



KAURIHOHORE / KAMO CO-OPERATING PARISH

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Sunday 24 May 2026 – Pentecost

Our Service today 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.

Justice: we hope for a better world for all and work together to be part of making that happen.

Welcome

Kia ora e te whanau, greetings faith-family. Naumai, welcome to worship at Kaurihohore Church this morning. Today is Pentecost Sunday, often referred to as the birthday of the Church. Hence the birthday cake on the communion table for our morning tea this morning. On the first Pentecost Day the followers of Jesus were gifted with the ability to speak in many tongues or languages. At the conclusion of today's service, I invite you to give it a go. We will say He Manaakitanga or the Benediction to each other. The words are printed in your service sheet in both Te Reo Māori and in English. You can use whichever language you prefer but I encourage you to try the Te Reo version.

It is also Wesley Day. John and Charles Wesley led a revolution in the church of their day by clearly proclaiming the Christian Gospel in the language and thought forms of their day and society. I hope today's service will help you to do the same in the thought forms and language of our society and time, and in your way.

Today we celebrate Pentecost—the day when God's Spirit broke through barriers of language, fear, and expectation and filled ordinary people with extraordinary courage. This was a moment of surprise and overflowing joy, when every voice became a carrier of God's love.

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

As we gather, we are invited to open ourselves to the same Spirit—the Spirit who ignites dreams, stirs truth, and empowers us to join God’s work in the world, and to fire us up to speak of truth, justice, and loving-kindness, just as the prophets did so many years ago.

Today we focus on our core value of **Justice**: we hope for a better world for all and work together to be part of making that happen.



On this fourth Sunday of the month, we have our monthly communion service. The format we use for communion is based on the Church of Christ tradition; we serve the bread to everyone, then eat together and similarly, serve the juice to each and drink together. Then the cups are collected.

Let us then join in worship together.

Call to Worship (based on Psalm 104)

Come people of faith, come to worship the Lord.

We come to give thanks for his wisdom in creating the earth.

Come people of faith, come to give thanks for life.

We come to celebrate the Spirit renewing our lives.

Come people of faith, come to meditate and to sing praise.

We come to listen for His Word and sing our rejoicing,

Bless the Lord, O my soul, Praise the Lord!

Gathering Prayer

Let us pray:

Holy and Loving Lord we come seeking your presence.

Share with us as we celebrate the birthday of the church with joy.

Lord Jesus, you call us to be your body on earth.

Be with us as we seek to follow you as a faith community.

Holy Spirit of God overcome all our darkness with your light.

Help us to open our hearts and minds to your presence within and among us. Amen.

Lighting the Candle

We light this candle as a sign that God, the divine, is present here.

May the breath of God's presence fill the whole place and all of us.

(The candle is lit beside the cake.)



Hymn AA 26: [Come To Our Land](#)

(Lyrics and Tune: Colin Gibson)

1. Come to our land, come to our hearts,
Spirit of peace, Spirit of truth,
bring in the spring, the hope and the green,
Spirit of growth and Spirit of youth.

Refrain:

*And all our people will sing together:
Wairua Tapu, holy your name,
there's one great Spirit in all creation,
one great Spirit of God!*

2. Come to our land, come to our hearts,
Spirit of life, breath of new birth,
teach us to care for water and air,
nourish the seed and cherish the earth,

Refrain

3. Come to our land, come to our hearts,
Spirit of bush, Spirit of bird,
speak to the soul of Aotearoa
joy in your world and joy in your Word,

Refrain

Prayer for Centring and Renewal

From journeying on many different paths with diverse experiences,

We come to gather in community as one body.

From a range of perspectives and understandings,

We come to hear and trust in the truth of Christ's forgiving love.

From wandering in many wildernesses of fear and despair,

We come in hope, to be transformed into the likeness of the one we follow.

The Lord's Prayer - Sung AA112: [Our Father in Heaven](#)

(Lyrics: Richard Gillard and John Smith, Arr. Guy Jansen)

Our Father in heaven,
Hallowed be your name.

Your kingdom come,

Your will be done

On earth as in heaven.

Give us this day our daily bread,

Forgive us our sins

As we forgive those

Who sin against us

Save us from the time of trial,

And deliver us

from evil.

For the king-dom

the power and glo...ry

Are yours now and for ever.

Amen, amen, amen, amen,

amen, amen, amen, amen



Scripture Readings (New Revised Standard Version, Anglicised)

The feast of Pentecost, or Shavuot in the Jewish calendar, was celebrated fifty days after Passover and commemorates the anniversary of God giving the Torah to the Jewish people. It represents a renewal of the covenant between God and His chosen people and focuses on gratitude, divine wisdom and personal spiritual growth.

