



PROTESTANT CHURCH OF KANAKY NEW CALEDONIA

8, rue Fernande Leriche - Vallée du Génie
BP 277 – 98845 - Nouméa Cedex
Tel : 26-38-98 / Email : epknc@epknc.nc

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PCKNC - Evangelism Department



FREEDOM SUNDAY **for Kanaky and Mā'ohi Nui**

Sunday, 12 July 2026



“Resist, exist, build: faith, sovereignty and self-determination of the peoples of the Pacific”

*“But let justice roll down like waters,
and righteousness like an ever-flowing stream.”*
Amos 5:24

*A people rooted in their memory, standing in their dignity,
and free to choose their future.*

***This work has been prepared and proposed by the Evangelism Department of the
Protestant Church of Kanaky New Caledonia, under the supervision of its President, Rev.
Weo Bernard HNAWEONGO.***



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Order of the Celebration

This liturgy has two parts. The first sets out the full order of the Sunday worship service. The second offers an in-depth Bible study, intended for a community gathering (Bible study, senior Sunday school, youth group, or home fellowship).

Part One — Order of Worship

1. Welcome and opening
2. Call to prayer
3. Prayer of invocation (Psalm 46) + Hymn
4. Prayer of repentance (Matthew 5; Amos 5) + Hymn
5. Prayer of thanksgiving and light (Psalm 107) + Hymn
6. Scripture readings (Amos 8; Isaiah 58; Galatians 5) + Hymn
7. Sermon — “For freedom Christ has set us free” + Hymn and offering
8. Blessing of the offering
9. Confession of Faith
10. Prayer of intercession (Psalm 121; Jeremiah 22)
11. Blessing and sending

Part Two — Bible Study

“Reaching out a hand: God, justice and the peoples” — around Galatians 5:1, with Amos, Jeremiah, Isaiah and Micah.



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PART ONE — ORDER OF WORSHIP

1. Welcome and opening

Brothers and sisters, welcome to the house of the Lord. On this Sunday, 12th July 2026, we gather with the churches of the whole Pacific family to celebrate a Freedom Sunday for Kanaky and Mā'ohi Nui.

The indigenous peoples of the Pacific carry in their memory the deep marks of colonization: dispossession of lands, cultural upheaval, and tensions of identity. The Kanak, Caledonian and Mā'ohi peoples of Tahiti continue to carry strong aspirations to recognition, dignity and self-determination. These aspirations are not merely political: they touch memory, culture, land, spirituality and the handing on of heritage.

On Tuesday, 14th July 2026, France will celebrate its national day, in memory of the storming of the Bastille on 14th July 1789 and of a people's rising in search of freedom. This is why the General Secretary of the Pacific Conference of Churches (PCC), Reverend James Bhagwan, has called our churches to mark the Sunday before it as a Freedom Sunday for Kanaky and Mā'ohi Nui:

Call of the Pacific Conference of Churches

“At a time when our sisters and brothers in Kanaky continue to suffer political and socio-economic colonial domination, and when our family in Mā'ohi Nui still struggles for its process of decolonization and for justice after fifty years of nuclear devastation upon their fenua and their people, we ask all members of the PCC to mark this Sunday as a Freedom Sunday for Kanaky and Mā'ohi Nui.”

Self-determination does not mean only the right to choose an institutional arrangement; it expresses the capacity of a people to define its future, to protect its languages, customs, social structures and relationship to the land and Creation. It also questions the visible and invisible forms of domination that persist in imaginations, institutions and power relations.

Yet faith reminds us that no struggle for dignity can be lastingly built on hatred. Christian hope calls us to hold together historical truth, justice, mutual recognition and peace. Reaching out a hand does not mean giving up one's rights; it means choosing that the quest for freedom remain deeply human. **In this spirit we give thanks for the spiritual solidarity of our whole House of God in the Pacific.**

2. Call to prayer

Lord our God,
we come before You with the memory of our peoples,
with our joys, our wounds, our struggles and our hopes.



