

DIOCESE OF WAIKATO AND TARANAKI

ON THE ROAD & AT THE TABLE

COMPANIONS



"Jesus himself suddenly came and began walking with them"



A COMMUNITY RESOURCE FOR PRAYER & WORSHIP





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ABOUT THIS RESOURCE

This resource is designed to help communities plan worship services. It is intended to be flexible enough for groups to take what they need and adapt it to their context.

We encourage you to read the whole book and then determine what might work for you.

It is hoped that the ideas and resources offered in *Companions* can contribute to a service that honours God, nourishes worshippers, and simplifies your life!

This book is to be used in conjunction with, ANZPB, BibleExplore.nz and tuia.app.



WWW.WAIKATOTARANAKIANGLICANS.NZ

→ WWW.BIBLEEXPLORE.NZ

→ WWW.TUIA.APP

COMPANION ONE WHO BREAKS BREAD WITH ANOTHER

A companion is literally someone you break bread with; and sharing food is a fundamental aspect of Christ's ministry.

Hospitality and table fellowship connect us with the story of Jesus and create community.



WELCOME WORSHIP | WORD & SACRAMENT



DIDN'T OUR HEARTS BURN WITHIN US?

The Emmaus Road story of Luke 24 shapes who we are as followers of Jesus and worshippers of God. On that Sunday morning of the resurrection, two of Jesus' disciples set out from Jerusalem to Emmaus. On the road, they encountered Jesus and at the table they recognised him.

Their experience of the Scriptures being opened grounds our Ministry of the Word; their witness to the risen Christ focuses our Ministry of the Sacrament. Here is our pattern of worship - our liturgy for journeying with Christ and breaking bread together.

WORSHIP

**WORSHIP IS THE HIGHEST ACTIVITY OF THE HUMAN SPIRIT...WE
WORSHIP IN RESPONSE TO THE LOVE OF GOD AND OUT OF LOVE FOR
ONE ANOTHER...LOVE OF GOD BECOMES LOVE OF NEIGHBOUR.**

A New Zealand Prayer Book, page xvii



Simply put, worship is the main thing. As Stephen Covey would say: "The main thing is to keep the main thing the main thing." Our liturgy helps us do that. It is the vehicle by which we praise God. The structure of our worship - the things we choose to do and say - describes who we are and who we think God is.

With this in mind, a key question to ask ourselves when preparing liturgy is: what does this say about us and God? Anglican liturgy provides a structure in which to answer this question. It invites us to worship, confess, forgive, speak, listen, learn, wonder, pray and so on. It enables us to do that as individuals and as part of the body of Christ (the Church). This resource is intended to help you explore its potential and profound depths.



LITURGY

LITURGY DESCRIBES THE PEOPLE OF GOD. LITURGY EXPRESSES WHO WE BELIEVE WE ARE IN THE PRESENCE OF GOD. LITURGY REVEALS THE GOD WHOM WE WORSHIP. LITURGY REFLECTS OUR MISSION.

A New Zealand Prayer Book, page xv

Liturgy is what we do when we worship. It is not just the words, but the structure we use, the behaviour we exhibit, and the promises we make. It defines us as the body of Christ and describes our God.

So when you are thinking about how you will gather and worship, try to keep those things in mind. These priorities not only help us encounter God but they have the potential to change who we are.

In this resource, we invite you to engage with the liturgy as a formation template: that is, a sequence of spiritual events that help us to follow Jesus of Nazareth on the Way.

When you understand what the units of the liturgy are trying to achieve, you will be better equipped to help others appreciate them. This creates a foundation for further exploration and innovation.

BRINGING IT TOGETHER

**WORSHIP IS A SKILL TO BE LEARNED
AND A CREATIVE ART TO PRACTISE.**

A New Zealand Prayer Book, page xv



God is the focus of our worship so everything we do is intended to bring God glory. Worship should therefore evoke expressions of praise, gratitude, penitence (feeling sorry), wonder, belonging, and awe!

Worship is a sensory experience that invites colour, sound, silence, movement, the senses and so much more. We encourage you to experiment with simple ways of making the liturgy more meaningful and engaging.

- A little more silence
- Some questions and discussion
- Light and darkness
- Standing, kneeling, moving ... learning the Lord's Prayer in Sign Language

WORD & SACRAMENT

FOUNDATIONS & STRUCTURE



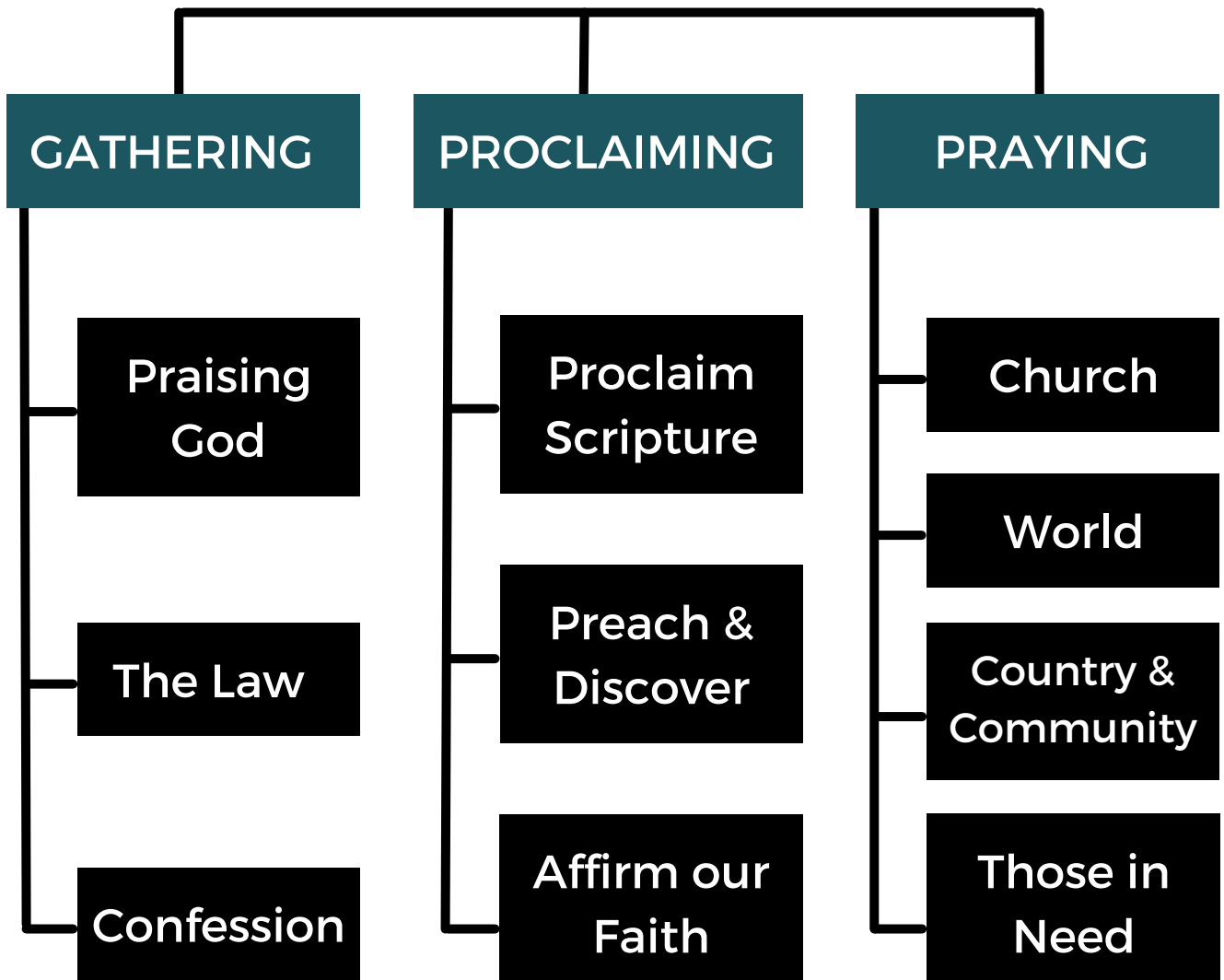
In the next two sections, we will consider the basic components of the Ministries of Word and Sacrament. This is intended to help you understand what is happening so that you can help your community engage with it more meaningfully. There are a few sacraments in the Anglican Church, but in this instance, we are talking about the Eucharist (Holy Communion).

