



Kaurihohore Historic Church

P O Box 4118, Kamo, Whangārei 0141



Kaurihohore / Kamo Co-operating Parish

Sunday 24 September 2023 –Pentecost 17

Our Service today has been prepared by led by Rev Freddy De Alwis

Welcome and Introduction:

Sentence: (Psalm 95:4-5) “In his hand are the depths of the earth; the heights of the mountains are his also. The sea is his, for he made it, and his hands formed the dry land.” (Genesis 2:9) “And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food.

Hymn HFTC 283: [All Things Bright and Beautiful](#)

Cecil Frances Alexander

Call to Worship & Prayer:

(Please join in saying aloud the sections in bold)

Each new day brings to us
the experience of the sun rising
in colours of red, yellow, and orange.
The sunset revealing its pinks and mauves.
Birds sing- dogs bark- children laugh.
Each day we are part of your wonderful creation.
God of each new day - we adore you.

As we journey our lives with you God,
We travel roads that are sometimes hard.
Roads we do not want to be on-
That take us where we don't want to go
But you are there with us, beside us, behind us, before us;
always with us on our journey.

God of each new journey - we adore you.

We are not individuals on our own
but compatriots with each other in this world.
We are always in relationship with others-
our family, friends, co-workers and neighbours.
In all of our relationships you are there gracious Lord,
encourage us to keep going when the relationships gets tough.

God of each relationship - we adore you.

We love you and adore you.

God of all our days, all glory be yours, now and until forever. Amen.

Community Time:

Celebrations and Notices

Hymn HFTC 7: [Holy, Holy, Holy, Lord God Almighty](#)

Reginald Heber

Prayer of Confession and Healing:

In this world of plenty, O God, we have chosen to live lives not of poverty:
We have hoarded our blessings, and have kept more than our share of
abundance, causing others to know the hard reality of need and want;

Please, forgive us, Gracious God

We have failed to care adequately for the world's abundant resources,
Bringing scarcity and pain to our planet;

Please, forgive us, Gracious God

We have denied the goodness that we enjoy, and have forgotten how to be
grateful, making ourselves miserable and hurting others;

Please, forgive us, Gracious God

(Pause)

Remind us, O Lord, of all the good things that we have received;

Remind us how to enjoy the blessings we experience;

Remind us that giving is a source of pleasure and plenty;

Remind us that there is enough to go around.

And teach us to follow Christ in the ways of

love, self-giving and compassion;

Even as You have forgiven us in Christ. **Amen.**

First Reading: Matthew 20:1-16 (Page 1533) Reader: Brenda

Reflection: 'Right to Work and Right to Living Wage'

Matthew 20:1-16

Apart from the method of payment; this parable describes the real situation in Palestine.

Grapes needed to be harvested before the rain at the end of Sep and Oct. It was a race against time, so it needed lots of workers, even for an hour...a silver coin a day was a perfectly normal payment at that time.

The people who were standing in the market-place were not lazy, drunken, smokers, it was a place for labour exchange....

A place where people came to hire labourers; labourers came early in the morning and waited for someone to hire them. The labourers were entirely at the mercy of employer; if they were not employed it was a disaster, they had to go home with empty hands, and their children would go to bed hungry.

The context of the parable is quite hard to understand; according to **John Calvin** it was a response to Peter's question in Matt 19:27, "Look we have left everything and followed you. **What will we have?**"

As we dig a little deeper into the parable, we understand the Generosity and the free grace of God. And also, the rewards of God are not according to what we think of as our merit. John Wesley preaches on this subject, please read his quotation on *Free Grace*:

'All the blessings which God hath bestowed upon us are of God's mere grace, bounty, or favour; God's free, undeserved favour; favour altogether undeserved; we have no claim to the least of God's mercies. It was free grace that formed human beings of the dust of the ground, and breathed into every human being a living soul, and stamped on that soul the image of God, and put all things under God's feet. The same free grace continues to us, at this day, life and breath, and all things.'

In his sermon on *Free Grace*, Wesley established the controversial principle that God's grace was '**free in all, and free for all.**' Grace, he argued, was a free gift and not a reward for good works or dependent upon anything human beings did to earn God's favour.

Generosity of God – According to this parable these people did not cover the same hours of work, but they received the same pay. God's Kingdom is a place of **radical, illogical** abundant **grace, unconditional love** and **forgiveness**.

These parables are like a large and beautiful diamond. Each of these parables gives us a different view and helps us to complete the picture of what God's Kingdom on earth looks like; and they also help us to see a **little** of who we are and **who God is**. These images are often **surprising, shocking** and even **offensive**:

- God is like a Sower who doesn't really know how to sow; Matt 13
- God is like an incompetent judge; Lk 18
- God is like an employer who doesn't know how to manage personnel: Matt 20

All God gives is of grace. We cannot earn what God gives...

The labourers are clearly divided into two groups. The first came with an agreement or contract per day of one silver coin. For those who came later, there was no agreement...a fair wage, totally at the mercy of the master.

Just two questions for us to reflect in our own context:

- Why did the earlier workers not rejoice that the man who had waited long in the market place was now at work, with money to take home to his family?
- Why did not the elder brother rejoice that the prodigal was now restored?

As a result, scholars have offered many interpretations. Because the people in the story are labourers and managers, some assume it is about work. In that case, it seems to say, “Don't compare your pay to others” or “Don't be dissatisfied if others get paid more or work less than you do in a similar job.”

