



Kaurihohore Historic Church

P O Box 4118, Kamo, Whangārei 0141



Kaurihohore / Kamo Co-operating Parish

Sunday 25 February 2024 – Lent 2

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, Inclusive, Justice, Sustainability.

Love: we are committed to selfless love to all, including those marginalised by society and the wider church.

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.

We invite you to:

*Join in the congregational responses printed in **Bold**.*

Stand if you are able, for the hymns and the offering prayer.

Welcome and Introduction

Hymn Practice: HOIS 10: Because You Came and Sat Beside Us

Hymn FFS 79: Who Will Carry The Cross With Me?

(Lyrics and Tune: Bill Bennett)

(Please stay seated for the singing of the first two verses)

1. "Who will carry the cross with me?"

Asks the Christ, the Son of God,

"Who will carry the cross with me,

walk the way of love?"

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

2. "Who will turn then and follow me?"
Asks the Christ, the Son of God,
"Who will turn then and follow me
hear the call and come?"

(Lighting of the five Lenten candles)

Call to Worship: *(based on Psalm 15 - To Belong in God)*

Who may enter through the door of God's Temple?

A person who puts God's first in their life.

Who may find God in their worship in a special place?

The person whose words are true and sincere.

What kind of person is this?

One who respects friends, who doesn't pass on rumour.

One who is generous with God's plenty.

One who recognises kinship with others who honour God.

How do we recognise such a person?

This person has the quiet strength of compassion for others.

Such a person delights in the presence of God.

Hymn WOV 50: [What Shall I Do My God To Love?](#)

Lyrics: Charles Wesley 1707-88 Tune: Wiltshire

- 1 What shall I do my God to love,
 my loving God to praise?
 The length, and breadth, and height to prove,
 and depth of sovereign grace?
- 2 Your sovereign grace to all extends,
 immense and unconfined;
 from age to age it never ends;
 it reaches all mankind.
- 3 Throughout the world its breadth is known,
 wide as infinity;
 so wide it never passed by one,
 or it had passed by me.

- 4 My trespass was grown up to heaven;
but far above the skies,
in Christ abundantly forgiven,
I see your mercies rise.
- 5 The depth of all-redeeming love
what angel tongue can tell?
O may I to the utmost prove
the gift unspeakable.
- 6 Come quickly gracious Lord, and take
possession of your own;
my longing heart be pleased to make
your everlasting throne.

*A prayer of confession reminds us that we are not perfect
It also a reminder that God forgives and isn't interested in punishing.*

Prayer of Confession

We are not the people we would like to be
so we bring to you our confessions, Lord.
We have given our promise to be your people.

**Where we have turned aside to follow other Gods we ask,
Forgive us, O Lord.**

We commit ourselves to live in right relationships
with people we see as different,
those who suffer injustice
and those who have no power.

**Where we have chosen to break relationship
by clinging to our own power we ask,
Forgive us, O Lord.**

We pray for the oneness of your church.

**Where we have been proud in our status and belonging we ask,
Forgive us, O Lord.**

We claim to be a community of grace and love.

**Where we have betrayed that hope
and failed to care for each other we ask,
Forgive us, O Lord.**

We make our commitments to each other in faith and love.

**Where the complexities of relationship have overwhelmed us
and in our human weakness we have failed we ask,
Forgive us, O God, and restore us
to right relationship with you
and with each other.**

(a time of silence)

God is faithful to us from the beginning to the end of time.
Nothing can separate us from the love of God.

Thanks be to God.

Amen.

(Adapted from the Covenant service, Methodist Conference 2000)

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

Celebrations and Notices

Family Time - Walking in Jesus' Footprints

Hymn WOV 637: [Jesus Stand Among Us](#)

Lyrics: Graham Kendrick, Tune: York

1 Jesus stand among us at the meeting of our lives;
be the full agreement in the meeting of our eyes.
Jesus, we love you, and so we gather here;
join our hearts in unity and take away all fear.

2 As to you we gather from so many different lands,
Christ the life between us in the joining of our hands.
Jesus, we love you, and so we gather here;
join our hearts in unity and take away all fear.

Readings:

Genesis 9: 8-17 (page 13)

Mark 1: 9-15

Reader: Jane

(page 1556)

Reflection - Breaking Out Of The Silence *(Mark 1:15)*

Mark tells of a carpenter from Nazareth, brought up in the Jewish Faith, who left his home town to see John the Baptist, a popular evangelist. Dressed like a wild man living in the wilderness, John baptised people who came to him at a pool in the River Jordan.

