



14 April 2019
Passion Sunday

Minister: Rev Dr Robyn McPhail

Musicians: Marie Cannon KK Clyde Foster Kaeo

Readers: Jessica Scott KK tba Kaeo

Here each Sunday we pray God's blessing over our buildings: thanks for the good that has happened through the week and cleansing for anything troublesome. May the Spirit touch all who come into our church home.

Being family, we watch out for, and care for, one another.



Tātou tātou e

Settling in

Gathering with all the Saints

Prayer

By your grace,
God of every moment,
you sustain the weary
with words of hope,
you heal the brokenness
caused by silly choices.

By your grace,
Brother who stands
by us in every moment,
you choose passion
when you could have
remained in glory;

you go toe-to-toe
with death for us.

By your grace,
Spirit of peace,
you refuse to forget us
like so many around do,
you offer us strength
as we journey through these days.

By your grace,
God in Community, Holy in One,
we discover we can trust you in every moment,

How weary we are from the foolish choices we make, how broken our lives become when we rely on pride, strength, bullying. But, as we offer our prayers, God will remember us – our dreams, our hopes, as well as our failings, and will restore us to new life. Let us join our voices together, as we pray, saying,

HAVE MERCY ON US. WE HAVE RUN OUT OF TEARS, WEEPING FOR OURSELVES, SO HAVE NONE FOR THOSE DAMAGED BY LIFE. WE FORGET THOSE WHO ARE AROUND US, AS IF THEY HAVE DIED, RATHER THAN CARING FOR THEM. WE ARGUE ABOUT WHO IS THE WISEST, STRONGEST, GREATEST, AND NEVER NOTICE THOSE WHO SERVE WITH HUMILITY AND GRACE.

YET WE PRAY THAT YOU WOULD REMEMBER US, GOD OF THE PASSION.

MAY WE COMMIT OUR HEARTS INTO YOURS, SO WE MAY LEARN HOW TO LOVE AS DEEPLY AS YOU.

MAY WE COMMIT OUR HANDS INTO YOURS, SO WE MAY BE TAUGHT HOW TO SERVE OTHERS WITH JOY.

MAY WE COMMIT OUR SPIRITS INTO YOURS, SO WE MAY BE AS TRUSTING AS JESUS, THE ONE WHO WAS WILLING TO BELIEVE THE PROMISES YOU MADE SO LONG AGO.

Silence is kept

Our tears are mingled with those of God; our sighs are held in the heart of grace; our emptiness is filled with hope and peace.

HESITANTLY, HOPEFULLY, WE WILL WALK WITH JESUS TO JERUSALEM, AND BEYOND. FOR EVERYTHING IS DONE FOR US, AND WE BEND OUR KNEES IN PRAISE AND JOY. THANKS BE TO GOD, WE ARE FORGIVEN! AMEN.

Symbol of God's Presence

Hymn *My song is love unknown* WOV257 [Jessica's choice]

Clarifying our Purpose

Conversation with the Word

Philippians 2:5-11 and reflection

Self-emptying is the key term here. Jesus goes totally with our human condition. No escape clause. God-presence right in the thick of human experience. Our living is where God is living.

Jesus is executed because this was a threat to the established order. Power and merit can't stand self-emptying. Quote: "You don't succeed by lowering yourself." "You can't survive if you don't use all your powers." "You won't get anywhere if you don't fight back."

An ethic of self-emptying undermines this, so the one living it had to be exterminated.

Occasionally we get a glimpse of this other way, proving the established order wrong in practice. An example is the way we as a country responded to the act of white supremacist terrorism. "Tātou tātou e". *As one*,

- feeling the pain, expressing the pain, being together in the pain.
- having what might seem an illogical confidence that love will win through. Love is the way. In our terms this is expressed as confidence in God.
- sharing prayers for those suffering from the terror.

Cry from the heart

Confidence in the life-force we call God

Petition for the well-being of those in need

These are the very things we see at the end with Jesus on the cross.

"My God, my God, why have you forsaken me?"

"Into your hands I commit my spirit."

"Father, forgive them, for they know not what they do."