It could be argued that these are good practices for workers. If you earn a decent wage, why make yourself miserable because others have it even better? But that can't be used to justify unfair or abusive labour practices. Some workers may receive lower wages for unfair reasons, such as colour and race or gender or immigrant status. These things are happening in NZ. Does Jesus mean that we should be content when we or other workers are treated unfairly? NO.

Methodism or the Methodist movement came to its existence with the question and the vision of Wesley “**How to address the needs of the working class and the poor?**” There is nothing more tragic than a man or woman who is **unemployed, redundant, living on benefits.**

Today, it is a basic human right to work and to earn a living wage, there is a big contrast between a living wage and the minimum wage. The difference is \$3.30 per hour,

- Minimum wage is \$ 22.70 an hour before tax
- Living wage currently is \$26.00 per hour and accredited Living Wage Employers must have implemented it by September 1, 2023.

No society can surely be flourishing and happy, if greater parts of the members are poor, jobless, and homeless. A Living wage is the income that can provide workers and their families with the basic necessities of life. A Living wage will enable workers to live with dignity and to participate as active citizens in any society.

The Kingdom of God is not gained by our work or action, but by the generosity of God. The context is that Jesus is giving surprising examples of those who belong to God's kingdom: for example, **children** Matt. 19:14 who legally don't even own themselves.

He is clear that the kingdom does not belong to the **rich**, or at least not too many of them (Matt. 19: 23-26). It belongs to those who **follow him**. “*Many who are first will be last, and the last will be first*” (Matt. 19:30).

The present parable is followed immediately by another ending with those same words, *“the first will be last, and the last will be first”* (Matt. 20:16).

This suggests that the story is a continuation of the discussion about those to whom the kingdom belongs. Entry into God’s kingdom is not gained by our work or action, but by the generosity of God and the infinite compassion of God.

If the vineyard owner represents God, this is a powerful message, that in God’s kingdom, displaced and unemployed workers find work that meets their needs and the needs of those who depend on them. We have already seen Jesus saying that, *“labourers deserve their food”* Matt. 10:10.

The parable is a message of hope to everyone struggling to find adequate employment. In God’s kingdom, we will all find work that meets our needs. The parable is also a challenge to those who have a hand in shaping the structures of work in today’s society. Can Christians do anything to advance this aspect of God’s kingdom right now?

Let me conclude once again with this reflection with Wesley’s quotation on Free Grace;

‘All the blessings which God hath bestowed upon us are of God’s mere grace, bounty, or favour; God’s free, undeserved favour; favour altogether undeserved; we have no claim to the least of God’s mercies. It was free grace that formed human beings of the dust of the ground, and breathed into every human being a living soul, and stamped on that soul the image of God, and put all things under God’s feet. The same free grace continues to us, at this day, life and breath, and all things. ‘Amen.

Hymn HIOS 56: [Here in the Busy City](#)

Shirley Murray, Tune Aurelia

1. Here in the busy city now let the Church be seen
Where lesser gods are worshipped in money and machine;
Where news is but sensation, the Good News hardly heard
Now let the Church take action in living out the Word!
2. In policies and planning the Church be there to speak
To moderate the powerful, to argue for the weak:
Where law must sit in judgment and love is little known,
There at the crisis centre the Christ concern be shown.
3. Where litter chokes the gutter and people go to waste,
Where joblessness is bitter and living lost its taste
To under-leavened people the proof of rising yeast,
In lives devoid of flavour be saltiness released.

4. Here in the busy city God walks on every street
In generous or greedy, the honest or the cheat,
And daily we must offer the good that goes unpriced
With vigour and with vision the lifestyle of the Christ.

Prayers of the People & Intercessory Prayers:

Contemporary Lord's Prayer:

Let us pray together:

**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all, Loving God, in whom is heaven:
The hallowing of your name echo through the universe!
The way of your justice be followed by the people of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our hope and come
on earth.
With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us .
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love, now and for ever.
Amen.**

Offertory Prayer:

Greeting of Peace:

The peace of God be with you all.

And with you also.

Let us greet one another with a sign of peace.

Hymn HFTC 410 : [O Lord, You Gave in Love Divine](#)

James Montgomery (Tune, Belmont)

O Lord, you gave in love divine
your body and your blood;
that living bread, that heavenly wine
is our immortal food:

You met with us in breaking bread:
so as we now depart,
O Saviour, stay with us and spread
your table in our heart.

The Thanksgiving

(Please stand if you are able)

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord.

It is right to give him thanks and praise.

With all your people in heaven and on earth we give you thanks, Holy Father, for Jesus Christ, through whom all things are made; who in the fullness of time became flesh and lived among us, full of grace and truth; who in obedience suffered death on the cross, and was raised in triumph that we might have life. Therefore, we worship and praise you saying:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest; Blessed is he who comes in the name of the Lord; Hosanna in the highest.

Preparation: *(People may sit)*

Among friends, gathered round a table, Jesus took bread.

Having blessed it, He broke the bread and gave to His disciples, saying, "This is my body which is given for you".

In the same way Jesus took the wine, and having given thanks for it, He poured it out and gave the cup to His disciples, saying, "This cup is the new relationship with God, sealed with my blood".

**In sharing this bread and wine
we remember the example of our Lord Jesus Christ,
the one who shared His life with the poor, the oppressed,
the one who lived, was crucified, and raised to new life in God.**

In sharing this bread and wine
**we commit ourselves again to follow Jesus in the Way of the cross,
to share His pain and His joy
and to claim the promise of new life for the entire creation.**

In sharing this bread and wine
**we celebrate the faith that gives us life and hope,
we celebrate the journey we begin with one another this day,
a journey of mutual understanding and companionship,
and we commit ourselves to reflect in the life of the Church today
the presence we know in the breaking of bread. Amen.**

Come Holy Spirit, touch this bread and this cup
that we might find food and drink for our faith journey.