The first thing to note is that you can have a Ministry of the Word without the Eucharist, but you can't have a Eucharist without the Ministry of the Word.

Our worship is built on Holy Scripture. Whatever we do, the Bible is foundational.

On the page opposite, we have broken the two units down into their key components. As you go over them, start thinking about the rhythm and structure of liturgy. What do you see and how might it influence the way you lead and participate in worship?

WORD



SACRAMENT - EUCHARIST



MINISTRY OF THE WORD

THE JOURNEY FROM JERUSALEM TO EMMAUS



GATHERING

WELCOME



PROCLAIMING

SCRIPTURE



PRAYING

INTERCESSION

The Ministry of the Word gathers believers, proclaims Scripture, and inspires prayer. These three liturgical units:

- Emphasise our shared identity in Christ;
- Reveal God in Scripture; and
- Underscore the importance of intercession.

In addition, each unit urges us to adopt particular behaviours. Such behaviours are intended to become habits that shape us as disciples and inform the way we act in the world.

"YES, JUST AS YOU CAN IDENTIFY A TREE BY ITS FRUIT, SO YOU CAN IDENTIFY PEOPLE BY THEIR ACTIONS."

Matthew 7.20 (NLT)

GATHERING

**GREAT IS THE LORD
AND WORTHY OF ALL PRAISE.
AMEN! PRAISE AND GLORY AND
WISDOM, THANKSGIVING AND HONOUR,
POWER AND MIGHT, BE TO OUR GOD
FOR EVER AND EVER!**

A New Zealand Prayer Book, page 35

Gathering is like weaving: it is a deliberate attempt to take loose threads and create something beautiful.

As we come together in worship, we gather the loose threads of our lives and weave them into the body of Christ. In doing this, we are reminded of who we are in relation to God and one another.

The key elements of such a gathering are:

- Praising God
- The Law
- Confession

We will explore each of these elements briefly as we discover who we are called to be as liturgical people.





PRAISING GOD

**GREAT AND WONDERFUL ARE YOUR
DEEDS O LORD GOD THE ALMIGHTY:
JUST AND TRUE ARE YOUR WAYS O
SOVERIEGN OF THE NATIONS**

A New Zealand Prayer Book, Revelation 15:3b

- Humility
- Gratitude
- Elevation of God
- Celebration of the character of God

THE LAW

**A NEW COMMANDMENT I GIVE TO YOU,
THAT YOU LOVE ONE ANOTHER AS I
HAVE LOVED YOU.**

A New Zealand Prayer Book, 406

We are a people called to obedience. The Summary of the Law, Ten Commandments, and The New Commandment remind us what that means,

The instruction to:

- Love God and one another
- Seek and offer mercy
- Trust God

CONFESSION

**GOD HAS PROMISED FORGIVENESS TO
ALL WHO TRULY REPENT**

A New Zealand Prayer Book, 407

To acknowledge:

- The wrong we have done (corporately)
- Our need to repent (turn back to God)
- That we are forgiven

PROCLAIMING & RESPONDING TO GOD'S WORD

THE WORD OF CHRIST DWELL IN US RICHLY.

A New Zealand Prayer Book, page 408

Reading Scripture aloud is one of the oldest traditions in the Christian Church. In his letter to the Romans, St Paul famously said: "So faith comes from what is heard, and what is heard comes through the word of Christ." (NRSV)

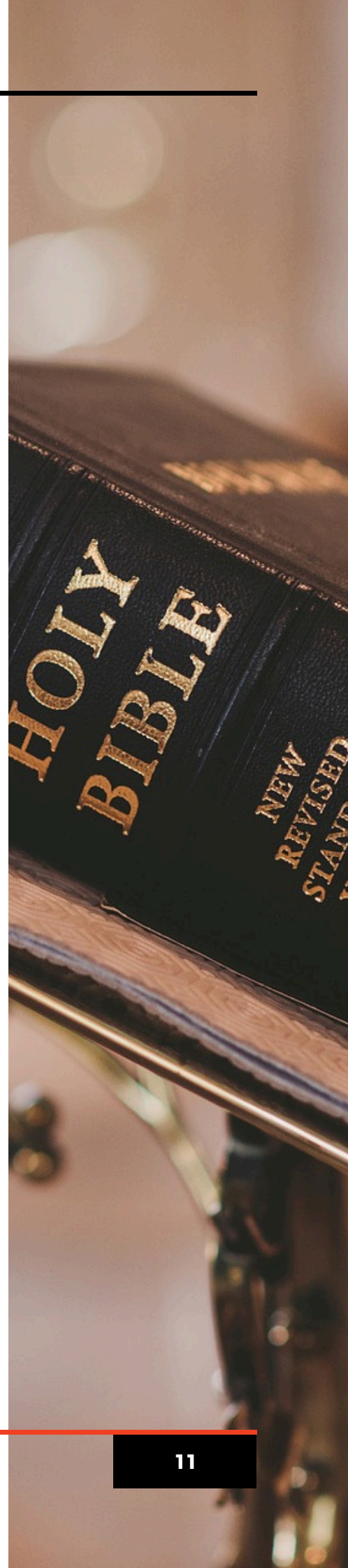
As Scripture is proclaimed we listen for what the Spirit is saying to us on *this* occasion. God speaks to us in the readings.

Faith comes by hearing, and our Bible-reading tradition invites us to engage with a wide range of Scripture each week. The Lectionary (Te Maramataka) is designed to enable this. It offers a reading plan that surveys the Bible over the course of three years.

This helps connect us to Christian worship around the world; follow the rhythm, themes, and narrative of the year; and prevents us from cherry-picking passages.

The three critical features of this unit are:

- Proclaiming Scripture;
- Preaching / Reflection on the Word; and
- Affirming our faith.





