



KNØX CHURCH

love faith outreach community justice

Order of Service

13 April, 2025



THE CONQUERING VICTOR COMES?

a service for Palm 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 city side of the sanctuary.

Music printed in this order of service is covered
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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.

***At 10:00am, we gather in the Knox Centre Hall,
to collect our palm branches.***

Welcome and Explanation

The Palm Sunday Narrative: Matthew 21: 1-9

The Gathering

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

MA IHOWA KOE E MANAAKI. GOD BLESS YOU.

Blessed is the one who comes in the name of the Lord.

PEACE IN HEAVEN

AND GLORY IN THE HIGHEST HEAVEN!

Heading towards the church, the main procession will leave the Knox Centre by the Bealey Avenue doors, walking west along Bealey Avenue towards Victoria Street, entering the church through the Victoria Street doors. Those needing a shorter route to church should feel free to enter the church straight from the Knox Centre's internal doors.

As the procession leaves the Hall, we begin to sing:

Hymn:

St Theodulph

Later form of melody by Melchior Teschner (1584-1635)



*All glory, praise and honour
to you, redeemer, king,
to whom the lips of children
made sweet hosannas ring.*

1. You are the king of Israel,
great David's royal son,
now in the Lord's name coming,
the king and blessed one.
All glory . . .
2. The company of angels
are praising you on high,
while we and all creation
together make reply.
All glory . . .
3. The people of the Hebrews
with palms before you went:
our praise and prayer and anthems
before you we present.
All glory . . .
4. To you before your passion
they sang their hymns of praise:
to you now high exalted
our melody we raise.
All glory . . .
5. Their praises you accepted;
accept the prayers we bring,
in every good delighting,
our great and gracious king.
All glory . . .

*Theodulph of Orleans (d. 821)
tr. John Mason Neale (1818-1866), alt.*

Prayer of Approach

Hosanna, Son of David.
From the slavery and oppression,
from the shipping containers
and false judgments,
SAVE US.

Hosanna, King of glory.
From the Roman occupiers,
from the Egyptian over-lords
and work that kills,
SAVE US.

Hosanna, donkey-riding Lord.
From the worship of weapons,
from believing in violence,
and the arrogance of power,
SAVE US.

We rejoice in your having come to us.
In your having heard the cry of the people,
in your having put to one side your own interests,
in revealing to us the glory of humble love,
WE REJOICE.

And rejoicing, we offer our silent worship.

Silence

Perhaps, O Christ,
on the day of your triumphal entry,
some of the people were surprised,
perhaps disappointed.
Perhaps, to them,
for all the wrong reasons
you were less than they had expected.
And perhaps we too
do not perceive your will
and your way.
So 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:

Is this season of slavery
about to become a brave new era of freedom?
Are the poor to hear good news?
Are the lame to leap?
Are those who mourn now to be comforted,
at the coming of the King?

**WE, WHO LOOK TO EASTER,
SINCERLY PRAY SO.**

Bless us to welcome the conquering victor
just as he is -

**TO THE GLORY OF GOD,
AND THE FREEDING OF THE PEOPLE,**

for we pray this,
even as Christ taught us,
together saying

**E TO MATOU MATUA I TE RANGI,
KIA TAPU TOU INGOA.
KIA TAE MAI TOU RANGATIRATANGA.
KIA MEATIA TAU E PAI AI
KI RUNGA KI TE WHENUA
KIA RITE ANO KI TO TE RANGI.
HOMAI KI A MATOU AIANEI
HE TARO MA MATOU MO TENEI RA.
MURUA A MATOU HARA,
ME MATOU HOKI E MURU NEI
I O TE HUNGA E HARA ANA KI A MATOU.
AUA HOKI MATOU E KAWEA KIA WHAKAWAIA;
ENGARI WHAKAORANGIA MATOU I TE KINO:
NOU HOKI TE RANGATIRATANGA,
TE KAHA, ME TE KORORIA,
AKE AKE AKE.
AMINE.**

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.

Knox Singers: Ride on
Grayston Ives (b. 1948)

The First Lesson: Luke 7: 18-23
This is the gospel of Christ.
PRAISE TO CHRIST, THE WORD.

