



WESLEY WELLINGTON
75 Taranaki Street
www.wesleychurch.org.nz

Sunday 12th March 2023
LIVING WATER

Haere mai ki tēnei Whare Karakia
Welcome to this House of Prayer



We are a multi-racial Christian community:
Methodist in affiliation – Ecumenical in intention
Diverse in theology – Inclusive in outreach.

Kia ora koutou katoa — Talofa Lava
Malo e lelei — Bula Vinaka Greetings to you all!

Order of Service - 10am Congregation
Wesley Methodist Church 75 Taranaki Street

Welcome to today's service. A special welcome to all visitors. Your presence enriches our gathering and contributes to the creative evolution of community.

WELCOME AND SAFETY BRIEFING – Leatuavao Leatuavao

GATHERING (Mihimihi)

LIGHTING THE CANDLE (Kānara Whakamāmā)

The candle is lit

We light this candle as a symbol of the creativity of our faith:

The creativity to explore new insights;

The creativity to develop a caring community;

The creativity to envision a world of peace and freedom.

CALL TO WORSHIP (Ngaa Kupu Whakapuuare)

Friends, it's time to take off your shoes,
Let go of the anxieties and worries, and
wade with trust into the stream of God's compassionate grace.

We come to be still for a moment,

to gather in holy time and space.

Let the healing waters wash your heart.

Take a deep breath as Love soaks into your soul.

We come to know again that we belong,

We are treasured by God,

Listen to the whispering of God

Let the conversations with God begin

**We come with our questions
And with our deep desires
To re-orientate our lives in God.**

HYMN (*Himene*) '**Our life has its seasons**' (AA 113)

Words: Shirley Murray; Music: Colin Gibson

Our life has its seasons, and God has the reasons
why spring follows winter, and new leaves grow,
for there's a connection with our resurrection
that flowers will bud after frost and snow,
*so there's never a time to stop believing,
there's never a time for hope to die,
there's never a time to stop loving,
these three things go on.*

There's a time to be planting,
a time to be plucking,
a time to be laughing,
a time to weep,
a time to be building,
a time to be breaking,
a time to be waking,
a time to sleep,
but there's never a time ...

There's a time to be hurting,
a time to be healing,
a time to be saving,
a time to spend,
a time to be grieving,
a time to be dancing,
a time for beginning,
a time to end,
but there's never a time ...

OPENING PRAYER (Inoi Tuatahi)

Do we wonder,
as we hunger for justice
and thirst for hope,
“Is God among us or not?”

Help us to trust your presence, Loving God.

Let us drink our fill of the living water;
and let our food be doing your will.
Let us find here the living water,
like a spring gushing up to eternal life.

**Give us this water,
so that we may never be thirsty.**

INTRODUCTION TO THE THEME (Tīmatanga Kōrero)

SINGING GROUP (Waiata) – Master Speak

PRAYER OF CONFESSION (Te Whaakinga Hara)

When the water runs out,
we think you have abandoned us.
When we come to the well,
we think you will not meet us.
When we are thirsty,
we think you don't care.

And yet the living waters flow.

Our suffering threatens to outlast our endurance;
our suffering obscures our hope.

And yet the living waters flow.

Where is our trust,
how did it come to be poured out
like water on the ground;
spilled, leaving us empty?

And yet the living waters flow.

We acknowledge our thirst;
we bring our empty pots.
We know that you know us,
through and through.
Help us to trust our lives to you:
**give us the living water
so that we may never be thirsty.**

WORDS OF ASSURANCE (Kupu Kī Pono)

Be assured, people of God:
we are reconciled to God in Christ.
Receive this reconciliation,
truly take it in,
and let it be for you like living waters

LORD'S PRAYER (He Inoi O Te Ariki)

**E tō mātou Matua i te rangi
Kia tapu tou Ingoa
Kia tae mai tou rangatira-tanga.
Kia meatia tau e pai ai
ki runga i te whenua,
kia rite ano ki to te rangi.
Homai ki a mātou aianeī
he taro mā mātou mo tēnei ra.
Murua o mātou hara
Me mātou hoki e muru nei
i o te hunga e hara ana ki a mātou.
Aua hoki mātou e kawea kia whaka-waia;
Engari whaka-orangia mātou, i te kino:
Nou hoki te rangatira-tanga,
te kaha,
me te kororia,
Ake, ake, ake.
Āmine.**

MINISTRY OF THE WORD (Ngaā Paanui Karaipiture) – Sarah Laurenson

John 4: 5-42

To get there, he had to pass through Samaria. He came into Sychar, a Samaritan village that bordered the field Jacob had given his son Joseph. Jacob's well was still there. Jesus, worn out by the trip, sat down at the well. It was noon.