Amen.

Breaking of the Bread:

By the sharing of this bread and wine,
May we bring each other into fullness of life

Amen.

Sharing the Bread and Wine:

Prayer after Communion: *(Pray together)*

**Gracious God, we give you thanks for satisfying our hungry hearts
with this holy meal shared in the Spirit with Jesus, your Son, our Lord.
Strengthened and refreshed, we go from here to continue his work in the
world, through our faithful witness and loving service.
This we pray through Jesus Christ our Lord. Amen.**

Hymn HFTC 450: [How Good is the God We Adore](#)

Joseph Hart

How good is the God we adore,
Our faithful, unchangeable friend;
His love is as great as his power,
And knows neither measure nor end.

'For Christ is the first and the last,
His Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come.

Benediction & Grace:

May the life of the Holy Spirit fill our being until it overflows with healing,
peace, inspiration and courage.

Go now to love and serve!

We go in the name of Christ

**The grace of our Lord Jesus Christ, the love of God and the fellowship of the
Holy Spirit be with us all. Amen, Amen, Amen.**



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Source of all that is and that shall be,
Father and Mother of us all, Loving God, in whom is heaven:
The hallowing of your name echo through the universe!
The way of your justice be followed by the people of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our hope and come
on earth.
With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
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From trials too great to endure, spare us .
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For you reign in the glory of the power that is love, now and for ever.
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your body and your blood;
that living bread, that heavenly wine
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You met with us in breaking bread:
so as we now depart,
O Saviour, stay with us and spread
your table in our heart.

The Thanksgiving

(Please stand if you are able)

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord.

It is right to give him thanks and praise.

With all your people in heaven and on earth we give you thanks, Holy Father, for Jesus Christ, through whom all things are made; who in the fullness of time became flesh and lived among us, full of grace and truth; who in obedience suffered death on the cross, and was raised in triumph that we might have life. Therefore, we worship and praise you saying:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest; Blessed is he who comes in the name of the Lord; Hosanna in the highest.

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Having blessed it, He broke the bread and gave to His disciples, saying, "This is my body which is given for you".

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Amen.

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May we bring each other into fullness of life

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Sharing the Bread and Wine:

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with this holy meal shared in the Spirit with Jesus, your Son, our Lord.
Strengthened and refreshed, we go from here to continue his work in the
world, through our faithful witness and loving service.
This we pray through Jesus Christ our Lord. Amen.**

Hymn HFTC 450: [How Good is the God We Adore](#)

Joseph Hart

How good is the God we adore,
Our faithful, unchangeable friend;
His love is as great as his power,
And knows neither measure nor end.

'For Christ is the first and the last,
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Go now to love and serve!

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**The grace of our Lord Jesus Christ, the love of God and the fellowship of the
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the experience of the sun rising
in colours of red, yellow, and orange.
The sunset revealing its pinks and mauves.
Birds sing- dogs bark- children laugh.
Each day we are part of your wonderful creation.
God of each new day - we adore you.

As we journey our lives with you God,
We travel roads that are sometimes hard.
Roads we do not want to be on-
That take us where we don't want to go
But you are there with us, beside us, behind us, before us;
always with us on our journey.

God of each new journey - we adore you.

We are not individuals on our own
but compatriots with each other in this world.
We are always in relationship with others-
our family, friends, co-workers and neighbours.
In all of our relationships you are there gracious Lord,
encourage us to keep going when the relationships gets tough.

God of each relationship - we adore you.

We love you and adore you.

God of all our days, all glory be yours, now and until forever. Amen.

Community Time:

Celebrations and Notices

Hymn HFTC 7: [Holy, Holy, Holy, Lord God Almighty](#)

Reginald Heber

Prayer of Confession and Healing:

In this world of plenty, O God, we have chosen to live lives not of poverty:
We have hoarded our blessings, and have kept more than our share of
abundance, causing others to know the hard reality of need and want;

Please, forgive us, Gracious God

We have failed to care adequately for the world's abundant resources,
Bringing scarcity and pain to our planet;

Please, forgive us, Gracious God

We have denied the goodness that we enjoy, and have forgotten how to be
grateful, making ourselves miserable and hurting others;

Please, forgive us, Gracious God

(Pause)

Remind us, O Lord, of all the good things that we have received;

Remind us how to enjoy the blessings we experience;

Remind us that giving is a source of pleasure and plenty;

Remind us that there is enough to go around.

And teach us to follow Christ in the ways of

love, self-giving and compassion;

Even as You have forgiven us in Christ. **Amen.**

First Reading: Matthew 20:1-16 (Page 1533) Reader: Brenda

Reflection: 'Right to Work and Right to Living Wage'

Matthew 20:1-16

Apart from the method of payment; this parable describes the real situation in Palestine.

Grapes needed to be harvested before the rain at the end of Sep and Oct. It was a race against time, so it needed lots of workers, even for an hour...a silver coin a day was a perfectly normal payment at that time.

The people who were standing in the market-place were not lazy, drunken, smokers, it was a place for labour exchange....

A place where people came to hire labourers; labourers came early in the morning and waited for someone to hire them. The labourers were entirely at the mercy of employer; if they were not employed it was a disaster, they had to go home with empty hands, and their children would go to bed hungry.

