



25 August 2019

Thinking Allowed – Thinking Aloud Allowed

Worship Leader: Rev Dr Robyn McPhail

Musicians: Clyde Foster (KK and Kaeo)

Readers: Helen Norman (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

Hymn *Be still, for the presence of the Lord*



Settling – Meditations on the Lord's Prayer

Our Father in heaven,
Father, I sense you
in busyness, creativity and frustrations of work,
in laughter and tears of family,
in conflict and peace-making in the world,
in walking in bush or beach...
Open my eyes to glimpses of your heaven each day.

Hallowed be your name,
You call my name,
you call me to worship –
to sing and dance,
to shout and proclaim,
to give praise to your name.

Your kingdom come,
You call me to be your servant,
to be your love in the world,
to further your kingdom on earth.
Show me, guide me, how to serve you.

Your will be done,
That is my daily prayer.
What is your will for your people?
What is your will for your world?
What is your will for me?
I listen for your voice;
show me the path to follow.

On earth as in heaven.
May I live your will
in the small daily acts of living
and in the way I respond to your call.
May I work your will
here and now on earth,
with a vision of your glory,
the inspiration of your kingdom before me.

Give us this day our daily bread;
You provide for my needs,
my food and my shelter;
give me strength to serve you,
wisdom and knowledge
so I may share your gospel,
love and compassion
so I may live and work your good news.

Forgive us our sins as we forgive those who sin against us;
Forgive me for those days and years,
those perplexing times,
when I failed to respond to your call;
for times when I doubt your power to equip me for the task;
for holding back when I should step forward;
for remaining silent when I should speak.
May I forgive those who hurt me, who doubt me, or overlook me.

Lead us not into temptation,
May I not be tempted to divorce action from prayer,
nor prayer from action.
May I not give way to complacency,
nor undue fear,
to arrogance,
nor timidity.
Grant me patience to test my sense of calling
with humility and the wisdom of others.
May I proceed with deep honesty and integrity.

But deliver us from evil.
Help me to keep to the path
that leads to you,
and to avoid patterns of living that keep me from you.

*For yours in the kingdom, the power and the glory,
for ever and ever. Amen*
As your servant,
may I partake in the growth of your kingdom;
may I sing and work to your praise and glory.

Father and Mother in heaven,
let your power work in my life.
Amen.

Judy Dinnen, in *Bare Feet and Buttercups*, Wild Goose Books, adapted

Symbol of God's Presence

Hymn *He came singing love* WOV636 [Helen's choice]

Clarifying our Purpose

Conversation with the Word

Reading Luke 13:10-17

Reflection Out of the Shadow

There are two sides to the life of faith, like two sides of a coin:

A deeply seated assurance of being known and loved; and

A deeply seated drive to challenge certain claims about people and world that get embedded in human society and politics.

In the background to the Luke reading is a passage in Jeremiah (1:4-10) in which the young lad hears the call to be a prophet. He says he's too young and God's response to that is: "I've known you since before you were conceived". I know what you can do, what you can be. And what this is, Jeremiah, is "to pull up and tear down, take apart and demolish, then start over building and planting." It is much the same response if we say I'm too old, or I'm not educated enough, or my family and friends won't like it, or whatever.

The job here is to dislodge beliefs that are embedded in the culture and the economy about merit and superior worth, be they things like race, ethnicity, gender, age, sexual orientation, or assets and income. So deeply embedded, we think they are truths, pushing into the shadows the deeper truth of the inherent dignity and worth of all people (and all the planet).

But the argument might be: hasn't white European culture achieved so much more than others? There must be something somehow superior the way the English language has spread around the world to be the lingua franca of the "free world". Mmm. That's what embedded beliefs look like and feel like.

What's it like to be someone who doesn't fit the norm of success and worth, who doesn't get a good education and a good job, who doesn't settle and stay with their partner (assumed to be opposite sex), have a family with lovely children, not children who have challenges and are challenging? People who can't afford a healthy home, who get sick and don't get better, who get weighed down by burdens they can't throw off for themselves. With it seeming in large part their fault for not being in a better situation than they are. They could have done something. It is a level playing field you know.

Jesus spotted a woman in exactly this kind of situation and here's what he did:



Think of the bent back as what has us looking down, metaphorically as much as literally. Facing the ground and not up towards the horizon, stuck in what has been and unable to see the future with any expectation and hope.

