



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

Sunday 5th November 2023
COMBINED SERVICE OF HOLY COMMUNION

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 – Parish Combined Service of Holy Communion

SUNDAY – 5th November 2023

Worship Leader: Rev. Nicola Teague Grundy

Organist: Vivien Chiu

WELCOME

Heather Garside

INTROIT

Samoan Choir

GATHERING WORDS (Emi mai ki taua karakia)

Nicola Grundy

LIGHTING THE CANDLE (Kānara Whakamāmā)

If you are worshipping with us from home, you are invited to light a candle, turn on a lamp, or breathe deeply, imagining yourself to be surrounded by the light of Christ.

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.

WORDS FOR BEGINNING (Ngā Kupu Whakapūare)

When we stand at the edge of fear and worry,
God invites us to step into the waters of faith and trust.

When we stand at the edge of the world's pain and need,
Jesus invites us to step into the land of humble service.

When we stand at the edge of our hunger and thirst:
the Spirit invites us to sit at the Table of grace.

HYMN: “All praise to our redeeming Lord”

Words: Charles Wesley [H&P 753]

All praise to our redeeming Lord,
who joins us by his grace,
and bids us, each to each restored,
together seek his face.

He bids us build each other up;
and, gathered into one,
to our high calling’s glorious hope
we hand in hand go on.
The gift which he on one bestows,
we all delight to prove;
the grace through every vessel flows,
in purest streams of love.

E’en now we think and speak the same,
and cordially agree;
concentred all, through Jesu’s name,
in perfect harmony.

We all partake the joy of one,
the common peace we feel,
a peace to sensual minds unknown,
a joy unspeakable.

And if our fellowship below
in Jesus be so sweet,
what heights of rapture shall we know
when round his throne we meet!

PRAYER OF THANKSGIVING (Inoi whakawhetai) *Rev Simote Taunga*

Lord, we come today to give You thanks,
to acknowledge Your goodness
and recall Your steadfast love.

Where we stumble, hold us
when we falter, guide us
wherever we wander, gather us.

Restore us to a straight path
Lead us on a way that's sure, and true.

When our souls faint, restore us
when we're lost to You, redeem us
when distressed, Lord, notice us.

In Your mercy, Oh God
deliver and restore us.

When we cry to You,
Lord hear us
When we don't listen,
Incline our ears that we might hear You.

For we are thirsty
and You promise to satisfy
for we are hungry
and You fill us with good things!

Lord, we come today to give you thanks,
To acknowledge Your goodness
And recall Your steadfast love.
Amen.

PRAYERS OF WHO WE ARE (Kupu Kī Pono)

In the stopping, in the pausing, in the quiet,
we cannot avoid what we are not:
our faults, our lack of faith,
our lack of vision and of action,
our lack of trust – all bubble to the surface.
You, Loving God, see who we are

And still stand by us – offering us hope
And above all, forgiveness.

A silence is kept

Friends, receive God's forgiveness.
May God's love set you free this day and always. Amen.

INTRODUCTION TO THEME (Tīmatanga Kōrero) *Nicola Grundy*

10AM SINGING GROUP

MINISTRY OF THE WORD (Ngā Pānui Karaipiture) - *to be read in Samoan and Fijian*

Joshua 3: 7-17 (*Contemporary English Version*)

⁷ The LORD told Joshua, “Beginning today I will show the people that you are their leader, and they will know that I am helping you as I helped Moses. ⁸ Now, tell the priests who are carrying the chest to go a little way into the river and stand there.”

⁹ Joshua spoke to the people:

Come here and listen to what the LORD our God said he will do! ¹⁰ The Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites control the land on the other side of the river. But the living God will be with you and will force them out of the land when you attack. And now, God is going to prove that he's powerful enough to force them out. ¹¹⁻¹³ Just watch the sacred chest that belongs to the LORD, the ruler of the whole earth. As soon as the priests carrying the chest step into the Jordan, the water will stop flowing and pile up as if someone had built a dam across the river.

The LORD has also said that each of the twelve tribes should choose one man to represent it.

¹⁴ The Israelites packed up and left camp. The priests carrying the chest walked in front, ¹⁵ until they came to the Jordan River. The water in the river had risen over its banks, as it often does in springtime.^[a] But as soon as the feet of the priests touched the water, ¹⁶⁻¹⁷ the river stopped flowing, and the water started piling up at the town of Adam near Zarethan. No water flowed toward the Dead Sea, and the priests stood in the middle of the dry riverbed near Jericho while everyone else crossed over.

Matthew 23: 1-12 [Contemporary English Version]

23 Jesus said to the crowds and to his disciples:

² The Pharisees and the teachers of the Law are experts in the Law of Moses. ³ So obey everything they teach you, but don't do as they do. After all, they say one thing and do something else.

⁴ They pile heavy burdens on people's shoulders and won't lift a finger to help. ⁵ Everything they do is just to show off in front of others. They even make a big show of wearing Scripture verses on their foreheads and arms, and they wear big tassels^[a] for everyone to see. ⁶ They love the best seats at banquets and the front seats in the synagogues. ⁷ And when they are in the market, they like to have people greet them as their teachers.

