



22 January 2017
Epiphany 3

Welcoming the Stranger – Welcoming the Christ

“Thinking allowed; thinking aloud allowed”

Minister: Rev Dr Robyn McPhail
Musicians: Kato Akau'ato KK Clyde Foster Kaeo
Readers: Diane Paterson KK tba Kaeo

Faith is an act of a finite being who is grasped by, and turned to, the infinite.

Paul Tillich

Activity Space at Cornerstone

Children and young people, and those who like to do something while they listen, are invited to move around the Activity Space.

Plugging in

Gathering with all the Saints

Hymn *O for a thousand tongues to sing* WOV181

Prayer

Come out of the shadows and into God's light!
 WE WILL NOT PLAY HIDE AND SEEK,
 BUT WILL MAKE A PILGRIMAGE TO GOD'S HEART.
 Lay down all which is a burden to you!
 WE WILL GIVE OUR FEARS TO GOD,
 WHO IS OUR HELP IN EVERY MOMENT.
 Follow the One who will lead you to new life!
 WE LONG TO LIVE IN GOD'S PRESENCE
 EVERY DAY OF OUR LIVES.

Your heart is the shelter
 for our weary souls.
 You will not push us away,
 but clasp us tight in your embrace.
 You refuse to abandon us,
 standing by our side all our lives.
 Time Reaper,
 you are our Hope!

When others try to tear us apart,
 you pick up the pieces,
 making us whole.
 When we wonder what
 the day might bring,
 you whisper, 'follow me,
 I will make you
 readers to little children,
 bandagers of bruised hearts,
 lovers of the forsaken,

pilgrims who show the way
 to others.'

Time Shaker,
 you are our Dawn.

You appeal to us
 to set aside all that divides us,
 so we might be one.
 You send us to proclaim good news, not with silver-
 tongued sophistication
 but with simple words:
 justice
 hope
 grace
 love
 which bring light to the shadows.
 Time Keeper,
 you are our Joy.

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Symbol of God's Presence

Hymn *Let our love shine out* [Diane's choice]

Clarifying our Purpose

Conversation with the Word

The people who walked in darkness
have seen a great light;
those who lived in a land of deep darkness—
on them light has shined.

Isaiah 9:4

There is something about the darkness that is ominous and scary, when powers we cannot see haunt and threaten us. The poem in Isaiah imagined a new king who would be light against the darkness of Assyrian oppression. Matthew takes over the poem of Isaiah and quotes it with reference to Jesus (Matthew 4:15-16). Jesus then issues an imperative summons to repent. The repentance to which he summons is a bold recognition that the world has changed. It is under new governance! His governance of light, freedom, joy, and well being has displaced the old governance of exploitation, oppression, fear, and anxiety. Jesus enacts a dramatic transformation of the world.

Walter Brueggeman, *Sojourners*

Psalm 27:1-14

Fear: evade or expose?

The lectionary is an interesting animal, a curiosity to those from traditions for whom its hints of papism made it anathema, an often unexplained reality in other traditions like Anglican, Catholic, Lutheran. The lectionary has its benefits: it provides a rotation through the gospels over a three year cycle (John interspersed in each of the years of Matthew, Mark, and Luke); it helps with suggesting links between texts in different parts of the Bible; and it is discipline for the preacher in inviting exposition not just of one's own hobby-horses.

This weekly list of Bible readings, selected by an ecumenical panel, make for a text-based encounter. One starts with the reading and searches for God's word by way of conversation with it. Compare this with starting with one's own inspiration (or theory) on God's word and drawing in texts, sometimes just single "proof texts", to back it up.

But, the lectionary keeps leaving verses out!

For example for Psalm 27 it suggested verses 1 and 4-9. Why leave out the others?

Read as per lectionary.

1 The LORD is my light and my salvation;
whom shall I fear?

The LORD is the stronghold of my life;
of whom shall I be afraid?

