

Do Kamo : Christ Transform us into your New Humanity

*Pasifik Day
of Prayer
2023*



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1. Introduction

- In 1966, the first PCC General Assembly was held in Lifou Island in Kanaky New Caledonia. It was the birth of our first ecumenical church body of our region. It was the birth of the dream of our elders who dreamt our Liquid Ocean, who dreamt the path to Freedom for their children, for Pasifika People.
- After 57 years, the PCC General Assembly will come back again in Kanaky New Caledonia, at the end of this year, in November 2023.
- It is a pilgrimage, a looking back on our ecumenical journey on the troubling but nourishing waters of life in our churches and common home, our Household of God in Pasifika.



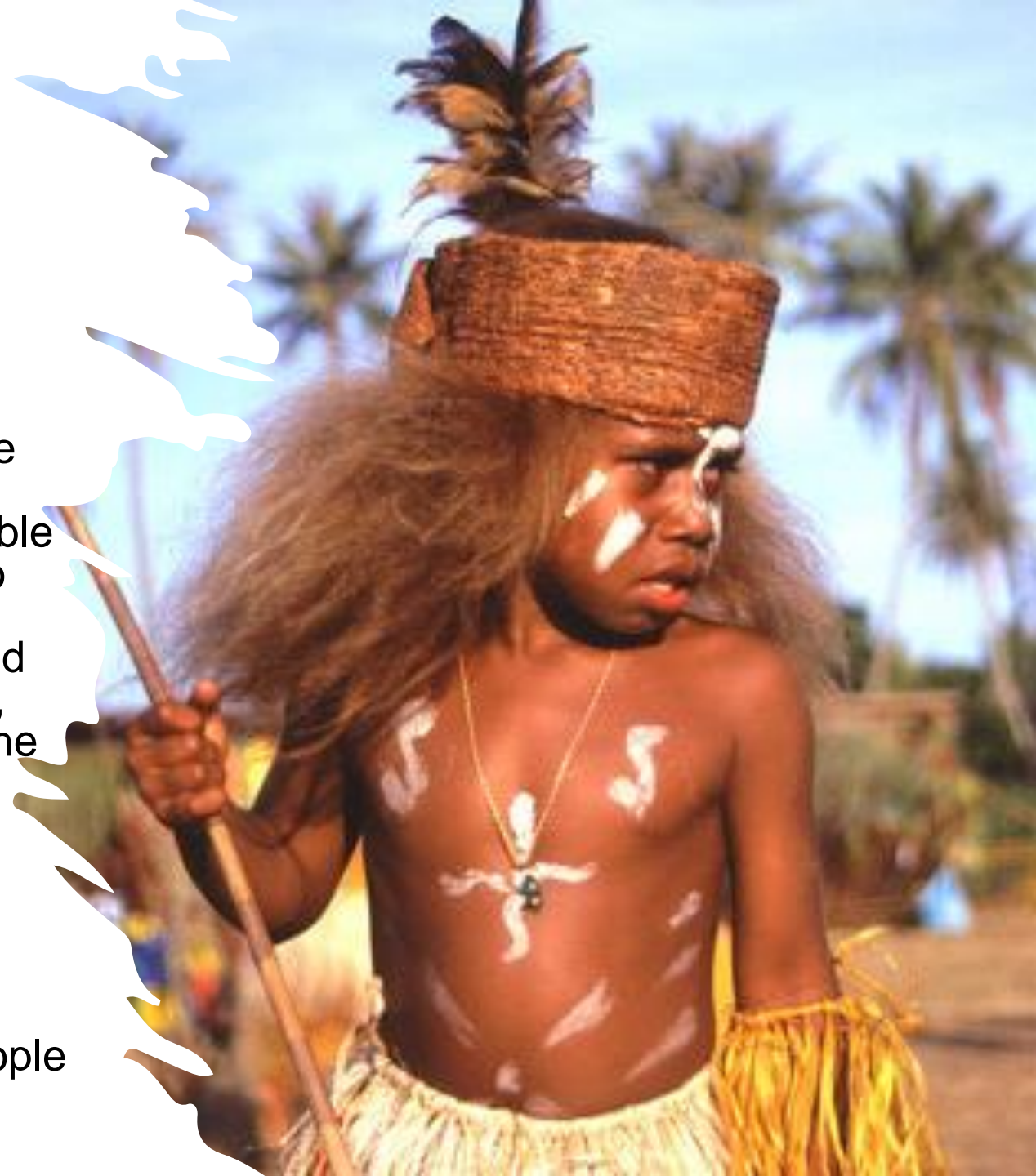
“Do Kamo”: The Human in Permanent Becoming