The context of the parable is quite hard to understand; according to **John Calvin** it was a response to Peter's question in Matt 19:27, "Look we have left everything and followed you. **What will we have?**"

As we dig a little deeper into the parable, we understand the Generosity and the free grace of God. And also, the rewards of God are not according to what we think of as our merit. John Wesley preaches on this subject, please read his quotation on *Free Grace*:

'All the blessings which God hath bestowed upon us are of God's mere grace, bounty, or favour; God's free, undeserved favour; favour altogether undeserved; we have no claim to the least of God's mercies. It was free grace that formed human beings of the dust of the ground, and breathed into every human being a living soul, and stamped on that soul the image of God, and put all things under God's feet. The same free grace continues to us, at this day, life and breath, and all things.'

In his sermon on *Free Grace*, Wesley established the controversial principle that God's grace was '**free in all, and free for all.**' Grace, he argued, was a free gift and not a reward for good works or dependent upon anything human beings did to earn God's favour.

Generosity of God – According to this parable these people did not cover the same hours of work, but they received the same pay. God's Kingdom is a place of **radical, illogical** abundant **grace, unconditional love** and **forgiveness**.

These parables are like a large and beautiful diamond. Each of these parables gives us a different view and helps us to complete the picture of what God's Kingdom on earth looks like; and they also help us to see a **little** of who we are and **who God is**. These images are often **surprising, shocking** and even **offensive**:

- God is like a Sower who doesn't really know how to sow; Matt 13
- God is like an incompetent judge; Lk 18
- God is like an employer who doesn't know how to manage personnel: Matt 20

All God gives is of grace. We cannot earn what God gives...

The labourers are clearly divided into two groups. The first came with an agreement or contract per day of one silver coin. For those who came later, there was no agreement...a fair wage, totally at the mercy of the master.

Just two questions for us to reflect in our own context:

- Why did the earlier workers not rejoice that the man who had waited long in the market place was now at work, with money to take home to his family?
- Why did not the elder brother rejoice that the prodigal was now restored?

As a result, scholars have offered many interpretations. Because the people in the story are labourers and managers, some assume it is about work. In that case, it seems to say, “Don't compare your pay to others” or “Don't be dissatisfied if others get paid more or work less than you do in a similar job.”

It could be argued that these are good practices for workers. If you earn a decent wage, why make yourself miserable because others have it even better? But that can't be used to justify unfair or abusive labour practices. Some workers may receive lower wages for unfair reasons, such as colour and race or gender or immigrant status. These things are happening in NZ. Does Jesus mean that we should be content when we or other workers are treated unfairly? NO.

Methodism or the Methodist movement came to its existence with the question and the vision of Wesley “**How to address the needs of the working class and the poor?**” There is nothing more tragic than a man or woman who is **unemployed, redundant, living on benefits.**

Today, it is a basic human right to work and to earn a living wage, there is a big contrast between a living wage and the minimum wage. The difference is \$3.30 per hour,

- Minimum wage is \$ 22.70 an hour before tax
- Living wage currently is \$26.00 per hour and accredited Living Wage Employers must have implemented it by September 1, 2023.

No society can surely be flourishing and happy, if greater parts of the members are poor, jobless, and homeless. A Living wage is the income that can provide workers and their families with the basic necessities of life. A Living wage will enable workers to live with dignity and to participate as active citizens in any society.

The Kingdom of God is not gained by our work or action, but by the generosity of God. The context is that Jesus is giving surprising examples of those who belong to God's kingdom: for example, **children** Matt. 19:14 who legally don't even own themselves.

He is clear that the kingdom does not belong to the **rich**, or at least not too many of them (Matt. 19: 23-26). It belongs to those who **follow him**. “*Many who are first will be last, and the last will be first*” (Matt. 19:30).

The present parable is followed immediately by another ending with those same words, *“the first will be last, and the last will be first”* (Matt. 20:16).

This suggests that the story is a continuation of the discussion about those to whom the kingdom belongs. Entry into God’s kingdom is not gained by our work or action, but by the generosity of God and the infinite compassion of God.

If the vineyard owner represents God, this is a powerful message, that in God’s kingdom, displaced and unemployed workers find work that meets their needs and the needs of those who depend on them. We have already seen Jesus saying that, *“labourers deserve their food”* Matt. 10:10.

The parable is a message of hope to everyone struggling to find adequate employment. In God’s kingdom, we will all find work that meets our needs. The parable is also a challenge to those who have a hand in shaping the structures of work in today’s society. Can Christians do anything to advance this aspect of God’s kingdom right now?

Let me conclude once again with this reflection with Wesley’s quotation on Free Grace;

‘All the blessings which God hath bestowed upon us are of God’s mere grace, bounty, or favour; God’s free, undeserved favour; favour altogether undeserved; we have no claim to the least of God’s mercies. It was free grace that formed human beings of the dust of the ground, and breathed into every human being a living soul, and stamped on that soul the image of God, and put all things under God’s feet. The same free grace continues to us, at this day, life and breath, and all things. ‘Amen.

Hymn HIOS 56: [Here in the Busy City](#)

Shirley Murray, Tune Aurelia

1. Here in the busy city now let the Church be seen
Where lesser gods are worshipped in money and machine;
Where news is but sensation, the Good News hardly heard
Now let the Church take action in living out the Word!
2. In policies and planning the Church be there to speak
To moderate the powerful, to argue for the weak:
Where law must sit in judgment and love is little known,
There at the crisis centre the Christ concern be shown.
3. Where litter chokes the gutter and people go to waste,
Where joblessness is bitter and living lost its taste
To under-leavened people the proof of rising yeast,
In lives devoid of flavour be saltiness released.

4. Here in the busy city God walks on every street
In generous or greedy, the honest or the cheat,
And daily we must offer the good that goes unpriced
With vigour and with vision the lifestyle of the Christ.

