



Kaurihohore Historic Church

P O Box 4118, Kamo, Whangārei 0141



Kaurihohore / Kamo Co-operating Parish Sunday 24 March 2024 – Palm Sunday, Communion Service

The service this morning is led by Rev Alan Upson.

Welcome to Kaurihohore Historic Church

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

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

Togetherness: we cultivate genuine opportunities to gather together in worship and fellowship.

Please join us after worship for a cup of coffee or 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.

Mission Statement: Sharing God's love, creating hope, working for justice.

We invite you to:

*Join in the congregational responses printed in **Bold**.
Stand if you are able, for the hymns and the offering prayer*

Practice of the Hymn: Wisdom Far Beyond Our Knowledge

Welcome and Introduction: Knowing the Time

Lighting of the final week Lenten Candles

Call to Worship: *(based on Ps 118: 26-29)*

Give thanks to the Lord, who alone is good,
whose loving-kindness is everlasting.

This is the day the Lord has made;

let us rejoice and be glad in it.

You are my God, and I give you thanks;

You are my God, and I praise you with great joy.

Give thanks to the Lord, who alone is good,

whose loving-kindness is everlasting. Amen

Hymn: [All People That On Earth Do Dwell](#) (WOV 10)

- 1 All people that on earth do dwell,
 sing to the Lord with cheerful voice:
 him serve with mirth, his praise forth tell,
 come ye before him and rejoice.
- 2 Know that the Lord is God indeed;
 without our aid he did us make:
 we are his folk, he doth us feed,
 and for his sheep he doth us take.
- 3 O enter then his gates with praise,
 approach with joy his courts unto;
 praise, laud, and bless his name always,
 for it is seemly so to do.
- 4 For why? the Lord our God is good,
 his mercy is for ever sure;
 his truth at all times firmly stood,
 and shall from age to age endure.

(Tune: Old 100th, Words: William Kethe)

Prayer and The Lord's Prayer *(in any language)*

Dear Friend God,

We bring to mind our friendships and loyalties.

- close friends,
with whom we experience trust and confidence,
..... people whom we cherish.
- the friendships of family,
of people we have known for a life-time.
- friendships that have blossomed from nowhere,
that we can't imagine ever being without.

We bring to you the dying buds of friendship

- the acquaintances who will never be friends,
because we won't let them.
- the friendships that have started in a particular setting
but have stopped, now that setting has gone.
- the relationships that seem to drag on
without much reward on either side.

We lay before you friendships

that haven't realised full potential

- friendships that are strong,
but through distance, or busyness, are on hold.
- people with whom we wish friendship to grow.
- the unknown friendships of our future
that are yet to be realised.

We bring to awareness, our friendship with you,

that we may cherish this, deep in our heart;
that we may do all we can to enable it to grow;
that we be open to your guidance;
that we be prepared to let go things
that get in the way;

Dear Friend God, we bring these to mind

as we reflect on the loyalties of those on the first Palm Sunday.

Community Time: Celebrations, Notices and Concerns for Prayer

Family Time - *Street Party*

Hymn: [The Day He Came Riding Into Town](#)

1. The day he came riding into town (hurrah! hurrah!)
His people tore the branches down (hurrah! hurrah!)
They cheered his name with voices loud

And everyone joined the chanting crowd,
"May the king be blessed; he comes in the name of God!"

2. The day he came riding into town (hurrah! hurrah!)
The city weighed his spirit down (hurrah! hurrah!)
His eyes were wet with bitter tears
For he knew the price of the bitter years
And he feels their pain who comes in the name of God.
3. The day he came riding into town (hurrah! hurrah!)
It caused the men of power to frown (hurrah! hurrah!)
"We have our laws! We have our ways!
We need no king to rule our days!
We denounce his right to come in the name of God."
4. The day he came riding into town (hurrah! hurrah!)
His people's hopes turned upside down (hurrah! hurrah!)
"How could these learned men be wrong?
They've questioned him the whole day long,
Yet he speaks (he says) and comes in the name of God!"
5. The day he came riding into town (hurrah! hurrah!)
He offered love and not a crown (hurrah! hurrah!)
His song of peace could not be heard
For they wanted a throne and not a word
And the word was "life," new life in the name of God!

(Tune: 'When Johnny Comes Marching Home')

Readings: Philippians 2: 5 – 11
Mark 11: 1 – 11

Reader: Rosalie

Reflection: *Knowing The Time* (Mark 1:11)

Some of you might have seen the movie *Oppenheimer* about the development and use of the first Atomic bombs. The **Doomsday Clock** was started soon after in the *Bulletin of Atomic Scientists* in 1947, but was never intended to be a prediction of an actual time. Global Catastrophe, represented by midnight on the clock, interprets current global threats such as [nuclear warfare](#), [climate change](#), and [artificial intelligence](#) with a certain number of minutes or seconds to midnight, revised every January. The *Bulletin's* Board monitors new

developments in the life sciences and technology that could cause unreversible harm to humanity.

