

TURNING



**Turning towards God
turning towards God's world,
starting at the margins**

Lent 2021

ANGLICAN DIOCESE OF WAIAPU

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My hope is that through these reflections you may greet the Easter Dawn with a new sense of the love God has for you and for all the world.

**Rev'd Deborah Broome,
Ministry Educator, Anglican Diocese of Waiapu**

1 Welcome

Welcome to this study

This study has been designed to be undertaken in two different contexts: by groups meeting in parishes or other ministry units (for example, schools), or by people on their own to do at home. You might want to do it as a family.



There will be passages from the Bible to look at and questions to think about, and to answer in groups if that is the context you are using. Listen to the responses that others give, and rejoice in the diversity of views and experiences – it is one of the delights (and occasional difficulties) of church communities that we can be so different from one another, and yet come together to worship and pray and work, serving the communities around us.

There are six studies, which correspond to the six weeks of Lent. Or you might want to leave the sixth study, *Turning towards the future*, to the week after Easter as a way of bringing together your reflections, and making them concrete in actions.

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2. Turning towards God - repentance and reconnection
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Welcome to Lent



Lent is the period of 40 days leading up to Easter. It begins on **Ash Wednesday**, the day when we are invited to receive on our foreheads a cross in ashes as we resolve to put aside the sins and failures of the past and seek a new beginning with God. Traditionally the ash is made from the burnt palm crosses of the year before. It helps us to face up to our own mortality, as we are encouraged to reflect on the love and redemption offered to us by Christ.

- ❖ ***What does the sign of ashes mean to you? How do you feel as you receive the ashes on your forehead? How do you feel when you see other people marked with such a cross?***

Archbishop of Canterbury Justin Welby says, “Ash Wednesday is a moment in which we are called afresh to look at the reality ... of human sinfulness and evil – and to reflect that that lies deeply within ourselves, all of us without exception.”¹

- ❖ ***How do you react to this?***

The observance of Lent was first undertaken by those undergoing their final preparation for initiation into the Christian community through baptism. It’s a journey through the wilderness into new life (just as Jesus went into the wilderness), a time for intentionally growing closer to God – for growing *into* God – through reflecting on Scripture, building community together, prayer and reflecting on that which gives us our identity as Christian people – our baptismal covenant.



- ❖ ***What is the place of baptism in your life? How far does it shape your identity? How far would you like it to?***

During Lent and Easter the Christian community dramatises the story of the passion (suffering), death and resurrection of Jesus and identifies itself with that story. This is especially so with the events of Holy Week. The church follows the story, from Jesus’ entry into Jerusalem accompanied by crowds with palm branches, through to his final meal with his friends when he washed their feet,

¹ ‘A Good Lent’ in *A Good Year* ed Mark Oakley (London: SPCK, 2016), 54.

his arrest in the garden, the trial before Pilate and the crucifixion and resurrection.

So Lent was a focus for evangelism and true conversion, journeying with Christ to the cross and beyond. It is a time when we prepare for the Triduum (the 'Great Three Days' from the evening of Maundy Thursday to Easter Day), for sharing in and 'doing the story' of Jesus' death and resurrection: all this leads up to a renewal of our baptismal faith in the season of Easter. That's why Easter is a time for baptisms, and for everyone to renew our baptismal promises at the Easter Vigil (the service on the evening of Holy Saturday) or on Easter Day itself.

As noted earlier, Lent is 40 days. If you count up the days between Ash Wednesday and Easter there are more than 40 days – what's going on? It's because the Sundays are not fast days. (Hence the way the Lectionary describes it: Sundays "in Lent", as opposed to Sundays "of Advent.") That means that because Sundays are not fast days whatever you give up for Lent (see below), you can do or have on a Sunday.



How to use Lent

❖ ***What have been your experiences with Lent in the past? What do you think of when you hear the phrase 'a good Lent'?***

++ Justin Welby says that a good Lent

- makes space for the hope of Christ, by leading us afresh into encounter with the holiness of God
- makes space for the presence of God in all, that is, in people's lives and ways of living, and that allows them to experience the blessing of God's presence
- begins with paying attention – with listening, and also with acknowledging our sin and our humanity.

❖ ***How have you experienced God's presence and encountered God's holiness in the past?***

❖ ***Is there anything here you would like to share with others?***

The introduction to the Ash Wednesday service has these words:

"Let us, therefore, observe a holy Lent by self-examination and repentance, by prayer, fasting, self-denial and giving to those in need, and by reading and meditating on the word of God."

The difficulty with this is that it can become a bit inward-looking, a bit self-focused. ++Justin Welby comments that “today, Lent is a form of self-improvement, if it is observed at all.” (“A Good Lent” p58)

- ❖ ***Have you observed this?***
- ❖ ***Have you observed this in yourself?***

- ❖ ***How might we make Lent more communal?***

The popular idea of “giving things up for Lent” (see “fasting, self-denial” above) has links to the simplicity of Lenten worship (including things like the absence of flowers from the worship space, omitting the ‘Glory to God in the Highest’ and avoiding Alleluias), which gives a contrast to the joy of Easter when it arrives. But “giving things up for Lent” often comes down to giving up chocolate, sugar in one’s tea, or whisky – and these sound remarkably like “self-improvement.”

If you are wanting to “give something up” for Lent, here are some suggestions for a different kind of fasting: fasting from

- noise, and embracing silence (what will you do with the silence?)
- worry (what might you replace that with?)
- complaining
- use of certain devices or forms of technology (some people stay off Facebook for Lent)

- ❖ ***How do you react to some of those suggestions?***
- ❖ ***What other things can you come up with?***
- ❖ ***What about “taking something up” – reading the Bible in a new way, or a communal practice?***

NOTES

A text for Ash Wednesday: Psalm 51

Have mercy on me, O God,
according to your steadfast love;
according to your abundant mercy
blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin.

For I know my transgressions,
and my sin is ever before me.
Against you, you alone, have I sinned,
and done what is evil in your sight,
so that you are justified in your sentence
and blameless when you pass judgement.
Indeed, I was born guilty,
a sinner when my mother conceived me.

You desire truth in the inward being;
therefore teach me wisdom in my secret heart.
Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.
Let me hear joy and gladness;
let the bones that you have crushed rejoice.
Hide your face from my sins,
and blot out all my iniquities.

Create in me a clean heart, O God,
and put a new and right spirit within me.
Do not cast me away from your presence,
and do not take your holy spirit from me.
Restore to me the joy of your salvation,
and sustain in me a willing spirit.

Then I will teach transgressors your ways,
and sinners will return to you.
Deliver me from bloodshed, O God,
O God of my salvation,
and my tongue will sing aloud of your deliverance.



O Lord, open my lips,
and my mouth will declare your praise.
For you have no delight in sacrifice;
if I were to give a burnt-offering, you would not be pleased.
The sacrifice acceptable to God is a broken spirit;
a broken and contrite heart, O God, you will not despise.