Prayers of the People & Intercessory Prayers:

Contemporary Lord's Prayer:

Let us pray together:

**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all, Loving God, in whom is heaven:
The hallowing of your name echo through the universe!
The way of your justice be followed by the people of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our hope and come
on earth.
With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us .
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love, now and for ever.
Amen.**

Offertory Prayer:

Greeting of Peace:

The peace of God be with you all.

And with you also.

Let us greet one another with a sign of peace.

Hymn HFTC 410 : [O Lord, You Gave in Love Divine](#)

James Montgomery (Tune, Belmont)

O Lord, you gave in love divine
your body and your blood;
that living bread, that heavenly wine
is our immortal food:

You met with us in breaking bread:
so as we now depart,
O Saviour, stay with us and spread
your table in our heart.

The Thanksgiving

(Please stand if you are able)

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord.

It is right to give him thanks and praise.

With all your people in heaven and on earth we give you thanks, Holy Father, for Jesus Christ, through whom all things are made; who in the fullness of time became flesh and lived among us, full of grace and truth; who in obedience suffered death on the cross, and was raised in triumph that we might have life. Therefore, we worship and praise you saying:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest; Blessed is he who comes in the name of the Lord; Hosanna in the highest.

Preparation: *(People may sit)*

Among friends, gathered round a table, Jesus took bread.

Having blessed it, He broke the bread and gave to His disciples, saying, "This is my body which is given for you".

In the same way Jesus took the wine, and having given thanks for it, He poured it out and gave the cup to His disciples, saying, "This cup is the new relationship with God, sealed with my blood".

**In sharing this bread and wine
we remember the example of our Lord Jesus Christ,
the one who shared His life with the poor, the oppressed,
the one who lived, was crucified, and raised to new life in God.**

In sharing this bread and wine
**we commit ourselves again to follow Jesus in the Way of the cross,
to share His pain and His joy
and to claim the promise of new life for the entire creation.**

In sharing this bread and wine
**we celebrate the faith that gives us life and hope,
we celebrate the journey we begin with one another this day,
a journey of mutual understanding and companionship,
and we commit ourselves to reflect in the life of the Church today
the presence we know in the breaking of bread. Amen.**

Come Holy Spirit, touch this bread and this cup
that we might find food and drink for our faith journey.

Amen.

Breaking of the Bread:

By the sharing of this bread and wine,
May we bring each other into fullness of life

Amen.

Sharing the Bread and Wine:

Prayer after Communion: *(Pray together)*

**Gracious God, we give you thanks for satisfying our hungry hearts
with this holy meal shared in the Spirit with Jesus, your Son, our Lord.
Strengthened and refreshed, we go from here to continue his work in the
world, through our faithful witness and loving service.
This we pray through Jesus Christ our Lord. Amen.**

Hymn HFTC 450: [How Good is the God We Adore](#)

Joseph Hart

How good is the God we adore,
Our faithful, unchangeable friend;
His love is as great as his power,
And knows neither measure nor end.

'For Christ is the first and the last,
His Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come.

Benediction & Grace:

May the life of the Holy Spirit fill our being until it overflows with healing,
peace, inspiration and courage.

Go now to love and serve!

We go in the name of Christ

**The grace of our Lord Jesus Christ, the love of God and the fellowship of the
Holy Spirit be with us all. Amen, Amen, Amen.**



Kaurihohore Historic Church

P O Box 4118, Kamo, Whangārei 0141



Kaurihohore / Kamo Co-operating Parish

Sunday 24 September 2023 –Pentecost 17

Our Service today has been prepared by led by Rev Freddy De Alwis

Welcome and Introduction:

Sentence: (Psalm 95:4-5) “In his hand are the depths of the earth; the heights of the mountains are his also. The sea is his, for he made it, and his hands formed the dry land.” (Genesis 2:9) “And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food.

Hymn HFTC 283: [All Things Bright and Beautiful](#)

Cecil Frances Alexander

Call to Worship & Prayer:

(Please join in saying aloud the sections in bold)

Each new day brings to us
the experience of the sun rising
in colours of red, yellow, and orange.
The sunset revealing its pinks and mauves.
Birds sing- dogs bark- children laugh.
Each day we are part of your wonderful creation.
God of each new day - we adore you.

As we journey our lives with you God,
We travel roads that are sometimes hard.
Roads we do not want to be on-
That take us where we don't want to go
But you are there with us, beside us, behind us, before us;
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We are not individuals on our own
but compatriots with each other in this world.
We are always in relationship with others-
our family, friends, co-workers and neighbours.
In all of our relationships you are there gracious Lord,
encourage us to keep going when the relationships gets tough.

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We love you and adore you.

God of all our days, all glory be yours, now and until forever. Amen.

Community Time:

Celebrations and Notices

Hymn HFTC 7: [Holy, Holy, Holy, Lord God Almighty](#)

Reginald Heber

Prayer of Confession and Healing:

In this world of plenty, O God, we have chosen to live lives not of poverty:
We have hoarded our blessings, and have kept more than our share of
abundance, causing others to know the hard reality of need and want;

Please, forgive us, Gracious God

We have failed to care adequately for the world's abundant resources,
Bringing scarcity and pain to our planet;

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We have denied the goodness that we enjoy, and have forgotten how to be
grateful, making ourselves miserable and hurting others;

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(Pause)

Remind us, O Lord, of all the good things that we have received;

Remind us how to enjoy the blessings we experience;

Remind us that giving is a source of pleasure and plenty;

Remind us that there is enough to go around.