The clock's original setting in 1947 was 7 minutes to midnight. The farthest time from midnight was 17 minutes in 1991, and the nearest is 90 seconds, set on January 2023. By their standards we live in a time of doubtful future.

This is not imaginary. Councilor Carol Peters attended a seminar in the new building and came out saying that if the world didn't take notice, the floor where we were standing would be awash in fifty years. Resilience and sustainability are the new words in vogue. It's regrettable that the new Government is not as forward thinking as our local Council. The song, from Ral Donner in 1961, complained that *'You don't know what you got until you lose it'*.

A big question to ask these days is "Who tells the truth and who avoids it."

In the Gospels, a similar question might be asked of the telling of what we call *'Palm Sunday'*. Mathews Gospel alone mentions a donkey and a colt; He's also the only one to say that 'everyone in Jerusalem was excited and asking, "Who can this be?" Luke makes no mention of the crowds saying 'Hosannah' or of leafy branches, but is the only one to tell that the Pharisees tried to silence the crowd. Only in John are the branches named as palms. In Mark they are reeds and in Matthew they are branches from trees. In Matthew and Mark Jesus is proclaimed as a Davidic King. Then both Matthew and John quote the prophet Zecharia. Mark is the only one to write, *'Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.'* (v11)

There were several courts in the Temple. The court of the Gentiles was where the buying and selling took place, especially when crowds arrived for the Festival of the Passover. Jesus was able go into the outer court but not the inner court which was reserved for the Tribe of Levi. The Temple also closed after the 3pm evening service. Mark tells that he was late, so there would have been few people present and it certainly wasn't safe for them all to sleep in the city. Hence the comment, *'but since it was already late, he went out to Bethany with the Twelve.'* But what did Mark intend by saying, *'He looked around at everything.'*

Jesus was familiar with the small Temple in Nazareth where he had got up to read from the scriptures. (*Lk 4:14-30*) Had he been previously to the Jerusalem Temple? As a Jewish male he would have been expected to make annual Pilgrimage for the three main festivals - Passover and Pentecost in Spring and Feast of the Tabernacles in Autumn. So yes, he would have been familiar with the Temple Mount, as the huge complex was called. So why did Mark make a point of saying Jesus looked around? Perhaps he was planning his turning over of the traders' tables later that week. (Mark 11:15-18) But put yourself in his place and bear in mind his later complaint to the Priests "*It is written,*" he said to them, "*My house will be called a house of prayer,*' but you are making it '*a den of thieves.*' My guess is that he was overcome in the quiet of the evening after the procession at how the Holy Place of God had been desecrated by everyday trading. Maybe he was angry at how the Priests, seemed to have forgotten why the Temple was built.

Is there a parallel with our Western Society today? We seem to have placed care of people secondary to care of financial excess. Jesus walking through our streets might be thinking our priorities are out of balance. What is the place of spirituality in our daily life? Do we put the Golden Rule first - *Love the Lord your God with all your heart, mind and soul, and your neighbour as yourself?* (Mark 12:30-31) Do we care for Kaitiaki, God's creation, as much as we love our cars, possessions and comforts? Is our love of enjoying things destroying the earth from which these things are being made? Is God again facing the pity and waste of human denial of truth and self-interest? As did Jesus.

Big questions always have small beginnings. How we respond, needs to come from our close and healthy relationship with the Universal Christ. Where do we find this intimacy with God's Spirit in our everyday life? Note that fear disables but perfect love casts out fear. (1John 4:18) In God's love we can be strong taking part in those movements in our day that make change for the better.

Let's look in earnest for ways to incorporate this Love in our silence and activity of each day? Just as it was for Jesus facing what we call Easter, our prayer life is the source of our hope.

I finish with a poem.

So I guess I'll have to do it while I'm here.

Phil Ochs, wrote these sobering words.

There's no place in this world where I'll belong
when I'm gone,

And I can't show the right from the wrong,
when I'm gone,

And you won't find me singing on this song
when I'm gone,

So I guess I'll have to do it while I'm here.

And I won't be running from the rain when I'm gone,

And I can't even suffer from the pain when I'm gone,

Can't say who's to praise and who's to blame
when I'm gone,

So I guess I'll have to do it while I'm here.

And I won't be laughing at the lies when I'm gone,

And I can't question how or what or why when I'm gone,

Can't live proud enough to die when I'm gone,

So I guess I'll have to do it while I'm here.

There's no place in this world where I'll belong
when I'm gone,

And I won't know the right from the wrong,
when I'm gone,

And you won't hear me singing on this song
when I'm gone,

So I guess I'll have to do it -- I guess I'll have to do it --

I guess I'll have to do it while I'm here!

Amen

Hymn: Wisdom Far Beyond Our Knowledge

(HIOS 157)

1 Wisdom far beyond our knowledge,
Word of endless mystery,
God, in whom is comprehended
all that was, is now, shall be;
you have set us free to wander,
world on world, through time and space,
haunted by our hope of heaven,

nurtured by your constant grace.

