



Kaurihohore Historic Church

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Kaurihohore / Kamo Co-operating Parish Sunday 6 October 2024 – World Communion

The service this morning has been prepared by Richard Smith,
one of our Lay Preachers

Welcome to our service this morning.

In working together on our shared mission, we commit to seven core values:

Togetherness, Humility, Curiosity, Love, Inclusiveness, Justice, Sustainability.

Humility: We recognise we do not have all the answers but are prayerfully journeying together as we seek them.

After the service you are invited to share in a morning tea in the kitchen or on the deck.

Community time during the service is a good opportunity to ask for prayers for yourself or others. If you, or someone you know, would appreciate a visit from one of our **Pastoral Network Team**, please speak to the service leader.

Welcome

Kia ora e te whanau, good morning faith family. Welcome to worship at Kauri this morning, the twentieth Sunday in the season of Pentecost, a period of the year when we focus on the activity of the Holy Spirit within each one of us, within our faith communities and in the world we live in. Through September we celebrated the season of Creation as part of the Pentecost season. Now we return to focus again on the work of the Spirit in the world. As our example of someone whose life displayed the Spirit at work, I have chosen a man whose work led to the Treaty of Waitangi although very few people have ever heard his name.

As we gather, we acknowledge Māori, te tangata whenua, the people of this land, and Te Tiriti o Waitangi, (the Treaty of Waitangi) that established our nation, recognising mana (sovereignty) and rangatiratanga (chieftainship) as the right foundation to govern our people with justice and mercy. We seek to honour this commitment in our lives and in our worship.

Today, we are practising lament. There are many things in our world that call for lament, in our own lives and communities and in the broader world. We live in a community in which many have lost jobs, sense of security and hope, in a world of violence where we face the prospect of escalating conflict on a global scale. Today we are also sharing in communion as it is World Communion Sunday. Martin Luther wrote, in 1519, “When you have partaken of this sacrament, therefore, or desire to partake of it, you must in turn share the misfortunes of the fellowship All the unjust suffering of the innocent with which the world is everywhere filled to overflowing. You must fight, work, pray and – if you cannot do more – have heartfelt sympathy.”

Call to Worship *(Liturgy based on L3 Worship resources prepared by Michelle Eastwood)*

Come all who are weary, come all who have suffered and all who are suffering now. May you find here a place to lay down your burdens and receive solace.

We come to worship and learn of the Lord our God.

Come all who have tasted of despair, come all those whose trust in justice has faded, all who yearn for hope. May you find here new hope and new life in Jesus our Lord.

We come to renew our souls and to follow the Way of Jesus.

Come to open yourselves to the indwelling of the Holy Spirit.

We come to commune with the God of Life and Love.

Opening Prayer

Loving God, you see the trials that we face; you know the burdens that we carry. Be with us today as we allow a time of sadness, grief, and lament. Help us to know you are here, even in the darkest times. Help us to discover again your presence within and among us in the depths as in the heights of life. Open us to knowing your forgiveness and care wherever we are and to celebrating our belonging in your worldwide family of humanity. **Amen.**

Hymn HFTC 14: [All People That On Earth Do Dwell](#)

(Tune Old 100th)

Prayer for Centring and Renewal

Gracious God, there are times that in our hurt and fear we have lashed out at others.

There are times that in our hurt and fear we have ignored our own needs.

There are times that in our hurt and fear we have created more hurt. We are sorry for this.

(silence)

Loving God come now into our hearts and minds that we may know that we are loved, know that we are valued, know that we are forgiven. Come now with your precious gift of peace.

Hymn AA 112: [Our Father In Heaven](#)

(sung reflectively, seated)

Spirit-led Example – James Stephen

The son of a prominent abolitionist, James Stephen was a lawyer and public servant, whose own humanitarianism influenced colonial policy during the mid-19th century.

In 1813 the recent law graduate acted as part-time counsel to the Colonial Office in London, beginning a career with the government department that would last 34 years.

In 1836 Stephen was appointed permanent under-secretary of the Colonial Office, holding this position until his retirement in 1847. During that time successive ministers depended upon him as 'the depository of all that knowledge of which the Secretary of State must daily avail himself'. In this role, Stephen not only helped to communicate ministers' policies and instructions but also to shape them.

Stephen's Christian faith and social reforming attitudes led to a pronounced humanitarian emphasis in his work and an active desire to see indigenous peoples such as Māori treated properly. He believed they should be allowed to develop into

British citizens rather than be destroyed or enslaved, and insisted that England had a duty to guard indigenous peoples against the greed of colonial settlers in search of a quick profit. This accounted for his opposition to Edward Gibbon Wakefield's planned settlement of New Zealand.

