

Carey Prayer Hikoi

The worship response of the Carey Baptist College community
to the terrorist attacks of 15 March 2019

19 March 2019

1. Gather

Call to worship

Prayer (adapted from Walter Brueggemann & Edwin Searcy, *Awed to Heaven, Rooted in Earth: Prayers of Walter Brueggemann*, Minneapolis, Augsburg Fortress, 2003)

When the world spins crazy, spins wild and out of control
Spins towards rage and hate and violence,
Spins beyond our wisdom and nearly beyond our faith
When the world spins to chaos among us
We are grateful for the sobering roots that provide ballast in the storm.
We thank you that we are grounded in the community of faith
Thank you for the many who have gone before us
Who have believed and trusted
As firm witness to us
For their many stories of wonder, awe and healing.
We are glad this morning of this company
For the profundity of our Scriptures
For its daring testimony
For its deep commands
For its exuberant tales
Because we know that as we probe deep into this text
We will find you there.
We will find you showing yourself there,
Speaking as you do,
Comforting,
Healing,
Strengthening,
Confronting,

Blessing.

And when we meet you,
We will find the spinning is not so unnerving
Because from you the world again has a chance for life, and sense, and wholeness.
We pray amidst the spinning,
trusting,
waiting and watching and listening
For you are the truth that drives away our fear
and turns us resolutely toward life and hope.
Turn us towards your life and hope Lord we pray in Jesus' name.

2. Remember

Bible reading: Philippians 2:5-11

⁵ Let the same mind be in you that was in Christ Jesus,
⁶ who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
⁷ but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
⁸ he humbled himself
and became obedient to the point of death—
even death on a cross.
⁹ Therefore God also highly exalted him
and gave him the name
that is above every name,
¹⁰ so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
¹¹ and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Song: He is Lord

He is Lord, He is Lord
He is risen from the dead and he is Lord.
Every knee shall bow, every tongue confess,
that Jesus Christ is Lord.

3. Grieve

This part of our morning is a space for lament – to be able to sit in the safe arms of our Saviour who suffered and ask ‘why?’ and ‘where were you?’ and ‘how long O Lord?’

For those of you unfamiliar with this form of prayer, lament is firmly rooted in Scripture, especially the Psalms, in the life of Jesus, and in Christian tradition though out the centuries.

Bible reading: Psalm 13

¹How long, LORD? Will you forget me forever?

How long will you hide your face from me?

²How long must I wrestle with my thoughts
and day after day have sorrow in my heart?

How long will my enemy triumph over me?

³Look on me and answer, LORD my God.

Give light to my eyes, or I will sleep in death,

⁴and my enemy will say, “I have overcome him,”
and my foes will rejoice when I fall.

⁵But I trust in your unfailing love;

my heart rejoices in your salvation.

⁶I will sing the LORD’s praise,
for he has been good to me.

Contemporary readings:

Deborah van Deusen Hunsinger, *Bearing the Unbearable*

- Lament is faith’s alternative to despair.

- It is prayer that springs from unrelieved suffering.
- When healing fails, lament is the hopelessness that refuses to give up hope.
- When injustice prevails, lament is the protest that digs in for the long haul.
- Lament bends anguish and anger into ardent supplication.
- Lament risks everything on God.
- The prayer of lament does not avoid, but rather enters into the tension between the experience of evil and our faiths affirmation of the goodness of God.

We see this in Jesus too. Eric Paul says this (<http://www.aplainaccount.org/luke-1331-35/>):

What does it mean in a time of violence, pain, and loss, that Jesus’ response is not to rush to “solve and answer” the problems that plague us, but that he takes the time to lament, to cry, and to feel compassion? What does it mean for us today that Jesus’ compassion extends to even his enemies? How are we — in the face of religious differences, cultural upheaval, mass migration, communal crises over affordable housing, and violent conflicts — to live? Do we turn our faces back toward Galilee? Do we “stand our ground” and fight?

Or do we embody the likeness of Christ, who lamented over the world’s brokenness and was moved to compassion to resurrect all things that experience death and estrangement from God?

In this season of Lent, we are offered the opportunity to join Christ’s mission to make all things right. As we confront the powers that be, let Christ be our guide, an ever-present reality of justice and righteousness grounded in compassion.

Response:

So let’s give space to lament – to be honest and sad, angry and weary together:

The idea is to experience a kind of ‘wailing wall’ using the Christ Po here in Te Whare Oranga to connect us strongly to Jesus even as we grieve.