A woman, a Samaritan, came to draw water. Jesus said, "Would you give me a drink of water?" (His disciples had gone to the village to buy food for lunch.)

The Samaritan woman, taken aback, asked, "How come you, a Jew, are asking me, a Samaritan woman, for a drink?" (Jews in those days wouldn't be caught dead talking to Samaritans.)

Jesus answered, "If you knew the generosity of God and who I am, you would be asking *me* for a drink, and I would give you fresh, living water."

The woman said, "Sir, you don't even have a bucket to draw with, and this well is deep. So how are you going to get this 'living water'? Are you a better man than our ancestor Jacob, who dug this well and drank from it, he and his sons and livestock, and passed it down to us?"

Jesus said, "Everyone who drinks this water will get thirsty again and again. Anyone who drinks the water I give will never thirst—not ever. The water I give will be an artesian spring within, gushing fountains of endless life."

The woman said, "Sir, give me this water so I won't ever get thirsty, won't ever have to come back to this well again!"

He said, "Go call your husband and then come back."

"I have no husband," she said.

"That's nicely put: 'I have no husband.' You've had five husbands, and the man you're living with now isn't even your husband. You spoke the truth there, sure enough."

“Oh, so you’re a prophet! Well, tell me this: Our ancestors worshiped God at this mountain, but you Jews insist that Jerusalem is the only place for worship, right?”

“Believe me, woman, the time is coming when you Samaritans will worship the Father neither here at this mountain nor there in Jerusalem. You worship guessing in the dark; we Jews worship in the clear light of day. God’s way of salvation is made available through the Jews. But the time is coming—it has, in fact, come—when what you’re called will not matter and where you go to worship will not matter.

“It’s who you are and the way you live that count before God. Your worship must engage your spirit in the pursuit of truth. That’s the kind of people the Father is out looking for: those who are simply and honestly *themselves* before him in their worship. God is sheer being itself—Spirit. Those who worship him must do it out of their very being, their spirits, their true selves, in adoration.”

The woman said, “I don’t know about that. I do know that the Messiah is coming. When he arrives, we’ll get the whole story.”

“I am he,” said Jesus. “You don’t have to wait any longer or look any further.”

Just then his disciples came back. They were shocked. They couldn’t believe he was talking with that kind of a woman. No one said what they were all thinking, but their faces showed it.

The woman took the hint and left. In her confusion she left her water pot. Back in the village she told the people, “Come see a man who knew all about the things I did, who knows me inside and out. Do you think this could be the Messiah?” And they went out to see for themselves.

It’s Harvest Time

In the meantime, the disciples pressed him, “Rabbi, eat. Aren’t you going to eat?”

He told them, “I have food to eat you know nothing about.”

The disciples were puzzled. “Who could have brought him food?”

Jesus said, “The food that keeps me going is that I do the will of the One who sent me, finishing the work he started. As you look around right now, wouldn’t you say that in about four months it will be time to harvest? Well, I’m telling you to open your eyes and take a good look at what’s right in front of you. These Samaritan fields are ripe. It’s harvest time!

“The Harvester isn’t waiting. He’s taking his pay, gathering in this grain that’s ripe for eternal life. Now the Sower is arm in arm with the Harvester, triumphant. That’s the truth of the saying, ‘This one sows, that one harvests.’ I sent you to harvest a field you never worked. Without lifting a finger, you have walked in on a field worked long and hard by others.”

Many of the Samaritans from that village committed themselves to him because of the woman’s witness: “He knew all about the things I did. He knows me inside and out!” They asked him to stay on, so Jesus stayed two days. A lot more people entrusted their lives to him when they heard what he had to say. They said to the woman, “We’re no longer taking this on your say-so. We’ve heard it for ourselves and know it for sure. He’s the Savior of the world!”

REFLECTION (He Whakaaroaro)

HYMN (Himene) ‘Deep in the human Heart’ (HioS 19)

Words: William L (Bill) Wallace; Tune: Diademata

Deep in the human heart
the fire of justice burns;
a vision of a world renewed
through radical concern.

As Christians we are called
to set the captives free,
to overthrow the evil powers
and end hypocrisy.

This is our task today
to build a world of peace;
a world of justice, freedom, truth,
where kindness will increase;
a world from hunger freed,
a world where people share,
where every person is of worth
and no-one lives in fear.

Taking the step of faith,
we leave the past behind
and move into the future's world
with open heart and mind.
By grace we work with Christ,
as one community,
to bring new hope and fuller life
to all humanity.

OFFERING (Taatou Koha Ki Te Haahi)

We make our love visible through the giving of our offerings.

Loving God, when we asked for a cup of water, you gave us a fountain. When we asked for living water, you gave us truth. May these gifts we bring, be poured out upon a thirsty world, bringing both comfort and truth. Amen.