When it was decided to replace [James Busby](#), the British Resident in New Zealand, with a Consul, Stephen began drafting the Royal Instructions to [Captain William Hobson](#). The early drafts were strongly influenced by evangelical humanitarianism but by mid-1839, the final versions were mostly concerned with the pragmatic issues surrounding the acquisition of sovereignty. However, they provided neither a draft treaty nor provision for military backing other than what the Governor of New South Wales might be prepared to release.

Stephen resigned his post in 1847 due to ill health, but continued to be consulted on colonial matters. In his later life he took on a less rigorous role of academic historian at the University of Cambridge and then at the East India Company College.

<https://nzhistory.govt.nz/people/james-stephen>

Adapted from the Australian Dictionary of Biography entry by J. E. Egerton

Hymn: Send Us Your Spirit Lord

(Lyrics by Jan Chamberlin, Tune: Great is Your Faithfulness)

1. Send us your spirit, Lord, just like a bushfire:
burn all our hatred, destroy all our greed.
Separate us from our secular comfort:
focus our minds on a world full of need.
Send us your spirit, Lord, your fiery spirit Lord:
Brand us your own and inspire us again.
Send us your spirit, Lord, your loving spirit:
Revive our faith and inspire us again.

2. Send us your spirit, Lord, just like a rainstorm:
drum it insistently into our soul.
Drench us with showers of grace, love and blessing:
forgive our failings, Lord, and make us whole.
Send us your spirit, Lord, your cleansing spirit, Lord:
Wash us, baptize us, inspire us again.
Send us your spirit, Lord, your loving spirit:
Revive our faith and inspire us again.

3. Send us your spirit, Lord, just like a whirlwind,
sweeping away all our envy and pride.
Replace our trivial, petty endeavours
with a true faith in our mentor and guide,
Send us your spirit, Lord, your steadfast spirit, Lord:
Blow away fear and inspire us again.
Send us your spirit, Lord, your loving spirit:
Revive our faith and inspire us again.

4. Send us your spirit, Lord, all our tomorrows:
grant us your grace and your love to receive.
All of your trinity, undeserved blessings:
boldly we ask for them, for we believe.
Send us your spirit, Lord, your Holy Spirit, Lord,
All of our lives Lord, inspire us again,
Send us your spirit, Lord, your loving spirit:
Revive our faith and inspire us again.

Readings Job 1:1 – 2:10 Job 42:10-17

The book of Job, like many others in the Bible, is written from the perspective of a man. We hear the conversation between Yahweh and the Adversary. We hear long explanations from Job's friends. But we hear only twelve words from the perspective of Mrs Job (six in Hebrew). And Mr Job's response is to call her foolish. How often do we dismiss people's pain, and when they cry out, silence them by accusing them of being foolish? How, instead, might we learn to sit with not just Mr Job as he laments, but Mrs Job, too?

In our reading today, Mrs Job (not named and simply described as Job's wife) pronounces that Mr Job should 'curse God and die.' Some of us might understand how she is feeling. She has lost her children and her property. Her husband is sitting in the dust, sulking, while she is probably trying to keep what is left going as she cares for him. This is all we hear about Mrs Job.

We don't know if she bears the replacement children at the end of the story. We don't know if she lives or dies. But at this moment, in her memory, we, too, have permission to lament.

At the heart of this week's story from the book of Job are difficult life circumstances, suffering and grief. I invite you to share in an ancient spiritual practice of walking a labyrinth, however this time we will be following the labyrinth with our finger not our steps.

Choose one of the finger labyrinths on the sheet and slowly follow the path to the centre as we read the story. Pause there as you reflect on how your experience of life mirrors the experiences Mrs. Job must have faced. Then begin the journey back out of the labyrinth as we pick up the resolution of the story in the last chapter, recalling your experiences of discovering new possibilities and hope out of times of despair.

1. Trace the pathway of a finger labyrinth slowly, deep into the heart of God's love, and then back into the world.

2. As you move into the middle or the heart of the labyrinth, think about brokenness and challenging, sad times in your life.

3. When you reach the heart of the labyrinth – the middle – pause for a while and think about/feel God's love.

4. When you are ready, begin your 'journey' back. As you travel back, be open to letting go of the difficulties you carried into the middle.