We have post-its and pens to write your prayers, scripture, your questions anything at all that helps you lament before God. Your tears are appropriate here, your anger, your fear, your shame.... you may kneel, stand, lay, face the wall – whatever you need to express, it is ok.

If there is time, we may call out our sorrow before God and then we will move into the chapel for a time of confession and intercession.

4. Confess

Prelude (adapted from Murray Rae's Sermon for Pine Hill Presbyterian Church, Dunedin, on Sunday 17th March 2019)

The massacre on Friday was not unprecedented in New Zealand. We need look no further than the road on which we're situated – Great South Road – built by the colonial government as a colonising highway to resource colonial troops to conquer Māori settlements, seize their land and plunder their resources. Hundreds of Māori lost their lives to the ideologies of white supremacy. The extremist views of white supremacy are not new. We need look no further than the scandal of Chinese Poll Taxes, Dawn Raids or the relentless cries of Muslim people who often escape fearful situations only to live in fear in this country. We need look no further than the two young Muslim women who were accosted and harassed at Mt Albert Train Station the day after the attacks.

Atrocities like these have struck us before. We have been exposed before in this country to the depths of human evil, and it is probably the case that we will be again. Hatred takes root in the soil of indifference, and in fields of complacency. It grows there undetected until it unleashes its terrible violence and destructiveness. We cannot pretend that New Zealand's soil provides no nourishment for the seeds of hatred and evil. We cannot pretend as some memes on social media have put it, that this is not us. Racism, intolerance and hatred are nourished here too. The man who drove past the mosque in Linwood on Friday and yelled out the window, 'I'm here to celebrate', or those who watched the live feed on facebook of the killer at his work and cheered him on, are people in our midst, here in Aotearoa New Zealand, in this place that we thought was immune to all this.

Prayer of confession (adapted from Murray Rae's prayer 17th March 2019 and Rev. Jennifer Janzen-Ball's prayer of confession for The International Day for the Elimination of Racial Discrimination)

Lord we are deeply saddened by what has taken place in our midst. We acknowledge our feelings of anger that an evil man has wrought such destruction among us and brought us all so low. We come before you with our anger, with our sorrow, and also with our confession that we have work to do ourselves to overcome those feelings of intolerance and suspicion and mistrust that we find at times within our own hearts and minds.

O God of liberation and new life, we come to you in prayer naming the "old things" to which we cling: stereotypes based on race; unearned privileges that are ours because of gender or skin colour; unwillingness to speak out against racism and all that diminishes other human beings; internalized racism that keeps us from acknowledging our cultural and ethnic gifts. We acknowledge the persistent myth of racial superiority that shaped and shapes our nation and empowers extremist views of racial superiority to take root and grow.

O God, we confess our complicity in racism, whether we participate intentionally or not. We live in societies, institutions and churches built on structures that privilege one group over the others. The word "racism" is difficult for us to hear and to speak. Open our eyes so we may understand that this is not your desire or vision for us.

We come with contrite hearts, longing to have new hearts created within us, seeking the waters of righteousness that will overturn injustice and create anew ways of living faithfully together that honour the dignity of all people as those created in your image and deeply loved.

We long for right relationships, O God, for abundance of life within you. In your grace, we ask that you forgive, heal and transform us, our churches, our institutions and our country that the rich variety of your wise purposes for humanity may be fully reflected and gloriously alive.

We need your help, O Lord. We need your help. Do not delay we pray in bringing your aid to all of us, and especially to the Muslim community with whom we mourn today.

In all things we pray through our Lord Jesus Christ, Amen.

Silent prayer

Reading: 1 John 1:8-9

Anti-racism commitment (written by Andrew Picard for Carey Baptist College's Prayer Hikoi on Tuesday 19th March 2019)

We commit to rejecting implicit and explicit racism and its poisonous effects on our communities.

We reject the fear and suspicion of others that breeds resentment and hatred.

We reject the ideology of white supremacy and grieve that it has taken root in God's world and church.

We reject any confluence of theology with racial privilege and superiority and we commit to the long process of unlearning racism and unbelonging to its systems and advantages.

We commit to telling the truth about our racist wrongs perpetrated in the past and perpetuated in the present.