So let's look at the story now that leads to that moment.

The Passion according to Luke, with Songs

What you have is the whole story as Luke tells it. It's worth reading it through as a whole. On this occasion the headings, added by Eugene Peterson whose paraphrase it is, are helpful in getting a sense of the episodes in the plot that leads relentlessly to the end. The end as it would seem, but... Love is the way, the driving force of all Jesus is and therefore can it ever be overcome? Boy, do we try, do the ways of established order try.

The Passion

Luke 22:14-23:56 The Message

¹⁴⁻¹⁶ When it was time, he sat down, all the apostles with him, and said, "You've no idea how much I have looked forward to eating this Passover meal with you before I enter my time of suffering. It's the last one I'll eat until we all eat it together in the kingdom of God."

¹⁷⁻¹⁸ Taking the cup, he blessed it, then said, "Take this and pass it among you. As for me, I'll not drink wine again until the kingdom of God arrives."

¹⁹ Taking bread, he blessed it, broke it, and gave it to them, saying, "This is my body, given for you. Eat it in my memory."

²⁰ He did the same with the cup after supper, saying, "This cup is the new covenant written in my blood, blood poured out for you."

²¹⁻²² “Do you realize that the hand of the one who is betraying me is at this moment on this table? It’s true that the Son of Man is going down a path already marked out—no surprises there. But for the one who turns him in, turns traitor to the Son of Man, this is doomsday.”

²³ They immediately became suspicious of each other and began quizzing one another, wondering who might be about to do this.

*O Christ who by a cross made peace your sign,
You give your peace in water, bread and wine:
O Spirit Christ who is our spirit’s home,
teach us the secret of the true shalom.*

We speak of peace when in our hearts we war
and, unforgiving, keep our grudges sore,
we promise peace while yet we strive to win,
and in our enemy see not our kin.

Two deaths now face the starving and the fed –
the blinding bomb, the simple lack of bread;
with riches of the earth at our command,
from weaponry to welcome, turn our hand.

The selfishness which is our human curse,
the arsenal of hatred which we nurse –
all are dispelled when in our hearts we say
“There is no way to peace: peace is the way.”

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Get Ready for Trouble

²⁴⁻²⁶ Within minutes they were bickering over who of them would end up the greatest. But Jesus intervened: “Kings like to throw their weight around and people in authority like to give themselves fancy titles. It’s not going to be that way with you. Let the senior among you become like the junior; let the leader act the part of the servant.

²⁷⁻³⁰ “Who would you rather be: the one who eats the dinner or the one who serves the dinner? You’d rather eat and be served, right? But I’ve taken my place among you as the one who serves. And you’ve stuck with me through thick and thin. Now I confer on you the royal authority my Father conferred on me so you can eat and drink at my table in my kingdom and be strengthened as you take up responsibilities among the congregations of God’s people.

³¹⁻³² “Simon, stay on your toes. Satan has tried his best to separate all of you from me, like chaff from wheat. Simon, I’ve prayed for you in particular that you not give in or give out. When you have come through the time of testing, turn to your companions and give them a fresh start.”

³³ Peter said, “Master, I’m ready for anything with you. I’d go to jail for you. I’d *die* for you!”

³⁴ Jesus said, “I’m sorry to have to tell you this, Peter, but before the rooster crows you will have three times denied that you know me.”

³⁵ Then Jesus said, “When I sent you out and told you to travel light, to take only the bare necessities, did you get along all right?”

“Certainly,” they said, “we got along just fine.”

³⁶⁻³⁷ He said, “This is different. Get ready for trouble. Look to what you’ll need; there are difficult times ahead. Pawn your coat and get a sword. What was written in Scripture, ‘He was lumped in with the criminals,’ gets its final meaning in me. Everything written about me is now coming to a conclusion.”

³⁸ They said, “Look, Master, two swords!”

But he said, “Enough of that; no more sword talk!”

A Dark Night

³⁹⁻⁴⁰ Leaving there, he went, as he so often did, to Mount Olives. The disciples followed him. When they arrived at the place, he said, “Pray that you don’t give in to temptation.”

