



Kaurihohore / Kamo Co-operating Parish Sunday 7 July 2024 – Pentecost 7

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 try to seek them.

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

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 seventh Sunday of the season of Pentecost, a period of the year when we relate our faith as the people of God to the activity of the Holy Spirit within each one of us, within our faith communities and within the world we live in.

This week we received a letter from the President of the Methodist Church about the pending release of the report of the Royal Commission of Inquiry into Abuse in Care with an attached Liturgy of Lament. I expect a similar letter and service inclusion will probably arrive next week from the Moderator of the Presbyterian Church. I have included a modified form of this liturgy in the first section of our service this morning but if you think participating in this part of the service will be too difficult for you, there is an activity in the Church office you can choose to involve yourself in instead. Please feel free to move out there at the end of this welcome and engage with that activity until the conclusion of the first hymn.

This morning, we are focussing on our value of Humility. Our reading from the Hebrew scriptures, which we often call the Old Testament, recounts the anointing of David as king over Israel, and our reading from the Christian scriptures, which we often call the New Testament, is about the humbling of Jesus in his home-town, then his sending his disciples out with purpose and trust. So, a contrast between the power of a King and the powerlessness of humble ordinary folk.

Call to Worship

Come in faith and humility as an open community,
Accepting each other in our diversity,
For we each have strengths and weaknesses.

We come trusting God that he will go with us on our faith journey.

Come people of God come to share in worship and journeying.

We come, trusting in the love of God our spiritual parent.

We are gathered here knowing that the inquiry has revealed that the Church and its institutions, parishes, rohe, school, and the programmes we ran for the welfare of children, all should have been safe, welcoming places, but they were not, and the Church still is not. Behind our walls, covered by our good name the most terrible breaches of trust have happened. Where people should have felt safe and confident in giving their trust, it has been abused.

Children, Women and Men, all have suffered, and the suffering continues. Survivors of abuse continue to carry the pain, we acknowledge a truth we perhaps distanced ourselves from, played down, minimised. We have no choice now other than to face it, to acknowledge the truth of it, to lament it, and to pray for those who suffered and continue to suffer.

We are a people who follow Jesus, who see in him the life of the Sacred and the possibility of a flourishing humanity. Sometimes we forget, or skim over how he suffered. Here was a man who despite the cultural and religious prohibitions of his people was stripped before a cohort of troops. He was exposed, mocked, humiliated, beaten; and broken and naked was put to death.

We are moved by his suffering and find our compassion deepened by it, may we show compassion to the victims of abuse in the Hahi, the Church. May we lament their suffering and that it happened in our parishes, school and the programmes we ran for children.

Prayer Ritual

We pour out our grief, our anger, our shame and our pain.

For the children in our care now and in the past, in school and in parishes, subjected to physical and sexual abuse.

For women whose trust in those charged with their pastoral care has been and is betrayed.

For women and men whose vulnerability has been and is exploited in what should be a place of trust.

For faith broken, for the ability to trust and to give yourself in love, taken away.

For our culture of denial.

(A moment of silence)

You are now invited to come forward if you wish, light a candle and place it on the tray as a prayer for the victims of abuse, their whanau and for the Church – that we may become a safe community for all.

May God who can do more than we ask, imagine or dream of, transform our tears to a sea of light. **Amen.**

(An opportunity to share thoughts and feelings)

Opening Prayer - 'Winter's Lessons

(from Prayers for Southern Seasons by Joy Kingsbury-Aitken)

Just as freshly fallen snow is beautiful in its whiteness
Before it is crushed and muddied by human footprints,

**So, God your Spirit blankets the world with a loveliness
That somehow survives being trampled over.**

Just as the flickering red and gold flames
Of a crackling fire give forth the gift of warmth,
Promoting a sense of wellbeing,

**So, God your Spirit of light and love
Banishes from our lives all that is dark and chilly.**

Just as the golden goodness of pumpkin soup,
The tasty pleasures of pickles and preserves,
and the heartiness of a Sunday roast,
Nourish us with the fruits of an autumn abundance just past,

**So, God your Spirit bountifully provisions us
For the stormy seasons of our lives.**

Just as camelias bloom
When frosts are many and flowers are few,
Buried bulbs poke up tender shoots through sodden ground,
Hinting of a springtime blossoming just ahead,

**So, God your Spirit comes to us in times of loss
With signs of resurrection life to come.**

God, we thank you for winter-
Its pleasures and its challenges-
And for the wintry seasons in our lives.
Times when our restlessness is stilled,
Times when reflection and meditation is required,
Times when circumstances bring to remembrance....