PROCLAIMING SCRIPTURE

HEAR WHAT THE SPIRIT IS SAYING TO THE CHURCH

A New Zealand Prayer Book, 409

- Honouring the Word of God.
- Listening.
- Seeking relevance, here and now.
- Understanding context.

PREACHING / REFLECTION

**“MAY MY SPOKEN WORD, LEAD US
THROUGH THE WRITTEN WORD, TO
ENCOUNTER THE LIVING WORD,
EVEN JESUS CHRIST OUR SAVIOUR AND
OUR LORD.”**

Bishop Garry Weatherill

- Learning, insight, revelation and hope.
- Engagement with the world.
- Challenge to individuals and communities.

AFFIRMING OUR FAITH

WE BELIEVE ...

- Uniting with one another in the faith
- Remembering our story; who we believe God to be and what God has achieved.

THE CHURCH CALENDAR



The Christian new year commences at Advent. Our story begins with the anticipation of Christ's birth and concludes with our celebration of Christ as the King (which is also Aotearoa Sunday). The lectionary enables us to participate in this story and explore its depths. The readings follow a three-year cycle: Matthew (Year A), Mark (Year B), then Luke (Year C). The Gospel of John and the Acts of the Apostles are read throughout the season of Easter.

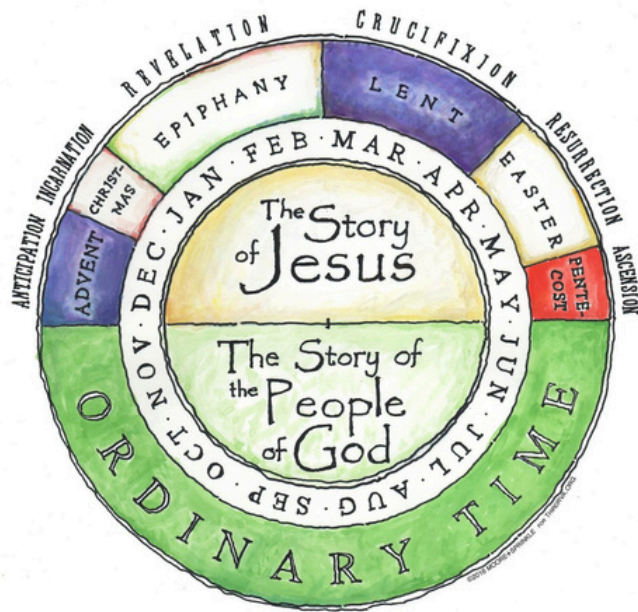
The Lectionary itself includes a detailed 6-page overview that explains how to interpret it. In the next few pages, we will introduce you to some key principles.

LITURGICAL COLOURS

Each of the church's seasons is associated with a colour. This acts as a visual reminder of where we are in the year and what themes are associated with it.

			
VIOLET	RED	GREEN	WHITE/GOLD
Preparation Penance	Sacrifice	Growth, Life, & Hope	Purity & Joy
Advent Lent	Holy Week Pentecost Martyrs	Ordinary Time	Easter Christmas Feast Days Epiphany

THE CHURCH CALENDAR, CONTINUED



The Church Year is marked by some concrete dates (like Christmas), but largely driven by Easter Day. Easter day is the Sunday following the first full moon that happens on or after the March equinox (which is why it changes every year).

This means that most other days shift in accordance with Easter. Ash Wednesday is always 46 days before Easter; Pentecost is the 50th day after Easter. On the whole, ordinary time fills in the gaps either side. Depending on the tradition, the Sundays after Epiphany can be celebrated as Epiphanytide or Ordinary Time.

A ROUGH GUIDE TO THE DISTRIBUTION OF SUNDAYS

ADVENT

The season of preparation for Christmas

- First Sunday of Advent
- Second Sunday of Advent
- Third Sunday of Advent
- Fourth Sunday of Advent

CHRISTMAS

The celebration of the birth of Jesus Christ

- The Birth of our Lord Jesus
Christ: Christmas Day, 25 December
- Christmas 1
- Christmas 2

EPIPHANY

The revelation of Christ

- Epiphany

EPIPHANY/ORDINARY TIME

- Ordinary 1 / Epiphany 1
- Ordinary 2 / Epiphany 2
- Ordinary 3 / Epiphany 3
- Ordinary 4 / Epiphany 4
- Ordinary 5 ...

LENT

- Ash Wednesday
- Lent 1
- Lent 2
- Lent 3
- Lent 4
- Lent 5 (Passion Sunday)
- Lent 6 (Palm Sunday)

EASTER

- Easter Day
- Easter 2
- Easter 3
- Easter 4
- Easter 5
- Easter 6
- Easter 7
- Pentecost
- Pentecost 1

ORDINARY TIME

- Ordinary (Te Pouhere Sunday)
- Ordinary Time
- (Concludes with Christ the King/Aotearoa Sunday - the last Sunday before Advent)

DECODING THE LECTIONARY, PART ONE



EXAMPLE ONE

At first glance, the lectionary can appear a bit overwhelming. So let's take a look at a couple of entries.

JANUARY 2020

MON	Hilary, Bishop of Poitiers, Teacher of the Faith, c.367			
13	DEL	FAS	MP	EP
W or	1 Sam 1:1-8	Isa 28:23-29	Ps 2,(110)	Ps 34,(36)
Gw	Ps 116:10-15	Ps 119:153-160;43	Gen 1:1-9	Amos 1
	Mark 1:14-20	3 John 1-8	Matt 21:1-17	1 Cor 1:1-17
	(Var: Epiphany)	John 8:31-36		
		(Var: Saint)		

The Month and year are recorded at the top of each page, then the day (**MON**) and date (**13**) are printed on the left.

If a particular saint, martyr or other remembrance is planned, it will be printed in-line with the day of the week (e.g. **Hilary, Bishop of Poitiers, Teacher of the Faith, c. 367**).

DEL	Daily Eucharistic Liturgy	FAS	For all the Saints
MP	Morning Prayer	EP	Evening Prayer
RCL	Revised Common Lectionary	CW	Common Worship

Other Readings Morning

Other Readings Morning

Adaptations made to the Revised Common Lectionary

DECODING THE LECTIONARY, PART TWO

MON

13

**W or
Gw**

The letters below the date denote the liturgical colour/s nominated for the day. Where there are several options, you simply need to make a connection between the day and what you are celebrating.

In this example from January 2020, there are several options. January 13 is in the season of Epiphany, so the overarching seasonal colour is white/gold (**W**). As noted above, some people choose to treat the Sundays after Epiphany as ordinary time, therefore green (**G**). However, if you were to recognise **Hilary, Bishop of Poitiers** then you would select white/gold (**w**). In this way, capital letters indicate primary liturgical colours, lower case letters refer to specific celebrations.



EXAMPLE TWO

DECEMBER 2021

MON

13

Vr

Lucy, Martyr, Syracuse, c.304

DEL

Num 24:2-7,15-17

Ps 25:3-8

Matt 21:23-27

(Var: Advent)

FAS

Isa 60:19-20

Ps 36:5-10; 123

Rev 22:1-5

Luke 11:33-36

(Var: Saint)

MP

Ps 40

Isa 38:1-8,21-22

Matt 16:13-end

EP

Ps (25),26

Isa 49:14-25

1 Thess 5:1-11

In this example, we have moved to a Monday in Advent. Therefore, the primary colour is violet. **Var: Advent** is a reference to the insertion of extra material into the Great Thanksgiving Prayer for Advent (see instruction on page 421 of *A New Zealand Prayer Book* that redirects you to pages 430-433).