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You know the paths we have walked, the silences we have carried,
the injustices endured and the dreams passed down from generation to generation.
Today we entrust to You the peoples of Kanaky, of Mā'ohi Nui
and all the peoples of the Pacific.
Grant us the wisdom to keep our dignity without losing our humanity,
to defend justice without nursing hatred,
to seek truth without closing the door to reconciliation.
May Your outstretched hand raise up those who are weary,
strengthen those who carry responsibilities,
and enlighten those who decide the future of the peoples.
As the psalmist proclaims, "righteousness and peace kiss each other" (Psalm 85:10),
make us peacemakers, keepers of dignity
and witnesses of Your hope.
Amen.

3. Prayer of invocation

Psalm 46:1-2, 8

*"God is our refuge and strength, a very present help in trouble.
Therefore we will not fear though the earth gives way, though the mountains be moved
into the heart of the sea. [...]
Come, behold the works of the Lord."*

Living God, refuge of the peoples in their trials,
we enter Your presence to worship You.
In the midst of the upheavals of history, You remain our support.
Open our hearts, grant us Your Spirit,
and lead this service to the praise of Your name.
We bring this prayer in the name of Jesus Christ. Amen.

◆ **HYMN — to be chosen from the parish hymnal**

4. Prayer of repentance

Matthew 5:23-24

*"So if you are offering your gift at the altar and there remember that your brother has
something against you, leave your gift there before the altar and go. First be reconciled to
your brother, and then come and offer your gift."*



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Before we ask for forgiveness, let us hear the voice of the prophet Amos, who denounces worship without justice:

Amos 5:21, 23-24

"I hate, I despise your feasts, and I take no delight in your solemn assemblies. [...] Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream."

Officiant

Lord our God, we come before You with our personal and collective history,
with our wounded memories, our silences, our angers and our fears.

All

Lord, have mercy on us and renew our hearts.

Officiant

Forgive us when we have let pain become closure,
when we have nursed mistrust rather than dialogue,
or when we have forgotten the dignity of the other.

All

Christ, have mercy on us and teach us Your way.

Officiant

Forgive us when we have accepted injustice out of weariness,
when we have kept silent before what wounds the peoples,
when, as in the days of Amos, we have multiplied our songs while forgetting the stream of justice.

All

Lord, have mercy on us and make us courageous.

Officiant

Teach us to defend truth without hatred,
to seek justice without vengeance,
and to carry memory without becoming prisoners of the past.

All

Give us a spirit of peace, of truth and of reconciliation.

Together

*God of mercy, forgive our sins, heal our wounds, strengthen our peoples,
and lead us on the path of justice, dignity and peace. Amen.*



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Declaration of forgiveness (the officiant):

Isaiah 1:18; 43:25

“Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow. [...] I, I am he who blots out your transgressions for my own sake.”

Brothers and sisters, in Jesus Christ, your sins are forgiven. Rise up and walk in the freedom of the children of God.

◆ **HYMN — to be chosen from the parish hymnal**

5. Prayer of thanksgiving and light

Psalms 107:1

“Oh give thanks to the Lord, for he is good, for his steadfast love endures forever!”

Officiant

Creator God, we come before You with thanksgiving,
for You remain present in the heart of our history, in our joys as in our struggles.

All

We give You thanks, Lord, for Your faithfulness that accompanies us.

Officiant

We thank You for our lands and our islands,
for the elders who have handed down memory,
for the languages, customs and cultures that continue to live.

All

Thank You, Lord, for the peoples, their roots and their hope.

Officiant

We give You thanks for the strength given in trials,
for the resilience of peoples who remain standing despite the wounds of history.

All

Thank You, Lord, for the dignity You make grow in us.

Officiant

Thank You for those who work for justice,
for peace, dialogue and mutual recognition.

All

Make us peacemakers and keepers of the truth.

Officiant



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We thank You for the generations to come,
for the children, the young, and all who will carry tomorrow.