- 2 Unimaginable lover, faithful to eternity,
God, fulfilling and in-dwelling
 all that was, is now, shall be;
we can never stray beyond you,
loving Presence, you are here,
called to join your great adventure,
forth we go to find you there.

- 3 Beating heart of all creation,
first and final unity,
God, who draws all things together,
 all that was, is now, shall be;
we have heard your distant music,
shared your dream of harmony:
now we go as reconcilers,
makers of community.

- 4 Focus of our search for meaning,
truth in our perplexity,
God, the one by whom we measure
 all that was, is now, shall be;
centre of our heart's devotion,
magnet of our questing mind,
Spirit's birth and soul's companion,
journey's end in you we find.

(Tune: Coronation Road by Colin Gibson, Words: Colin Gibson)

Prayers for Others

Dear loving God, we bring to you the matters that are on our hearts this morning.
We remember loved ones.

For those who wait - for results from medical tests, for recognition from friends or family, for acknowledgement, for acceptance.

For those in hospital, those in intensive care, those recovering from operations, those waiting for operations or medical care.

For the forgotten - the poor who line up at Work and Income, those who feel others don't care, those left to their own resources without support, those in prison.

For the people who have had to move and resettle in new places that don't feel familiar.

For this church, this congregation, that we may have the unity that Jesus prayed for, and a vision of our place in Whangarei, and a sense of belonging with other congregations who also serve Christ.

For ourselves, our need of belonging,
our busy-ness which gets in the way,
our need to focus on the present when our attention is

called to the future and the past,

our desire to love and care for others,

our longing to serve you, to our best, loving God.

Hear these, and our silent prayers. Amen

Offering

Communion Order: The Great Thanksgiving

Leader: God be with you

People: **And also, with you**

Leader: Let us give thanks to God

People: **It is right that we should offer thanks and praise**

Leader: We give thanks, because God is doing a new thing in our lives, day by day. We give thanks because God never ceases to love us. We give thanks because our God has led us through history and stayed with us through strength and weakness, calling us toward the time when love and justice and peace will flow freely like a river. In this moment as we take bread and wine, we remember Christ the source of life, broken for the exploited and the downtrodden, Christ the Prince of Peace killed by violence.

Now bread and wine are before us, the memory of all shared meals, our working, our talking;
all that shapes us - the grieving and the pain, the joy and the celebration, the seeking and the loving.

And so, we give thanks for all that holds us together in our humanity; for all that binds us to those who have lived, those who have cried and are crying, those who hunger and are thirsty, those who long for justice, those who hold out for the time that is coming.

In this we are bound to Jesus, who on the night that he was betrayed, took bread, and gave thanks; he broke it saying: Take eat; this is my body which is given for you; do this to remember me.

In the same way after supper, he took the cup and gave thanks; he gave it to them saying; 'Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this as often as you drink it in remembrance of me.

All: **This is the death we remember.
This is the new life we proclaim.
This is the vision to which we belong.**

Leader: Holy Spirit, Spirit of God, brood over these earthly gifts so that as we share this bread and this wine, feed us with your life, fire us with your love, confront us with your justice and make us one in the Body of Christ with all who share your gifts of love.
(Breaking the Bread)

Leader: The bread which we break is a sharing in the Body of Christ. The wine which we pour is a sharing in the life of Christ.

All: **Bread of life and cup of blessing.
Use them, O God we pray,
to nourish our souls with grace and love.**

(Communion Is Received)

Prayer after Communion

Leader: Gracious God, we give thanks that at this table we have been reminded once again of your love for us.

All: **Refreshed by the power of the Spirit, we go now to live out your
love in our homes, communities, workplaces, and the world.
Amen.**

Extinguishing the Fifth Lenten Candle

Hymn: [Ride On, Ride On In Majesty!](#) (WOV 264)

1 Ride on, ride on in majesty!
Hark, all the tribes "Hosanna!" cry;
O Saviour. meek, pursue your road
with palms and scattered garments strowed.

- 2 Ride on, ride on in majesty!
In lowly pomp ride on to die:
O Christ, your triumphs now begin
o'er captive death and conquered sin.
- 3 Ride on, ride on in majesty!
The winged squadrons of the sky
look down with sad and wondering eyes
to see the approaching sacrifice.
- 4 Ride on, ride on in majesty!
your last and fiercest strife is nigh;
the Father, on his sapphire throne,
expects his own anointed Son.
- 5 Ride on, ride on in majesty!
In lowly pomp ride on to die;
bow your meek head to mortal pain,
then take, O God, your power and reign.

(Words: Henry Hart Milman)

Words of Commission

May God's face shine on you with favour;
may Christ mark you as his own;
and may the Holy Spirit lead you into all truth and peace.

**We go in peace to love and serve God
in the name of Christ. Amen**