However, if you chose to celebrate **Lucy, Martyr** you would switch to red and use the readings under **FAS** (For all the Saints). You would then also insert the **Var: Saint** variation.

PRAYING FOR THE CHURCH & WORLD

**FOR YOUR LOVE AND GOODNESS WE
GIVE YOU THANKS, O GOD.**

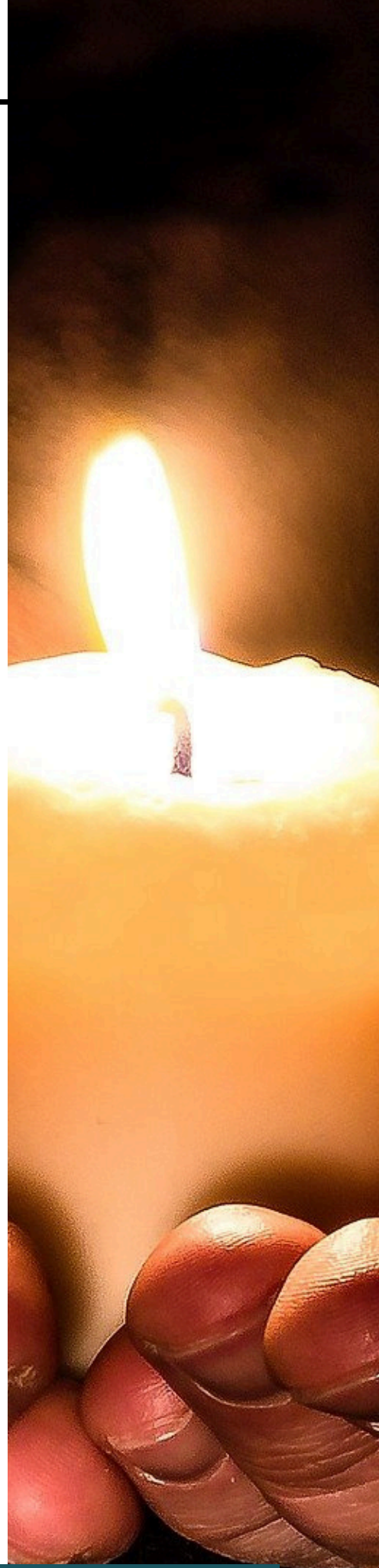
A New Zealand Prayer Book, page 411

The Prayers of the People are concerned with thanksgiving and intercession. Intercessions are prayers on behalf of others.

There are four main areas of prayer to address:

- the universal church and our local church;
- the world and our nation;
- the local community and the community of heaven;
- those in need, and our ministries.

Praying with this in mind prevents us from being too inward looking. It also helps us articulate our gratitude alongside our desire to see God effect change in us, our community, and our world.





CHURCH

FATHER, ENLIVEN THE CHURCH FOR ITS MISSION

A New Zealand Prayer Book, 413

- As the bride of Christ, the Church is called to be faithful to God's mission.
- We are to work in partnership with God to bring the Kingdom of Heaven.

WORLD & NATION

CREATOR OF ALL, LEAD US AND EVERY PEOPLE INTO WAYS OF JUSTICE AND PEACE.

A New Zealand Prayer Book, 413

- We remember that we are entrusted with the care of all created things: the world and all its inhabitants.

COMMUNITY

MAKE US ALIVE TO THE NEEDS OF OUR COMMUNITY.

A New Zealand Prayer Book, 483

- It our responsibility to pray for and give thanks for all the souls in our parish.
- We remember all those who have gone before us, especially our saints and martyrs.

THOSE IN NEED

IN YOUR PRESENCE MAY THEY FIND STRENGTH

- The sick, grieving, troubled, and dead.
- Our own needs.

MINISTRY OF THE SACRAMENT

THE JOURNEY FROM EMMAUS TO JERUSALEM



PREPARATION
PEACE



THANKSGIVING
COMMUNION



SENDING OUT
DISMISSAL

The Ministry of the Sacrament recalls the sacred meal given to us by Jesus Christ. On the night before he died, he took bread and wine, gave thanks, and shared them. He then instructed us to do this together to remember him. For two millennia we have continued to share this meal with Christ and one another.

Our Eucharistic liturgy invites us to:

- Share the Peace & prepare the table;
- Thank God for creation, redemption, and the Spirit's work;
- Go into the world as agents of God's mission, loving and serving the Lord.

**"FOR I PASS ONTO YOU
WHAT I HAVE RECEIVED
FROM THE LORD
HIMSELF."**

1 Corinthians 11:23 (NLT)



PREPARING

SO IF YOU ARE STANDING BEFORE THE ALTAR IN THE TEMPLE, OFFERING A SACRIFICE TO GOD, AND YOU SUDDENLY REMEMBER THAT SOMEONE HAS SOMETHING AGAINST YOU, LEAVE YOUR SACRIFICE THERE BESIDE THE ALTAR. GO AND BE RECONCILED TO THAT PERSON. THEN COME AND OFFER YOUR SACRIFICE TO GOD.

Matthew 5:23-24

As with any meal, preparation is essential. The Peace is a spiritual preparation that invites us to reset any broken relationships and recover our unity.

The preparation of the table is a practical exercise that demonstrates a shift from the Ministry of the Word to the Ministry of the Sacrament. Gifts of bread and wine, as well as the gifts of the people, are presented for thanksgiving.

The People of God come to the newly prepared table of the Lord having forgiven one another and themselves. This self-examination responds directly to St Paul's writing in the First Letter to the Corinthians: "you should examine yourself before eating the bread and drinking the cup" (1 Cor 11.27-33).

When community life is fraught or fractured, the Peace calls us back to reconciliation. The celebration of the Peace is essential and should be intentional.

THANKING

IN THE CELEBRATION OF THE EUCHARIST CHRIST GATHERS, TEACHES AND NOURISHES THE CHURCH. IT IS CHRIST WHO INVITES TO THE MEAL AND WHO PRESIDES AT IT.

A New Zealand Prayer Book, 403

'Eucharist' is a Greek word that means 'thanksgiving.' That is why we call the prayer before Communion the *Great Thanksgiving Prayer*. It sums up Anglican theology concerning our threefold God as Creator, Redeemer, and Sanctifier. That is, the One who:

- made all things;
- rescues us from all things; and
- blesses all things.

Our worship of God is an attempt to acknowledge all that God has accomplished and our gratitude for it.

After this, we remember Christ's words at the Last Supper; cry out for God's return; recite the Lord's Prayer; and break the bread (*in silence*).

Sharing the bread and wine reminds us that we are each a part of Christ's body. The *Communion* we participate in is a *common union* with Jesus Christ, those who receive alongside us, and those who went before us.