⁴¹⁻⁴⁴ He pulled away from them about a stone’s throw, knelt down, and prayed, “Father, remove this cup from me. But please, not what I want. What do *you* want?” At once an angel from heaven was at his side, strengthening him. He prayed on all the harder. Sweat, wrung from him like drops of blood, poured off his face.

⁴⁵⁻⁴⁶ He got up from prayer, went back to the disciples and found them asleep, drugged by grief. He said, “What business do you have sleeping? Get up. Pray so you won’t give in to temptation.”

⁴⁷⁻⁴⁸ No sooner were the words out of his mouth than a crowd showed up, Judas, the one from the Twelve, in the lead. He came right up to Jesus to kiss him. Jesus said, “Judas, you would betray the Son of Man with a kiss?”

⁴⁹⁻⁵⁰ When those with him saw what was happening, they said, “Master, shall we fight?” One of them took a swing at the Chief Priest’s servant and cut off his right ear.

⁵¹ Jesus said, “Let them be. Even in this.” Then, touching the servant’s ear, he healed him.

⁵²⁻⁵³ Jesus spoke to those who had come—high priests, Temple police, religion leaders: “What is this, jumping me with swords and clubs as if I were a dangerous criminal? Day after day I’ve been with you in the Temple and you’ve not so much as lifted a hand against me. But do it your way—it’s a dark night, a dark hour.”

A Rooster Crowed

⁵⁴⁻⁵⁶ Arresting Jesus, they marched him off and took him into the house of the Chief Priest. Peter followed, but at a safe distance. In the middle of the courtyard some people had started a fire and were sitting around it, trying to keep warm. One of the serving maids sitting at the fire noticed him, then took a second look and said, “This man was with him!”

⁵⁷ He denied it, “Woman, I don’t even know him.”

⁵⁸ A short time later, someone else noticed him and said, “You’re one of them.”

But Peter denied it: “Man, I am not.”

⁵⁹ About an hour later, someone else spoke up, really adamant: “He’s got to have been with him! He’s got ‘Galilean’ written all over him.”

⁶⁰⁻⁶² Peter said, “Man, I don’t know what you’re talking about.” At that very moment, the last word hardly off his lips, a rooster crowed. Just then, the Master turned and looked at Peter. Peter remembered what the Master had said to him: “Before the rooster crows, you will deny me three times.” He went out and cried and cried and cried.

[*Saviour, I heard your voice gently say*](#)

Slapping Him Around

⁶³⁻⁶⁵ The men in charge of Jesus began poking fun at him, slapping him around. They put a blindfold on him and taunted, “Who hit you that time?” They were having a grand time with him.

⁶⁶⁻⁶⁷ When it was morning, the religious leaders of the people and the high priests and scholars all got together and brought him before their High Council. They said, “Are you the Messiah?”

⁶⁷⁻⁶⁹ He answered, “If I said yes, you wouldn’t believe me. If I asked what you meant by your question, you wouldn’t answer me. So here’s what I have to say: From here on the Son of Man takes his place at God’s right hand, the place of power.”

⁷⁰ They all said, “So you admit your claim to be the Son of God?”

“You’re the ones who keep saying it,” he said.

⁷¹ But they had made up their minds, “Why do we need any more evidence? We’ve all heard him as good as say it himself.”

Pilate

23 ¹⁻² Then they all took Jesus to Pilate and began to bring up charges against him. They said, “We found this man undermining our law and order, forbidding taxes to be paid to Caesar, setting himself up as Messiah-King.”

³ Pilate asked him, “Is this true that you’re ‘King of the Jews’?”

“Those are your words, not mine,” Jesus replied.

⁴ Pilate told the high priests and the accompanying crowd, “I find nothing wrong here. He seems harmless enough to me.”

⁵ But they were vehement. “He’s stirring up unrest among the people with his teaching, disturbing the peace everywhere, starting in Galilee and now all through Judea. He’s a dangerous man, endangering the peace.”