It was a time of drawing together despite differences in language, customs, and history.

Here we have Luke's version of what the early church experienced at the feast time of Pentecost.

Acts 2:1-21 New Revised Standard Version, Anglicised (NIV pg 1691)

The Coming of the Holy Spirit

2 When the day of Pentecost had come, they were all together in one place. **2** And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. **3** Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. **4** All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

5 Now there were devout Jews from every nation under heaven living in Jerusalem. **6** And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. **7** Amazed and astonished, they asked, 'Are not all these who are speaking Galileans?' **8** And how is it that we hear, each of us, in our own native language?

⁹ Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹ Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power.’ ¹² All were amazed and perplexed, saying to one another, ‘What does this mean?’ ¹³ But others sneered and said, ‘They are filled with new wine.’

Peter Addresses the Crowd

¹⁴ But Peter, standing with the eleven, raised his voice and addressed them: ‘Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. ¹⁵ Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. ¹⁶ No, this is what was spoken through the prophet Joel:

¹⁷ “In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.

¹⁸ Even upon my slaves, both men and women,
in those days I will pour out my Spirit;
and they shall prophesy.

¹⁹ And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.

²⁰ The sun shall be turned to darkness
and the moon to blood,
before the coming of the Lord’s great and glorious day.

²¹ Then everyone who calls on the name of the Lord shall be saved.”

Hymn HFTC S.23 and S.24: [Spirit Of The Living God](#)

*(s.23 Lyrics: Daniel Iverson, s.24 Lyrics: Michael Baughen,
Tune: arr. W G Hathaway)*

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!
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.

Together, the readings on Pentecost Sunday invite us to imagine a community where the Spirit is poured out widely and generously, calling each of us to speak truth, dream boldly, and join God's renewing work in the world.

John 20:19-22 New Revised Standard Version, Anglicised (NIV pg 1686)

Jesus Appears to the Disciples

¹⁹ When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' ²⁰ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹ Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' ²² When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit.

Hymn HFTC S.23 and S.24 Spirit Of The Living God

*(s.23 Lyrics; Daniel Iverson, s.24 Lyrics:Michael Baughen,
Tune: arr. W G Hathaway)*

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!

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.

Food for Thought

The way we think is often shaped by our parents, the neighbourhood we grew up in, the teachers we had, the books we read, the songs we sang or the films, plays and shows we watched.

Today, after our morning tea, several of us are gathering at Café Narnia for lunch together. Who knows the story or stories behind the name "Narnia"? In the chronicles of Narnia series Aslan, the lion, is the personification of Christ. While C S Lewis, the author refuted calling his series an allegory, his description of it as a 'Supposition' is a close replacement.

In English language terms, it is a figurative series of stories clearly using Christian symbols and themes. It depicts a world, supposedly not the real world, to explore ideas about life in this world. This morning I want us to explore how using language figuratively, has shaped our understanding of our faith, or, maybe in failing to realise how writers have used language figuratively, may have resulted in us missing some of the meaning biblical writers intended.

Jane Austen wrote a story about two characters, who despite many difficulties, eventually found love and overcame the barriers separating them. Under the original title "First Impressions" publishers refused it. After some rewriting and changing the title to spell out more clearly what it was really about it became her immensely successful and well-known novel, "Pride and Prejudice." Yes, love can overcome both pride and prejudice!

Think for a moment about one of the favourite stories you have enjoyed. What was the author really writing about? Often the apparent story on the surface has a deeper meaning. For example, JRR Tolkien's "The Lord of the Rings" series, a great fantasy story on the surface, is his way of protesting the whole process of industrialisation and the thirst for power which he saw as destroying Western European civilisation. The story is a metaphor for society in the real world as he sees it.

A metaphor is a figure of speech that describes something by saying it is something else. It's not actually true but it gives the reader a clearer idea of what it is like.

When we come to making sense of today's Bible readings, the framework we have often seen them through has been shaped by expecting that the writers were trying to write a factual history, something like a modern-day newspaper report. But this was not the cultural framework the Bible writers lived in.

They never had newspapers and the stories they told and heard were intended to explain how to understand the meaning and significance of what was being talked about, not the facts. The literature they knew was often metaphorical with figurative use of language and symbols.

If we are to discern this meaning, we need to understand the Bible writers' Jewish way of thinking. That is why knowing about the Jewish festival of Shavuot is relevant.

Shavuot, the harvest festival, or day of the first fruits, was to express thanks to God for the crops he had provided. It also includes commemorating thanking God for his gift of the Torah, the foundation of Jewish law and moral guidance on Mount Sinai through Moses. A time when Jews from all around the world, speaking many different languages, came to Jerusalem to join and celebrate being freed from slavery, and of being given the promised land and their national identity as expressed in the Torah, "The Law".