DEPARTING

**GO NOW TO LOVE AND SERVE THE
LORD. GO IN PEACE.
AMEN. WE GO IN THE NAME OF CHRIST.**

A New Zealand Prayer Book, 429

The very hour that the disciples recognised Jesus at Emmaus, they got up and rushed back to Jerusalem. The revelation they experienced through the breaking of bread and the sharing of wine, sent them back into the world to proclaim Christ risen from the dead.

That's what our dismissal from the church is echoing. We are sent out into the world as agents of God having practiced particular habits together:

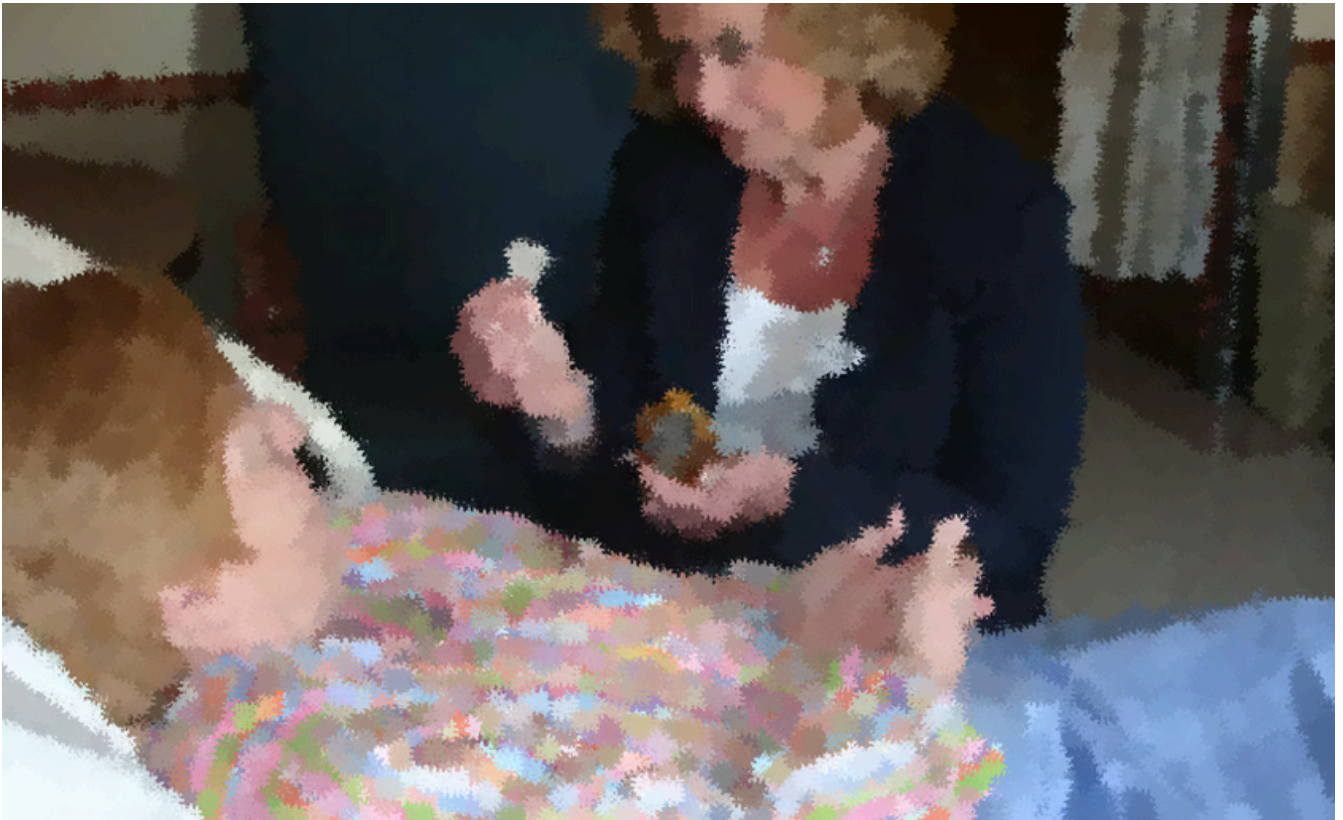
- Gratitude
- Humility
- Confession
- Forgiveness
- Prayer
- Engagement with Scripture
- Concern for others
- Peace-making
- Giving/Tithing/Stewardship
- Hospitality
- and so on ...

Those qualities communicate the love of God to the world - they are each an act of loving service. They are what we are called to become.

RESERVED SACRAMENT

THE BISHOP MAY AUTHORISE A DEACON OR A LAY PERSON TO DISTRIBUTE HOLY COMMUNION TO A CONGREGATION FROM THE SACRAMENT CONSECRATED ELSEWHERE.

A New Zealand Prayer Book, 518



Another way to describe the *Reserved Sacrament* is 'Communion by Extension'. That phrase helps to communicate the fact that the bread and wine have already been blessed by another community and are now being extended to someone else.

In the early church, the deacons were responsible for taking the remaining bread to those who could not otherwise make it (the widows, the sick, and the dying). We try to maintain this beautiful tradition to ensure that no one is forgotten.

From time to time, a congregation (without a priest) may also hold a *Service of the Word with Holy Communion* (ANZPB, 518ff).

When the Reserved Sacrament is shared with an individual outside the church we tend to call this *Home Communion*.



PERMISSION

- It is the Bishop's preference that only Deacons and Licenced Lay Ministers conduct a *Service of the Word with Holy Communion*.
- Before you agree to take Home Communion to someone, it is best if you get the permission of the Vicar (or equivalent). This will not only help keep you safe in ministry but also enable good records to be kept. You may also discover that someone else is already providing Communion to the person concerned.

PREPARATION

- Training is necessary both to ensure you are confident and the act of Communion is honoured.
- You will need:
 - Access to the ANZPB service (518ff)
 - A Bible
 - The consecrated bread and wine
 - A purificator
 - A chalice and paten
 - Water
- We recommend that those who lead worship, prepare themselves with prayer appropriate to the occasion.

REMAINDER

- If there is any bread or wine leftover, it will need to be returned to the aumbry, consumed, or returned to the earth. (The *aumbry* is the special cupboard at church where the consecrated bread and wine are stored.)

AGAPE - LOVE FEAST

"WHEN YOU GIVE A LUNCHEON OR A DINNER, DO NOT INVITE YOUR FRIENDS OR YOUR BROTHERS OR YOUR RELATIVES OR RICH NEIGHBOURS, IN CASE THEY MAY INVITE YOU IN RETURN, AND YOU WOULD BE REPAID."

Luke 14:12



Jesus' emphasis on sharing meals cannot be overstated. The earliest Christians embraced this practice and regularly met to break bread together. In Jude 12, they called such meals 'love feasts' (in Greek, *agape*). This meal was a celebration of table fellowship, hospitality, and sharing. Although it shares a common origin with Holy Communion, the two should not be confused.

One key aspect of this meal was charity. The dinner was not a party, but rather an opportunity to try and meet the needs of the poor. This practical expression of Christian love (*agape*) should therefore include donations of food and/or money.

As Clement of Alexandria said: "The meal occurs because of love, not love because of the meal."



