

PSALM 145 &  
LUKE 10:1 – 9

*Reflection on Psalm 145 & Luke 10:1-9*  
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# PSALM 145

*I will exalt you, my God the King;  
I will praise your name for ever and  
ever.  
Every day I will praise you  
and extol your name for ever and ever.  
Great is the Lord and most worthy of  
praise;  
his greatness no one can fathom.  
One generation commends your works to  
another;  
they tell of your mighty acts.  
They speak of the glorious splendor of  
your majesty—  
and I will meditate on your wonderful  
works.[b]  
They tell of the power of your awesome  
works—  
and I will proclaim your great deeds.  
They celebrate your abundant goodness  
and joyfully sing of your righteousness.  
The Lord is gracious and compassionate,  
slow to anger and rich in love.  
The Lord is good to all;  
he has compassion on all he has made.  
All your works praise you, Lord;  
your faithful people extol you.  
They tell of the glory of your kingdom  
and speak of your might,  
so that all people may know of your  
mighty acts  
and the glorious splendor of your  
kingdom.*

*Your kingdom is an everlasting kingdom,  
and your dominion endures through  
all generations.  
The Lord is trustworthy in all he promises  
and faithful in all he does.[c]  
The Lord upholds all who fall  
and lifts up all who are bowed down.  
The eyes of all look to you,  
and you give them their food at the  
proper time.  
You open your hand  
and satisfy the desires of every living  
thing.  
The Lord is righteous in all his ways  
and faithful in all he does.  
The Lord is near to all who call on him,  
to all who call on him in truth.  
He fulfills the desires of those who fear  
him;  
he hears their cry and saves them.  
The Lord watches over all who love him,  
but all the wicked he will destroy.  
My mouth will speak in praise of the  
Lord.  
Let every creature praise his holy  
name  
for ever and ever.*

New International Version

## LUKE 10: 1 – 9

### *Jesus Sends Out the Seventy-Two*

*After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves. Do not take a purse or bag or sandals; and do not greet anyone on the road.*

*"When you enter a house, first say, 'Peace to this house.' If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.*

*"When you enter a town and are welcomed, eat what is offered to you. Heal the sick who are there and tell them, 'The kingdom of God has come near to you.'*

# REFLECTION

Today's Psalm speaks of generations of praise.

It makes me want to speak with my Koro Tiki Raumati - now long gone - about his faith journey. And the call in Luke's Gospel, the karanga that Jesus sent seventy equipped with; "peace to this house", makes me think of a story a karanga that changed my Koro's life.

I'll set the scene.

It's 1965 and after studying at St John's, Tiki has come back to Taranaki to be ordained at St Mary's. The Church is full of people, standing room only.

The ceremony begins and Bishop John Holland, the canon Wiremu Huata, Koro and the other ordinands walk up the aisle, and Koro notices the 5 empty pews ... the Bishop asked Wiremu, "who's supposed to be there?"

"Tiki's family."

"Well, where are they then? Kāore au i te mohio!"

The procession continues, and the Bishop is now in the middle of this ceremony raising his hands when at that moment from out in the church yard, Koro's mother Parehaereone called out in te reo Māori.

It was a karanga of sadness.

"Son, now that you have joined this religion, we have come to offer you our support, regardless, however, I want you to know so that you'll never forget that this building was used to store the ammunition that was used to kill your ancestors."

And Koro heard all this in her call, and all the hairs on his head began to rise; he'd never heard this before.

And his mother walked in leading her whānau, and they sat in the pews reserved for them.

Now that we have joined this religion, we have a responsibility. We are called as Christians to say "peace to this house", to speak the truth, even if it might make people uncomfortable, to call out, to walk into the midst of the chaos, and sit in the pew set aside for us.

Is this not exactly what the Holy Spirit does?

Calls us right into a place of despair and hope simultaneously.

Rowan Williams says "The gathering of the baptized people is therefore not a convocation of those who are privileged, elite and separate, but of those who have accepted what it means to be in the heart of a needy, contaminated, messy world."

Artur Weiser writes about psalm 145 saying "that to fear God - and to love him, this is the attitude which the members of the community of the godly adopt, and whose roots reach deep down into the ultimate irrational depth of their religious life: and in which they know themselves safe in God's protection. For God is life, to be without him means death."

Our Archbishops have spoken out in affirmation of the vaccine. Because it is their calling to shepherd us, and to correct us.

It is no longer appropriate to misguide ourselves, our whānau and our community through pieces of misinformation, and remain closed to new understandings.

Tiki's son, my uncle Inia Raumati is an emergency doctor at A&E Auckland City hospital and thought when there was a Covid case at the NICU ward that people would wake up. But we haven't.

When are we going to look ahead to where this could lead for the marginalised people of Aotearoa New Zealand and Polynesia?

My Koro was buried, to the grief of many, not at our urupā, but in the graveyard at St Mary's. The graveyard of a garrison church once filled with ammunition. The graveyard of the people he served.

Your stance as an Anglican leader matters.

Your actions matter.

Make no mistake, the stakes are very high.

So we must respect the lessons learned from our chaotic Anglican heritage, - so that we'll never forget, respect our whakapapa, respect what it costs many to even be part of this Church, and then act in accordance with Jesus; looking after, loving and serving he tāngata katoa.