A Reflection: Who are we expecting to see?

The Second Lesson: Matthew 16: 13-20

A Short Reflection: I love you, but I don't understand you

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/wfIFXHtfVQE>

Hymn:

Winchester New

Musikalisches Hand-Buch, Hamburg, 1690



1. Ride on, ride on in majesty;
hark, all the tribes hosanna cry!
O Saviour, meek, pursue your road
with palms and scattered garments strowed.
2. Ride on, ride on in majesty,
in lowly pomp ride on to die;
O Christ, your triumphs now begin
o'er captive death and conquered sin.

3. Ride on, ride on in majesty;
the wingèd squadrons of the sky
look down with sad and wondering eyes
to see the approaching sacrifice.
4. Ride on, ride on in majesty;
your last and fiercest strife is nigh;
the loving God on sapphire throne
awaits the great anointed Son.
5. Ride on, ride on in majesty,
in lowly pomp ride on to die;
bow your meek head to mortal pain,
then take, O God, your power and reign!

Henry Hart Milman (1791-1868)

Prayers for Others and Ourselves

led by Brian Turner

The Offering and Dedication

We stand for the dedication of the Offering

The people offered their coats and cloaks.
They offered palm branches and praises.
Jesus offered his radical vision
of power through humility.

**MOVE US, O GOD,
TO OFFER WHAT LENT REQUIRES,
AND TO KNOW THAT YOUR PURPOSES
ARE AT WORK IN OUR SACRIFICE.
AMEN.**

Notices

The Lenten Litany:

O Christ,
entering the city in such a humble way,
you caused the people once again
to wonder about the saving greatness of service.
Along the Lenten path,
LEAD US LORD JESUS.

O Christ,
whom we love and seek more to understand,
you begin your final week stretch
of the journey to the cross.
Along the Lenten path,
LEAD US LORD JESUS.

God of love,
as in Jesus Christ you gave yourself to us,
so may we give ourselves to you, living according to your will.
**KEEP OUR FEET FIRMLY IN THE WAY WHERE CHRIST LEADS US,
THIS LENT, AND ALL OUR DAYS. AMEN.**

Hymn:

Crucifer

Sydney Hugo Nicholson (1875-1947)



*Lift high the cross, the love of Christ proclaim
'Till all the world adore his glorious name!*

1. Come Christian people, sing your praises, shout!
If we are silent, even stones cry out . . .
2. Jesus, you wept to see our human strife,
Teach us compassion for each human life . . .
3. Peace was your plea and peace your loving theme
Let peace be our passport, peace a living dream . . .
4. Great is the cost of walking on this road,
To follow and suffer with the Son of God . . .
5. Worlds to be born and children yet to be
Come, take up this song into eternity . . .

Shirley Murray (1931-2020)

based on George William Kitchin (1827-1912) alt.

Benediction and Sung Amen

Postlude: Valet will ich dir geben, BWV 536
JS Bach (1685-1750)

The theme in the pedals you will recognise from today's processional hymn

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

Marcus Borg reflects on Palm Sunday

In this blog, I focus on what Christians call "Palm Sunday." The story is familiar: as the week of Passover begins, Jesus rides into Jerusalem on a donkey and people cheer him, shouting "Hosanna - blessed is he who comes in the name of the Lord."



Less well-known is the historical fact that a Roman imperial procession was also entering Jerusalem for Passover from the other side of the city. It happened every year: the Roman governor of Judea, whose residence was in Caesarea on the coast, rode up to Jerusalem in order to be present in the city in case there were riots at Passover, the most politically volatile of the annual Jewish festivals. With him came soldiers and cavalry to reinforce the imperial garrison in Jerusalem.

It is clear what Pilate's procession was about. By proclaiming the pomp and power of empire, its purpose was to intimidate. But what about Jesus's procession, his entry into the city?

As Mark, the first gospel to be written, tells the story, Jesus planned it in advance. It was not a last-minute decision, as if he decided to ride a donkey because he was tired or wanted people to be able to see him better.