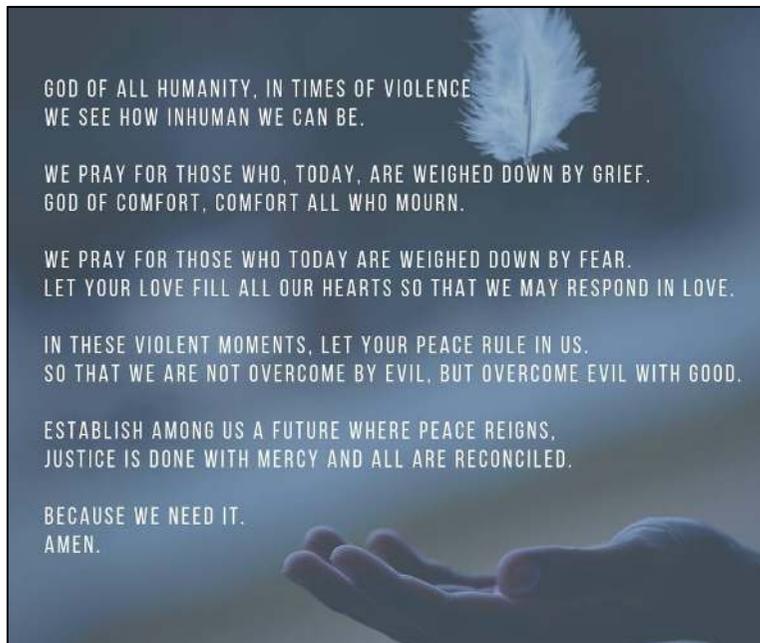
We commit to rejecting superiority myths that embed racism in the structures of our churches, organisations and society.

And we commit to calling out racist actions in ourselves, our churches, our communities and our nation in the name of our Lord Jesus Christ.

5. Intercede

Responsive reading:

Half the community reads the first line and the other half reads the second line, with everyone together reading the last stanza.



Quiet prayers of intercession:

- Wisdom for people informing children about the event
- Those who were at the mosques or knew those who were there; those who have lost family members or friends
- First responders; medical personnel and theatre staff
- Alongsiders and support people
- Possibility of retaliation, i.e. against white tourists/foreigners in Arab or Muslim lands, or further terror towards Arab or Muslim people
- Those in fear here and all over the world – ‘if NZ isn’t safe, how can I be safe?’
- Our country – for good introspection. Systemic racism: subtle and overt
- Courage to stand against/act

Spoken prayer (including extempore prayers):

Abana alladi fi sammawaat

Our Father who art in heaven

Liyatiqadas ismuka

Hallowed be thy name

Liyatiqadas mamalukitika

Hallowed be your kingdom

Irfia eiyunik Alayna

Lift up your eyes upon us

Qam irrab, yadak ya allah, la tinsa almiskeen

Arise O Lord, lift up your hand; do not forget the oppressed

Qam irrab, yadak ya allah, la tinsa almiskeen

Arise O Lord, lift up your hand; do not forget the downtrodden

Taati ilna rahmetak, walnaamitak, wal mahabatak kaman

Give to us your mercy, your grace and your love

Gayir qaluubna hatta rahmi zay rahmetak

Change our hearts until our mercy is like your mercy

Hatta naaimna zay naaimtak

Until our grace is like your grace

Hatta haboobna zay mahabatak

Until our love is like your love

Kamal ya rab, amil ha ya rab

Complete this O Lord, Work O Lord

Fina, Bi kulla shaks, Bi baladana wal bil aalam Kaman

In us, in all people, in our country and in our world
Hatta nihna zay ibnak yessua al masiyah
Until we are like your son Jesus Christ.
Amin.

6. Support

Invite people to write cards of condolence cards to our local Muslim neighbours.

These will be bound into a condolence book to be presented to the leaders of the local Muslim community.

7. Affirm

Song: Make me a channel of your peace

Make me a channel of your peace
Where there is hatred let me bring your love
Where there is injury, your pardon Lord
And where there's doubt, true faith in you

Oh, master grant that I may never seek
So much to be consoled as to console
To be understood as to understand
To be loved as to love with all my soul

Make me a channel of your peace
Where there's despair in life let me bring hope
Where there is darkness, only light
And where there's sadness ever joy

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Song: Tuhia

Tuhia ki te rangi
Tuhia ki te whenua
Tuhia ki te ngākau
O ngā tangata katoa

There is but one love
And it is your love
Ko te mea nui
Ko te aroha

8. Go

Prayer of commissioning and blessing