- This concept of **Do Kamo** comes from one of our 28 dialect spoken in our country. It highlights the ideal of humanity as our ancestors dreamed it and transmitted it from generations to generations up to us now. It is a common concept which exist in our 28 dialects with each their own perspectives, understanding and articulations of it. The **Do Kamo** is inclusive, every one can be and become a **Do Kamo**, woman, man, elders, children, youth. The concept is usually translated as « The Authentic, or True Human ». It embodies all of our strong traditional values, and symbolic meaning of our true humanity.



“Do Kamo”: The Human in Permanent Becoming

- Within the Ajie dialect, the Do Kamo means : Do = true; Ka = the one; mo = living, meaning, “The True living one”, or “The one who is truly alive”. This concept of being Truly Human is not even achievable according to our ancestors. It is more like a path to engage, a quest to always seek the dignity of life...your life, then the life of those around you, and your environment. Being human is always a quest, never an arrival point, because even after death, the spirit will continue the quest of the Do Kamo.
- It is this concept that has been at the heart of our reflection for the theme for our PCC General Assembly this year, and at the foundation for this liturgy. It is a call to engage in our becoming as people from the Liquid Continent by taking into account all the specificities of our lives today, as people of God from the Islands of Hope.





The Liturgy: Koko i Mathin (maternal/uterine yam)

- **Explanation**
- The paths of “Qenenöj” (custom)
- *In the Kanak tradition, everyone is called upon to contribute to the wedding of a loved one. But the one we expect, like the expectation of an answered prayer, is the arrival of the maternal yam. That is to say, the mother's share for the wedding, that the maternal uncle who brings. Without his blood, his custom, marriage cannot take place.*
- *So there is a “path” to follow. This is the one we are going to use in our liturgical unfolding.*

1. *Ithingē*: The Gathering of Offerings

- **Outside the church (or inside?)**
- The first part of the worship is done outside or inside the church (according to the tradition of each).
- The women or the deacons welcome the parishioners. Everyone gives their gifts and offerings for this time of worship and gathering with God. We gather the offerings (individual, family or clan).
- The parishioners are welcomed with songs. We sing while waiting for everyone to arrive. Then we (the women) say the word of thanks to everyone and enter the church by singing.





2. Proclamation of First Divine Grace

As we enter the church, the celebrant (or pastor and some leaders) is already waiting for us. Their welcoming presence symbolizes God who precedes us. In other words, God welcomes us long before we show any gesture. The officer rises and welcomes "the march"

The Grace of God has gone before me (the officer)

The word was heard in the middle of the assembly: "God's love for us is unconstrained, but so freely given that it requires no response. But it is given so freely that it creates freedom in the one who receives it, so that our response is not an obligation or a duty, nor the return of a favour, but an unconstrained love. »

"I tell you not to worry about everyday life. Look at the crows. They don't plant, they don't harvest, they don't store food in barns, because God feeds them. And you are more valuable to him than any bird! » "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory, now and for eternity! Amen!



After having been received God's grace by our leaders, we (the assembly) give our "qëmek", a gesture of humility and respect, in front of God, in front of the holy place where we stand and in front of men (a cultural item can be used and presented here to respond to God's grace...it is like the "Sevu sevu" in the Fijian culture of welcoming). We state our identity, the why we are present .