- ❖ ***Why do you think this psalm is a traditional text for Ash Wednesday and the beginning of Lent?***
- ❖ ***Does it resonate with you – and, if so, how?***

The psalm is subtitled “Prayer for Cleansing and Pardon: a Psalm of David, when the prophet Nathan came to him, after he had gone in to Bathsheba.” (See 2 Samuel 11-12) Since well before the time of Jesus, this psalm was seen as the prayer of repentance offered by David after his adultery with Bathsheba and his murder of her husband Uriah. David is one of the key heroes of the Bible, but in these incidents the negative side of his character is all too obvious. This is very much an individual response to an individual’s sin. There is also the possibility of collective sins, committed by a group of people, or structural sin, where a whole system is guilty of something.

- ❖ ***Does knowing the context help? Or does it distance us from the feelings that are being expressed?***
- ❖ ***What examples of collective and structural sin can you think of – and what should be done about this?***

There is good news here, however. David sinned grievously – and yet God still used him. Humans sin (yes, even you and me) – and yet God still uses us.

- ❖ ***How is this good news? Do we really believe God can still use us?***
- ❖ ***What do we (really) think about the possibility of God using someone who has sinned against us?***
- ❖ ***What might this be saying about the character of God?***

Other texts for Ash Wednesday:

2 Corinthians 5:20b-6:10

Matthew 6:1-6,16-21

Welcome to this theme

Turning towards God Turning towards God's world, starting at the margins

This comes from a statement put together by the Bishops within Tikanga Pākehā in late 2020. It sets out some things about what we, as Christians, believe about God, humanity, and the world we are living in. The statement identifies two priorities for our church: to turn towards God, and to turn towards the world in which we live – which is God's world – and to begin that turning from the margins.

The statement is given at the end of this booklet, on page 41. I encourage you to keep coming back to it as you work through these sessions.

This study gives us an opportunity, during this season of Lent, to interact with the words of our Bishops and the theme of ***Turning towards God, Turning towards God's world, starting at the margins.***

- ❖ ***What is your initial reaction to this statement? Does it resonate with you?***
- ❖ ***Does it excite you? Or make you nervous?***
- ❖ ***Do you agree with the priorities, and the order in which they are given?***
- ❖ ***Would you have added anything? Or taken anything out?***

THOUGHTS / QUESTIONS

2 Turning towards God - repentance and reconnection



One way to look at *turning towards God* is to see this in terms of **repentance**.

In ordinary use, the word “repentance” is often understood in terms of regret for a past action. In Scripture, however, repentance is not just being sorry for something you have said or done, but it is much more about accepting the challenge to human beings to respond to God’s call.

“Repent, for the kingdom of God is at hand.”

We usually associate John the Baptist’s message about repentance with Advent. That is because Advent is about preparing for the arrival (that’s what “advent” means) of Christ, coming as a baby in Bethlehem but also coming again in triumph at the end of time.

❖ ***Do we hear “Repent, for the kingdom of God is at hand” differently in Lent than in Advent? Why or why not?***

The word used most in the New Testament, *metanoia*, has the connotation of thinking differently, reconsidering, changing one’s mind. It’s a change of mind about sin and about God, which leads to a turning from sin to God.

One of the Hebrew words for repentance, *nacham*, has the notion of being sorry, coming to regret something. The other Hebrew word, *shub* (‘shoob’), means “to turn, to turn back towards, or to turn away” from something. Thus the key ideas are turning from evil, turning towards the good, and turning back to God. This includes, but takes even further, the idea of changing one’s mind:

it is about reorienting one's whole life and personality. So repentance includes adopting a new ethical way of conduct, forsaking sin, and turning to righteousness. We see this with the words said on Ash Wednesday as the cross of ashes is put on our foreheads:

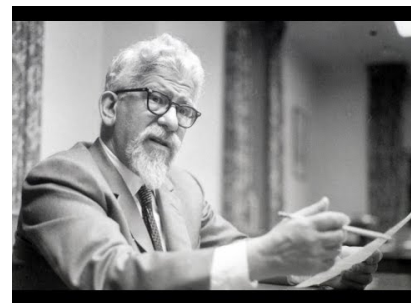
Dust you are, and to dust you shall return.
Turn from sin and be faithful to the gospel.

We turn away from a life of rebellion against God, inertia, or wrong-doing, and we turn back towards God, in Christ, wanting to be faithful. The turn is always 'back' to God, for all human beings were created by God and, as St Augustine of Hippo found, our hearts are restless until they rest in God.

- ❖ ***What are some examples of people in the Bible, or in Christian history who have turned away from sin and turned to God? What can we learn from them?***
- ❖ ***It's perhaps easy to see that rebellion against God or wrong-doing are things we might need to turn away from – but what about inertia? What's wrong with that?***
- ❖ ***Is repentance a single act, or an ongoing state? Is it something we do (at certain moments), or is it how we live?***

Rabbi Abraham Joshua Heschel said

“Repentance is a decision made in truthfulness, remorse, and responsibility.”



- ❖ ***What do you think he meant by this?***

A text for Lent: Joel 2:1-2,12-17

Blow the trumpet in Zion;
 sound the alarm on my holy mountain!
Let all the inhabitants of the land tremble,
 for the day of the Lord is coming, it is near—
a day of darkness and gloom,
 a day of clouds and thick darkness!
Like blackness spread upon the mountains
 a great and powerful army comes;
their like has never been from of old,
 nor will be again after them
 in ages to come.

Yet even now, says the Lord,
 return to me with all your heart,
with fasting, with weeping, and with mourning;
 rend your hearts and not your clothing.
Return to the Lord, your God,
 for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
 and relents from punishing.
Who knows whether he will not turn and relent,
 and leave a blessing behind him,
a grain-offering and a drink-offering
 for the Lord, your God?

Blow the trumpet in Zion;
 sanctify a fast;
call a solemn assembly;
 gather the people.
Sanctify the congregation;
 assemble the aged;
gather the children,
 even infants at the breast.
Let the bridegroom leave his room,
 and the bride her canopy.

Between the vestibule and the altar
 let the priests, the ministers of the Lord, weep.



Let them say, ‘Spare your people, O Lord,
and do not make your heritage a mockery,
a byword among the nations.

Why should it be said among the peoples,
“Where is their God?”

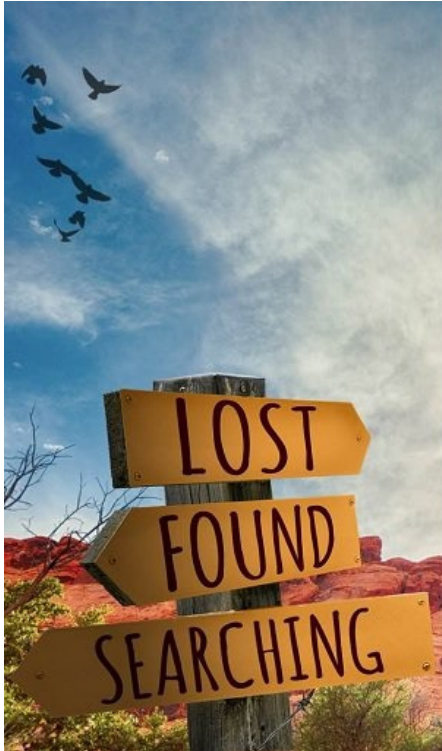
This passage from the prophet Joel is one of the options for the Old Testament reading on Ash Wednesday, when the community gathers to confess our sins, to remind ourselves of our fragility and mortality, and to hear the call of repentance. We’re invited to hear some hard truths about who and what we are. The messages of Lent, and of repentance in particular, are often understood in a very individual way: “my sins”, “my need to repent” – and yes, that is something that each of us needs to do. This reading from Joel can help us look at the broader communal, societal, and global dimensions of our collective sin. We don’t just sin as individuals: we sin as congregations, as communities, as nations, and as a species.