All

May Your wisdom guide their steps and enlighten their future.

Together

*Lord our God, receive our gratitude for the memory that builds us,
for the dignity that raises us up, for the hope that moves us forward.
May our lives themselves become an act of thanksgiving,
in the service of justice, peace and fellowship among the peoples.
Lord, open our hearts to the acceptance of your Word of life and liberation.
Amen.*

◆ HYMN — to be chosen from the parish hymnal

6. Scripture readings

The three readings may be shared among several readers, in the languages of the parish.

Old Testament — The prophet and justice

Amos 8:4-7

“Hear this, you who trample on the needy and bring the poor of the land to an end! [...] The Lord has sworn by the pride of Jacob: Surely I will never forget any of their deeds.”

Prophets — True worship and liberation

Isaiah 58:6

“Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke?”

Epistle — Text of the day

Galatians 5:1

“For freedom Christ has set us free. Stand firm therefore, and do not submit again to a yoke of slavery.”

◆ HYMN — to be chosen from the parish hymnal



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7. Sermon

“For freedom Christ has set us free”

Galatians 5:1 — in the light of Amos, Isaiah and Micah

Introduction

Galatians 5:1 states a clear direction: do not return to slavery. Freedom, then, is never won once and for all; it must be constantly preserved and defended. Paul understands freedom as a fragile state, threatened by all that reduces the autonomy of the person, whether outward constraints or inward dependencies. The question for this day is therefore: how can we live freedom fully without falling back into forms of submission, visible or invisible?

Paul is not speaking of political or social freedom alone, but of **existential and spiritual freedom**, a profound liberation from all that crushes human life.

But the Bible never ties freedom to the individual conscience alone. The prophets of Israel — Amos, Jeremiah, Isaiah, Micah — cried out against injustice, the dispossession of the poor and the oppression of the lowly. Their voice illuminates our Freedom Sunday: the freedom Christ gives bears the fruit of justice. This freedom is not passive. It is both **gift and fight, grace and responsibility, openness and vigilance**.

1. God's outstretched hand: a freedom that raises and commits

In Christ, God does not set free from a distance: He reaches out a hand. That hand is the image of an active love; God does not merely forgive, He raises up, rebuilds and restores human dignity. But this hand does not impose: it invites, and waits for a free response.

First spiritual challenge: am I able to accept God's hand without clinging to my own chains? For slavery is not only outward; it becomes inward: destructive habits, fear of change, attachment to unjust but familiar systems, resignation before history. “Do not submit again to a yoke,” says Paul: freedom can be lost not only through oppression, but also through a willing return to what imprisons.

2. Justice: the fruit and measure of freedom

For the prophets, worship and justice cannot be separated. Amos rejects religious feasts when they cover up oppression: “Let justice roll down like an ever-flowing stream” (Amos 5:24). Jeremiah commands: “Do justice and righteousness, and deliver from the hand of the oppressor the one who has been robbed” (Jeremiah 22:3), and he warns: “Woe to him who builds his house by unrighteousness... who makes his neighbor serve him for nothing and does not give him his wages” (Jeremiah 22:13).

Christian freedom, then, is not the independence that isolates; it is a relational freedom, free because it comes from God, yet responsible because it engages the whole of life.



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Second spiritual challenge: How to live a freedom without transforming it into disorder or domination over others? A freedom without love or justice would become a new slavery: that of the ego. True freedom produces love, justice and service.

3. The sacred yam: a theology of rootedness

In Kanak culture, the sacred yam is a powerful image of life: growth requires patience, the relationship to the land is sacred, the community is essential. Christian freedom can be understood as a rooted freedom — rooted in God, in memory, in the land and the ancestors, in the living community.

Third spiritual challenge: How can we live a modern freedom without losing the cultural and spiritual roots that give meaning to life? The prophet Micah announces this hope of a people rooted and at peace: “They shall sit every one under his vine and under his fig tree, and no one shall make them afraid” (Micah 4:4). An uprooted freedom becomes fragile and turns into individualism or self-forgetfulness. The freedom of the Gospel, by contrast, makes us grow slowly, like the yam, until it bears fruit.