3. Qëmek: Gesture of humility and respect

The grace of God has gone before me (Woman)

Father here is the "gesture", we strive to have a humble heart and a decent, just, pleasing attitude before your majesty. We know each other, and realize our limits. We have come to listen to your voice and recognize the greatness of your love. We also recognize the importance, the value, the particularity, the singularity of the other. With our sisters and brothers, we all form ONE body in Christ, we need each other and especially to present ourselves together before you with respect and humility. **Oleti !**
(Thank you in Kanak language)!

Hymn 1 :

4. God Welcomes Us (*God responds to our Qëmek*)

Officer: In his FENUA, God has given everyone the place that suits them.

In His Kingdom, He welcomes anyone who respects Him and considers Him as his Father, his Mother. He invites us to do the same and to welcome the other, as His own image. It is in the name of divine mercy that Paul begs Philemon: "I have something to ask of you for Onesimus, my child to whom, in prison, I gave life in Christ.

This Onesimus (whose name means "beneficial") was, for you, useless at one time, but now he is very useful for you as for me.

I send him back to you, he who is like my heart...

If he's been away from you for a while, maybe it's so you can find him again, **no longer as a slave, but, better than a slave, as a beloved brother**: he really is for me, how much more will he be for you, both humanly and in the Lord.

God is not insensitive to the gestures of love and faith that we witness.

Christ too was touched by the gesture of humility of the impure woman, who did not feel worthy of disturbing him. A force went out of Christ and healed her that very instant.

To another woman, Jesus will say: "Woman, your faith is great".

To the centurion, Jesus will say: "Even in Israel, I have not found such faith"

Hymn 2 : "To God be the glory"



5. Contribution for the Mission



The maternal uncle gives his contribution, that is, that of the mother. This symbolizes by the gathering of offerings given at the beginning of the service, that will be presented now as our offering to the service

It is a call, an initiative that comes from God, and that sends everyone to conceive and act as a servant and servant of the Lord.

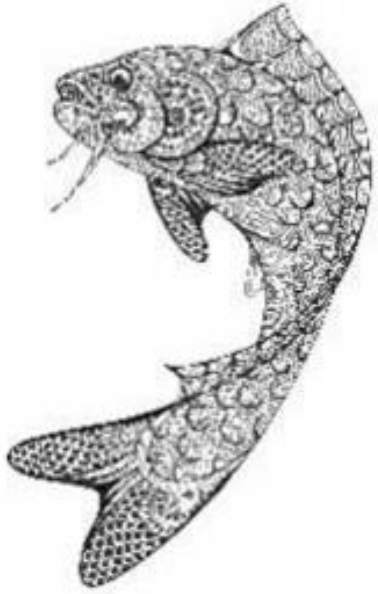
Father, bless this participation and may it become an offering of good smell, pleasant, useful for the advancement and accomplishment of your plans. Amen.

Hymn 3:

Officer: Paul told the Corinthians “ For we are workers with God. You are God's field, God's building.(1Co3/9)

God's work is accomplished when everyone participates and gives his offering. Thus all the communities will make sure to implement the necessary means to advance on the path of a pastoral and missionary conversion, which cannot leave things as they are”.

The deep identity of any Church is to be missionary.



6. Proclamation of Faith: *Khrist*, God's Offering

The Faith of *Khrist* (**Officer**)

Gal 2,16: "We know [...] that all of us women and men are not justified by the works of the Law, but only by the faith of Jesus Christ; we also believed, you, Peter, Mary, Eve, Paul, Rahab, France, Kanaké..., did we also believe in Jesus Christ, in order to be justified by the faith of Christ and not by the works of the Law ? » Thus, there is no reason to be proud we are all saved in the same way, in the same gesture by the faith of Christ.

*In Kanak culture, the "counter-gift" is practiced. This gesture very much resembles the "washing of the feet of his disciples by the *Khrist*."*

Paul testifies: "Yes, I am crucified with Christ; and it is no longer I who live, it is Christ who lives in me; and my present life in the flesh, I live it in a faith, that of the Son of God who loved me and gave himself up for me" And if I have the happiness of sharing my faith and my life with someone another, it is in respect for Christ, the Living One in the depths of each one of us, of our soul. (Ga 2,19-20)

Amen!