- ❖ ***How have we sinned as a species? As a nation? What might be the sins of the particular communities we are part of? Is there anything in the Bishops’ Statement that comes in here?***
- ❖ ***Do you find it easier to think of sin as something collective or individual?***
- ❖ ***When we come to worship we begin with confession and an assurance of forgiveness. Do you tend to think of this as concerned with your individual sins, or with the collective ones we are part of?***

God invites the people, through Joel, to “return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing.” This “return” – the word *shub* again – is about turning back to the God who wants to welcome us, who is gracious and abounding in steadfast love. There’s an interesting focus here on our heart, our inner disposition: “Don’t tear your clothing in your grief, but tear your hearts instead.” (Joel 2:13, NLT)

- ❖ ***OK, so what might this mean in practice?***





Seek the Lord while He may be found;
call to Him while He is near.
Let the wicked one abandon his way
and the sinful one his thoughts;
let him return to the Lord,
so He may have compassion on him,
and to our God, for He will freely
forgive.

Isaiah 55:6-7

Another text for Lent: Revelation 2: 1-7

‘To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands:

‘I know your works, your toil and your patient endurance. I know that you cannot tolerate evildoers; you have tested those who claim to be apostles but are not, and have found them to be false. I also know that you are enduring patiently and bearing up for the sake of my name, and that you have not grown weary. But I have this against you, that you have abandoned the love you had at first. Remember then from what you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. Yet this is to your credit: you hate the works of the Nicolaitans, which I also hate. Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers, I will give permission to eat from the tree of life that is in the paradise of God.

This comes from a section in the book of Revelation containing messages written to seven particular churches in particular locations. Ephesus was the principal

city of Asia Minor, with a population of approx. 250,000, an important commercial and cultural centre. It contained a major temple to Artemis (one of the seven wonders of the ancient world), and it was also a significant Christian centre, part of the Pauline mission to Asia Minor. The Ephesians are praised for their labour and for their patient endurance, and for their resistance to false teachers, the Nicolaitans. They are criticised for abandoning “the love you had at first”: their zeal for orthodoxy had led them to forget that their primary obligation as Christians was to act in love to one another. They had become like the older brother in the parable of the prodigal son – so consumed with being right and obedient that they had lost proper perspective and become hypercritical, their love and joy vanished. They are called to repent and recover the spirit of love that they once had.

- ❖ ***The community at Ephesus sounds like most faith communities we know – they got some things right but missed the mark on others. How can we get better at both celebrating our good qualities and acknowledging and working at what needs to change?***
- ❖ ***“Abandoning the love you had at first” – I’m wondering if behind everything we might need to repent from and ask forgiveness for is a lack of love. What do you think?***
- ❖ ***How can we reconnect with God? What are some ways that help us to do this?***

Other texts on repentance and reconnection:

Luke 15: 1-32 The 3 ‘lost’ parables – sheep, coin, son(s)

Consider the role of the ‘lost’ character and the ‘God’ character in each of these.

THOUGHTS / QUESTIONS

3 Turning towards God - attending



Turning to God involves attending to God, being prepared to put ourselves in a space where God has all our attention. That is the purpose of most of the spiritual disciplines, which Richard Foster calls “God’s means of grace ... the means by which we place ourselves where he can bless us.”

There’s an intentionality about turning to God, which we see in the account of the call of Moses.

A text about paying attention Exodus 3:1-7, 10

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, ‘I must turn aside and look at this great sight, and see why the bush is not burned up.’ When the Lord saw that he had turned aside to see, God called to him out of the bush, ‘Moses, Moses!’ And he said, ‘Here I am.’ Then he said,

'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' He said further, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God. Then the Lord said, 'I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings... So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.'



It begins just like any other day, with Moses going about his ordinary business, taking the sheep to pasture. Moses certainly didn't wake up that morning and decide he would lead the Israelites out of their oppression back to the land of Canaan. Only then he saw something strange – a bush that was burning without being consumed by the fire – and, curious, he stopped to look.

- ❖ ***Have you ever wondered what would have happened to the Hebrews if Moses had not been paying attention? If he had not turned aside to look closer at the bush?***
- ❖ ***How much do we pay attention to God on our ordinary days as we go about our ordinary business?***
- ❖ ***Is there something God has been wanting to get your attention about?***

Another text about paying attention:

Luke 10: 38-42 Jesus visits Martha and Mary

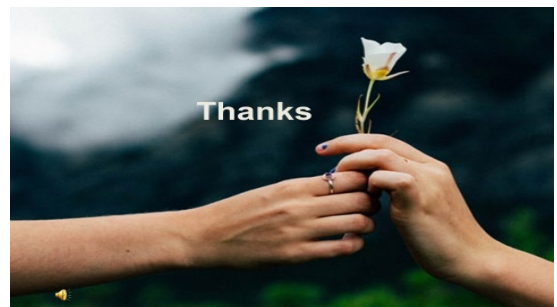
Does reading this as a contrast between being distracted or paying attention change how you view this scene?

Spiritual practices

Spiritual practices can help us. They are ways to deepen our focus, and let us pay attention to the things that God is doing in our lives and in the life of the world around us. Henri Nouwen says: “A spiritual discipline is human effort to create open space to listen to the voice of the one who calls us the beloved.” Listening to God’s voice calling us “the beloved” is necessary, because there are so many other voices we hear that can make us forget how much God loves us (and some of those other voices come from inside us).

Gratitude is a basic spiritual practice: the discipline of remembering what and whom you are most grateful for.

- grateful living is something that can be cultivated.
- gratitude realigns us to God as Giver, and opens us up to notice and receive more of God’s grace.
- an invitation to receive every moment as a gift.



IF THE ONLY PRAYER YOU EVER SAY IN YOUR ENTIRE LIFE IS THANK YOU, IT WILL BE ENOUGH.

MEISTER ECKHART (1260-1328)

The Examen is a prayerful reflection on the events of the day in order to detect God's presence and discern God’s direction for us. It’s an ancient practice in the Church that can help us see God’s hand at work in our whole experience – to notice where God is in our lives.

- Become aware of God’s presence.
- Review the day with gratitude.
- Pay attention to your emotions.
- Choose one feature of the day and pray from it.
- Look toward tomorrow.

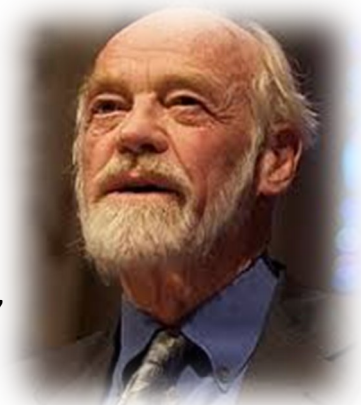
Lectio Divina is an ancient way of engaging with Scripture that is about reading for transformation rather than simply to get information. It’s reading for relationship with God: our minds and our hearts are drawn into God’s love and goodness.

