those protestors to be held in South Island jails without trial for periods that assumed the character of indefinite detention;
- (b) For depriving those political prisoners of their basic human rights, and for inflicting unwarranted hardships both on them and on members of their whānau and hapū who remained behind and sustained Parihaka in their absence;
- (c) For invading Parihaka in November 1881, forcibly evicting many people who had sought refuge there, dismantling and desecrating their homes and sacred buildings, stealing heirlooms, and systematically destroying their cultivations and livestock;
- (d) For the rapes committed by Crown troops in the aftermath of the invasion, and for the immeasurable and enduring harm that this caused to the women of Parihaka, their families, and their descendants until the present day;
- (e) For the arrest and detention of Tohu Kākahi and Te Whiti o Rongomai for sixteen months without trial in the South Island;
- (f) For its imposition of a pass system which regulated entry into Parihaka, denied residents the freedom of movement, and prevented supporters from providing Parihaka with supplies following the invasion;
- (g) For compounding these injustices by returning land under a regime that deprived owners of control and ultimately the ownership of much of the Parihaka reserves, and which remains in place to this day.

The Crown denied Parihaka the right to develop and sustain itself on its own terms, and then failed for many years to address the resulting grievances in an appropriate way. The Crown profoundly regrets these actions, which have burdened the people of Parihaka with an intergenerational legacy of grievance and deprivation, and which have burdened the Crown with a legacy of shame.

On the 7th day of November every year, the whānau of Parihaka come together to remember those tūpuna who, in 1881, met the Crown's soldiers with songs and gifts of food, and who honoured their commitment to peace while their homes and gardens were destroyed and leaders imprisoned.

The Crown now joins Parihaka in paying tribute to the men, women, and children who responded to the Crown's tyranny with dignity, discipline and immense courage. It is the Crown's sincerest hope that through this apology, Parihaka and the Crown can now acknowledge their shared past, move beyond it, and begin to work together to fulfil the vision of peaceful coexistence that Tohu and Te Whiti described.

A NIGHT ON **BROADWAY**

A CONCERT IN SUPPORT OF
AUCKLAND MEDICAL RESEARCH FOUNDATIONS
WORK WITH BRAIN CANCER

AMANDA ATLAS
ALI HARPER
JONATHAN DENSEM
WARWICK SHILLITO

FEATURING

JAMES FOSTER
CATHERINE HAY
MONIQUE CLEMENTSON
JULIET REYNOLDS-MIDGLEY
& SPECIAL GUESTS

SATURDAY 4 NOVEMBER | 7PM

CHARLES LUNEY AUDITORIUM
ST MARGARET'S COLLEGE

\$35 GENERAL ADMISSION
\$20 CONCESSION

TICKETS AT HUMANITIX

The "Jesus laughing and loving" project was created by the Church of Scotland in 2004. By way of envelope, filing cabinet, and lost shuffled paper, the material came to Matthew, who's releasing the paintings and reflections one by one until the papers run out.

NUMBER TEN OF THIRTY FIVE

"WAHSED Disciples' Feet", by I Ketut Laia, Den Pasar, Bali, Indonesia.

Jesus said that whatever you do for others you do for me. His message is that as believers we must use as a model his actions in kneeling on the ground as a servant, assuming humility, as seen by all humanity. Jesus reminds us that we must renounce our arrogance and be compassionate to all. As I interpret the scene I have painted, it means that Jesus is really happy and joyous when people laugh at something funny, because through this it can be clearly shown that Jesus really enjoys laughter and happiness.





The Bible reading for next week will be:

□ 1 John 3: 1-3

Knox Directory

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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