In the Kanak traditional ceremony, it is the strong moment, when the person in charge of the ceremony or the uterine uncle takes the floor to say the "hnaewekë", the essential word, or speech, conforming and corresponding to the event

7. Hnaewekë: The Speech Space

Prayer of enlightenment.

Readings and listening to biblical texts;

Acts 17/26-28;

Philemon 14-21;

Galatians 3/27-29

Sermon/Reflection

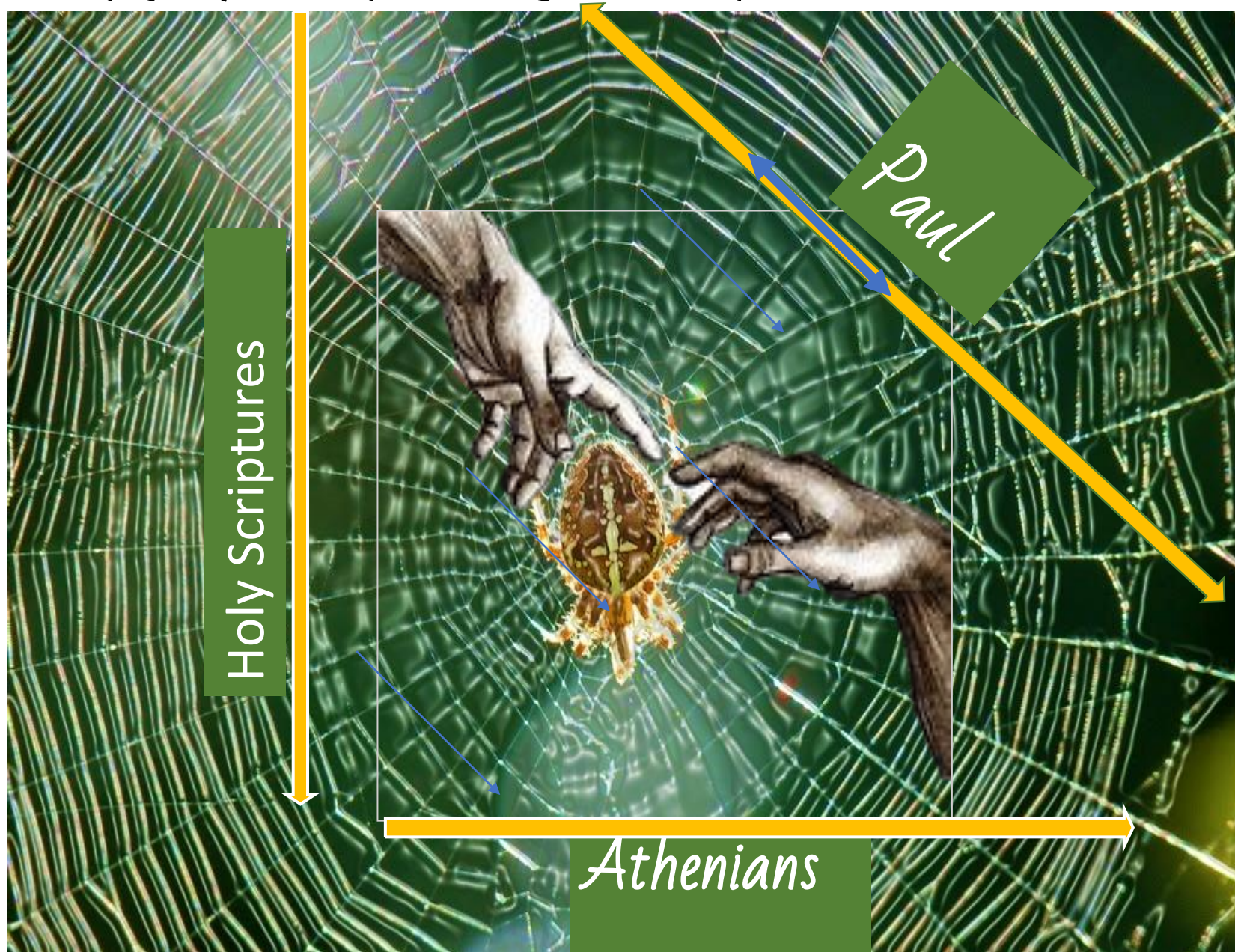
Hymn 4



8. Elements for Reflection on the sermon

Our mats is our link of crossed destiny

A. Pauline Correlative



Starting from the observation of an altar “dedicated to an unknown god” by the philosophers of Athens, and taking into account the light of the Sacred Scriptures, Paul speaks. His correlative approach allows us to discover not only the relationships that exist but also the differences that distinguish them and to then bring out his synthesis on: who is Christ, by this word, more than fundamental, essential: In him we have life, movement and being. The “unknown god” came out of his incognito. Later he will identify him as the “Christ of the living God” who lived, lives and will always live in each one of us.



Τῷ Ἀγνώστῳ Θεῷ

For these philosophers, materialistic epicureans for them happiness is in the enjoyment of the senses, and pleasures of the world; stoics claiming to arrive at virtue by their own force. The presence of an altar with the inscription: «To the unknown god» will be the pivot of Paul's approach. In general, in the depths of every man's consciousness, and in all the religions of paganism, there is the feeling of a supreme but unknown God. Paul, led by the wisdom of the Spirit of God, took up this circumstance to tell his listeners that this "unknown God" is the one he proclaims. "He has made of one blood all the races of men" "He is not far from each of us," he says, because "in him we have life, movement and being."

B. The Unaccomplished, Place of Revelation of God's Mana



If God laid the foundation for our existence, Genesis 2 tells us that He has placed us in the middle of the “garden” as the “guardian of the earth” of God. His breath or «mana» hovering on the surface of the waters is connected with that which he breathed into us, making the clay alive. God’s life filled the earth, and the universe testifies to his majesty. As for the human being created in his image, the life that animates him is called to be in osmosis with his creation, his oceans, his continents and his islands.