- **Read:** Choose a short passage and read it slowly, at least twice
 - **Meditate:** reflect on how your life is touched by this
 - **Pray:** pray in response to what God is saying to you
 - **Contemplate:** rest in God, respond to God’s invitation
- ❖ ***Of these three spiritual practices, which if any have you used? Are there others that are part of your life?***
- ❖ ***Which ones would you like to try?***

Worship

There’s another key way in which we can turn to God: through our worship.

Worship is the strategy by which we interrupt our preoccupation with ourselves and attend to the presence of God. [It’s the] time and place that we assign for deliberate attentiveness to God ... because our self-importance is so insidiously relentless that if we don’t deliberately interrupt ourselves regularly, we have no chance of attending to him at all at other times and in other places.”



Eugene Peterson

Communal worship has always been essential for Christians. It’s what reminds us of the presence and the power of God, and also of the importance of one another – that we do life, and especially the Christian life, alongside others. Yet sometimes we can find that even in worship we are focused on ourselves – on what we are feeling, or whether “our needs are being met.”

- ❖ ***How can worship help us to focus away from ourselves and onto God?***
- ❖ ***What do you make of the idea Eugene Peterson articulates, that worship is a means of “deliberately interrupting ourselves”?***

- ❖ ***How can it remind us of our belonging to a community, not just in our ministry unit, but also across time and space?***

Prayer

The Tikanga Pākehā Bishops' statement includes this:

God invites us into a relationship. Prayer helps us to be open to this invitation. We want to offer opportunities for all our people to find a way and a rhythm of prayer that enable each to experience the daily transforming, sustaining love of God.



There are many ways to pray. The same way won't suit everybody – we are different from one another, and so it makes sense that we won't all pray in the same way. Not only that, but we can find that at different times and stages in our lives we might need another way of praying. The key thing, though, is to pray – and not to tell ourselves “I will pray when I have found the perfect prayer style or prayer time.”

Evangelist Leonard Ravenhill (1907 – 1994) said that no Christian is greater than their prayer life: “The pastor who is not praying is playing; the people who are not praying are straying. The pulpit can be a shop window to display one's talents; the prayer closet allows no showing off.”

- ❖ ***How do we react to this? How are our prayer lives – really?***

That's a hard question to answer, and I almost didn't include it. There's the possibility that some of us might be able to answer it with “I have a fantastic prayer life” – in which case, you can help the rest of us. But others of us might feel guilty about the prayer life we don't have. My response to that is: please don't feel guilty, because guilt is so unmotivating. Maybe the point behind that question is about the *trajectory*: am I getting better at attending to God? Is my prayer life deepening? What can help that to happen?

And while we're getting real

Distraction

Turning to God is something we are invited to do, in the middle of our ordinary daily lives. But our everyday lives get full up with all sorts of activities.

- ❖ *How are we supposed to “be still and know that I am God” when we have so much to do?*
- ❖ *How are we supposed to pray when we're tired, and sleeping or watching TV seems a much better option?*

Let's be honest: getting distracted when we tried to pray is something *everybody* experiences. Indeed that is precisely why there is such a rich heritage within the church of various spiritual practises, ways of helping us pay attention to God in the face of so many other things in our lives. Realising we are distracted is the first step to doing something about it. Finding a practice that will help us keep our attention on God is the second step. Persevering in this is the third, fourth, fortieth step.



In Attendance

There's another meaning to “attending” that makes us think of being “in attendance” – being there to support someone else. The attendants at a wedding – the bridesmaids and best man/groomsmen – are not the ones the ceremony revolves around. They are there to look after the bride and groom: hold flowers, take charge of the rings until the right moment, and generally keep everyone calm. They are not the reason why everyone is there.

There's a section in TS Eliot's poem “The Love Song of J. Alfred Prufrock” which goes

No! I am not Prince Hamlet, nor was meant to be;
Am an attendant lord, one that will do
To swell a progress, start a scene or two ...

This is a crucial thing to realise about us and God: *it is not about us*. We are in attendance on God – and not the other way around. John the Baptist is one who understood this. When we encounter him in the Fourth Gospel (John 1:6-8, 19-28) we find out much more about who John wasn't than about who he was: he



wasn't the light; he wasn't the Messiah; he wasn't Elijah; he wasn't the prophet. John's message is so 'not about him', and he continually tries to direct the attention somewhere else – to someone else, and that someone is Jesus. John was a voice telling people to prepare for someone who was coming, someone whose sandal thong John was unworthy to untie. John knew that at most, he was the warm-up act, the singer that comes out to open for someone else, to get the audience ready to listen to

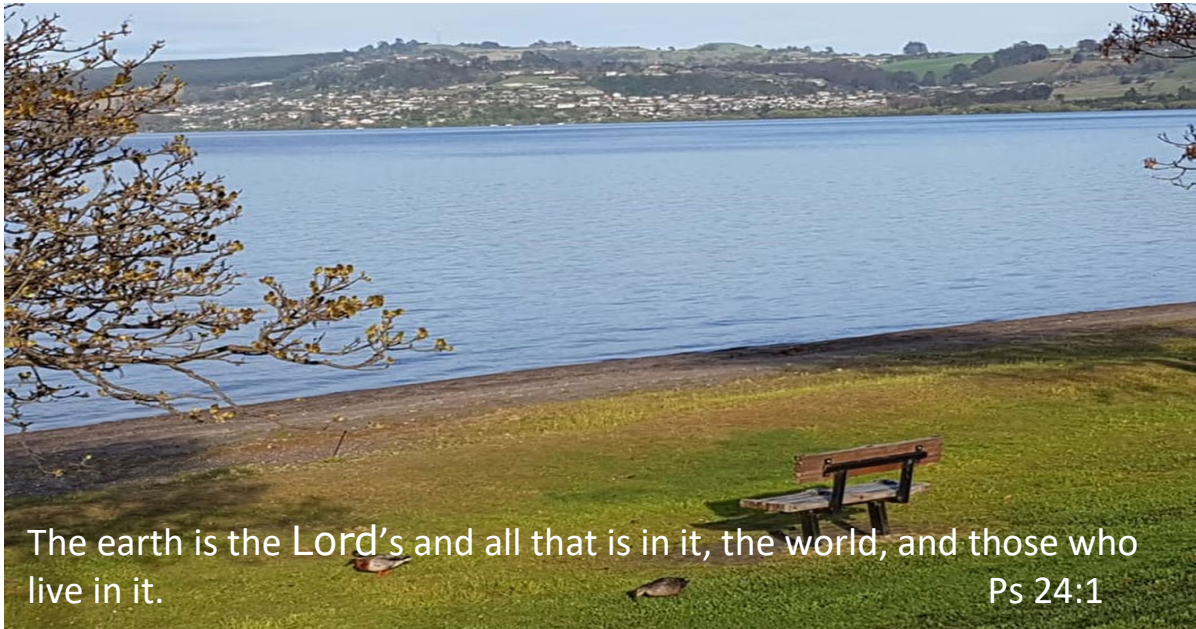
the major star. John was there, speaking and baptising, to get people ready to encounter Jesus.

And that is what we are there to do. To attend to God, to be in attendance on God, and to remember that it's not about us. We are here, and the Church is here, to connect people with God.