His message, "After me comes the one more powerful than I, 8 I baptize you in water, but he will baptize you in the Holy Spirit." As he came out of the water, Jesus heard a voice say, "You are my Son, in whom I am well pleased".

Instead of returning home he stayed in the wilderness. On his return to civilisation and hearing of John's imprisonment, Jesus began a new vocation. '[He] went into Galilee, proclaiming the good news of God. 15 "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!" We believe the story. Do we follow in his footsteps?

Bhuddist Theolgian Pema Chodron wrote, ' If you're invested in security and certainty, you are on the wrong planet.'

"The Kingdom of God has come near. Repent and believe the Good News." John lived in a turbulent time ruled by the Romans. The only Good News people could imagine, was getting rid of the occupying forces. Yet people trod rugged paths to be baptised by John the Baptist. John's Good News and popularity so troubled the Jewish and Roman authorities, that they were relieved when he was taken from the wilderness and put in the Governor's Prison. Mark's Gospel bluntly tells that when that happened, Jesus took over his message. The authorities were then on the watch for another trouble maker.

Over many centuries past generations of Christians have heard Jesus' words of hope as being relevant to their day. For some, their time was peaceful where society was comfortable and predictable. For others, as in our own time, change was rampant and the threat of conflict and calamity was evident in their region. But for us, the threat and effects of climate change and wars are worldwide. Is the message of the Kingdom of God being near, of interest to us?

We might avoid using the word '*Repent*'. Too religious! '*Change your way of life*' sounds more real. But does hearing that the world is safe in God's hands still ring hollow? How can we avoid another disaster such as Cyclone Gabrielle or rising seas when the world won't repent the causes? We might feel trapped and helpless. What Good News might there be for God's world? God's children?

I'll come back to that. But first, let's go back to the beginning of Mark to see what following in the footsteps of Jesus might mean. Mark's first chapter seems to me to have three stages in Jesus' leading up to his ministry.

The first would have been his Jewish upbringing in a caring society. Even in turbulent times it was possible to do that. He had a stable family and trade as carpenter, but also showed promise as a Jewish leader, as witnessed in the story of his being found discussing the scriptures with Priests, when his parents had

thought they'd lost their child. (Lk 2:41-52) His interest in God grew as an adult (Lk 4:21) but he needed more. He needed to *experience* God. It must have been something like this that drew him away from the security of Nazareth, to go to John the Baptist. His breaking away and looking for more was the first stage.

The second stage was his baptism. John said he was unworthy to untie the straps of Jesus' sandals. But more revealing were both the voice saying, "This is my Son in whom I am well pleased" and the dove flying down on Jesus as he came out of the waters of the Jordan River. This second stage included Jesus' staying in the wilderness for a long time. I believe you heard about the temptations and angels last Sunday. Surely, this was a time when Jesus came to terms with what had just happened and what this told him about his purpose and his future.

The third stage was triggered by the beginning of a verse in Mark. *'After John was put in prison, Jesus went into Galilee' (v14) 'After John was put in prison'*. It's as if that action was the prompt for Jesus to take over the message of John the Baptist. Mark goes on to say, *Jesus went into Galilee, proclaiming the good news of God. (v15) "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"* Only this time, Jesus came to know that he was a part of the Good News.

These three stages of faith - preparation, baptism and owning, are as true of you and I, as they were of Jesus. Of course, we won't become God in the same way, but equally we become more a child of God, when we open ourselves to God's voice and respond to the trigger, the nudging of God.

From teenage years I'd wanted to be a minister but thought I didn't have the necessary qualities. The calling was there but I was confused.

My first job attempt was to be a Forest Ranger. At the end of the seven week initiation course at Rotorua, a lecturer invited me to tea with his family. Over drying the dishes, he said he thought I wasn't suited to the job. I was relieved. I'd bought Shakespeare's plays and sonnets as well as Laing & Blackwell on trees, and was well into reading both.

The Magistrates Court followed, as did an initial year at Massey University Ag Science. Overseas in the UK, Psychiatric Nurse-aid was next, then two years teaching back in Aotearoa before the Tokoroa minister supported my successful application to Ministry training. That's why I like the line, *'In the moment of acceptance'* in today's pre-communion hymn. Jesus had *40 days and nights*, the Bible term meaning *a long time* to recognise and respond to his calling; I took much longer on the three stages.