That just as trees denuded of summer leaves
reveal their skeletal splendour for all to see,
silhouettes against grey skies and watery landscapes,

**So, God your Son, divested of his majesty,
came among sinful humanity to reveal your glory,**

your never-ending love and mercy, by way of the cold inhumanness and life
sapping ugliness of the cross. **Amen.**

Hymn FFS 45: Lord, Turn Our Grieving Into Grace

(Lyrics by Shirley Murray, Tune: Solomon's Memory)

1. Lord, turn our grieving into grace,
another way of being,
learning what others have to face,
another way of seeing;
Lord, by the sharing of the pain,
lift up the stone,
lift up the stone,
lift up the stone,
that weighs us down.
2. Grow in these dark, resistant fears
the seedlings of compassion,
draw from this spring of helpless tears
a love that you would fashion,
till, through the anguish of today,
hope takes us on,
hope takes us on,
hope takes us on,
another way.

Prayer for Centring and Renewal

Eternal Spirit, you call us to set aside our love of power and security

And to trust in your way of love and forgiveness alone,

Where we encounter rejection because of race, gender or ability

Help us to speak out for the way of acceptance and enabling,

Where we encounter prejudice because of appearance or status

Help us to walk the way of caring, inclusion and justice,

Where we encounter domination, envy or greed

Help us to follow instead your way of compassion, humility and sharing.

Amen.

Hymn: Send Us Your Spirit

(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, baptise 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.

Spirit-led Example

Thomas John Barnardo (4 July 1845 – 19 September 1905) was an Irish-born, Christian philanthropist and founder and director of homes for poor and deprived children.

Thomas Barnardo was born in Dublin, Ireland, in 1845. He was the fourth of five children (one died in childbirth) of John Michaelis Barnardo, a furrier who was of Sephardic Jewish descent, and his second wife, Abigail, an Englishwoman and member of the Plymouth Brethren.

Thomas wrote that, as a child, he was selfish and thought that everything that was not his should belong to him. However, as he grew older, he abandoned this mindset in favour of helping people experiencing poverty.

Thomas Barnardo moved to London in 1866. Although he never finished his studies at the London Hospital, he used the title of 'doctor' and later secured a licentiate. It was during this time that he became interested in becoming a missionary.

He established 'Hope Place' ragged school in the East End of London in 1868, his first attempt at aiding the estimated 30,000 'destitute' children in Victorian London. Many of these children were not only impoverished but orphaned, as the result of a recent cholera outbreak.

For those unable to afford private education, the school offered education which although Christian-based, was not exclusively religion-focused, and worked to provide tutelage on various common trades of that time (for example, newsboys and shoe-shiners).

In 1870, Thomas Barnardo was prompted to form a boys' orphanage at 18 Stepney Causeway after inspecting the conditions within which London's orphaned population slept. This was the first of 122 such establishments he founded. Significant provisions were available to occupants; infants/younger children were sent to rural districts in an attempt to protect them from industrial pollution, and teenagers were trained in skills such as carpentry and metal work, to provide them a form of basic financial stability.

In June 1873, Thomas Barnardo married Sara Louise Elmslie (1842–1944), known as Syrie, the daughter of an underwriter for Lloyd's of London. Syrie shared her husband's interests in evangelism and social work. The couple settled at Mossford Lodge, Essex, where they had seven children, three of whom died in early childhood. A fourth child, Marjorie, had Down syndrome.

Barnardo's homes did not just accommodate boys; in 1876, the 'Girls' Village Home' in Barkingside was established, and by 1905, accommodated 1,300 girls who were trained for 'domestic occupation'. Another establishment, the 'rescue home for girls in serious danger', aimed to protect girls from the growing tide of child prostitution.

In addition to the various homes and schools established by Thomas Barnardo and his wife, a seaside retreat and hospital were also founded.

From the foundation of the homes in 1867 to Thomas Barnardo's death, nearly 60,000 children had been taken in, most being trained and placed out in life. At his death, his charity cared for over 8,500 children in 96 homes.

Readings

2 Samuel 5:1-5, 9-10 - New Revised Standard Version, Anglicised (NRSVA)

In this reading David makes a covenant with the elders of Israel, who then anoint him as king over the nation.

David Anointed King of All Israel

5 Then all the tribes of Israel came to David at Hebron, and said, 'Look, we are your bone and flesh. ² For some time, while Saul was king over us, it was you who led out Israel and brought it in.

The LORD said to you: It is you who shall be shepherd of my people Israel, you who shall be ruler over Israel.' ³ So all the elders of Israel came to the king at Hebron; and King David made a covenant with them at Hebron before the LORD, and they anointed David king over Israel. ⁴ David was thirty years old when he began to reign, and he reigned for forty years. ⁵ At Hebron he reigned over Judah for seven years and six months; and at Jerusalem he reigned over all Israel and Judah for thirty-three years.

⁹ David occupied the stronghold, and named it the city of David. David built the city all around from the Millo inwards. ¹⁰ And David became greater and greater, for the LORD, the God of hosts, was with him.

Mark 6:1-13 - New Revised Standard Version, Anglicised (NRSVA)

Those in Jesus' home-town take offence at him. Jesus then forms an alternative community of trust and hope.