- ❖ *When have we fallen into the trap of thinking our lives are all about us?*
- ❖ *What can we learn from John the Baptist?*

THOUGHTS / QUESTIONS

4 Turning towards God's world



It's important to remind ourselves about who is in charge here. This is God's world: not the world's world, and not, strictly speaking, our world.

Creation

It is God's world because God made it. Scripture talks about God's creating activity in a number of places, of which the most familiar are the two creation stories in the opening chapters of Genesis. In the first of these (Gen 1:1-2:4a) God created the world and all that is in it, and at each stage declared that it was good. After this God rested, setting in place a pattern of work and rest that is supposed to be how we structure our own lives. In both this and the second creation story (Gen 2:4b-25) God gives humanity a role in caring for the rest of the world, including the plants and animals that God made. It is this that lies behind the 5th Mark of Mission in the Anglican Communion, "To strive to safeguard the integrity of creation, and sustain and renew the life of the earth."

The Catechism at the back of *A New Zealand Prayer Book* discusses God as creator and then asks, "What does this mean about our place in the universe?" The answer it gives to this question is "It means that the world belongs to its

creator; and that we are called to enjoy it and to care for it in accordance with God's purposes.”

- ❖ ***Caring for our planet and living sustainably are basic common sense: what does seeing these also as theological imperatives add?***
- ❖ ***Genesis 1:28 talks about humanity having “dominion” over other living things: what might this mean? How does the concept of “kaitiakitanga” (guardianship) help here?***
- ❖ ***What are some of the practical ways in which you, your family, or your ministry unit are currently caring for our world? Is there something more you might do?***



Attitudes to the world

The “world” sometimes has a bad press. Those who are familiar with the old *Book of Common Prayer*, or even with some of the collects in the original edition of *A New Zealand Prayer Book* (see p 575) may remember the language about “the temptations of the world, the flesh and the devil”. Behind this is the idea that the world is a problem, a bad thing, and something that we should steer ourselves away from. Certainly there is no shortage of problems in the world (any news website will give us plenty of examples!), but that is very different from wanting to reject it in its entirety or the gifts that it can give us.

- ❖ ***How do you tend to think of the world – as something negative, positive, or neutral? Where did your view come from?***

A text about the world John 3:16-17

‘For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

This passage can be read either as the end of Jesus’ conversation by night with Nicodemus or (more likely) as a separate comment by the evangelist and author of this Gospel. John 3:16 is probably the most famous verse in the whole Bible.

While the evangelist sometimes uses “the world” negatively, as a way of referring to those people and things opposed to God, here it is to be viewed neutrally. Something that comes across so clearly in this passage is God’s love for the world – the whole world, not just the human part of it. The world is God’s because God loves it. God wants the world to be saved. That is, God wants to free the world from evil and oppression and heal it from every pain and sickness, including death.



Other people

God loves the whole world. And even when we turn our thoughts from the rest of the created universe to the human beings who inhabit this planet, it is clear that God loves humanity in general – and not just those who like to think of themselves as God’s “chosen people.” In Jesus’ day, the human world comprised (in addition to the Jews who were the earliest followers of Jesus) Roman soldiers, various types of “sinners” including tax collectors, pagans, Pharisees, people who went to the temple regularly and those who weren’t even allowed to enter it, as well as lepers and other “unclean” folk. And it is clear that God loves them all, just as God loves all the glorious variety of people who make up our world – including those who are different from us, or whom we want to look down on or judge negatively.



- ❖ *Who are those (individuals or groups of people) we find it hard to love, or to include?*
- ❖ *How do we react to the idea that God loves the whole world – including those who are different from us (in terms of faith, or ethnicity, or sexual orientation, or in some other way)?*
- ❖ *What might loving other people as God loves them look like in practice? Where does this challenge us?*

Another text about the world:

Romans 8:19-23 Creation waits with longing

What do you think about this picture of creation waiting to be set free? What might Paul be saying here about the relationship between the natural world and humanity? How does the world as a whole worship?

Work

Much of our lives is spent at work. Yet so often we can think and act as if the real part of our lives, the part that God is most interested in, is the Church part of things. If we're not careful we can fall into the trap of splitting sacred and secular, of Sunday (on the one hand) and Monday-to-Friday (or Saturday) on the other. That's where it's helpful to have a theology of work, and to remember



that God was the first worker. Eugene Peterson sees Genesis 1 as a journal of work: God created. God made something. "The week of creation was a week of work." Work is part of God's nature – and so it is part of ours as well: we are workers made in the images of a God who works. As we saw earlier when we looked at the creation stories, God created humanity to work, and we were born to work in partnership with God.

Our calling is primarily to follow Christ, to live as God’s people. Our work is an expression of this, and so we are to find ways of connecting our work with our calling to follow Christ. We can fall into the trap of thinking that ‘full-time Christian work’ relates to those who are pastors, clergy, missionaries, parachurch workers, forgetting that all Christians are called to ‘full-time Christian work’ – which is about doing good work well, for the glory of God, regardless of their specific occupation. Doing our ordinary work (whether paid or unpaid, truck-driving, teaching, gardening, or caring for grandchildren) is also a way of “turning to God’s world”.

To the question “What is the ministry of lay persons?” the Catechism in *A New Zealand Prayer Book* answers, “From baptism, their vocation is to witness to Christ in the world using the gifts the Spirit gives them. Within the Church they share in the leadership of worship and in government.”

- ❖ ***How do you react to the idea that lay ministry is first of all in the world, and then within the Church?***

- ❖ ***How are you, in your particular work, turning to God’s world?***

A website to check out: Faith at Work

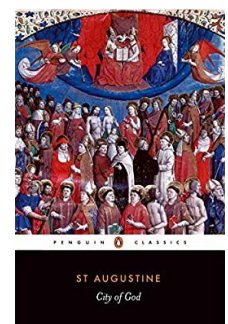
<http://www.faithatwork.org.nz/>

Exercising your Christian Faith at Work

- pray
- forgive
- be excellent
- be joyful
- support others
- be humble

Living in the world

Augustine’s *City of God* (written 413-426) raises questions about the character of the world we’re living in and how Christians should participate in the life of the society around us. Augustine’s basic idea is that there are two Cities, the City of God and the Earthly City. These aren’t geographical places, but communities defined by the people who belong to them, and by what their members love. The



City of God is the community of those who love God, while the Earthly City's members are in love with themselves. The key thing however is that the two cities are all mixed up together, and we don't know just who really belongs in which city – there's no simple 'us' and 'them'. So the way we should live is by consciously engaging with the surrounding culture, without the easy option of withdrawing to a holy huddle. It's important to stay connected, accepting what is good in secular culture and looking for opportunities to dialogue.