You might think you are well past expectations of a call-up. A life-time calling might not be an option. But do you hear God's voice saying things like "How about you phone that person you're thinking about or including them in your prayers; drop in on someone who you know is feeling lonely; be less busy when doing something and someone calls to talk about their problem - even when it's 'again?' That's all person to person.

To conclude, what about all those troubling things from *out there* that come to the breakfast table via the newspaper, or into our lounges through the TV? Do you long for some leader somewhere to stand and say, "what we're doing to others and our planet is all wrong?" But aren't those things already being said? The thing that is missing is the voice of the people who agree in their thoughts but say or do nothing. Lots of good, well-meaning people but each person stays silent and ponders on the question, 'What can one person do?'

Edmund Burke was an Anglo-Irish statesman and philosopher who spent most of his career in Great Britain. '*All that's necessary for the forces of evil to win in the world is for enough good people to do nothing.*' But he said it in the late 18th Century, about the time Mozart wrote *The Magic Flute* opera. It still applies. Is God calling you to be a voice for the needy; say something about a vision of a better world; balance the bad news with something good; adjust how you live so creation can begin to recover?

Jesus responded to the prompt of John the Baptist going to prison. What prompts and niggles you to break out of your silence? The voice of God is there for you as it was for Jesus. How are you going to respond?

Hymn HIOS 10: [Because You Came and Sat Beside Us](#)

Lyrics: Shirley Erena Murray Tune: Colin Gibson

- 1 Because you came and sat beside us,
because you came and heard us speak,
and we ignored you and we refused you,
we ask forgiveness, Lord Jesus Christ.

- 2 Because you laughed and loved the child-like,
because you lived from day to day,
and we love status and steady money,
we ask forgiveness, Lord Jesus Christ.

- 3 Because our peace was your agenda,
because you wept to see us war,
and we love power, and winning battles,
we ask forgiveness, Lord Jesus Christ.

4 Because your cross compels an answer,
because your love absorbs our sin,
and we are wounded because we wound you,
we ask forgiveness, Lord Jesus Christ.

5 Because you came on Easter morning,
because you come at Pentecost,
and in the Spirit, we are forgiven,
we live to praise you, Lord Jesus Christ!

Prayers for Others

Loving God

We are never alone. We are always in your Presence.
In the silence of this worship place we share with you
our concerns for others.

(silence)

We bring to you our prayers for people in Aotearoa
for those we know and others we've heard about

(silence)

We pray for others we've never met, but have heard about in other lands

(silence)

May your Presence be known to those living through extreme
situations

(silence)

Touch the hearts of those in positions of responsibility
who enable us to give help to those beyond our reach.

(silence)

Touch us with the power to speak and move with Your Spirit

(silence)

Amen

Offering

The hymn that follows was written by Shirley Murray. It's a communion hymn, and mentions the breaking and blessing of the bread.

It names the wine as God's grace, that no matter what, says we are in this life together with God.

It calls the bread the 'bread of peace' the peace that passes all understanding.

Hymn FFS 38: [In the Singing, In the Silence](#)

(please stay seated and use this as a prayer)

Words by Shirley Murray – 29 January, 2020

Tune: Bread of Peace – Carlton R. Young

- 1 In the singing, in the silence,
in the hands expectant, open,
in the blessing, in the breaking,
in the Presence at this table,
Jesus Christ, Jesus Christ,
be the wine of grace:
Jesus Christ, Jesus Christ,
be the bread of peace.
- 2 In the question, in the answer,
in the moment of acceptance,
in the heart's cry, in the healing,
in the circle of your people,
Jesus Christ, Jesus Christ,
be the wine of grace:
Jesus Christ, Jesus Christ,
be the bread of peace.

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.**

Hymn HIOS 19: Deep In The Human Heart

Lyrics: © Bill Wallace

Tune: *Diademata*

1. Deep in the human heart
the fire of justice burns;
a vision of a world renewed
through radical concern.
As Christians we are called
to set the captives free,
to overthrow the evil powers
and end hypocrisy.
2. This is our task today-
to build a world of peace;
a world of justice, freedom, truth,
where kindness will increase;
a world from hunger freed.
A world where people share,
where every person is of worth
and no-one lives in fear.
3. Taking the step of faith,
we leave the past behind
and move into the future's world
with open heart and mind.
By grace we work with Christ,
as one community,
to bring new hope and fuller life
to all humanity.

Extinguishing the Fifth Lenten Candle

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**