And teach us to follow Christ in the ways of

love, self-giving and compassion;

Even as You have forgiven us in Christ. **Amen.**

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Reflection: 'Right to Work and Right to Living Wage'

Matthew 20:1-16

Apart from the method of payment; this parable describes the real situation in Palestine.

Grapes needed to be harvested before the rain at the end of Sep and Oct. It was a race against time, so it needed lots of workers, even for an hour...a silver coin a day was a perfectly normal payment at that time.

The people who were standing in the market-place were not lazy, drunken, smokers, it was a place for labour exchange....

A place where people came to hire labourers; labourers came early in the morning and waited for someone to hire them. The labourers were entirely at the mercy of employer; if they were not employed it was a disaster, they had to go home with empty hands, and their children would go to bed hungry.

The context of the parable is quite hard to understand; according to **John Calvin** it was a response to Peter's question in Matt 19:27, "Look we have left everything and followed you. **What will we have?**"

As we dig a little deeper into the parable, we understand the Generosity and the free grace of God. And also, the rewards of God are not according to what we think of as our merit. John Wesley preaches on this subject, please read his quotation on *Free Grace*:

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As a result, scholars have offered many interpretations. Because the people in the story are labourers and managers, some assume it is about work. In that case, it seems to say, “Don't compare your pay to others” or “Don't be dissatisfied if others get paid more or work less than you do in a similar job.”

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This suggests that the story is a continuation of the discussion about those to whom the kingdom belongs. Entry into God’s kingdom is not gained by our work or action, but by the generosity of God and the infinite compassion of God.

If the vineyard owner represents God, this is a powerful message, that in God’s kingdom, displaced and unemployed workers find work that meets their needs and the needs of those who depend on them. We have already seen Jesus saying that, *“labourers deserve their food”* Matt. 10:10.

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Hymn HIOS 56: [Here in the Busy City](#)

Shirley Murray, Tune Aurelia

1. Here in the busy city now let the Church be seen
Where lesser gods are worshipped in money and machine;
Where news is but sensation, the Good News hardly heard
Now let the Church take action in living out the Word!
2. In policies and planning the Church be there to speak
To moderate the powerful, to argue for the weak:
Where law must sit in judgment and love is little known,
There at the crisis centre the Christ concern be shown.
3. Where litter chokes the gutter and people go to waste,
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In generous or greedy, the honest or the cheat,
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Prayers of the People & Intercessory Prayers:

Contemporary Lord's Prayer:

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**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all, Loving God, in whom is heaven:
The hallowing of your name echo through the universe!
The way of your justice be followed by the people of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our hope and come
on earth.
With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us .
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love, now and for ever.
Amen.**

Offertory Prayer:

Greeting of Peace:

The peace of God be with you all.

And with you also.

Let us greet one another with a sign of peace.

Hymn HFTC 410 : [O Lord, You Gave in Love Divine](#)

James Montgomery (Tune, Belmont)

O Lord, you gave in love divine
your body and your blood;
that living bread, that heavenly wine
is our immortal food:

You met with us in breaking bread:
so as we now depart,
O Saviour, stay with us and spread
your table in our heart.

The Thanksgiving

(Please stand if you are able)

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord.

It is right to give him thanks and praise.

With all your people in heaven and on earth we give you thanks, Holy Father, for Jesus Christ, through whom all things are made; who in the fullness of time became flesh and lived among us, full of grace and truth; who in obedience suffered death on the cross, and was raised in triumph that we might have life. Therefore, we worship and praise you saying:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest; Blessed is he who comes in the name of the Lord; Hosanna in the highest.

Preparation: *(People may sit)*

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Having blessed it, He broke the bread and gave to His disciples, saying, "This is my body which is given for you".

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a journey of mutual understanding and companionship,
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the presence we know in the breaking of bread. Amen.**

Come Holy Spirit, touch this bread and this cup
that we might find food and drink for our faith journey.

Amen.

Breaking of the Bread:

By the sharing of this bread and wine,
May we bring each other into fullness of life

Amen.

Sharing the Bread and Wine:

Prayer after Communion: *(Pray together)*

**Gracious God, we give you thanks for satisfying our hungry hearts
with this holy meal shared in the Spirit with Jesus, your Son, our Lord.
Strengthened and refreshed, we go from here to continue his work in the
world, through our faithful witness and loving service.
This we pray through Jesus Christ our Lord. Amen.**

Hymn HFTC 450: [How Good is the God We Adore](#)

Joseph Hart

How good is the God we adore,
Our faithful, unchangeable friend;
His love is as great as his power,
And knows neither measure nor end.

'For Christ is the first and the last,
His Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come.

Benediction & Grace:

May the life of the Holy Spirit fill our being until it overflows with healing,
peace, inspiration and courage.

Go now to love and serve!

We go in the name of Christ

**The grace of our Lord Jesus Christ, the love of God and the fellowship of the
Holy Spirit be with us all. Amen, Amen, Amen.**



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Hymn HFTC 283: [All Things Bright and Beautiful](#)

Cecil Frances Alexander

Call to Worship & Prayer:

(Please join in saying aloud the sections in bold)

Each new day brings to us
the experience of the sun rising
in colours of red, yellow, and orange.
The sunset revealing its pinks and mauves.
Birds sing- dogs bark- children laugh.
Each day we are part of your wonderful creation.
God of each new day - we adore you.

As we journey our lives with you God,
We travel roads that are sometimes hard.
Roads we do not want to be on-
That take us where we don't want to go
But you are there with us, beside us, behind us, before us;
always with us on our journey.