What presses down on you?

on members of your family?

on young people, on children nowadays?

Do you recall a time when the whole world seemed to rest on your shoulders, when it all pressed down on you so much? Maybe it's like that now. Can you recall when it was like that – an earlier time – and then, somehow, it got thrown off

Do remember how it all panned out?

You would be part of the solution, true, but far from the whole solution. We don't make it happen all on your own. We're not like that, us humans. This is where talk only seems to work with spiritual language. It's not me alone, but rather me in relationship with other than me; "Other" that can't be pinned down, but definitely not just my schemes or imagination, often working through other people, or through the landscape or practical experiences. Other to me that prods me, pulls at me, lifts me up, and then I see how much better the view is.

The view changes everything. A new view given to me. My part in it is, first, being open to the relationship and, then, doing what I can to hold myself up against the inclination to fall back down. Trusting the new view given because I know I am worth everything. Back to sides of the coin of faith.

Though usually asked for healing by those who suffer, here Jesus initiates the interaction. Moved with compassion, he grants the crippled woman liberation by proclaiming to all in the synagogue, "Woman, you are set free of your infirmity" (Luke 13:12).

She is set free from as many social and religious restrictions as Jesus breaks. The infirmity from which this "daughter of Abraham" suffered left her back bent, symbolically representing the burdens heaped upon her by society and the faith community. Jesus' proclamation liberates her from oppression and restores her dignity...

It's no coincidence that the parable of the mustard seed follows this healing. The religious leaders' criticism of Jesus lays bare their lack of compassion and limited understanding of God. Jesus' act of mercy speaks of the grandness of God, unbound by human laws, requirements, or restrictions. As always, God reserves the right to work above and beyond our limited perceptions.

Michaela Bruzzese, *Sojourners*

Conversations around the Table

Continuing the Conversation

Have you experienced a change, like a lifting of burdens from you, when you did not have the strength or confidence to dream of it, let alone ask?

Is the suffering of some people easier to avoid than others, or to miss entirely?

The World: Our Prayers

Ecumenical Prayer Cycle: Cape Verde, The Gambia, Guinea, Guinea-Bissau, Senegal

God of Love,
We pray for our communities,
Those with whom we share our daily lives,
Our families and friends,
And all in hardship or distress.
God of love,
Teach us to speak words of encouragement,
Words of gratitude,
And words of forgiveness.
Make us a people of love,
That we may be a community marked by understanding
and concern for others.
God, in your mercy we pray, Amen.

prayer book prayers...

[singing] *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

Loving the World as God Loves

Serving in the Week Ahead

Offering Hymn *Love is your way*

Dedication

May we welcome your gifts with thanksgiving, Loving God.
May we share your gifts with grace,
so others might be touched by your love,
healed by your touch,
fed and nourished by your compassion
as well as by the fruit of your creation.
In Jesus' name, we pray. Amen.

Sending and Blessing

Having been welcomed with grace,
let us go out this day.
WE WILL GO TO SERVE ALL OF GOD'S CHILDREN,
DECIDING TO MEET THEM WHERE THEY ARE.
Having listened to God's Word,
Let us go to share what we have learned.
WE WILL GO TO STAND WITH THOSE WHO ARE UNCERTAIN ABOUT LIFE, TO WALK WITH THOSE
WHO HAVE STUMBLER ON THEIR JOURNEY.
Having been set free by the Spirit
let us go to be sisters and brothers with all,
WE WILL GO TO RELEASE THOSE BOUND BY CRUELTY AND INJUSTICE, TO BRING HEALING TO
THOSE CRIPPLED BY FEARS.

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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.

NOTICES FOR TODAY – 25 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 1 SEPTEMBER 2019

Musicians: Marie Cannon (KK) Clyde Foster (Kaeo)

Readers: Michelle Tupou (KK) tba (Kaeo)

Door and Tea: Christina and Mary

LECTIONARY READINGS FOR THE COMING WEEK:

Jeremiah 2:4-13, Psalm 112, Hebrews 13:1-8, 15-16, Luke 14:1,7-14

COMMUNION SERVICE: today Ted Robinson Chapel at 4pm led by Robyn

BIBLE STUDY: Monday 26 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 14 September 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).