⁶⁻⁷ When Pilate heard that, he asked, “So, he’s a Galilean?” Realizing that he properly came under Herod’s jurisdiction, he passed the buck to Herod, who just happened to be in Jerusalem for a few days.

⁸⁻¹⁰ Herod was delighted when Jesus showed up. He had wanted for a long time to see him, he’d heard so much about him. He hoped to see him do something spectacular. He peppered him with questions. Jesus didn’t answer—not one word. But the high priests and religion scholars were right there, saying their piece, strident and shrill in their accusations.

¹¹⁻¹² Mightily offended, Herod turned on Jesus. His soldiers joined in, taunting and jeering. Then they dressed him up in an elaborate king costume and sent him back to Pilate. That day Herod and Pilate became thick as thieves. Always before they had kept their distance.

¹³⁻¹⁶ Then Pilate called in the high priests, rulers, and the others and said, “You brought this man to me as a disturber of the peace. I examined him in front of all of you and found there was nothing to your charge. And neither did Herod, for he has sent him back here with a clean bill of health. It’s clear that he’s done nothing wrong, let alone anything deserving death. I’m going to warn him to watch his step and let him go.”

¹⁸⁻²⁰ At that, the crowd went wild: “Kill him! Give us Barabbas!” (Barabbas had been thrown in prison for starting a riot in the city and for murder.) Pilate still wanted to let Jesus go, and so spoke out again.

²¹ But they kept shouting back, “Crucify! Crucify him!”

²² He tried a third time. “But for what crime? I’ve found nothing in him deserving death. I’m going to warn him to watch his step and let him go.”

²³⁻²⁵ But they kept at it, a shouting mob, demanding that he be crucified. And finally they shouted him down. Pilate caved in and gave them what they wanted. He released the man thrown in prison for rioting and murder, and gave them Jesus to do whatever they wanted.

[The Old Rugged Cross](#)

Skull Hill

²⁶⁻³¹ As they led him off, they made Simon, a man from Cyrene who happened to be coming in from the countryside, carry the cross behind Jesus. A huge crowd of people followed, along with women weeping and carrying on. At one point Jesus turned to the women and said, “Daughters of Jerusalem, don’t cry for me. Cry for yourselves and for your children. The time is coming when they’ll say, ‘Lucky the women who never conceived! Lucky the wombs that never gave birth! Lucky the breasts that never gave milk!’ Then they’ll start calling to the mountains, ‘Fall down on us!’ calling to the hills, ‘Cover us up!’ If people do these things to a live, green tree, can you imagine what they’ll do with deadwood?”

³² Two others, both criminals, were taken along with him for execution.

³³ When they got to the place called Skull Hill, they crucified him, along with the criminals, one on his right, the other on his left.

³⁴⁻³⁵ Jesus prayed, “Father, forgive them; they don’t know what they’re doing.”

Dividing up his clothes, they threw dice for them. The people stood there staring at Jesus, and the ringleaders made faces, taunting, “He saved others. Let’s see him save himself! The Messiah of God—ha! The Chosen—ha!”

³⁶⁻³⁷ The soldiers also came up and poked fun at him, making a game of it. They toasted him with sour wine: “So you’re King of the Jews! Save yourself!”

³⁸ Printed over him was a sign: THIS IS THE KING OF THE JEWS.

³⁹ One of the criminals hanging alongside cursed him: “Some Messiah you are! Save yourself! Save us!”

⁴⁰⁻⁴¹ But the other one made him shut up: “Have you no fear of God? You’re getting the same as him. We deserve this, but not him—he did nothing to deserve this.”

⁴² Then he said, “Jesus, remember me when you enter your kingdom.”

⁴³ He said, “Don’t worry, I will. Today you will join me in paradise.”

⁴⁴⁻⁴⁶ By now it was noon. The whole earth became dark, the darkness lasting three hours—a total blackout. The Temple curtain split right down the middle. Jesus called loudly, “Father, I place my life in your hands!” Then he breathed his last.

⁴⁷ When the captain there saw what happened, he honored God: “This man was innocent! A good man, and innocent!”