4. The hand held out between peoples: reconciliation and truth

God’s outstretched hand in Christ becomes a human call: to learn to reach out a hand to other peoples, to other memories. In the Kanak and Mā’ohi context, this takes on a historical dimension: recognition of the wounds of the past, dialogue between different visions of the future, the search for a peace that is not mere silence, but shared justice.

Fourth spiritual challenge: How can we build a common freedom without denying differences or erasing painful memories? Micah sums up what God asks: “To do justice, and to love kindness, and to walk humbly with your God” (Micah 6:8). True peace is not the absence of conflict, but the capacity to live with different histories without domination — justice and mercy held together.

5. A freedom to hold firmly

Paul concludes with a strong exhortation: “Stand firm.” Freedom is fragile, contested, always to be protected. It can be lost through forgetfulness, through fear, through compromise with injustice or through spiritual weariness.

Final Spiritual Challenge: Am I vigilant to protect the freedom I have received?

Isaiah gives us back the true meaning of fasting and worship: “Loose the bonds... let the oppressed go free, and break every yoke” (Isaiah 58:6). This is the freedom God loves.

Conclusion

Galatians 5:1 calls us to a demanding path: to receive God’s outstretched hand in Christ, to refuse the old and the new slaveries, to live a responsible and loving freedom, to be rooted like the yam



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in the land and in memory, to let justice roll down like a stream, and to reach out a hand to others in reconciled justice.

For Christian freedom is not merely a state: it is a walk, a faithfulness, a struggle, and above all a grace to keep alive. Amen.

◆ HYMN — to be chosen from the parish hymnal

8. Blessing of the Offering

Blessing of the offering (the officiant):

Lord, what we lay down comes from You; receive our offerings and our lives.
May they serve justice, support the weak and bear witness to Your Kingdom.
Through Jesus Christ, our liberator. Amen.

9. Confession of Faith

To be said together, standing. The assembly repeats the refrain after each stanza.

God, Creator and Source of life

We believe in God, Creator of heaven and earth,

who shaped our islands, our mountains, our reefs and our rivers,
who entrusted the land to our fathers and memory to our children.
He made the peoples of the Pacific for dignity and not for slavery,
and He calls each of them to dwell “every one under his vine and under his fig tree,
with no one to make them afraid” (Micah 4:4).
He does not set free from a distance: He reaches out a hand.

Assembly: “For freedom Christ has set us free.”

Jesus Christ, the Liberator

We believe in Jesus Christ, the Son of God,

who came not to crush, but to raise up;
not to enslave, but to break every yoke of slavery.
Crucified with the despised of the earth, risen for our hope,
He has broken the chains of fear and of death.
In Him, freedom is not separation, but a restored relationship;



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it is not domination, but service, justice and love.

It is He who reaches out a hand to us and makes us stand firm.

Assembly: “For freedom Christ has set us free.”

The Holy Spirit, Breath of justice and resilience

We believe in the Holy Spirit, the Breath of God upon the peoples,
who inspired the prophets to cry out against injustice:

“Let justice roll down like an ever-flowing stream” (Amos 5:24),

“Deliver from the hand of the oppressor the one who has been robbed” (Jeremiah 22:3).

It is He who makes the weak courageous and the wounded resilient,
and who turns anger into a force for reconciliation.

He makes a rooted freedom grow within us,
patient and deep like the sacred yam.

Assembly: “For freedom Christ has set us free.”

The people of God, standing and reconciled

We believe in the Church, the family of the Pasifika Household of God and the world,

gathered across borders, languages and histories.

We believe in the communion of peoples who suffer and hope together:

Kanaky, Mā’ohi Nui, and all the lands seeking dignity.

We refuse injustice borne out of weariness, and silence before oppression;
we choose truth without hatred and memory without vengeance.

To reach out a hand is not to give up our rights:
it is to make the quest for freedom a deeply human path.