⁸ But none of you should be called a teacher. You have only one teacher, and all of you are like brothers and sisters. ⁹ Don't call anyone on earth your father. All of you have the same Father in heaven. ¹⁰ None of you should be called the leader. The Messiah is your only leader. ¹¹ Whoever is the greatest should be the servant of the others. ¹² If you put yourself above others, you will be put down. But if you humble yourself, you will be honoured.

ANTHEM (Himene)

Tongan choir

REFLECTION (He Whakaaroaro)

Nicola Grundy

AN AFFIRMATION OF FAITH (He Tikanga Whakapono)

The people stand as they are able

We worship and adore God,
**source, essence, and aim of all things,
spirit than enlivens all beings.**

We follow the way of Jesus, who found God in himself
and shared a way for others to find God in themselves.

**He was born through love,
He lived for love,
He suffered for love,
He died for love,
But love never dies.**

We submit ourselves to the leadings of the love that is God,
**that we may be compassionate to all beings,
that we may live and serve in community with others,
that we may ask for and offer forgiveness,
that we may praise and enjoy God forever.
Amen.**

HYMN (Himene) - “Christ, let us come with you” [AA 17]

Words: Shirley Murray; Music: Colin Gibson

Christ, let us come with you
to the upper room
where the feast is laid,
to the bread and wine
where our peace is made –
Christ, let us come with you.

Teach us your serving love:
to become as friends,
to become as one
that the world believe
what your life has done –
Teach us your serving love.

Jesus, forgive us all
that we use your name
though we stand apart,
we refuse your prayer
to be one at heart –
Jesus, forgive us all.

Christ of the open hands,
you have brought us close
to be loved and fed,
you have touched our life,
now you walk ahead –
Christ, let us come with you!

PRAYER FOR OTHERS (Ngā Inoi Mō te Whānau)

Rev Utumau'u Pupulu

Jesus, friend and servant of the lowest and least, hear the prayers
we bring for your world and for your church.

We pray for the peoples of every tribe and nation:
for those whose lives are spent in poverty and squalor;
for those suffering through terrorism and war,
for those in positions of authority and power.

You left your heavenly throne to dwell among the poor and the
oppressed: help us work for increase in justice, for freedom,
security and dignity for all your people.

Jesus, friend and servant of all, in your mercy,
hear our prayer.

We pray for your church throughout the world:

in places where it struggles for lack of material resources;
in places where possessions and power divert it from its
mission;

for all in positions of leadership and responsibility;

we pray for our President and Vice President and members
of Conference;

You resisted the seductions of power and humbly washed your
disciples' feet: help us to be a servant church, following your
example in sacrament, word and action.

Jesus, friend and servant of all, in your mercy,

hear our prayer.

We pray for this community and for all to whom our lives are
bound:

for those whom we ignore, look down on or push to the
fringes;

for those whose humble or menial work sustains the lives
of others;

for our families and friends, for our neighbours and for
ourselves.

You lived among outcasts and sinners, offering acceptance to
those who were despised: help us to serve one another in love
and to live in mutual respect and support.

Jesus, friend and servant of all, in your mercy,

hear our prayer.

We pray for all who are in trouble, pain and distress:

for those overwhelmed with the burdens of life;

for the bereaved and all who feel lonely or abandoned;

for those who are sick or dying and for all who minister to
them.

You heard the cries of the needy, bringing healing to the sick
and comfort to the sad help us to care for those in need and to
accept from others the care we need ourselves.

Jesus, friend and servant of all, in your mercy,

hear our prayer.

We remember your faithful servants of every age:
the saints and martyrs and all who have given their lives in
your service;
those who served you in the building up of this parish
those dear to us who now rest in your love.
You suffered humiliation and death, but you have been raised up
in glory: help us to follow your example of humility and service,
that, at our life's end, we may be gathered, with all your
children, into the joy of your everlasting presence.
Jesus, friend and servant of all, in your mercy,
hear our prayer.

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 aianei
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.**

OFFERING (Tātou Koha ki Te Hāhi)

Sokopeti Sina

This is the time where we make our love visible through the giving of offerings – our money, our time, our gifts of food. Let us give with cheerful hearts.

Prayer of Dedication

We give our material goods in hope that they will become something new, something good beyond our separate gifts. By these offerings:

we commit ourselves to Christ, and to the reconciling, healing work of Christ, and we commit ourselves to one another as brothers and sisters in faith. Amen.

MINISTRY OF THE SACRAMENT (Te Hākari Tapu)

Eucharistic Prayer

The Spirit of God be with you.

And also with you.

Lift up your hearts.

We lift them up to God.

Let us give thanks to God.

It is right to give God thanks and praise.

It is indeed right to give you our thanks and praise,
O God of lasting love and Lord of goodness,
for you have lifted the burden of oppression from us
and called us into your own kingdom and glory.