If we read the endings of the four gospels in the order in which they were written, we see a marked development in what the Christian theologians, Marcus Borg and Dominic Crossan call the “Post-Easter Jesus”. In Mark, (pew Bible pg 1588) written in the 70’s, there is a young man at the tomb who tells the women, “Jesus is not here, he has been raised, tell his disciples he is going ahead of you, you will see him in Galilee”. The women flee the tomb and say nothing to anyone. That’s it! No visions of Jesus, no tongues of fire.

In Matthew, (pg 1553-4) written a decade or so later, in the 80s or early 90’s, an angel at the tomb gives the women a similar message, then Jesus meets them on a mountain in Galilee and repeats the message to them and subsequently commissions them to go and make disciples of all nations,. Neither of these earliest gospels mentions a pouring out of the Spirit or tongues like fire appearing to the disciples.

In Luke, (pg 1643-5) written perhaps in the late 80’s or 90’s but possibly not until the early decades of the next century, we have two men at the tomb, Jesus joining two disciples on the road to Emmaus then disappearing once he was recognised in the breaking of bread, but appearing again while they are talking about their experience with the other disciples, and then of Jesus being taken up into heaven from Bethany near Jerusalem like Elijah had been and Roman Caesars were said to show they had the authority of gods.

In Luke’s second volume, the book of Acts, (pg 1689—93) we have the reading we heard today, the classic Pentecost story. Tongues, as of fire, on the disciples’ heads.

In John, (pg 1685-8), written possibly in the 90’s but apparently revised with an extra chapter added later, we have Mary finding the entrance stone rolled away, Peter and another disciple going into the tomb to find cloths, then Mary seeing two angels as she peers into the tomb, talking to Jesus who she mistakes for the gardener, and on the evening of that first day of the week Jesus appearing to the gathered disciples in a locked room, breathing on them and saying, “Receive the Holy Spirit.” This appearing of Jesus is repeated a week later when Thomas is present.

There is a clear development of the picture of the post-Easter Jesus, as time goes on, with John depicting Jesus breathing the Holy Spirit on the disciples on the first day after the crucifixion, but Luke dating it to fifty days later, on the day of Pentecost.

I think all of these post-Easter stories can be understood as the gospel writers trying to communicate an experience the early church members had in metaphorical terms because they had no better way of trying to make sense of their experience and to communicate it to others.

Maybe for some of us, a helpful way of thinking about this, is that the Resurrection, the Ascension and the out-pouring of tongues at Pentecost are all metaphors for a reality that God is offering to us, a way of experiencing God's Kingdom when we make a commitment to follow the teachings of Jesus'.

- ❖ Are we willing to love and respect others and treat them as equals?
- ❖ Will we drive the extra mile to care for someone?
- ❖ Do we offer hospitality when we don't expect it back?
- ❖ Will we give someone something we treasure because they need it more than we do?

In celebrating communion this morning, will you recommit yourself to follow Jesus? That is his invitation.

Community Time: Notices, Celebrations, Thanksgiving & Concerns

The Prayers of God's People

(Period of silent reflection to consider the questions below)

A burden - Look at the rock you have. A rock can be a burden.

Reflect where have you been a burden to someone?

You may want to give thanks now for the forgiveness and support you have received. You may resolve to acknowledge those you have been a burden to and to thank them.

You may have carried burdens for others. Now there is time to give thanks for the strength and opportunity you have had to forgive and to support others.

A resource - a rock can be a resource.

What resources have enabled you to become the person you are?

How can you be a resource for good in the world?

A foundation – A rock can be the strong foundation we build on.

What foundations are your life built on? Who has been a source of inspiration and a stimulus for growth for you?

How can you be a foundation rock for those you meet through your daily life?

(Cairn building)

Throughout the Bible, God's people used rocks or stones as markers of their journey and reminders of God's presence with them. Today, we will do the same. Each of us has a rock and, metaphorically, each of us is a rock. As we bring our rock forward, we will build a cairn together, beginning with the eldest laying their rock at the bottom, the youngest laying their rock at the top, symbolising how we grow our faith community - each generation building on their elders' shoulders.

(When you have had some time to reflect on these issues you will be invited to come up in two-decade groups to build your stones into a cairn on the table at the front. 90s and 80s, 70s and 60s, 50s and 40s, 30s and 20s, teens and younger.)

Offering and Prayer of Dedication

Let us pray:

Loving Lord we give thanks for all the love and opportunities we have received through life. Bless us and our offerings of time, talents and gifts through which we can express your love for this world.

