



18 August 2019

Worship Leader: Rev Dr Robyn McPhail
Musicians: Kato 'Akau'ola (KK) Clyde Foster (Kaeo)
Readers: Ros Simpson (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 and into our homes.

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



Tātou tātou e

Settling in

Gathering with all the Saints: [KK] *Breathe on me breath of God*

Hymn *For the music of creation* tune: Blauenwern WOV165ii

Settling

Gracious God,
 in the debris and litter of the world,
 you clear a place
 where we can be planted:
 your justice
 which can bring hope
 to the oppressed;
 your righteousness
 which can receive
 even our enemies
 in peace.

Jesus Christ:
 you break up
 the stony ground

of our hearts,
 so grace might be planted.
 You take us by the hand
 to lead us through
 the waters of baptism,
 so we can stand on the far shores on your
 kingdom.

Holy Spirit,
 early every morning,
 you are out ahead of us,
 walking the paths of life,
 clearing away all the temptations which would
 cause us
 to stumble and fall.

©Thom Shuman, adapted

Symbol of God's Presence

Hymn *Blessed assurance* [Ros' choice]

Clarifying our Purpose

Conversation with the Word

Reading Isaiah 5:1-7

Prayer

What more can we say, Expectant God,
 that you don't know already?
 You long for justice for all people,
 but it is washed away by the flood of violence in our world.
 You hope that righteousness will walk with us,
 but you hear the clear cries of those we mistreat.
 You ask us to speak up for those in need,
 but we shut our mouths and turn away.

FORGIVE US, RIGHTEOUS GOD.



HAVE MERCY WHEN WE DO NOT BEAR THE FRUIT WE COULD.
EVEN THOUGH WE HAVE NOT LIVED OUR FAITH
TO THE FULLEST,
MAY WE RECEIVE THE PROMISES OF HOPE AND GRACE
YOU HAVE GIVEN TO US
IN CHRIST JESUS OUR LORD.

Assurance of Pardon

Shhh, listen! Can you hear them? The saints of heaven - those who have gone on before us - are cheering us on as we run towards the finish line of our faith.

THANKS BE TO GOD!

Reflection

Whether understood by the study of science or by the poetry of Genesis, which speaks of plants yielding seed and fruit trees bearing fruit with the seeds in them (and repeats itself being so enraptured by this marvel), the nature of life is that it proliferates. So long as all the barriers are removed and the conditions are right, growth just happens.

Our writer in Isaiah 7 is thinking much the same thing. As would the people listening be thinking when they heard the opening words, sounding as they do like a beautiful love song: full of promise, tender loving care, and expectation of fruits of happiness and delight. But... the fruit is wild. And so bad, so deadly, this fact gets repeated a couple of verses later. Genesis 1 kept repeating the words “plants bearing seeds and trees bearing fruit with seeds in them”. The repetition from the prophet is about death.

What do you do with something you’ve created that is an utter mess?

The gardener has done the best possible to tend and prune, to encourage good growth, but it’s not happening. In fact, the opposite is happening. For growth isn’t only about what’s good: growth also happens with badness, with the things that harm life and cause suffering (witness cancer cell growth). Give free rein to greed and treat selfishness as socially respectable and you give space for them to grow. Likewise give honour to those with power simply because they have power and not for the quality of their lives and their relationships, and we end up giving glory to the ways of coercion and violence.

Be very careful what we encourage to grow. Or what we don’t bother to do anything about and just let happen.

There’s something here that is speaking to the dangers of complacency, that is, just letting things happen. To do this is in fact neglect, the opposite of being responsible guardians, *kaitiaki*, of what is good. It’s really important to be alert to what our poem in Isaiah represents as things that threaten the planter’s purpose. These prophets that we read in the Old Testament look back to the original purpose of their God in creating the people called Israel.

They were in Egypt and their living was only just existence, individual workers at the beck and call always of their Egyptians bosses. God’s purpose was to turn them into a self-governing people, a community, a society caring for one another and for the land that would give them their livelihood. That was what they were promised to be.

But it is very easy to slip out of this *kaitiakitanga* – responsible stewardship – and *manaakitanga* – including and caring for everyone – and go with the flow of selfishness and greed trampling over others who get in the way.

Justice *mishpat* turns into bloodshed *mishpach*.

Right relationship *sedekah* turns into a cry of pain *sedekaq*.

So the message is: don’t give up on the original promise. Just because we’re not seeing it happening right away, and there are hiccups with the garden needing to be stripped bare, it doesn’t mean we’re not to keep at it. Replant and keep working on it. And even though each generation doesn’t get to see it to fulfilment, the promise holds.