❖ *How easy or how difficult do you find it to engage with the surrounding culture?*

❖ *What do you find good about the secular culture we live in the middle of, and where might you be seeking to change it from within?*

A text about living in the world

Jeremiah 29:1,4-7

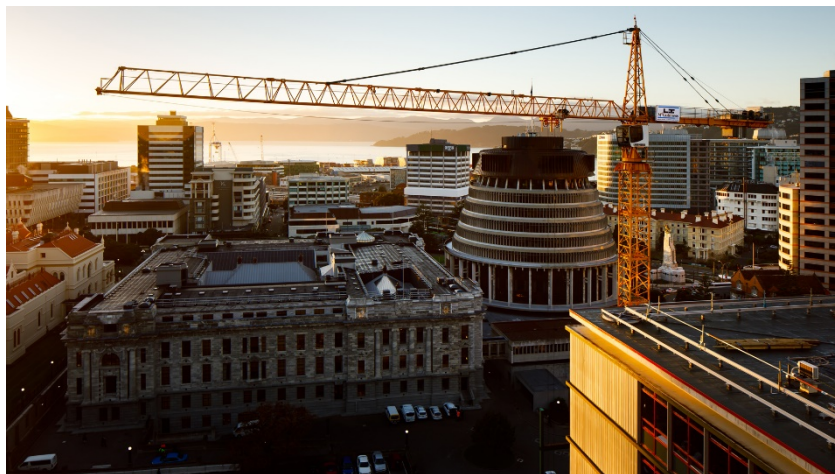
These are the words of the letter that the prophet Jeremiah sent from Jerusalem to the remaining elders among the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.



Jeremiah's letter to the exiles was probably the last thing they wanted to hear. Rather than a comforting message that they would soon be on their way home again, God was telling them to put down roots in Babylon and continue their normal lives in family and society. They were even to pray for the foreign empire – for those who had ill-treated them and torn them away from their homeland.

Being Church can sometimes feel like being in exile. We look back to the past – to the days of overflowing Sunday Schools, crowded pews, and a society that reinforced a special place for Christianity within it – and realise that a lot has changed since then. Rather than going on about the good old days, hoping that somehow things will go back to how they used to be, or moaning about how secular this country has become, we can see Jeremiah’s words as an invitation. “Build houses and live in them, plant gardens and eat what they produce”: Christians remaining in the surrounding culture and engaging with it. “Seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf”: this says something about how we should participate in the life of the society around us. It’s a call to turn to the world and find ways to bless it.

- ❖ *How might you, your family, or your ministry unit “seek the welfare of the city”?*
- ❖ *What are some ways you could bless the community you live amongst?*



THOUGHTS / QUESTIONS

5 Turning towards God's world, starting at the margins



In inviting us to turn “towards God’s world, starting at the margins” the Bishops’ Statement is asking us to follow the example of Jesus, who showed a particular concern for those on the margins of his society.

The poor and vulnerable have a special place in Christian teaching, as seen for example in liberation theology’s “preferential option for the poor.” In the Hebrew Scriptures also the people were instructed to show particular care for widows, orphans, aliens, and the poor (a good illustration of this is Boaz’s care for the Moabite widow Ruth). In the Gospels we frequently see Jesus reaching out to those on the edges: the sick (including lepers), Samaritans, women, tax collectors, and so on.

A text about those on the margins

Matthew 25: 31-46

‘When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of

the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was



it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?” And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it

to me.” Then he will say to those at his left hand, “You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.” Then they also will answer, “Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?” Then he will answer them, “Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.” And these will go away into eternal punishment, but the righteous into eternal life.’

Christ is identifying with those who need help, those on the margins. He experienced first-hand the same things. He knew thirst and felt hunger, he was one who had ‘no place to lay his head’, he felt pain, he was arrested and imprisoned, and stripped naked. He was also, let’s not forget, crucified outside the city, in a rubbish heap. Jesus is asking us to respond to human need when we meet it. The compassionate ones simply looked at the face of a hungry person and saw a hungry person, and fed them. They saw a person in hardship, a person who needed to be protected, or visited, or respected, and took care of them.

❖ ***We are asked to meet needs as best we can, without making a distinction between the ‘deserving’ and the ‘undeserving’ poor: how do we feel about this?***

❖ *This parable tells us that the essence of being a Christian isn't about believing all the right things (faith isn't mentioned here) but about living God's love. Do we agree?*

God has identified himself with the hungry, the sick, the naked, the homeless; hunger, not only for bread, but for love, for care, to be somebody to someone; nakedness, not of clothing only, but nakedness of that compassion that very few people give to the unknown; homelessness, not only just for a shelter made of stone, but that homelessness that comes from having no one to call your own.



Mother Teresa

Another text about caring for those at the margins Amos 5:21-24

I hate, I despise your festivals,
and I take no delight in your solemn assemblies.
Even though you offer me your burnt-offerings and grain-offerings,
I will not accept them;
and the offerings of well-being of your fatted animals
I will not look upon.
Take away from me the noise of your songs;
I will not listen to the melody of your harps.
But let justice roll down like waters,
and righteousness like an ever-flowing stream.



The Hebrew prophets of the eighth century BCE like Amos and Isaiah recognised the close connection between liturgy, ethics, and social justice. What God demanded from Israel was right social behaviour and an end to oppression of the poor: this is what made for acceptable worship rather than burnt offerings. What these prophets were saying (and they echo, of course, themes central to the Torah, the law which God gave to Moses and the Hebrew people) is that liturgical actions lose their authenticity when those who come to worship do not also struggle for justice. There is a sense in which liturgy and ethics are closely connected, because both are ways in which the Christian community lives out the gospel. For the New Testament church, the Eucharist – as an act of table fellowship – was essentially Christian economic ethics: sharing food as a family of brothers and sisters in Christ, without regard to who was Jew or Greek, male or female, slave or free.



- ❖ *What do you think of the idea that liturgy and ethics are connected?*
- ❖ *What might this mean for your own worship? For the worship in your ministry unit?*

Another text about caring for those at the margins:

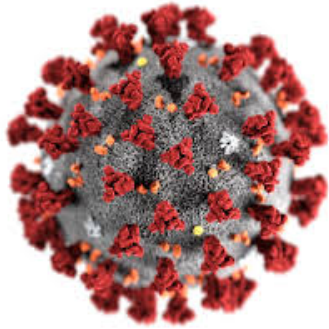
Isaiah 58:5-10 The fast God approves

This is one of the options for the Old Testament reading on Ash Wednesday. What does it say to you about our Lenten fasting?

Inequality

The Bishops' Statement refers to the growing inequality within Aotearoa New Zealand, the way so many people face obstacles that prevent them from living out their full potential. Access to affordable housing and adequate household incomes are particular issues. Mental health challenges are increasing across all age groups. Child poverty, inadequate housing, and food insecurity have

cumulative effects: it is hard to learn when you are hungry and tired, it is hard to get a good job without much of an education. Currently 23 per cent of children in this country live in low-income households, with over half of them experiencing material hardship (defined as going without six or more essentials for a decent standard of living, including adequate food, warm clothing and appropriate shoes).² The COVID-19 pandemic exposed some of these inequities, such as the way students in some low-decile schools lacked access to computer hardware and connectivity which would allow them to study from home during lockdown. Another sign was the numbers of students leaving school to take work in order to support their families in need.



COVID-19: Amplifier of Hardship in Aotearoa

Until the 1980s, New Zealand was ranked as one of the most equal countries in the world. The three decades of market-based economic policies that followed, and the Global Financial Crisis of 2008, left a landscape of low wages, high housing costs and high food costs; a landscape in which poverty and exclusion has flourished.

Heading into the COVID-19 lockdown, the inequalities within our society were more starkly revealed. The ‘haves’ stocked up on supplies and hunkered down; the ‘have nots’ struggled to access readily what for many are basic human rights – food and shelter. During the lockdown, thousands of New Zealanders would have been left without a home to live in, or sufficient food to sustain them, without the intervention of government agencies and the community social service sector.