Be with us as we seek to show mercy, do justice and walk humbly with you through our life's journey. Amen.

*(Servers come forward
during the singing of the last verse of the next hymn
and lift the cover from the elements on the table)*

Hymn FFS 6: Blow Through the Valleys and Sing in the Rimu

(Lyrics & Tune: Bill Bennett - Tune: Ruahine)

Refrain:

Blow through the valleys and sing in the rimu;

O Spirit of God fill the earth:

guide us to truth that you give in your power,

O Spirit of God our new birth.

1. The world sets its heart on the value of money,
and thinks it can buy all the treasures we need;
but God measures worth by a new kind of poverty,
founded on Jesus, the servant we heed.

Refrain:

2. Let mercy enfold us and justice be real,
our races in partnership live in this land.
The God of the whenua binds us together,
by leading us on to hold each other's hand.

Refrain:

3. O Spirit of God take our love, take our aroha,
stir us to faith and to courage for you;
that Jesus the prophet will guide us in leadership,
bringing the Spirit of hope to renew.

Refrain:

Communion

Long ago our 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 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."

After 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."

We set aside these elements to this holy purpose.

Let us pray.

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.

Amen.

When we eat this bread and drink from this cup, we open ourselves again to the loving presence of Jesus in our midst.

The table is ready. All are welcome. Come, for the feast is spread.

Let us pray:

Lord, we come before you now, yearning to know your healing presence and the accepting love which Christ offers.

(Silence)

Send your Holy Spirit that through this holy sacrament we may know your transforming love and become shaped into the body and life of him whose food we share.

Holy and loving God for the power of love in human life and history we give you thanks and praise. Amen.

Among friends gathered around a table, Jesus took bread, broke it and said, "This is my body broken for you."

After supper he took the cup and said, "This is the new relationship with God, made possible through my death. Drink it, all of you, to remember me."

We remember Jesus, who taught us to love the poor and outcast;

Christ, have mercy on us.

We remember Jesus, who called all to God's kingdom;

Christ, have mercy on us.

We remember Jesus who rose to live among us and in us;

Christ, grant us your peace.

The bread of life for all who hunger

The body of Christ, broken for us. *(eat together)*

The cup of compassion for a broken world

The blood of Christ shed for all. *(drink together)*

Go from this table bearing the love of God into a troubled world.

Go from this table knowing the peace which passes all understanding.

Go from this table renewed, to renew the world God loves.

Prayer after Communion

Loving God, you have called us out of isolation, selfishness and greed, into the freedom of trusting you with our lives, and into belonging in this faith community. We join with you and with each other, in faith in this covenant of membership in your kingdom.

Lead us, as your people, to live your love into the life of this world, that we may truly be the Body of Christ, inspired by your Holy Spirit within us, to do justice, to love kindness, and to walk humbly with you.

Amen

Hymn FFS 67: We Are Many We Are One

(Lyrics and Tune: Colin Gibson)

1 We are many, we are one,
and the work of Christ is done
when we learn to live in true community,
as the stars that fill the night, as a flock of birds in flight,
as the cluster of the grapes upon the vine; as the branches of a tree,
as the waves upon the sea, as the cluster of the grapes upon the vine.

2 All division is made whole
when we honour every soul,
find the life of God in every you and me,
as the fingers of a hand,
as the grains that form the sand,
as the cluster of the grapes upon the vine; as the threads upon a loom,
as a field of flowers in bloom, as the cluster of the grapes upon the vine.

3 We will join creation's song,
make a world where all belong,
build as one in peace and loving harmony,
as the voices of a choir,
as the flames within a fire,
as the cluster of the grapes upon the vine; as the snowflakes in the snow, as the
colours of a bow, as the cluster of the grapes upon the vine.

Commissioning and Blessing

Go now, members of the Body of Christ,
May peace be your way of thinking and living.
Where there is hatred bring love, where there is injury forgiveness,
Where there is despair, hope, where selfishness, trust and faith.
Become a channel through whom everyone will know the peace of God which
passes all understanding.

He Manaakitanga

Kia tau ki a tātou katoa
Te atawhai o tō tātou Ariki,
a Ihu Karaiti
Me te aroha o te Atua
Me te whiwhingatahitanga
Ki te Wairua Tapu
Ake, ake, ake

Sung Amen (Threefold)

Benediction

*May the grace of the Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit
be with you all
Forever and ever*

Acknowledgements:

The following resources have been adapted or used in preparing this service:

L3

Phillip Garside's Worship at Hand and Worship Outside the Box

David Spark's Responsive Prayers

Mary Scifres in The Abingdon Worship Annual

Tara Tautari's Karakia/Inoi

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