The unfinished human (Gen.1) or the moving being is the postulate of our anthropo-christological approach. In the Kanak (dehu) language, “movement” translates by “enij” means “the moving” or “the living”. Thus the «do kamo» is translated: the «True who lives» (true=do+ who =ka + living=mo). “The living entity” of the contemporary thinkers of “Process theology” reminds us that the human being is a living organism, endowed with a past, a present and a promising future because attracted by the “possibilities” that the Creator offers. It is nourished by the past (heritage, history), which determines it; it is articulated in the present, the present in which it develops; and it also grows according to the possibilities offered to it by God.

This “Being”, a source of the unaccomplished, lives in each of us and makes the “Kamo” (human) that we are a living identity in Christ capable of overcoming murderous identities, predatory instincts and other racist phobias. In the Drehu (Lifou) dialect, “being” is translated as “ej” meaning “who is”. We “are” not “atr” (human) by our intelligence, our wealth but by our ability to maintain relationships, to find paths that lead us and connect us to each other. Humility and respect thus reveal themselves as the preamble of true fraternal agreements. The Scriptures speak of the bet of faith in a God who destroys the walls and fortresses of Jericho and other colonial substrates.

C. The Clay Placed in the Oceanian Eden



The inter-connection «life-movement-being» refers us to our island realities. The Breath of God having taken possession of the clay placed him on the shores of the islands where he is imperatively called to be in tune with his environment and cannot be otherwise. Concern for harmony, the vital balance of man and fenua remains the priority. The economic development thought and realized on our Oceanian scale remains a dignified and honourable way in the management of the divine fenua. When our sailors of the Pacific follow their paths while surfing on the waves, they know perfectly what it means to be in motion with the movement of the waves which, destabilizes them. Is it not human destiny to constantly adapt to different and changing conditions?