The Rejection of Jesus at Nazareth

6 He left that place and came to his home-town, and his disciples followed him. ² On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, 'Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! ³ Is not this the carpenter, the son of Mary^[a] and brother of James and Joses and Judas and Simon, and are not his sisters here with us?' And they took offence^[b] at him. ⁴ Then Jesus said to them, 'Prophets are not without honour, except in their home-town, and among their own kin, and in their own house.'

⁵ And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. ⁶ And he was amazed at their unbelief.

The Mission of the Twelve

Then he went about among the villages teaching. ⁷ He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. ⁸ He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; ⁹ but to wear sandals and not to put on two tunics. ¹⁰ He said to them, 'Wherever you enter a house, stay there until you leave the place. ¹¹ If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.' ¹² So they went out and proclaimed that all should repent. ¹³ They cast out many demons, and anointed with oil many who were sick and cured them.

Food For Thought

I invite each of you to take a few moments now to reflect on two questions.

“What are the unclean spirits dominating our towns or communities?”

“How might we bring healing and hope to the people of our day whose lives are dominated by those unclean spirits?”

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Now take a few moments to listen to what ideas those around you came up with and to share your own.

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Today's Gospel reading includes two stories, one about Jesus' rejection when he visited to teach in his home-town, and one about his sending the twelve disciples out to teach and heal like he had.

I suspect those who selected our readings for today purposely included the anointing of David as King over Israel alongside the rejection story of Jesus to highlight the contrast between these two characters in our Bible stories. David is a successful warrior, he is acknowledged by the elders of Israel, anointed, crowned and given political power, wealth and authority. He is portrayed as an extraordinary individual, one specially selected and set aside by God.

Jesus, on the other hand, arrives in his home-town and the people are astounded and take offence. He is ordinary, just a carpenter, whose mother, brothers and sisters are known and live here. So, he has no power there.

His wisdom and power are not recognised or acknowledged so there is little he can accomplish in this community.

Then Mark moves on to the story of Jesus sending the twelve disciples out. They are to go as ordinary people, no extra provisions, no wealth or marks of status like having money to spare or two tunics. They are to go out proclaiming that all should repent. That means about turn, change direction.

The disciples are to trust in the generosity and sharing of other ordinary people. If people won't share, don't want to know, move on, find those who will.

The kingdom of God is found in this transformation from focussing on accumulating whatever you can for yourself and keeping it to yourself into trusting there is enough and sharing in compassion and generosity. That is the way of hope and healing that Jesus calls each of us ordinary people to go and share with those we meet. It's up to us now. Our turn!

Hymn HFTC s.23 and s.24: [Spirit of the Living God, Fall Afresh On Me/Us All](#)

1. Spirit of the Living God, fall afresh on me,
Spirit of the Living God, fall afresh on me.
Break me, melt me, mould me, fill me.
Spirit of the Living God, fall afresh on me.

2. Spirit of the Living God, move among us all;
Make us one in heart and mind, make us one in love:
Humble, caring, selfless, sharing –
Spirit of the living God, fill our lives with love!

Community Notices, Celebrations & Concerns.

Prayer of Intercession

Holy Spirit, source of hope and healing, we turn to you now with trusting hearts, knowing that through Jesus, you call us to live your life in this world. We bring before you now our hurts and despair at all the horrible things we have heard of that have been done, and continue to be done, to your loved children.

We pray for those who have been abused and treated as things, to satisfy others, rather than being treasured as your unique creation.

We pray for all those living in shame, fear and disconnection.

We pray for all those trapped in stories of belittlement and despair.

We pray for all those who are sick in body, mind or spirit.

Remind us of the dignity that comes from being made in your image, the dignity that nothing that ever happens to us can take from us, and help us to affirm that dignity in each other no matter what we, or they, have done.

May your Kingdom come on Earth as it is in Heaven. Amen.

Offering

Prayer of Thanksgiving and Dedication

Holy God of Love, we are born of you and made in your image,

We give you heartfelt thanks for this wonderful creation and for life.

Bless us, we pray, and our time, talents and gifts that they may be used to build your community of hope, trust and connectedness.

Hymn HIOS 35: [Go Gently, Go Lightly](#) (Lyrics by Shirley Murray, Tune: Legere)

1. Go gently, go lightly,
go safe in the Spirit,
live simply, don't carry
much more than you need:
go trusting God's goodness,
go spreading God's kindness,
stay centered on Jesus
and where he will lead.

Go singing, go bringing
the gifts of the Spirit,
go hopefully searching
for things that are true:
in living, in loving,
whatever befalls you,
God keep you, God bless you
in all that you do.

Blessing and Commissioning

As Jesus called his original disciples blessed them and sent them,

So, we are called blessed and sent. God calls us to walk humbly with Him. He has blessed us with a dignity none can take from us. Let us share with all we meet, according them their God-given dignity and so proclaiming his kingdom to all the World.

Go with the blessing of God.

**We go walking in His Spirit, trusting his goodness,
spreading his kindness, centred on Jesus and where he leads. Amen**