4 One thing I asked of the LORD,
that will I seek after:

to live in the house of the LORD
all the days of my life,
to behold the beauty of the LORD,
and to inquire in his temple.

5 For he will hide me in his shelter
in the day of trouble;
he will conceal me under the cover of his tent;
he will set me high on a rock.

6 Now my head is lifted up
above my enemies all around me,
and I will offer in his tent
sacrifices with shouts of joy;
I will sing and make melody to the LORD.

7 Hear, O LORD, when I cry aloud,
be gracious to me and answer me!

8 'Come,' my heart says, 'seek his face!'
Your face, LORD, do I seek.

9 Do not hide your face from me.

Do not turn your servant away in anger,
you who have been my help.
Do not cast me off, do not forsake me,
O God of my salvation!

What's missing?

Check by running through on screen

- 2 When evildoers assail me
to devour my flesh—
my adversaries and foes—
they shall stumble and fall.
- 3 Though an army encamp against me,
my heart shall not fear;
though war rise up against me,
yet I will be confident.
- 10 If my father and mother forsake me,
the LORD will take me up.
- 11 Teach me your way, O LORD,
and lead me on a level path
because of my enemies.
- 12 Do not give me up to the will of my adversaries,
for false witnesses have risen against me,
and they are breathing out violence.
- 13 I believe that I shall see the goodness of the LORD
in the land of the living.
- 14 Wait for the LORD;
be strong, and let your heart take courage;
wait for the LORD!

Leaving out verses 13 and 14 seems a real waste but the others you might be quite pleased to have the option of not hearing them. Stick with the positive verses – *the Lord my light and salvation, no fear, living in the house of the Lord*. Those other verses are disturbing. And they don't make a good case for church being a attractive place to be, pleasantly comforting and peace enhancing.

But, be brave and consider why and how there is disturbance and discomfort in these usually left-out verses.

For example, I think this one goes to the heart:

If my father and mother forsake me,
the LORD will take me up.

For those whose experiences of parents have been very much life-giving, it makes one shudder to think of these two words together: parents and forsaking. An outrage even. Don't want it mentioned. In fact it triggers a deep fear. What if it had been different? What if those feelings that a new born expresses without restraint never really faded – I'm alone, abandoned, help! What's more, for those who were forsaken in some way by parent or parents, this text expresses something really important for them. It would be valuable to hear. And to leave it out is to turn church more and more into a place for the relatively ok people, strugglers and mentally challenged (aka tax collectors and sinners), no place for you.

Also leaving out these verses means the relatively ok people have the lid kept on their deepest fears – out of sight and out of mind, safely evaded.

Safely? Because what happens to our deep down fears? How do they sit within us?

They are part of what's been well described as our shadow side. Not secured away but very much alive and raring to go. Simmering, ready to be a problem when something presses the button that connects to them.

So my question when we read such verses that disturb is: what's triggering this disturbance? What's the unmentionable that's being mentioned? And how can I bring it out of the shadows and mention it properly, that is, not evade it, but expose it, talk about it.

This is the light to shine in the darkness. The darkness is part of reality. The darkness contains real and

important things about who we are and who we can be. So it's not that the darkness is wrong. It's that the darkness can be forced to have a lid put on it, holding things that are much better off faced and processed as part of who we are.

This is me, shadows and all. This is me, fears and all. This is what I fear. I say this and already it's having less of a grip on me. Funny that. How does the psalm writer put it? *Now my head is lifted up*. There is a face in the shadows that won't turn away from us while we face the things we'd rather not – *the God of our salvation*, there even in the shadows. The one who is like warm light in the midst of shadows of the anxiety, shame, weakness and worthlessness that we feel.

13 I believe that I shall see the goodness of the Lord
in the land of the living.

14 Wait for the Lord;
be strong, and let your heart take courage;
wait for the Lord!

Look at Brueggeman's words again regarding the light shining in the darkness.