ORIGINS

- The *Agape Meal* is derived from traditional Jewish table fellowship.
- It is likely to have been the larger context in which Jesus celebrated the Last Supper.
- However, it is not a celebration of the Eucharist (even though it has a familiar flavour).
- Most references to the *Agape* occur outside the Bible in the early Christian writings - like Tertullian's *Apology*, the *Apostolic Tradition* of Hippolytus, and arguably the *Didache*.

FORMAT

There are several ways to celebrate an *Agape Meal*, but here are some key ingredients.

- Thanksgiving for food
- Psalm(s)
- Lighting candles
- Shared reflection
- Prayers
- Charity
- Song

KEY FEATURES

The sharing of:

- food and resources with one another and beyond;
- leadership;
- life experience;

All of this is oriented to God in a spirit of gratitude and worship.

AN AGAPE LITURGY

GREETING

The Lord be with you.

And also with you.

This is the day which the Lord has made.

Let us rejoice and be glad in it.

We gather in the presence of God,

In gratitude for the many good things we enjoy.

We remember God's love **which is grace.**

We remember God's hope **which is peace.**

We remember God's faith **who is Jesus Christ our Saviour.**

PRAISING WITH PSALMS

136

O give thanks to the Lord, who is gracious:

God's love endures for ever.

The Lord remembered us when we were in trouble:

God's love endures for ever.

and rescued us from our foes:

God's love endures for ever.

The Lord gives food to all things that live:

God's love endures for ever.

Give thanks to the God of heaven:

God's love endures for ever.

104

From your dwelling on high you water the hills:

the earth is filled with the fruits of your bounty.

You cause the grass to grow for the cattle:

and plants for us to cultivate,

that we may bring out food from the earth:

and wine to gladden our heart,

oil to give us a shining face:

and bread to give us strength.

All look to you:

to, give them their food in due season.

What you give them they gather up:

when you open your hand, they are filled with good things.

AN AGAPE LITURGY - CONTINUED

CANDLE LIGHTING

Light the candle

You are the light of the world—

like a city on a mountain, glowing in the night for all to see.

Don't hide your light under a basket!

Put it on a stand and let it shine for all.

In the same way, let your good deeds shine out for all to see,

so that everyone will praise your heavenly Father.

SHARE A MEAL

Consider simple, local, seasonal ingredients.

REFLECTION

All are invited to share their lives and specifically their recent awareness and experience of God.

We encourage you to start with short and simple reflections, easily accessible to others. This can be a time for adults to normalise talk about God - to celebrate God's presence in the great and small moments without trivialisation.

GIVING

Giving is fundamental to an agape meal. So, what or who will you give to?

- *Food and/or money to the foodbank?*
- *Time to serve others*
- *A local project (cleaning, weeding, mowing, chatting with someone in need ...)*

CLOSING PRAYER

Generous God, thank you for this time of fellowship,

And for your influence in our lives.

Keep us always mindful of both the privileges we enjoy

And the needs of others.

We go now to love and serve the Lord.

Amen. We go in the name of Christ.

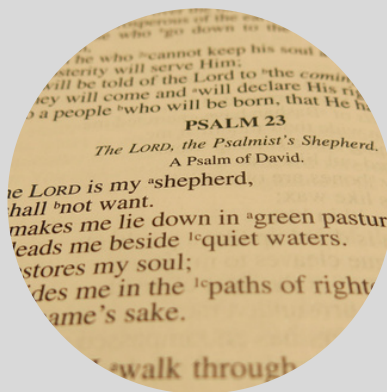
SERVICES OF THE WORD

A SELECTION OF NON-EUCHARISTIC SERVICES

All of the services described below can be found in A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa.



MORNING & EVENING
WORSHIP



DAILY SERVICES



DAILY DEVOTIONS



MIDDAY PRAYER



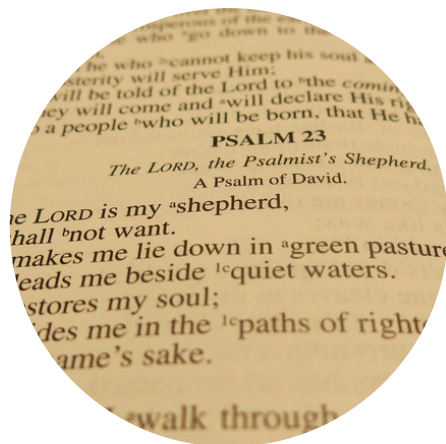
NIGHT PRAYER



FAMILY PRAYER



MORNING & EVENING WORSHIP



DAILY SERVICES



DAILY DEVOTIONS

MORNING & EVENING WORSHIP

AS THE SCRIPTURES ARE READ, WE CAN ALLOW GOD'S WORD TO SPEAK TO US, AND PONDER ITS MEANING FOR OUR LIVES.

A New Zealand Prayer Book, 36

- A full Liturgy of the Word that is most suitable for use with a congregation or group.
- ANZPB/HKMOA pages 35-53.

DAILY SERVICES

**OPEN OUR LIPS, O LORD;
AND OUR MOUTH SHALL PROCLAIM
YOUR PRAISE. ALLELUIA.**

A New Zealand Prayer Book, 58

- A simpler pattern of reading, psalms, praise and prayer for each day of the week, morning and evening. Most suitable for small groups and individuals.
- ANZPB/HKMOA pages 58-103.

DAILY DEVOTIONS

MAKE US ALIVE TO THE NEEDS OF OUR COMMUNITY.

A New Zealand Prayer Book, 483

- For use as self-contained acts of reflection and prayer, based on the New Testament.
- Daily theme taken from the Lord's Prayer.
- ANZPB/HKMOA pages 104-137.

MIDDAY PRAYER

**LET US ACCEPT THAT WE ARE
PROFOUNDLY LOVED AND NEED NEVER
BE AFRAID.**

A New Zealand Prayer Book, 163

- An invitation to "consecrate the day at its centre and to realise the presence of God in the heart of life."
- ANZPB/HKMOA pages 147-166.



MIDDAY PRAYER

NIGHT PRAYER

**LORD, IT IS NIGHT.
THE NIGHT IS FOR STILLNESS.**

A New Zealand Prayer Book, 184

- A beautiful liturgy to bring the day to a close.
- ANZPB/HKMOA pages 167-186.



NIGHT PRAYER

FAMILY PRAYER

**THANK YOU FOR MAKING EACH OF US
SPECIAL. HELP US TODAY TO BE KIND
TO EACH OTHER.**

A New Zealand Prayer Book, 189

- A simple framework with options for different age groups.
- ANZPB/HKMOA pages 187-191.



FAMILY PRAYER

FILLING IN THE GAPS

IN SEARCH OF INSPIRATION



PREACHING



BIBLE STUDY



MUSIC



INTERCESSION

One of the gifts of the liturgy is that all the 'work' is done for you. You can be confident in the words, structure, and rhythm.

Preaching, Bible Study, music, and intercessions are an opportunity for creativity. However, the challenge is not to entertain, but rather to create a moment in which God can be found.

Over the next few pages, we will look at some strategies for planning and sourcing material. More detailed resources are available online, so be sure to check there as well.