NZ Council of Christian Social Services briefing to the incoming government,
December 2020

❖ ***Who and where are the marginalised individuals or groups that you have noticed? Who is living on the edges of our society?***

² <https://www.stuff.co.nz/national/education/122517212/coronavirus-covid-inequities-are-showing-up-in-school-leaver-figures> Aug 22 2020

❖ ***Where do you belong? Have you experienced being marginalised in some way?***

❖ ***What inequalities are you aware of? What have you experienced?***

Tāngata whenua

Those who are Māori are disproportionately affected by the inequalities in our society, as the Bishops' Statement acknowledges. Māori inequality in housing, health, and jobs is especially noticeable. In the area of health, Māori life expectancy at birth is seven years below that of non-Māori, health outcomes, including those for coronary heart disease, stroke and diabetes, are lower for Māori adults when compared to those for non-Māori adults. When we look at jobs, the Māori employment rate (the proportion of the working-age population in work) rose from 59% in 2011 to 67% in 2019. Over the same period the non-Māori employment rate rose from 77% to 82%. So, in 2019 the non-Māori employment rate was 15 percentage points higher than the Māori employment rate.³ That is a clear inequality.



The Bishops note, “It is hard to avoid the conclusion that racism is reflected in both cause and effect within the inequality realities in Aotearoa New Zealand.”

❖ ***How do you react to this? How do you feel?***

Casey Cole has this to say:

We might not harbor an overtly racist attitude that seeks to inflict harm on others, but maybe we live with the subtle racism of low expectations, not believing that someone of a particular race or ethnic group is as capable as another. Maybe our problem is not with the colour of one's skin, but with people we perceive lacking intelligence, work ethic, or usefulness, and so we refuse to trust them with important tasks.⁴

³ Source: Infometrics <https://www.infometrics.co.nz/covid-19-an-opportunity-for-maori-to-close-the-gap/> 26 May 2020

⁴ Casey Cole, OFM, *Let Go: seven stumbling blocks to Christian discipleship* (Cincinnati, OH: Franciscan media, 2020) 22-23.

- ❖ ***Do you agree with him? Is this a way of thinking you have caught yourself in?***



In their statement, the Tikanga Pākehā bishops mention the Church specifically at one point: “We must recognize inequality within our Church and deal with it.”

- ❖ ***What do you think they mean here?***

They go on to talk about the need for awareness and understanding, followed by advocacy and action. That sounds like a continuum of desirable responses.

- ❖ ***At what point would you place yourself, and your ministry unit, on that continuum?***
- ❖ ***Where are you challenged by the invitation to “turn to God’s world, starting at the margins? Is it about how you think, or what you do?”***
- ❖ ***Are there particular practical things you or your ministry unit might do to live out this invitation?***

THOUGHTS / QUESTIONS

6 Turning towards the future



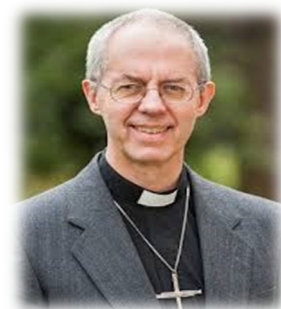
This final study invites you to bring together your reflections and make them concrete in actions.

As we come to the end of these studies it may be Holy Week, or you may have decided to leave this sixth study, *Turning towards the future*, to the period after Easter. Both options invite you, as individuals or as members of a group in your ministry unit, to think about what might happen next. How do these thoughts, arising from the Statement from the Tikanga Pākehā Bishops, fit alongside the events in the life of Jesus that we track through Lent, Holy Week, and the days from Maundy Thursday to Easter Day itself? How will the world – *your world* – be different as a result of your reflections?

Archbishop Justin Welby, in his invitation to engage more with Scripture during Lent, suggests the following questions:

What do I do about it?

Ask yourself: 'How do I make my life more open to Christ because of what this is saying to me?'



The bishops express the belief that

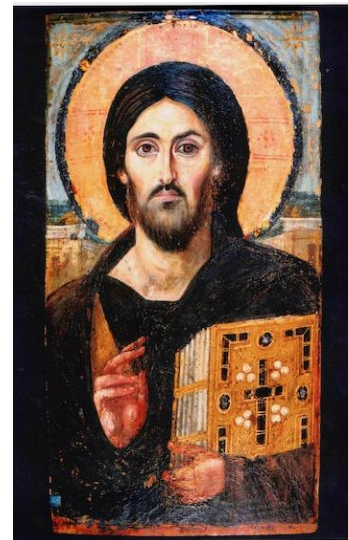
we are called to build a world in which each unique person may live out their potential and contribute to the whole.

It occurs to me that this is another way of saying that we are called to work for the coming of God's kingdom.

❖ *Does it strike you the same way?*

A text for turning towards the future

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.

There is so much here, in the model Jesus offered his disciples when they said to him, “Lord, teach us to pray, as John taught his disciples” (Luke 11:1) that speaks of turning to God and turning to God's world. This prayer is teaching us about God, and the relationship we have with God, and it's also teaching us about the relationships we have with each other. Jesus prays that God's name be hallowed, respected, treated as holy, and this is fundamental to our relationship with God and also to all other relationships: acknowledging the holiness, the dignity, the otherness of the other. How we treat God and how we treat other people are linked. If we pray that God would be respected and treated as holy and yet don't respect others we are missing the point. If we dishonour our neighbour – or disrespect this planet – we cannot be honouring God.

So much of the Lord's Prayer, and so much of “Turning towards God's world; starting at the margins” relates to the coming of God's kingdom. When we pray

this prayer we commit ourselves to ushering in God's reign with our own lives. We are a people of prayer living in the kingdom of God, working for that kingdom.

The Lord's Prayer is the prayer of a community. Even when we pray it on our own it reminds us that we are part of something larger than ourselves. This prayer opens us up to one another, and to the world in which God wants to reign. We are bound together by this prayer, and by this way of praying, just as we are bound together by our common baptism and by our sharing in the Eucharist. When we say these words we are asking something of God, but God is also asking something of us. We are committing ourselves to working for the kingdom of God. We are

acknowledging the relationship we have with God, with all people made in the image of God, and with God's world.



- ❖ *What does the kingdom of God look like to you?*
- ❖ *How do you think "Turning towards God" and "Turning towards God's world; starting at the margins" might bring God's kingdom closer?*
- ❖ *Do you agree that Christians have a responsibility to work for a better future for the world and all who live in it?*

It may be that the day of judgement will dawn tomorrow; in that case, we shall gladly stop working for a better future. But not before.

Dietrich Bonhoeffer



Other texts about turning towards the future:

Micah 6:8 What God requires of us

Isaiah 55 An invitation to abundant life

How might we act so that this abundant life is shared by all?



The Church year is often thought of as a circle. We move through Advent, Christmas, Epiphany, Lent, Easter, Ordinary Time, with major festivals (Pentecost, Trinity, All Saints) appearing in the same order each year. The Lectionary cycle is the same: passages are read at regular times over the course of three years. Yet a better way of looking at it might be to see it, not as a circle, but as a spiral.