COMMUNITY TIME

Let us take a moment to celebrate each other.

Sharing the Peace

Let us greet each other saying: **“God’s peace be with you.”**

Notices, Sharing our joys and concerns

PRAYERS FOR OTHERS (Ngaa Inoi mo te Whaanau)

MINISTRY OF THE SACRAMENT (Hākarameta)

The Invitation

All have a place at the table where we celebrate the mystery we know and address as 'God' - ground and sustainer of everything that exists, in whom we live and move and have our being. We give thanks that God's love is most fully expressed in the life of Jesus. We acknowledge this mystery embodied in every human person, aware that each one of us gives God unique and personal expression.

God is everywhere present. In grace-filled moments of sharing. In carefully created communities of loving solidarity.

The Narrative of the Last Supper

We remember the stories from our tradition... how, on many occasions, Jesus would share a meal with friends. Bread and wine shared in community. How the bread would be taken, a blessing offered, and then shared between them. And all of them ate. How some wine would be poured out, a blessing offered, and then passed between them. And all of them drank. The bread and the wine symbolised human lives interconnected with other human lives, and the power of giving and receiving.

The Great Prayer of Thanksgiving

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise

And so, with all the company of heaven and earth
we rejoice before you and praise your holy name saying:

**Holy, holy, holy, Lord, God of power and might
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

The bread is broken

We break the bread for the brokenness of the world.

We give thanks that in Christ we may find community.

The cup is lifted.

This is the cup of peace and of new life for all. A sign of love for the
community of hope. A sign of reconciliation with God.

**A reminder of the call to live fully, to love generously, and to be all
that we can be.**

Prayer of Consecration

Pour out your Holy Spirit on the gifts of the bread and cup, and upon
those who, by faith, come to your Table. As we receive these signs of
a grace we cannot see, may we be transformed into signs of peace
and hope for our time. As we taste the broken Bread, may we draw
strength to serve a fractured world. As we drink of the gift of grace,
may we become robust in our giving to others. As we open our hands
to you, may we go to hand out justice to the lost, the little, the least.

The bread of life. The cup of compassion.

Gifts of God for the people of God.

Communion is shared

Prayer After Communion

Divine Presence in all of life, we give thanks that we have gathered together in this sacred place. We rejoice in the giftedness of each person here. We are grateful for who we are for each other. May we continue to be truly thankful in all we do and in all we become, and offer ourselves in service to others. Amen.

HYMN (Himene) 'Guide me, O thou great Jehovah' (H&P 437)

Words: William Williams, Peter Williams and others

Guide me, O thou great Jehovah
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand:
Bread of heaven, Bread of heaven,
feed me now and evermore;
feed me now and evermore.

Open thou the crystal fountain
whence the healing stream shall flow;
let the fiery, cloudy pillar
lead me all my journey through:
strong Deliverer, strong Deliverer,
be thou still my strength and shield;
be thou still my strength and shield.

When I tread the verge of Jordan
bid my anxious fears subside;
death of death, and hell's destruction,
land me safe on Canaan's side:
songs of praises, songs of praises,
I will ever give to thee;
I will ever give to thee.

PARTING WORDS (Ngaa Inoi Whakamutunga)

Let us go out from here seeking to proclaim the Good News.

We will seek to show one another where to find life-giving water and abundant love.

The candle is extinguished

Deep peace of the running wave to you,

Deep peace of the flowing air to you,

Deep peace of the quiet earth to you,

Deep peace of the shining stars to you,

Deep peace of the Son of Peace to you.

Amen, May it be so.

Ma te Marie (Sung unaccompanied)

Ma te marie a te Atua

Tatou katoa e tiaki;

Mana ano e whakau

O tatou ngakau ki te pai

The peace of God

keep us all.

He will confirm our

hearts in goodness.

Ma te Atua Tamaiti ra

Ma te Wairua Tapu hoki

Ratou, Atua Kotahi nei.

Tatou katoa e whakapai.

Amine.

May the Son of God

and the Holy Spirit

too, one God,

Bless us all.

Amen.

* * * * *

Liturgy for this service was sourced and adapted from:

Te Taha Māori Weteriana Resources.

[St Martins Presbyterian Church](#), Christchurch, NZ

Pilgrim Uniting Church, Australia, <https://pilgrimwr.unitingchurch.org.au/?p=1884>

Deep Peace (Celtic blessing)

(AA) Alleluia Aotearoa. Palmerston North. The New Zealand Hymnbook Trust, 1992

(HioS) Hope is our Song. New Hymns and Songs from Aotearoa New

Zealand. Palmerston North. The New Zealand Hymnbook Trust, 2009.

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