I PRAY THAT FROM HIS GLORIOUS, UNLIMITED RESOURCES HE WILL EMPOWER YOU WITH INNER STRENGTH THROUGH HIS SPIRIT. THEN CHRIST WILL MAKE HIS HOME IN YOUR HEARTS AS YOU TRUST IN HIM. YOUR ROOTS WILL GROW DOWN INTO GOD'S LOVE AND KEEP YOU STRONG. AND MAY YOU HAVE THE POWER TO UNDERSTAND, AS ALL GOD'S PEOPLE SHOULD, HOW WIDE, HOW LONG, HOW HIGH, AND HOW DEEP HIS LOVE IS.

Ephesians 3.16-18 (NLT)

PREACHING

"THE WORK OF PREACHING IS THE HIGHEST AND GREATEST AND MOST GLORIOUS CALLING TO WHICH ANYONE CAN EVER BE CALLED."

Martin Lloyd-Jones

On the road to Emmaus, Jesus opened the Scriptures up to the disciples. This is the job of the preacher. Indeed, Acts 10.42 recalls Christ's command to "preach to the people and to testify."

As a preacher, you need to:

- Proclaim the Good News, with
- Reference to the Scripture of the day, and
- Sensitivity to the context you are in.

We recommend that you:

- Prepare early in the week with prayer, and allow the Scripture to percolate.
- Consider a variety of commentaries and related resources (see over).
- Concentrate on one theme with 2-3 clear points of focus.
- Seek feedback.

Remember, preaching is neither a speech nor an essay. It is an expression of faith that invites people into a deeper relationship with God. Try listening to a wide variety of preachers. Determine what works for you; what the effect of different styles achieves; how much you recall afterwards; and so on. Use those reflections to modify your own preaching.





PREACHING RESOURCES

WEBSITES

- <http://textweek.com/> (Scripture index, Movie Index, Art Index, Podcasts, etc.)
- <https://www.workingpreacher.org> (Notes and explanations about each reading in the lectionary)

TEXTS

- Bluck, +John. 2017. *Preaching Inside Out*. Pakiri: Blucks Books (see www.bluckbooks.bigcartel.com).
- Brettler, Adele Berlin and Marc, ed. 2004. *The Jewish Study Bible*. New York: Oxford University Press.
- Brown Taylor, Barbara. 1993. *The Preaching Life*. Cowley Publications.
- Brueggemann, Walter. 2001. *The Prophetic Imagination*. Fortress Press.
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- Scott Wilson, Paul. 1999. *The Four Pages of the Sermon: A Guide to Biblical Preaching*. Abingdon Press.
- Taylor, David Bartlett and Barbara Brown, ed. 2008. *Feasting on the Word : Preaching the Revised Common Lectionary*. Westminster John Knox Press.
- Weatherill, +Garry, *Preaching the Word: A preacher reflects on practice*. Australian Journal of Liturgy, Vol 14, No. 3, 2015

BIBLE STUDY

"DO YOUR BEST TO PRESENT YOURSELF TO GOD AS ONE APPROVED BY HIM, A WORKER WHO HAS NO NEED TO BE ASHAMED, RIGHTLY EXPLAINING THE WORD OF TRUTH."

2 Timothy 2.15

Communal Bible study is a passport to revelation. When we gather to discuss Scripture, our questions and answers interact with God. Many Bible study leaders will conclude a session with the reflection: "Well, I never imagined we would end up there." Often, this is a sign that our plans have been surrendered to God's direction.

In a worship-service context, Bible studies are best suited to small groups (perhaps up to 12 people). However, it is possible to break a larger congregation into smaller groups.

Here is an easy formula to develop with your community:

- Select one Bible reading.
- Provide a brief overview (25% of time).
- Compose 3 key questions (65% of time):
 - What stands out as significant? Why?
 - What does this mean for you/the group?
 - What is the Spirit asking/saying/challenging/revealing to us?
- Summary (10% of time)
 - Structure your summary to correspond to your questions.
 - Thank the people for their contribution.
 - Thank God for what has been revealed.

Go online to find lectionary-based Bible-study resources for you and your community.





MUSIC

"SING TO THE LORD A NEW SONG"

Psalm 92

Music has always been at the heart of worship. It captures the emotion of our work together: praise, jubilation, thanksgiving, and lament. The range of Christian music available is breathtaking, and perhaps also a bit overwhelming.

Music has also been at the heart of many church conflicts. Some have strong feelings about what is and is not acceptable. You will need to work together to navigate the boundaries. In this short section, we will simply offer some principles and some resources to those who need them.

PRINCIPLES

1. You do not have to sing or even have music to worship - but it does elevate worship.
2. Choose music that reflects the theme - many resources are indexed to Bible verses and themes.
3. Try a variety of music and seek feedback.
4. Test your technology. Then test it again.
5. Introduce one new song at a time.

RESOURCES

For a list of resources please see online:
www.waikatotarangi.anglicans.nz

INTERCESSION

**“WHICH OF YOU, IF YOUR SON ASKS
FOR BREAD, WILL GIVE HIM A STONE?”**

Matthew 7.9

*We have already talked about intercessions
above (pages 15-16). In this section, we
simply want to alert you to some resources.*

RESOURCES

Guide

- Rev Peter Bargh has prepared a simple two-page congregational resource on intercession.

Books

- Stephen Cottrell, *How to Pray*, 2010
- Watchman Nee, *Let us Pray*, 2009
- Richard Foster, *Prayer: Finding the Heart's True Home*, 1992
- Bishop John Bluck and Bishop Muru Walters, *The Lord's Prayer – just for you*

Lectionary-Based Book of Prayers

- Janet Nelson, *Let us Pray*, 1999

DEEPENING FAITH - RULE OF LIFE

ORA ET LABORA | WORK AND PRAY



The monastic traditions of the early church describe a life of work, prayer, and rest. This pattern became highly structured in the formal rules of life developed for monks and nuns. Perhaps the most famous is the *Rule of Benedict*.

We encourage all Christians to develop their own rule of life. This need not be onerous or complex. In the first instance, it is just a matter of identifying what you already do that connects you to God. Perhaps you pray on the way to work each day, or before bed at night. Maybe you read your Bible each week or attend a home-group. You might even make it along to church.

These are the kinds of activities that describe your Rule of Life - so they are the place to start.

- As a first step, just write down those things that you already do.
- Next, record the pattern or frequency of those things you have recorded.
- Finally, consider how you recognise a sabbath each week.

On the next page, we'll offer an example of a simple rule.

A SIMPLE RULE OF LIFE

OUR HABITS FORM US

The language of *rules* and *discipline* can make people uncomfortable. Therefore it may help you to think about the patterns of your life and the habits they form.

You may eat three meals per day. You may brush your teeth regularly. You may drink one cup of coffee each morning, watch the same TV programme each week, or listen to the same radio station each day.

These simple tasks describe the rhythms of your life. A rule of life invites us to reflect on those *habits* and *patterns* that allow God to shape us.