The pattern repeats and things arrive in the same order – only we are different. We may hear the same readings, carry out the same rituals, but they will land differently. Our families and our communities (church and other) change – people are born, people die, children grow up, some may move to new places or shift into rest homes, start or stop jobs. Our internal landscape also will be different. We'll have experienced new joys and new sorrows, and these will have changed us. Hopefully in all of this we will have grown – grown wiser as well as older, closer to God, closer to those around us. Each Lent is another journey, each Easter will be different. The “turning” is continuous.

❖ *How have you experienced this sense of faith-life as a spiral?*

This series of studies has invited us all to reflect on a number of subjects that have arisen out of the Bishops' Statement. Here at the end is an opportunity to go back over the past few weeks and think about the different topics and how they have affected you.

- ❖ *Are you different now from how you were at the beginning of this Lent? How have you changed? What has this Lent meant to you?*

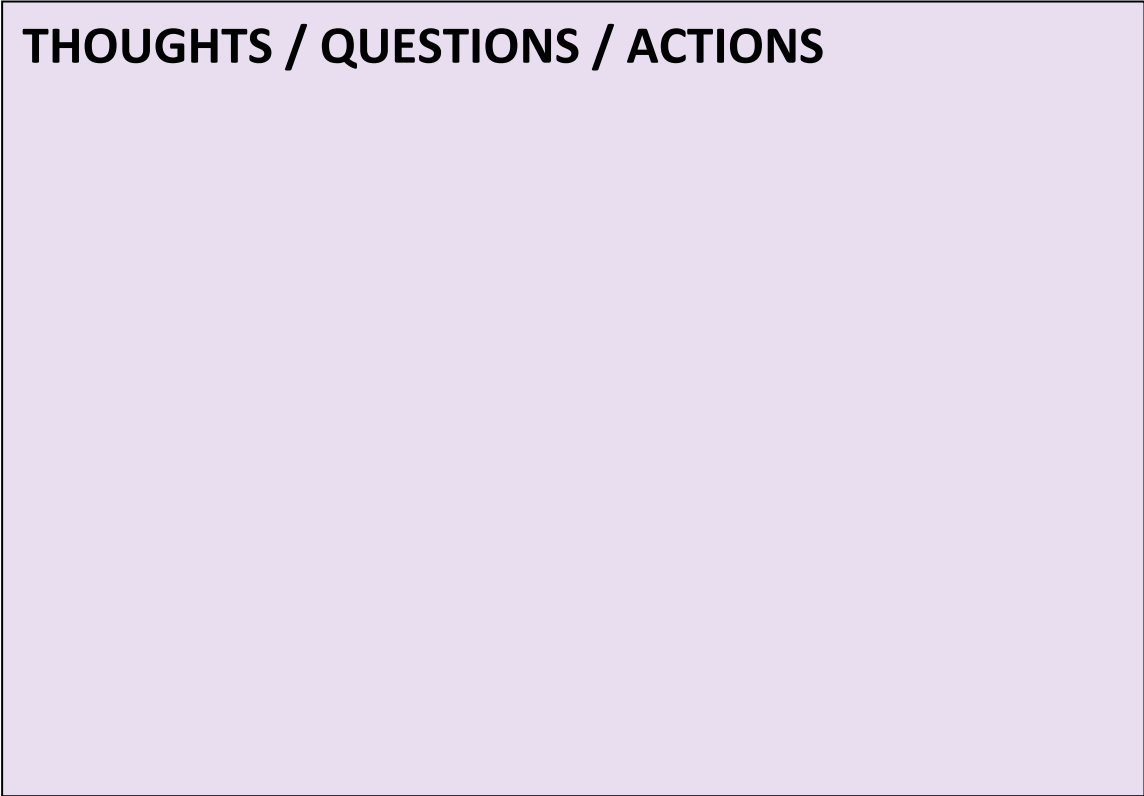
- ❖ *How has your relationship with God changed? Is there a new spiritual practice that you have taken up (or an old one that has given new life)? A reaffirmed commitment to care of creation? (How is care of creation a spiritual practice?)*

- ❖ *Where were you most challenged in these studies?*

- ❖ *What practical actions have you carried out, as an individual or as part of your ministry unity?*

- ❖ *What might you plan for the future, as ways to bless the part of God's world that you are closest to?*

THOUGHTS / QUESTIONS / ACTIONS



Receive this cross of ash upon your brow,
Brought from the burning of Palm Sunday's cross;
The forests of the world are burning now
And you make late repentance for the loss.
But all the trees of God would clap their hands,
The very stones themselves would shout and sing,
If you could covenant to love these lands
And recognize in Christ their lord and king.
He sees the slow destruction of those trees,
He weeps to see the ancient places burn,
And still you make what purchases you please
And still to dust and ashes you return.
But hope could rise from ashes even now,
Beginning with this sign upon your brow.



From the Bishops within Tikanga Pākehā

As Christians we believe that all people are made in the image of God; unique and beloved of God.

We believe that we are called to build a world in which each unique person may live out their potential and contribute to the whole.

We believe that God's creation is sufficient for all and that we are to cherish and care for the whole creation so that present and future generations might benefit. It is God's earth and our home.

We are called to care for each other and care for the earth.

We identify two priorities at this time:

Turning towards God

God invites us into a relationship. Prayer helps us to be open to this invitation. We want to offer opportunities for all our people to find a way and a rhythm of prayer that enable each to experience the daily transforming, sustaining love of God.

Turning towards God's world; starting at the margins.

Among the many obstacles that get in the way of so many being able to live out their full God-given potential the growing inequality within Aotearoa New Zealand requires urgent redress.

It manifests itself in high child poverty statistics, poor health outcomes for many, high rates of incarceration and recidivism. To name but a few indicators.

What is also clear is the disproportionate impact of inequality on the original inhabitants of these islands. It is hard to avoid the conclusion that racism is reflected in both cause and effect within the inequality realities in Aotearoa New Zealand.

We must recognize inequality within our Church and deal with it.

Addressing inequality begins with awareness and understanding, and moves to both advocacy and action.

Closing Worship

You may like to close each session by praying together. Here is a possible text, an affirmation of faith.

We are not alone, we live in God's world.
We believe in God:
who has created and is creating,
who has come in Jesus, the Word made flesh,
to reconcile and make new,
who works in us and others by the Spirit.
We trust in God.
We are called to be the church:
to celebrate God's presence,
to live with respect in Creation,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and risen,
our judge and our hope.
In life, in death, in life beyond death,
God is with us. We are not alone.
Thanks be to God.

"A New Creed" of The
United Church of Canada

(1968, revised in 1980 and
1995)

E tō mātou Matua i te rangi
Kia tapu tōu Ingoa.
Kia tae mai tōu rangatiratanga.
Kia meatia tāu e pai ai
ki runga ki te whenua,
kia rite anō ki tō te rangi.
Hōmai ki a mātou āiane
he taro mā mātou mō tēnei rā.
Murua ō mātou hara,
Me mātou hoki e muru nei
i ō te hunga e hara ana ki a mātou.
Āua hoki mātou e kawea kia whakawaia;
Engari whakaorangia mātou i te kino:
Nōu hoki te rangatiratanga, te kaha, me te korōria,
Āke ake ake. Āmine.