⁴⁸⁻⁴⁹ All who had come around as spectators to watch the show, when they saw what actually happened, were overcome with grief and headed home. Those who knew Jesus well, along with the women who had followed him from Galilee, stood at a respectful distance and kept vigil.

⁵⁰⁻⁵⁴ There was a man by the name of Joseph, a member of the Jewish High Council, a man of good heart and good character. He had not gone along with the plans and actions of the council. His hometown was the Jewish village of Arimathea. He lived in alert expectation of the kingdom of God. He went to Pilate and asked for the body of Jesus. Taking him down, he wrapped him in a linen shroud and placed him in a tomb chiseled into the rock, a tomb never yet used. It was the day before Sabbath, the Sabbath just about to begin.

⁵⁵⁻⁵⁶ The women who had been companions of Jesus from Galilee followed along. They saw the tomb where Jesus’ body was placed. Then they went back to prepare burial spices and perfumes. They rested quietly on the Sabbath, as commanded.

Conversations around the Table

The World: Our Prayers

Ecumenical Prayer Cycle: Czech Republic, Poland, Slovakia

Hymn *We lay our broken world* tune: Franconia WOV376

We lay our broken world
in sorrow at your feet
haunted by hunger, war and fear,
oppressed by power and hate.

Where human life seems less
than profit, might and pride,
though to unite us all in you,
you lived and loved and died.

We bring our broken towns,
our neighbours hurt and bruised;
you show us how old pain and wounds
for new life can be used.

We bring our broken loves,
friends parted, families torn;
then in your life and death we see
that love must be reborn.

We bring our broken selves,
confused and closed and tired
Then through your gift of healing grace
new purpose is inspired.

Come fill us, fire of God,
our life and strength renew;
Find in us love and hope and trust,
And lift us up to you.

Anna Briggs

... *prayer book prayers*...

Lord's Prayer

Story: Peter and the Rooster www.lostsheep.com.au

Loving the World as God Loves

Serving in the Week Ahead – Offering

Dedication and Blessing

We are pretty sure we have nothing to offer to others, but when we begin to think like Jesus, we see the blessings we have, those who need your grace, your hope, your love in their lives, and join in bringing need and grace together.

Kia tau.../May the grace...

Go gently, go lightly

Robyn McPhail, 14.04.2019

NOTICES FOR TODAY – 14 APRIL 2019

Parish email: admin@kkup.org.nz **Church Office:** 09 407 8250

Find us at www.kkup.org.nz and on Facebook

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Bookings for the buildings (hire or church use): phone office or cornerstone@kkup.org.nz or wesleydale@kkup.org.nz

NEXT SUNDAY 21 APRIL 2019

Musicians: Clyde Foster KK and Kaeo

Readers: Neil Scott KK tba Kaeo

Door and Tea: Jan and Rilla

LECTIONARY READINGS FOR THE COMING WEEK:

Acts 10:34-43 or Isaiah 65:17-25 Psalm 118:1-2,14-24

1 Corinthians 15:19-26 or Acts 10:34-43, John 20:1-18 or Luke 24:1-12

BIBLE STUDY: Tomorrow 15 April at 1.15-2.45pm at Cornerstone

PARISH COUNCIL STATIONING MEETING: Wednesday 17 April, 7pm at Cornerstone, with Superintendents Rev Kuli Fisi'ahi and Rowan Smiley present.

GOOD FRIDAY: Friday 19 April at 9.30am at Cornerstone

EASTER DAY: Sunday 21 April Communion Services at Kerikeri and Kaeo usual times

COMMUNION SERVICE: Sunday 21 April at 4pm at Ted Robinson Chapel led by Jan.

KAEO HOME GROUP: Monday 22 April, contact Alan 405 0688

CAR BOOT SALE: Saturday 27 April 2019 7.30am-12noon at Cornerstone. *Please let Mary know if you can help even for a short time on the days she will be away – 27 April, 11 and 25 May.*

STUDY LEAVE: Robyn's study leave continues in the midst of parish work. She is still available most of the time, so don't hesitate to call. You can also contact Bev and Alan (Ministry Leadership Group 4016625, 4050688) if need be.