Assembly: “For freedom Christ has set us free.”

The hope that does not disappoint

We believe that God has, for His peoples, “plans for peace and not for evil,
to give them a future and a hope” (Jeremiah 29:11).

We believe that justice and peace will at last embrace,
that the chains will fall and the oppressed will be set free.

We believe in the resurrection of life over every wounded memory,
and in a future where our peoples will stand in dignity.

Therefore we stand firm, without returning to the chains of the past,



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and we walk, resilient and reconciled, toward the freedom of the children of God.

*A people rooted in their memory, standing in their dignity,
and free to choose their future.*

Amen.

10. Prayer of Intercession

Psalm 121:1-2

*“I lift up my eyes to the hills. From where does my help come?
My help comes from the Lord, who made heaven and earth.”*

The voice of the prophet Jeremiah upholds our intercession for justice:

Jeremiah 22:3

*“Thus says the Lord: Do justice and righteousness, and deliver from the hand of the
oppressor the one who has been robbed. Do no wrong or violence to the resident alien, the
fatherless and the widow, and shed no innocent blood.”*

Officiant

God of the peoples and nations, we lift up to You our voices, our hopes and our concerns.
Hear the prayer of Your children gathered today.

All

Lord, hear us and have mercy.

Officiant

We pray to You for the peoples of Kanaky, of Mā'ohi Nui and of all the Pasifika Household of
God.

Give strength to those who carry memory, courage to those who carry responsibilities, hope to
those who doubt.

All

Lord, accompany the peoples in their quest for dignity and peace.

Officiant

With Jeremiah, we pray to You for justice:

deliver the oppressed, defend the stranger, the orphan and the widow, drive violence from our
lands.

All

Lord, let justice roll down like an ever-flowing stream.

Officiant

We entrust to You the elders, keepers of the word and of custom;



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and we pray for the young, sometimes wounded and frustrated: may they grow rooted in their identity, open to others and confident in the future.

All

Lord, bless those who hand on, and guide the new generations.

Officiant

We bring before You those who govern, decide and negotiate.
Give them wisdom, humility and a sense of the common good.

All

Lord, inspire those in authority and enlighten their decisions.

Officiant

For the peoples marked by the wounds of history, for Mā'ohi Nui afflicted by the nuclear tests,
for those who carry anger, weariness or discouragement.

All

Lord, heal the wounded memories and renew hope.

Together

*Lord our God, receive our supplications and our intercessions.
Strengthen the weak, raise up those who fall, enlighten our paths,
and keep alive in us justice, dignity and hope. Amen.*

11. Sending and blessing:

May the God of Jesus Christ, the One who calls us to freedom, bless you and keep you.
May His outstretched hand raise you up and strengthen you on the paths of life.
Go in resilience, to stand firm in trials without losing faith or hope.
Go in the walk, courageous and faithful, even when the way is hard or uncertain.
Go in reconciliation, to build new bonds, heal wounds and live together in respect and peace.
Stand firm in the freedom Christ has given you, without returning to the chains of the past,
but moving forward toward a future of light and justice.
And may justice flow among you like an ever-flowing stream (Amos 5:24).
Go in the peace of the Lord, go in the freedom of the children of God,
and may your life become a witness of resilience, of walking, and of reconciliation.
Amen!



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PART TWO — BIBLE STUDY

“Reaching out a hand: God, justice and the peoples”

Around Galatians 5:1, with Amos, Jeremiah, Isaiah and Micah

Galatians 5:1

“For freedom Christ has set us free. Stand firm therefore, and do not submit again to a yoke of slavery.”

Aims of the study

- To understand Christian freedom as a gift of God that commits us to justice.
- To discover how the prophets (Amos, Jeremiah, Isaiah, Micah) bind together faith and the struggle against injustice.
- To connect this Word to the history of the peoples of Kanaky and Mā’ohi Nui.
- To commit ourselves concretely to resilience and reconciliation.