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We are not individuals on our own
but compatriots with each other in this world.
We are always in relationship with others-
our family, friends, co-workers and neighbours.
In all of our relationships you are there gracious Lord,
encourage us to keep going when the relationships gets tough.

God of each relationship - we adore you.

We love you and adore you.

God of all our days, all glory be yours, now and until forever. Amen.

Community Time:

Celebrations and Notices

Hymn HFTC 7: [Holy, Holy, Holy, Lord God Almighty](#)

Reginald Heber

Prayer of Confession and Healing:

In this world of plenty, O God, we have chosen to live lives not of poverty:
We have hoarded our blessings, and have kept more than our share of
abundance, causing others to know the hard reality of need and want;

Please, forgive us, Gracious God

We have failed to care adequately for the world's abundant resources,
Bringing scarcity and pain to our planet;

Please, forgive us, Gracious God

We have denied the goodness that we enjoy, and have forgotten how to be
grateful, making ourselves miserable and hurting others;

Please, forgive us, Gracious God

(Pause)

Remind us, O Lord, of all the good things that we have received;

Remind us how to enjoy the blessings we experience;

Remind us that giving is a source of pleasure and plenty;

Remind us that there is enough to go around.

And teach us to follow Christ in the ways of

love, self-giving and compassion;

Even as You have forgiven us in Christ. **Amen.**

First Reading: Matthew 20:1-16 (Page 1533) Reader: Brenda

Reflection: 'Right to Work and Right to Living Wage'

Matthew 20:1-16

Apart from the method of payment; this parable describes the real situation in Palestine.

Grapes needed to be harvested before the rain at the end of Sep and Oct. It was a race against time, so it needed lots of workers, even for an hour...a silver coin a day was a perfectly normal payment at that time.

The people who were standing in the market-place were not lazy, drunken, smokers, it was a place for labour exchange....

A place where people came to hire labourers; labourers came early in the morning and waited for someone to hire them. The labourers were entirely at the mercy of employer; if they were not employed it was a disaster, they had to go home with empty hands, and their children would go to bed hungry.

The context of the parable is quite hard to understand; according to **John Calvin** it was a response to Peter's question in Matt 19:27, "Look we have left everything and followed you. **What will we have?**"

As we dig a little deeper into the parable, we understand the Generosity and the free grace of God. And also, the rewards of God are not according to what we think of as our merit. John Wesley preaches on this subject, please read his quotation on *Free Grace*:

'All the blessings which God hath bestowed upon us are of God's mere grace, bounty, or favour; God's free, undeserved favour; favour altogether undeserved; we have no claim to the least of God's mercies. It was free grace that formed human beings of the dust of the ground, and breathed into every human being a living soul, and stamped on that soul the image of God, and put all things under God's feet. The same free grace continues to us, at this day, life and breath, and all things.'

In his sermon on *Free Grace*, Wesley established the controversial principle that God's grace was '**free in all, and free for all.**' Grace, he argued, was a free gift and not a reward for good works or dependent upon anything human beings did to earn God's favour.

Generosity of God – According to this parable these people did not cover the same hours of work, but they received the same pay. God's Kingdom is a place of **radical, illogical** abundant **grace, unconditional love** and **forgiveness**.

These parables are like a large and beautiful diamond. Each of these parables gives us a different view and helps us to complete the picture of what God's Kingdom on earth looks like; and they also help us to see a **little** of who we are and **who God is**. These images are often **surprising, shocking** and even **offensive**:

- God is like a Sower who doesn't really know how to sow; Matt 13
- God is like an incompetent judge; Lk 18
- God is like an employer who doesn't know how to manage personnel: Matt 20

All God gives is of grace. We cannot earn what God gives...

The labourers are clearly divided into two groups. The first came with an agreement or contract per day of one silver coin. For those who came later, there was no agreement...a fair wage, totally at the mercy of the master.

Just two questions for us to reflect in our own context:

- Why did the earlier workers not rejoice that the man who had waited long in the market place was now at work, with money to take home to his family?
- Why did not the elder brother rejoice that the prodigal was now restored?

As a result, scholars have offered many interpretations. Because the people in the story are labourers and managers, some assume it is about work. In that case, it seems to say, “Don't compare your pay to others” or “Don't be dissatisfied if others get paid more or work less than you do in a similar job.”

It could be argued that these are good practices for workers. If you earn a decent wage, why make yourself miserable because others have it even better? But that can't be used to justify unfair or abusive labour practices. Some workers may receive lower wages for unfair reasons, such as colour and race or gender or immigrant status. These things are happening in NZ. Does Jesus mean that we should be content when we or other workers are treated unfairly? NO.

Methodism or the Methodist movement came to its existence with the question and the vision of Wesley “**How to address the needs of the working class and the poor?**” There is nothing more tragic than a man or woman who is **unemployed, redundant, living on benefits.**

Today, it is a basic human right to work and to earn a living wage, there is a big contrast between a living wage and the minimum wage. The difference is \$3.30 per hour,

- Minimum wage is \$ 22.70 an hour before tax
- Living wage currently is \$26.00 per hour and accredited Living Wage Employers must have implemented it by September 1, 2023.

No society can surely be flourishing and happy, if greater parts of the members are poor, jobless, and homeless. A Living wage is the income that can provide workers and their families with the basic necessities of life. A Living wage will enable workers to live with dignity and to participate as active citizens in any society.

The Kingdom of God is not gained by our work or action, but by the generosity of God. The context is that Jesus is giving surprising examples of those who belong to God's kingdom: for example, **children** Matt. 19:14 who legally don't even own themselves.