So the challenge remains: How to tame the civilizational waves that have disturbed and still disturb fenua? In the past, warships poured “unexpected brothers” onto our islands. They uprooted them from their homeland and locked them in prisons of shame on islands of oblivion. They were then exploited, used, to promote a certain colonial economy. Those days are gone. We’ll keep it in mind so we don’t duplicate the same “bullshit”. The Big Brother often said that the unexpected also give mixed colours, new blood to regenerate the human. Thus God humanized himself in Jesus, half bastard half divine, a true, authentic human. By embracing the human condition, He destroyed all the boundaries that separated us from Him and between us humans. Christ Jesus becomes the symbol of God now present in every human being, who is ready to live the adventure of a renewed life with God.

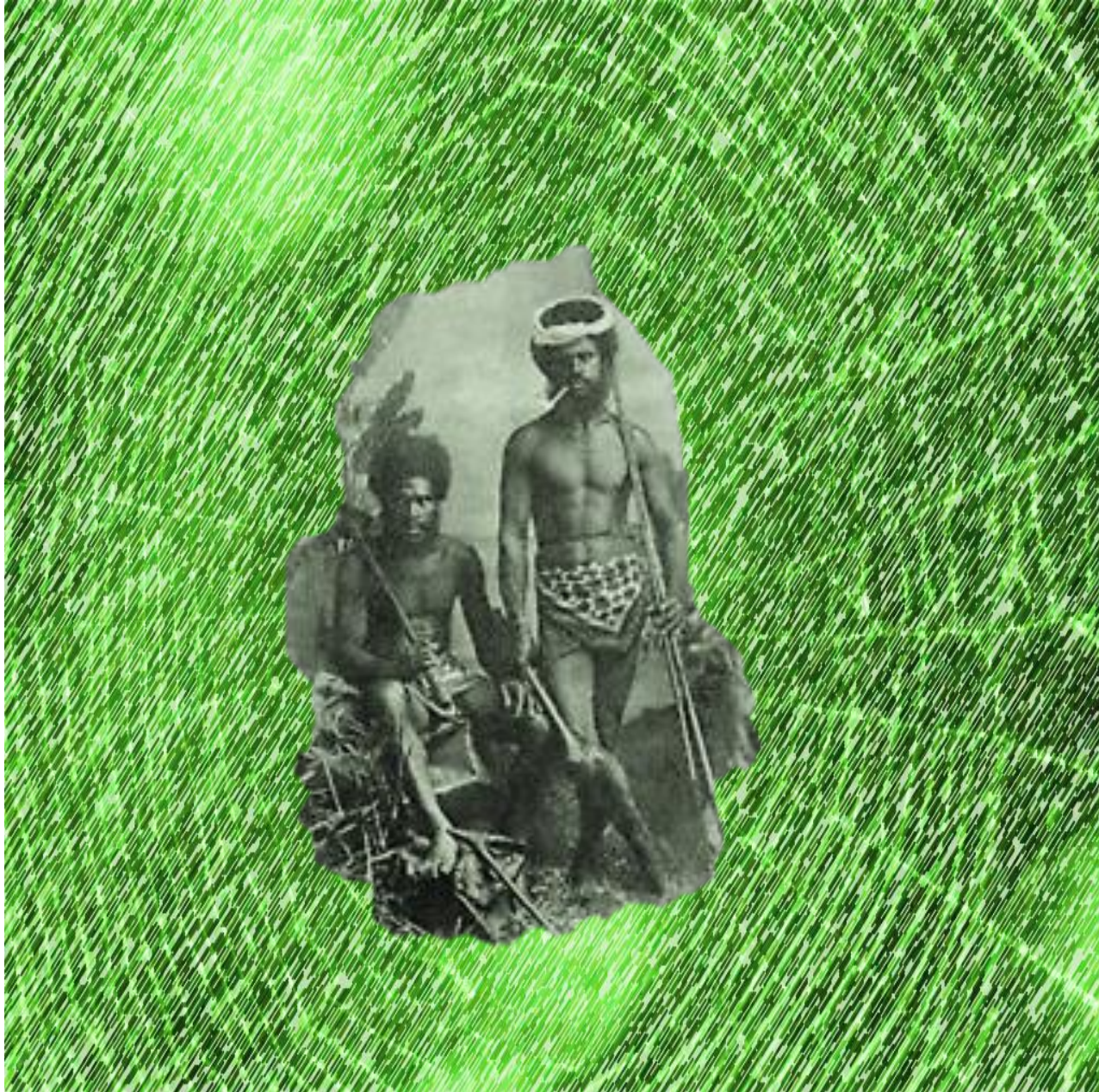
D. Christ, Divine Symbol



To get out of the colonial context we need a myth, a new narrative that reshapes our existence. This founding myth is inspired by a God who draws near to humans wherever they are in the East or Oceania. From the data of local culture and Christological revelations we try to make concrete a God who is becoming humane by embracing the human condition completely.

The “Christ of the Islands” could be the founding element of a new human entity, addressing the Oceanian as well as all communities living in Kanak lands and Oceania. The kanak principle of "ihazekeu" (haze=god, spirit + i = pulsion which comes from within + keu= adverb of reciprocity) promotes living together. In fact, the Kanak person is defined by the play of his complex but essential relationships. The self is continually engaged in others. The human from wherever he is, coming from the land of ancestors, or from the sea has his place in the mat of relations. Moreover, “stranger” in the language of “drehu” translates to “trenyiwa” (atr+nyi+wa) which translates by “the human who forms the root”. To be in relationship is to be in communion with the people sharing the same meal of Christ, under the banyan or in the box.

E. The Dream of the New Warriors



At the beginning, we proclaim the respectful dialogue of all in the name of the Oceanian Do-kamo.

- Let us work to establish a cultural liturgy, cultural with our riches and our differences.
- Let us invite everyone to know their own culture and roots, in order to enter into a dialogue of equal coherence