In the introduction to Job, we are told that God bargains with the Adversary (the Satan) and makes a bet that Job will cling to his faith no matter what happens. When they have lost everything, including health, Job's wife says to him, 'Curse God and die.' However, as with many ancient texts, these words are obscure, and scholars suggest they could also be translated as 'Bless God and Die!' How do we hear her words differently when we read them as bless or curse?

Job 1:1 – 2:10, New Revised Standard Version, Anglicised

Job and His Family

1 There was once a man in the land of Uz whose name was Job. That man was blameless and upright, one who feared God and turned away from evil. ² There were born to him seven sons and three daughters.

³ He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred donkeys, and very many servants; so that this man was the greatest of all the people of the east.

⁴ His sons used to go and hold feasts in one another's houses in turn; and they would send and invite their three sisters to eat and drink with them.

⁵ And when the feast days had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt-offerings according to the number of them all; for Job said, 'It may be that my children have sinned, and cursed God in their hearts.' This is what Job always did.

Attack on Job's Character

⁶ One day the heavenly beings came to present themselves before the Lord, and Satan also came among them. ⁷ The Lord said to Satan, 'Where have you come from?' Satan answered the Lord, 'From going to and fro on the earth, and from walking up and down on it.' ⁸ The Lord said to Satan, 'Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil.' ⁹ Then Satan answered the Lord, 'Does Job fear God for nothing? ¹⁰ Have you not put a fence around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. ¹¹ But stretch out your hand now, and touch all that he has, and he will curse you to your face.' ¹² The Lord said to Satan, 'Very well, all that he has is in your power; only do not stretch out your hand against him!' So, Satan went out from the presence of the Lord.

Job Loses Property and Children

¹³ One day when his sons and daughters were eating and drinking wine in the eldest brother's house, ¹⁴ a messenger came to Job and said, 'The oxen were ploughing and the donkeys were feeding beside them, ¹⁵ and the Sabeans fell on them and carried them off, and killed the servants with the edge of the sword; I alone have escaped to tell you.' ¹⁶ While he was still speaking, another came and said, 'The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; I alone have escaped to tell you.' ¹⁷ While he was still speaking, another came and said, 'The Chaldeans formed three columns, made a raid on the camels and carried them off, and killed the servants with the edge of the sword; I alone have escaped to tell you.'

¹⁸ While he was still speaking, another came and said, 'Your sons and daughters were eating and drinking wine in their eldest brother's house, ¹⁹ and suddenly a great wind came across the desert, struck the four corners of the house, and it fell on the young people, and they are dead; I alone have escaped to tell you.'

²⁰ Then Job arose, tore his robe, shaved his head, and fell on the ground and worshipped. ²¹ He said, 'Naked I came from my mother's womb, and naked shall I return there; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.'

²² In all this Job did not sin or charge God with wrongdoing.

Attack on Job's Health

² One day the heavenly beings came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. ² The Lord said to Satan, 'Where have you come from?' Satan answered the Lord, 'From going to and fro on the earth, and from walking up and down on it.' ³ The Lord said to Satan, 'Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil. He still persists in his integrity, although you incited me against him, to destroy him for no reason.' ⁴ Then Satan answered the Lord, 'Skin for skin! All that people have they will give to save their lives. ⁵ But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face.' ⁶ The Lord said to Satan, 'Very well, he is in your power; only spare his life.'

⁷ So Satan went out from the presence of the Lord, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head. ⁸ Job took a potsherd with which to scrape himself, and sat among the ashes.

⁹ Then his wife said to him, 'Do you still persist in your integrity? Curse God, and die.' ¹⁰ But he said to her, 'You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?' In all this Job did not sin with his lips.

(Pause to complete meditation and labyrinth tracing to the centre)

After many chapters of debate with his so-called friends Job's fortunes are finally restored twofold.

Job 42:10-17. *(New Revised Standard Version, Anglicised)*

Job's Fortunes Are Restored Twofold

¹⁰ And the Lord restored the fortunes of Job when he had prayed for his friends; and the Lord gave Job twice as much as he had before.

¹¹ Then there came to him all his brothers and sisters and all who had known him before, and they ate bread with him in his house; they showed him sympathy and comforted him for all the evil that the Lord had brought upon him; and each of them gave him a piece of money and a gold ring.

¹² The Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand donkeys. ¹³ He also had seven sons and three daughters. ¹⁴ He named the first Jemimah, the second Keziah, and the third Keren-happuch. ¹⁵ In all the land there were no women so beautiful as Job's daughters; and their father gave them an inheritance along with their brothers.