You created the earth, both dry lands and fertile valleys,
and entrusted it to us to tend and harvest.

Under your servants Moses and Joshua
you saved your people from the oppressor's might

and led them safely through the waters
into the land of promise.

In your child, Jesus the Messiah,
your Word has come to us as good news,
working within us that we might live lives worthy of you.

When he was killed by those
who mouth the truth but live a lie,
you raised him to life
and sent your Spirit as our true teacher,
leading us in the way of humility
to the exaltation of your Kingdom.

Therefore, with our hearts lifted high,
we offer you thanks and praise at all times
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.
Amen.

Words of Institution

We remember that Jesus, on the same night that he was handed
over to torture and execution, took bread and gave you thanks;
he broke it and gave it to his friends, saying:

Take eat, this is my body, my living presence, given for you.
Do this to remember me.

In the same way he took the cup of wine and gave you thanks
and gave it to them, saying: Drink this all of you; for this is my
very life, spent for you.
Do this to remember me.

So today we share bread and wine together as a sign of our unity
in the body of Christ, as a pledge that we will work for justice,

and as a foretaste of that which can be despite what is and what has been.

Prayer to the Holy Spirit

We pray that Your Spirit will be present amongst us here, and in this bread and this wine, that they may become the life of Christ within us, that our lives may lean towards justice, mercy and peace. Amen.

Breaking the Bread

We break this bread,
bread inviting us to grasp what the eye cannot see:
God with us in the journey of life;
God with us in our everyday,
God with us in our living and our loving.

We drink this wine,
wine reminding us of promises to love,
of love generously shared,
of Jesus who loved so totally and our call
to love as courageously as Jesus loved.

Jesus invited all to the feast of peace and new life.
He risked everything in compassion. He promised to make himself known in the breaking of the bread.

At this table, all are welcome and all are fed.
At this table, all share in the cup that refreshes, no one is denied.
Come and share in this meal.

The Fijian Choir will sing during our communion and will be served first.

PRAYER AFTER COMMUNION

We, who have shared the bread of community
and the cup of our common dreams
leave this table challenged to be the body of Christ,
loving, redeeming, making things whole,
challenging to newness. May this come to be.
Amen.

HYMN ‘Brother, sister, let me serve you’

Words and Music: Richard A. M. Gillard [AA 8]

Brother, sister, let me serve you,
let me be as Christ to you;
pray that I may have the grace
to let you be my servant too.

We are pilgrims on a journey,
we are travellers on the road
we are here to help each other
walk the mile and bear the load.

I will hold the Christ-light for you
in the night-time of your fear;
I will hold my hand out to you,
speak the peace you long to hear.

I will weep when you are weeping;
when you laugh I’ll laugh with you;
I will share your joy and sorrow
till we’ve seen this journey through.

When we sing to God in heaven
we shall find such harmony,
born of all we’ve known together
of Christ’s love and agony.

Brother, sister, let me serve you,
let me be as Christ to you;
pray that I may have the grace
to let you be my servant too.

PARTING WORDS (Ngā Inoi Whakamutunga)

As we depart one from another,
Let our hearts be secure through every human season;
 in seasons of anguish as in seasons of joy
 in seasons of failure as in seasons of success,
 in seasons of uncertainty as in seasons of security.

Let our hearts be secure in this dual reality:
 we are worthy recipients of love and support
 we can never earn and we are worthy providers
 of love and support others cannot earn.

Let our hearts be secure, for hearts know and understand and
will respond if invited in.

The candle is extinguished.

Continue to fall in love with living
Wrestling with the chaos and the pain
Within ourselves and within the world.
Join the celebration of life,
and may the God of peace and joy
who is continually making all things new
embrace you as a partner.

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

Ma te Atua Tamaiti ra
Ma te Wairua Tapu hoki
Ratou, Atua Kotahi nei.
Tatou katoa e whakapai.

* * * * *

Liturgy for this service was sourced and adapted from:

Thom Shuman, <https://lectionaryliturgies.blogspot.com/>

Church of Scotland, <https://churchofscotland.org.uk>

Janet Nelson. Let us Pray (*adapted*)

Burklo, J. Birdlike and Barnless: Meditations, Prayers, and Songs for
Progressive Christians.

NZ Hymn Book Trust, *Alleluia Aotearoa*

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Image: 'In a New Light'

[Gardner & Gardner – Visual artist duo based in Glasgow \(gardnerandgardner.co.uk\)](http://gardnerandgardner.co.uk).

The repurposed communion linen was given a new use as a visual pathway in and through an unexpected setting. The material intervention of the crisp white linen across the organic forest floor echoes other fragile and surprising crossings: of a motley people through an ancient river to a destination of 'promise', or the unexpected crossing of a crucified body from a grave to new life ...

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Visit the parish website; <https://wesleychurch.org.nz/>

Or the 10am Facebook Page to keep up-to-date with services and news:

<https://www.facebook.com/wesleywellington.methodistchurch.10am>