- Let us increase exchanges between different cultures within our communities here and abroad.
- Let us recognize that it is up to the indigenous peoples themselves to decide what they want to preserve and what they want to change in the faith of Christ on the islands.
- Let us harmonize an intimate knowledge of the human person with his capacity for cultural and intellectual adaptation.
- We are convinced that our brothers and sisters have also brought a share of humanity to live with each other.
- “To grow in all respects” intimately in community, according to the Spirit, towards the perfect stature of Christ of the islands and the Kingdom of God

8. Prayer of Solidarity



Father, we pray that good will be loved and promoted everywhere amidst the wounds of every women. We cannot allow evil and violence against women to continue to be fuelled. Help us break through evil with all the energies of love. Instigate new laws and new policies in favour of the dignity and respect of women in every country on the planet.

May all of humanity be renewed with a new sensitivity of love, courage and respect against all forms of violence.

We ask all this of you, God who is Love.

May our prayer and our commitment break the violence and inspire everywhere the seeds of healing and rebirth in favour of women. Give women the strength and the courage to recognize their forms of slavery and get out of oppression and cultural pressure.

Give us the courage to be indignant, not to hide behind indifference, and to act on the contrary, in all circumstances to defend, protect and support them.

Father, we intercede with the assurance of the word of Christ which affirmed: "*Whatever you ask in my name, I will do, that the Father may be glorified in the Son.*" (Jn 14; 13) with the firm conviction that the living Christ in everyone is a real strength of resilience, which allows us to be more human every day.

Amen.

9. Sending and Blessing



***“Father, you have come to me laden with excellent blessings,
and you laid on my head a golden diadem.
We asked you for life, you gave it to us
with the promise that you prolong our days until eternity.
Through the deliverance that you have granted, your immense
glory embellishes our existence,
and you have clothed us with splendour and honour.”*** (Ps. 21:4-6)

Give us our turn to spread these blessings around us.

In the name of the Creator, Saviour and Comforter.

Amen.

Final Hymn :



Authors

Pastors: Weo, Belë, Ujie, Kaiel, Var, and Billy