¹⁶ After this Job lived for one hundred and forty years, and saw his children, and his children's children, four generations. ¹⁷ And Job died, old and full of days.

(Pause to complete meditation and labyrinth tracing from the centre)

Community Time: Notices, Celebrations, & Concerns

Prayer of Intercession

Loving God, there is so much suffering in the world today.

Hear us as we pray.

For those suffering the impacts of war and conflict,

Be present, we pray.

For those suffering from racism, colonialism, and other injustices,

Be present, we pray.

For those suffering from misogyny and patriarchal systems,

Be present, we pray.

For those suffering from homophobia and transphobia,

Be present, we pray.

For those suffering because they have lost children,

Be present, we pray.

For those suffering because they are not able to bear children,

Be present, we pray.

For those suffering because they have lost family, friends and loved ones,

Be present, we pray.

For all those who feel estranged and cut off from you, and for ourselves,

Be present, we pray.

Loving Lord we hold before you those known to us,
and ask your presence also with those we do not know.

We give you heartfelt thanks for the signs of joy and hope in our community and the world. **Amen.**

Offering

Loving Lord we come before you this morning with all our losses and sadness. We bring our selves and these gifts, the bread representing our body and the juice representing our life. We come to mourn and to remember. And in that remembering we remember Jesus who followed the path you called him to, to show the depth and extent of your love for humanity. Bless these gifts and us, may they, and we, be used with wisdom for your work in this place. **Amen.**

The Peace

The peace of the God of Love be always with you.

And with you also.

Let us open our hearts.

We open ourselves to love and to each other.

Let us share the Peace with one another.

Hymn AA 100: [Now To Your Table Spread](#) (Tune: Love Unknown)

1. Now to your table spread we come, each one in faith
that you alone provide the words of life and death:
 in wine and bread, in promised food
we find your loving heart, O God.
2. Hands of the world stretch out, your mystery to touch
in longing to believe a truth beyond our reach,
 to sing in joy, to cry in grief,
to know your meaning for our life.
3. Here is our common wealth in sharing what is good,
as though all humankind around one table stood,
 this bread to break, wine to taste:
one people in the name of Christ.

Invitation to the Table

(based on 'The Words of the Eucharist' by Kurt Struckmeyer)

Come to this table, come to share in this feast, come to remember Jesus.
Long ago our faith ancestors knew love's power
and they became the tellers of love's tale.

Love bound them in covenant, teaching them to live in community with compassion and concern for the poorest among them.

Yet centuries of domination and violence shaped a very different kind of community based on selfishness, greed and inequality.

In the struggle against oppression Jesus became the face of love, showing us the way to abundant life.

In word and deed, he announced love's new reign of justice, reconciliation, and peace.

Filled with the courage and passion of love's spirit, he gave his life to challenge the unjust systems of this world.

On the night of his betrayal and arrest, as he shared a meal with his friends, Jesus took bread, gave thanks, broke it, and gave it to his followers, saying: "Share this bread among you; this is my body which will be broken for justice. Do this to remember me."

When supper was over, he took the cup, gave thanks, and gave it to his disciples, saying:

"Share this wine among you; this is my blood which will be shed for liberation. Do this to remember me."

The bread of life for all who hunger.

The cup of compassion for a broken world.

Prayer of Thanksgiving

God of love, spirit of compassion, bless us and this bread and wine.

May this meal be food and drink for our journey-

Renewing, sustaining, and making us whole.

The Communion

In eating this bread and drinking from this cup

experience again the presence of Jesus in our midst.

(Please take, and hold the bread, then eat together.)

(Similarly, the cup, take, and hold, then drink together.)

Prayer after Communion

May this meal nourish us and refresh us, may it strengthen us and renew us, may it unite us and keep us in God's gracious love, now and forever.

God of love, we give you thanks for satisfying our hungry hearts with this meal. Send us from here to reveal your love in the world.

Inspire in us the resolution and the courage, the compassion and the passion,

To do justice, to love kindness, and to walk humbly with you the rest of our days.

Amen.

[Hymn AA 8: Brother, Sister, Let Me Serve You](#)

Blessing

Whatever burdens you are carrying today, as you leave this place, may you know that you are loved, worthy, and a child of God. And may the peace that passes all understanding be with you now and always.

Go forth in service, remembering the words of brother Martin; to fight, work and pray for the unjust suffering of the innocent in our world.

**We go, fed with the love of God, to continue the work of Jesus,
inspired by the Holy Spirit, into this world he loves.**

Sung Amen

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[The Labyrinth](#)



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