That’s the message of Hebrews 11 and 12. There is a long list there of ancestors, all remembered as people who kept on track living God’s way, despite it seeming to get nowhere. The fact is that each one added their bit towards the goal.

The generations represented here in our church family are adding our bit towards the goal. We keep planting the trees of belief and trust in goodness.

And all the time we are cheered on by all those who have done so in the past and are counting on us to keep up the momentum.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that easily distracts, and let us run with perseverance the race that is set before us, ² looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Hebrews 12:1-2

God isn't finished yet. Which is a shorthand way of saying that all of us, and everyone else who lines up for good life and will stand to protect against ravaging badness, we are not finishing any time soon.

Hymn *Deep in the human heart* tune: Diademata WOV163

Conversations around the Table

Continuing the Conversation

What makes someone a role model in your eyes?

How does the life of faith feel differently as a "race" we run rather than a "journey"?

In what way do you need to "keep on keeping on" today?

What burdens do you need to lay down in order to run this race more swiftly, more gracefully?

The World: Our Prayers

Ecumenical Prayer Cycle: Liberia, Sierra Leone

Bangladesh slum fire 15,000 homes destroyed yet no deaths

prayer book prayers...

Lord's Prayer

Loving the World as God Loves

Serving in the Week Ahead

Offering Hymn *Hear the pennies dropping*

Dedication

As you share your blessings with us, Gracious God,
you show great faith that we will use them wisely
and offer them generously to others.

So, by faith,
may our gifts bring healing to the broken,
hope to the despairing,
and laughter to those who mourn.
This we pray, in Jesus' name. Amen.

Blessing

In faith, we have worshiped the God of all grace and hope.

BY FAITH, WE WILL GO TO BE Poured OUT
FOR ALL AROUND US.

Through faith, we have come to follow the Servant of the poor.

WITH FAITH, WE WILL GO WITH OUR COMPANIONS,
JUSTICE AND RIGHTEOUSNESS, TO SERVE THE OPPRESSED.

By faith, we learn the songs of the Spirit of love.

IN FAITH, WE WILL SING THESE SONGS WITH THOSE
FOR WHOM THE MUSIC HAS GONE SILENT.

Kia tau ki a tātou katoa te atawhai o tō tātou Ariki a Ihu Karaiti
me te aroha o te Atua me te whiwhi-nga-tahi-tanga ki te Wairua Tapu
Āke āke, āke, Āmine.

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

Robyn McPhail, 18.08.2019

NOTICES FOR TODAY – 18 August 2019

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

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

Minister: Robyn McPhail (DD) 09 283 4802, 021 0247 6280
minister@kkup.org.nz

Ministry Leadership Team: Bev Tayler, Alan Robinson, and Robyn

Notices: Jenny Phillips 09 407 8883 jenny.jane@xtra.co.nz

KK Pastoral: Jessica Scott 09 407 5555 jomscott2@gmail.com

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

NEXT SUNDAY 25 AUGUST 2019

Musicians: Clyde Foster (KK and Kaeo)

Readers: Helen Norman (KK) tba (Kaeo)

Door and Tea: Michelle and Akisi

LECTIONARY READINGS FOR THE COMING WEEK:

Jeremiah 1:4-10, Psalm 103:1-8, Hebrews 12:18-29, Luke 13:10-17

SERVICE AT TED ROBINSON CHAPEL: today at 4.00pm led by Jan

COMMUNION SERVICES: Kauri Lodge Friday 23 August at 11am, Ted Robinson Chapel Sunday 25 August at 4pm

BIBLE STUDY: Monday 19 August at 1.15-2.45pm at Cornerstone

SINGING PRACTICE: Sundays after church morning tea at 23 Hall Road. Those who would like to join the singing group are welcome.

CAR BOOT SALES: next sale on 24 August at 7.30am-12noon at Cornerstone. Contact: Mary 021 722 938 or carboot@kkup.org.nz

KERIKERI ROSTERS: Jenny has a form for people on the current rosters and those who would like to help. It's also a chance to review involvement and step down, or change role, if you wish. The options are: Door and Tea, Communion Prep, Bible Reading (with hymn choice and optional Symbol), Flowers, and Technology.

STUDY LEAVE: Robyn's 18-month Study Leave project is now completed so she is back to regular routines (as regular as they ever are).

UNIDENTIFIED DEPOSITS: some deposits have been made to the parish bank account with no indication of who or why. Can anyone help identify the source or sources of \$170 on 17 July, \$50 on 5 August, and \$240 on 7 August. Phone 4078250 and leave a message for the administrator (option 7 if the answer phone kicks in).