And - this is the crucial connection - riding a donkey into Jerusalem echoes a passage from the prophet Zechariah: "Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey (9.9)". That king, the passage continues, will be a king of peace.

Thus for Passover that year, two very different processions entered Jerusalem. They proclaimed two very different and contrasting visions of how this world can and should be: the kingdom of God versus the kingdoms, the powers, of this world.

The former is about justice and the end of violence. The latter are about domination and exploitation.

On Friday, the rulers of this world kill Jesus. On Easter, God says "yes" to Jesus and "no" to the powers that executed him.

Thus Palm Sunday announces the central conflict of Holy Week. The conflict persists. In words from St. Paul, the rulers of this world crucified the Lord of glory. That conflict continues wherever injustice and violence abound. Holy Week is not about less than that.



NOTICES

This Week: 13 April – 19 April
Sunday 10.00am Morning Worship
11.30am Shalom
Wednesday 10.00am Bible Study

Next Week: 20 April – 26 April
Sunday 10.00am Morning Worship
Wednesday 10.00am Bible Study

Easter Day Breakfast - Following on the tradition, we will be celebrating Easter Day with breakfast on Sunday 20 April to be served from 8.30am – 9.15am in the Knox Lounge. Menu: Fruit and Cereal, Scrambled Eggs with Bacon, Toast and Spreads, Tea/Coffee. Cost: \$10 per person. There are clipboards by both doors to be filled in by Sunday 13 April. We need to get an idea of numbers for food ordering but there will be enough food for extras.

Sunday Lunch - The third Sunday in April this year will be Easter Day. Therefore, we won't be having Sunday lunch together at the Black and White Café this month, due to the café being closed. We hope to see you there again in May!

Knitted ANZAC poppies – available this morning.



Donations would be appreciated and will be forwarded to the RSA.

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.

Holy Week Services

17 March - 7:30pm

Maundy Thursday - Tenebrae
Slave Food
Communion



Exodus 12: 1-14 - The Hebrew slaves in Egypt are called to prepare a special meal for the night before their racing to freedom.

Years later, Jesus commemorates that meal with his disciples, who also have known a kind of captivity. But what will follow the meal? What will the cost be for Jesus?

We end the service with the Litany of the Shadows, during which the light in the church is extinguished.

18 April - 10:00am

Good Friday
Thirty Pieces of Silver



If Jesus' ministry was about smashing the structures of slavery, then being sold for thirty pieces of silver is a tragic outcome. On Good Friday, slavery appears to have won.

We read the full Passion Narrative from John's gospel. Music includes excerpts from Pergolesi's Stabat Mater.

Easter Day 2024

Freedom - there he goes!

20 April - 10:00am

Easter Day Communion



The service begins with the reading of Matthew's version of the Resurrection story. In 1 Peter 3: 18-22, the first thing that the risen Jesus does is preach freedom to his companions in the realm of the dead. His first impulse is to share freedom with his fellow sufferers. We hear Maya Angelou's poem "Still I rise" and sing some wonderful Easter hymns.



The Bible readings for next week will be:

- Luke 24: 1-9
- 1 Peter 3: 18-22

Knox Directory

28 Bealey Ave,
Ōtautahi Christchurch 8013

Secretary: Lynda Gerken,
ph. (03) 379 2456,
office@knoxchurch.co.nz

Office hours:
Monday - Friday, 9.00am-noon

Visit our website

<http://www.knoxchurch.co.nz/>



Minister: Rev. Dr Matthew Jack
minister@knoxchurch.co.nz
voicemail at home (03) 3570 111

Church Council Clerk: Jean Brouwer
jean.brouwer@knoxchurch.co.nz

Director of Music: Jeremy Woodside
jeremy.woodside89@gmail.com

Pastoral Visitors:
Rev Norman and Linda Wilkins
g8m8zinbayst@gmail.com
+64 272499741 (Linda's mobile)
+64 220667626 (Norman's mobile)



Keeping in Touch

Would you like to give our office your contact details so that we can send you our quarterly magazine and other Knox communications?

Name:

Address:

Phone:

Email: