



KNOX CHURCH

love faith outreach community justice

Order of Service

10 November 2024



PUTTING THINGS RIGHT

a service for Parihaka Sunday

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 South side of the sanctuary.

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

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, ONE OF A KIND WHO COULD NEVER BE REPLACED;
JESUS, CALLING US TO BE AT PEACE, EACH WITH THE OTHER;
JESUS, WHOSE DEATH WAS A CRIME THAT HEAVEN PUT RIGHT.**

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

MA IHOWA KOE E MANAAKI. GOD BLESS YOU.

Hymn:

St Magnus

probably by Jeremiah Clarke (c.1673-1707)



1. The head that once was crowned with thorns
is crowned with glory now;

a royal diadem adorns
the mighty Victor's brow.

2. The highest place that heav'n affords
is his, is his by right,
the Name of names and risen One,
and heav'n's eternal Light:
3. The joy of all who dwell above,
the joy of all below,
to whom he manifests his love,
and grants his name to know.
4. To them the cross, with all its shame,
with all its grace, is giv'n;
their name an everlasting name,
their joy the joy of heav'n.
5. They suffer with the Lord below,
they reign with him above;
their profit and their joy to know
the myst'ry of his love.
6. The cross he bore is life and health,
though shame and death to him;
his people's hope, his people's wealth,
their everlasting theme.

Thomas Kelly (1769-1855)

Prayer of Approach

We sing, O God,
of this wise but innocent soul
swallowed up in a blind and nasty verdict.
We sing of someone crowned with thorns
and placed in a tomb.

SUCH A TRAVESTY!

We sing, O God,
of thorns being removed,
and of great blessings crowning him instead.

SUCH A REVERSAL!

In the larger line of the story,
it all turns out well and good.

PRAISE AND THANKS TO GOD!

Before the happy ending, though,
there are mysteries to be scaled,
injustices to be lived with for the moment,
SORROWS TO BE CARRIED.

Pause

Today we visit the story of Job,
who'd been patient in his suffering.
We'll see him paid a hundred-fold
for all the loss he'd endured.
The balances of fortune will tip nicely,
AND HIS ENDING WILL BE CONSIDERED BLESSED.

But again,
before the happy ending,
and in response to what restitution can never reach,
he needs to live with the mystery
of why bad things happen to good people.
WE'LL NEED TO SIT WITH THE WRONG.

In this crucible of right and wrong,
of sorry and restitution,
aware of how our wrong hurts those around us,
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.

The Theme Prayer:

On this Sunday closest to the anniversary of Parihaka,
we come to the end of the story of Job,
where reparation is made for the suffering caused.
We will bring to this happy ending
our own thoughts about whether the reparation is enough.

**NEXT TO THIS,
WE WILL REMEMBER
HOW SUFFERING HAS BEEN PART OF OUR NATIONAL STORY.**

Land stolen, children killed,
wrongs piling up on wrongs.

WHAT SHALL BE DONE AFTER THE CRIME?

From the cauldron of all this,
lead us to forgiveness and mercy,
through Jesus Christ,
who taught us to pray,
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: Job 42: 1-6, 10-17

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

The Gospel Lesson: Matthew 5: 21-24

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

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 Ihu
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

Sermon: God's swift abacus

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 this sermon being practised is available from 10:00am today:
<https://youtu.be/fBYSC46ero8>

Music for Reflection: An Impression
Herbert Brewer (1865-1928)

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)

Prayers for Others and Ourselves

led by Murray Winn

The Offering and Dedication

We stand for the dedication of the Offering

Job had many riches, then lost the lot.
The only offering available to him
was his capacity to speak from his hurt and pain.

WE ALSO HAVE HURT AND PAIN.

Yet some of us may also have a thousand donkeys,
and daughters who are beautiful.

**SOME MAY HAVE GUILT MONEY
AND SURPRISING WEALTH.**

From who we are, and what we have,
WE MAKE OUR OFFERING.

Will you bless it, and direct its use,
**TO THE BLESSING OF THE WORLD,
AMEN.**

Notices

Hymn:

Dunedin

Vernon Griffiths (1894-1985)



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. Your people's heart, your people's part
be in our caring for this land,
for faith to flower, for aroha
to let each other's mana stand.
3. 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.
4. Your love be known, compassion shown,
that every child have equal scope:
in justice done, in trust begun
shall be our heritage and hope.
5. Where mountains rise to open skies
your way of peace distil the air,
your spirit bind all humankind,
one covenant of life to share!

Shirley Murray (1931-2020)

Benediction and Sung Amen

Postlude: Prelude and Fugue in B minor
Healey Willan (1880-1968)

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

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NOTICES

This Week: 10 November – 16 November
Sunday 10.00am Morning Worship
11.30am Shalom in Committee Room
5.00pm New People's Gathering in Lounge
Wednesday 10.00am Bible Study

Next Week: 17 November – 23 November
Sunday 10.00am Morning Worship
12.00pm Lunch at Black & White Café
Wednesday 10.00am Bible Study

New People at Knox – Newcomers at Knox are warmly invited to meet informally with the church council this evening from 5 – 6.30pm. If you are new at Knox and have not received a personal invitation, we probably don't have your contact details but we'd love you to come.

Sunday lunch 17 Nov – Join us for lunch and a friendly chat at the Black and White Café, 45 Merrin St, Avonhead. Meet at around 12pm. Please, add your name to the attendance list at the church entrance if you are planning to join us, or, send an email to jannekenuysink@gmail.com, preferably no later than Wednesday the 13th.

Recital - Pablo Ruiz Henao (bass trombone) and Jeremy Woodside (piano). Ron Ball Studio, CSO Centre, Town Hall, Wednesday 13 November at 7pm. Free entry.

Collections in November – During November we will be collecting Christmas treats and gifts for Pillars as we have done for many years now. Pillars is an organisation which supports the families of people in prison and they greatly appreciate our donations of Christmas gifts and food which they distribute to their families in the festive season. Please note that this year, with many people struggling financially, we will also continue collecting our regular food donations for Te Whare Roimata. Thank you for your support of these organisations and the needy people they serve.

Knox Life – Let's get your stories and magazine material into the office for inclusion in the December edition of Knox Life. Email: office@knoxchurch.co.nz.

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.



The Bible readings for next week will be:

- Psalm 16
- Mark 13: 1-8

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