Materials and duration

Allow about 60 to 75 minutes. Materials: Bibles, a large sheet or board, and markers. Seat the participants in a circle, then in small groups of 3 to 5 for the times of sharing.

1. Opening — entering the theme (10 min)

Begin with a familiar song, then ask the opening question to the whole group:

“When someone reaches out a hand to you, what does it change in you: trust, fear, or hope? Why?”

Let a few people answer freely. Then propose a simple gesture: each person reaches out a hand to their neighbor. Name what the gesture awakens. Keep a record of the words on the board, in two columns: “what imprisons” / “what sets free.”

2. Prayerful reading of the text (8 min)

- Read Galatians 5:1 aloud, slowly, three times, in three different voices.
- Keep a short silence after each reading.
- Invite each person to hold on to a word or phrase that touches them, then to say it aloud, without comment.

3. Understanding the context (8 min)

Paul writes to divided and fragile communities. He reminds them that faith in Christ sets free, but that certain logics can lead back into bondage. The “yoke of slavery” refers to all that imprisons:

- the domination and oppression of one people over another;
- division and fear;



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- exclusion and contempt for dignity;
- the inner resignation that makes us accept injustice.

4. The voice of the prophets against injustice (15 min)

The biblical heart of the study. Share the four texts among the small groups: each group reads its own, answers two questions, then reports back briefly.

Group A — Amos, the stream of justice

Amos 5:23-24

“Take away from me the noise of your songs... But let justice roll down like waters, and righteousness like an ever-flowing stream.”

Group B — Jeremiah, deliver the oppressed

Jeremiah 22:3, 13

“Do justice and righteousness, and deliver from the hand of the oppressor the one who has been robbed...”

“Woe to him who builds his house by unrighteousness... who makes his neighbor serve him for nothing.”

Group C — Isaiah, break the yokes

Isaiah 58:6

“Loose the bonds of wickedness... let the oppressed go free, and break every yoke.”

Group D — Micah, justice and humility

Micah 6:8; 4:4

“To do justice, and to love kindness, and to walk humbly with your God.”

“They shall sit every one under his vine and under his fig tree, and no one shall make them afraid.”

Questions for each group:

12. Against what injustice does the prophet raise his voice?

13. What does God concretely expect of his people in this text?

Report-back: each group writes a key word on the board. Point out the common thread with Galatians 5:1: the freedom God gives is never separated from justice.

5. Resilience and reconciliation (12 min)

Two words sum up the response of faith.

Resilience — to stand firm in the freedom received:

- to remain standing despite the wounds;
- not to give up after the trial;



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- to keep one's dignity and keep moving forward.

Reconciliation — to walk together despite history:

- to acknowledge the wounds with truth;
- to be willing to enter dialogue;
- to rebuild trust.

Without resilience, we fall; without reconciliation, we remain divided; together, we move forward toward peace. Question for sharing: “In the history of our peoples — Kanaky, Mā’ohi Nui — where do you already see signs of resilience and reconciliation?”

6. The peoples and the outstretched hand (8 min)

In the history of peoples there are wounds, memories and divisions. Galatians 5:1, in the light of the prophets, opens another way: freedom is not separation, it is a relationship restored in justice. God calls for a humanity resilient in trial and reconciled in truth.

Exchange: “What hand can we reach out, concretely, where we live this week?”

7. Commitment and sending prayer (6 min)

Invite each participant to express a simple commitment, aloud or in writing, beginning with: “This week, I reach out a hand to...”

Close with a shared prayer:

God of justice and peace, You reach out Your hand in Jesus Christ.

Teach us to stand firm in the freedom we have received,

to let justice roll down like a stream,

and to walk together toward reconciliation.

**May our faith become a shared walk toward peace, dignity and life held in
common. Amen.**

“A people rooted in their memory, standing in their dignity, and free to choose their future.”

Maururu Maitai

Ci oreone – Oleti atarqatr – Oleti gan hmâ – Ole ba Maina

Vinaka vaka Levu