He is clear that the kingdom does not belong to the **rich**, or at least not too many of them (Matt. 19: 23-26). It belongs to those who **follow him**. “*Many who are first will be last, and the last will be first*” (Matt. 19:30).

The present parable is followed immediately by another ending with those same words, *“the first will be last, and the last will be first”* (Matt. 20:16).

This suggests that the story is a continuation of the discussion about those to whom the kingdom belongs. Entry into God’s kingdom is not gained by our work or action, but by the generosity of God and the infinite compassion of God.

If the vineyard owner represents God, this is a powerful message, that in God’s kingdom, displaced and unemployed workers find work that meets their needs and the needs of those who depend on them. We have already seen Jesus saying that, *“labourers deserve their food”* Matt. 10:10.

The parable is a message of hope to everyone struggling to find adequate employment. In God’s kingdom, we will all find work that meets our needs. The parable is also a challenge to those who have a hand in shaping the structures of work in today’s society. Can Christians do anything to advance this aspect of God’s kingdom right now?

Let me conclude once again with this reflection with Wesley’s quotation on Free Grace;

‘All the blessings which God hath bestowed upon us are of God’s mere grace, bounty, or favour; God’s free, undeserved favour; favour altogether undeserved; we have no claim to the least of God’s mercies. It was free grace that formed human beings of the dust of the ground, and breathed into every human being a living soul, and stamped on that soul the image of God, and put all things under God’s feet. The same free grace continues to us, at this day, life and breath, and all things. ‘Amen.

Hymn HIOS 56: [Here in the Busy City](#)

Shirley Murray, Tune Aurelia

1. Here in the busy city now let the Church be seen
Where lesser gods are worshipped in money and machine;
Where news is but sensation, the Good News hardly heard
Now let the Church take action in living out the Word!
2. In policies and planning the Church be there to speak
To moderate the powerful, to argue for the weak:
Where law must sit in judgment and love is little known,
There at the crisis centre the Christ concern be shown.
3. Where litter chokes the gutter and people go to waste,
Where joblessness is bitter and living lost its taste
To under-leavened people the proof of rising yeast,
In lives devoid of flavour be saltiness released.

4. Here in the busy city God walks on every street
In generous or greedy, the honest or the cheat,
And daily we must offer the good that goes unpriced
With vigour and with vision the lifestyle of the Christ.

Prayers of the People & Intercessory Prayers:

Contemporary Lord's Prayer:

Let us pray together:

**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all, Loving God, in whom is heaven:
The hallowing of your name echo through the universe!
The way of your justice be followed by the people of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our hope and come
on earth.
With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us .
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love, now and for ever.
Amen.**

Offertory Prayer:

Greeting of Peace:

The peace of God be with you all.

And with you also.

Let us greet one another with a sign of peace.

Hymn HFTC 410 : [O Lord, You Gave in Love Divine](#)

James Montgomery (Tune, Belmont)

O Lord, you gave in love divine
your body and your blood;
that living bread, that heavenly wine
is our immortal food:

You met with us in breaking bread:
so as we now depart,
O Saviour, stay with us and spread
your table in our heart.

The Thanksgiving

(Please stand if you are able)

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord.

It is right to give him thanks and praise.

With all your people in heaven and on earth we give you thanks, Holy Father, for Jesus Christ, through whom all things are made; who in the fullness of time became flesh and lived among us, full of grace and truth; who in obedience suffered death on the cross, and was raised in triumph that we might have life. Therefore, we worship and praise you saying:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest; Blessed is he who comes in the name of the Lord; Hosanna in the highest.

Preparation: *(People may sit)*

Among friends, gathered round a table, Jesus took bread.

Having blessed it, He broke the bread and gave to His disciples, saying, "This is my body which is given for you".

In the same way Jesus took the wine, and having given thanks for it, He poured it out and gave the cup to His disciples, saying, "This cup is the new relationship with God, sealed with my blood".

**In sharing this bread and wine
we remember the example of our Lord Jesus Christ,
the one who shared His life with the poor, the oppressed,
the one who lived, was crucified, and raised to new life in God.**

In sharing this bread and wine
**we commit ourselves again to follow Jesus in the Way of the cross,
to share His pain and His joy
and to claim the promise of new life for the entire creation.**

In sharing this bread and wine
**we celebrate the faith that gives us life and hope,
we celebrate the journey we begin with one another this day,
a journey of mutual understanding and companionship,
and we commit ourselves to reflect in the life of the Church today
the presence we know in the breaking of bread. Amen.**

Come Holy Spirit, touch this bread and this cup
that we might find food and drink for our faith journey.

Amen.

Breaking of the Bread:

By the sharing of this bread and wine,
May we bring each other into fullness of life

Amen.

Sharing the Bread and Wine:

Prayer after Communion: *(Pray together)*

**Gracious God, we give you thanks for satisfying our hungry hearts
with this holy meal shared in the Spirit with Jesus, your Son, our Lord.
Strengthened and refreshed, we go from here to continue his work in the
world, through our faithful witness and loving service.
This we pray through Jesus Christ our Lord. Amen.**

Hymn HFTC 450: [How Good is the God We Adore](#)

Joseph Hart

How good is the God we adore,
Our faithful, unchangeable friend;
His love is as great as his power,
And knows neither measure nor end.

'For Christ is the first and the last,
His Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come.

Benediction & Grace:

May the life of the Holy Spirit fill our being until it overflows with healing,
peace, inspiration and courage.

Go now to love and serve!

We go in the name of Christ

**The grace of our Lord Jesus Christ, the love of God and the fellowship of the
Holy Spirit be with us all. Amen, Amen, Amen.**