Matthew takes over the poem of Isaiah and quotes it with reference to Jesus (Matthew 4:15-16). Jesus then issues an imperative summons to repent. The repentance to which he summons is a bold recognition that the world has changed. It is under new governance! His governance of light, freedom, joy, and well being has displaced the old governance of exploitation, oppression, fear, and anxiety. Jesus enacts a dramatic transformation of the world.

Conversations around the Table

Hymn *Those who wait on the Lord*

Continuing the Conversation

Prayers

Ecumenical Prayer Cycle: Cyprus, Greece, Turkey

...prayer book prayers...

Lord's Prayer

Sent to Carry Healing and Hope

Serving in the Week Ahead

In the community

... being Christ shaped

Offering Song *God the creator* tune: Bunesan WOV91

Dedication

Use our gifts, Loving God, so others might not be scared by life; so they may be sheltered in the blanket of your grace; so they might find a home with us as their family.

Blessing

Kia tau/The grace

...[singing] *A-men, a-men, a---men*

Robyn McPhail, 22.01.2017

CONCRETING OF FAIRY POOLS TRACK was done on Monday/Tuesday this week just past. We are advised not to drive on it until a week later at least. Open access will be possible again from Tuesday afternoon 24 January (when the first regular user group has its first gathering).

TAI CHI FOR HEALTH classes will start at Cornerstone on the afternoon of Tuesday 24th January. 2.00–2.30 a small, seated class for people with considerable balance problems. 2.30–3.20 an all-comers class, Beginners welcome. 3.30–4.00 a mostly seated class for people living with Parkinsons Disease syndrome. If there is sufficient interest, a beginners class could be held at 4.00pm. \$10 per session; \$80 for ten.

NOTICES FOR TODAY – 22 JANUARY 2017

Parish email: admin@kkup.org.nz

Church Office at Cornerstone: 09 407 8250

Minister: Robyn McPhail (DD) 09 283 4802, 021 0247 6280

minister@kkup.org.nz

Find us at www.kkup.org.nz and on [Facebook](#)

Notices: Jenny Phillips 09 407 8883 jenny.jane@xtra.co.nz

KK Pastoral: Jessica Scott 09 407 5555 jomscott2@gmail.com

ROSTERED FOR NEXT SUNDAY 29 JANUARY 2017

Worship Leaders: Kerikeri Pastoral Team

Musicians: Dave Hallam KK Clyde Foster Kaeo

Readers: Jessica Scott KK tba Kaeo

Door and Tea: Bev and Ngaire

LECTIONARY READINGS FOR THE COMING WEEK:

Micah 6:1-8 Psalm 15 1 Corinthians 1:18 -31 Matthew 5:1-12

BIG HIGH FIVE to Nev and Ian, for installing the servery slide at Kerikeri. Champions.

CORNERSTONE Kerikeri will be open each day this week from at least mid morning to mid afternoon. (Parking on Monday and on Tuesday morning on the roadside or on Hawkings Crescent.) Pass the word around. Invite people to call by to visit.

VOLUNTEER HOSTS THIS WEEK: (company always welcome)

Monday and Tuesday – Jessica 10am-2pm

Wednesday – Arlene 10am-12.30pm; Rilla 12.30-2pm

Thursday – Jenny and Clyde 10am-2pm

Friday – Michelle 10am-2pm; Mary 11am-2pm

GUEST WIFI: volunteer hosts in particular, please email Robyn for code for Guest Wifi, if you'd like to bring your own tablet or laptop to potter on while you're at Cornerstone.

TED ROBINSON CHAPEL COMMUNION: Sunday 22 January at **2pm**. Note different time from usual.

SMALL BOX OF CHAIR 'FEET' for Cornerstone chairs: Brian put it somewhere safe in the building – anyone who spots it let him know.

KERIKERI RETIREMENT VILLAGE CHAPEL SERVICES: Every Sunday at 4.00pm at the Ted Robinson Chapel. Our parish leads the service on 22 January (NB at **2pm** this time).

CAR BOOT SALES: Next sale is on 28 January 7am - 12noon at Cornerstone. Contact Mary 407 1117.