Purpose

- To be formed by God for God

Principles

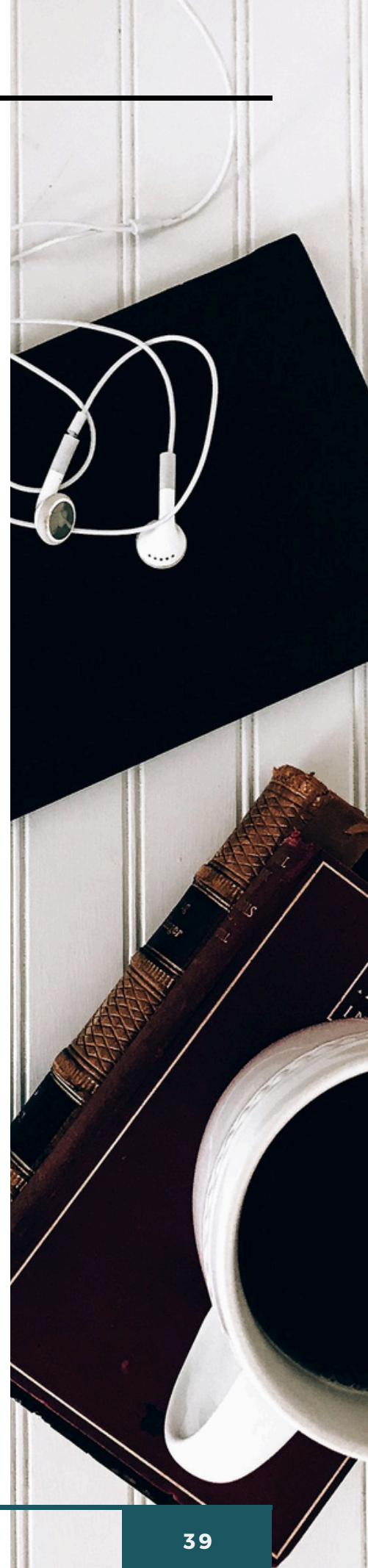
- Good habits
 - Gratitude
 - Self-care
 - Personal discipline
- Good patterns
 - Worship
 - Prayer
 - Scripture reading
 - Rest

Monday to Friday

- TUIA prayer App - daily devotion (10 min)

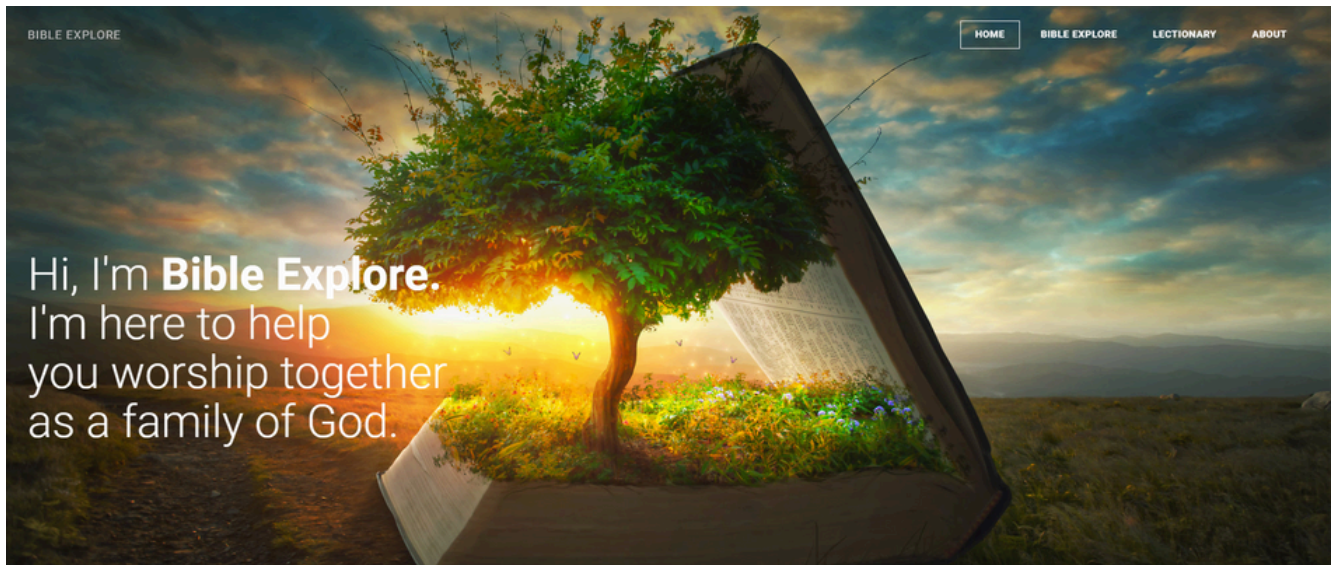
Once per week

- Bible Study / Home-group / etc
- Attend a worship service
- Observe a Sabbath



BIBLE EXPLORE

WWW.BIBLEEXPLORE.NZ



Bible Explore is our Church's latest lectionary-based online library of worship resources. It is the most recent iteration of what was previously called "Connectible". It is managed by Strandz (Diana Langdon) and is a project of the Anglican Church in Aotearoa, New Zealand and Polynesia.

You can search for resources by book of the Bible, or simply click on the Lectionary option to see everything for that Sunday. Many Dioceses have made a contribution to the resources so you can be confident that a wide range of views is represented.

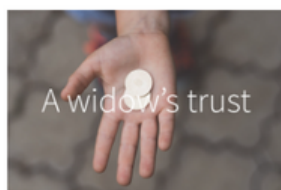
Search for Resources by book of the Bible

- 1 To search for resources by book: choose Bible Explore
- 2 Select **Old Testament** or **New Testament**
- 3 Choose the relevant book
- 4 Select the passage
- 5 Review the resources

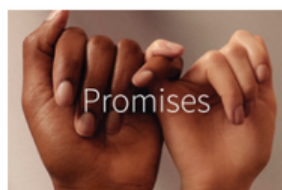
Search by Lectionary Text

Choose Lectionary and then select the week

November



7 November
32nd Sunday in
Ordinary Time



14 November
33rd Sunday in Ordinary
Time



21 November
Christ the King

Explore each reading, copy a collect, explore

Bible readings for
today

- [2 Samuel 23:1-7](#)
- [Psalms 132:1-18](#)
- [Revelation 1:4-8](#)
- [John 18:33-37](#)

Collect

Christ our Redeemer,
you have crushed the serpent's head;
you have freed us from our sin;
rescue all your suffering world from evil
that attracts us still.
Hear this prayer for your name's sake.
Amen

Scroll down to make your selections

Christ the King (John 18:33-37)

Jesus is our king and he wants to be involved in our lives.

Christ the King!

What you need: Crown (cardboard and foil) (you can use real crown or pictures of a crown)
What you do: Show the crown and say something like "What is this?" That's right, it's a crown. Do you know who gets to wear crowns like this? (Allow different answers). Those people are called royalty: kings and queens and princes and princesses. We have a queen. What's her name? (Allow answer). What do you think queens and kings do? (Allow answers). Those are good answers.

Preparing for Advent

Advent begins next Sunday, the countdown (and time of anticipation) to Christmas.
Our Advent and Christmas Ideas (Strandz)

Advent Ideas

Advent Calendars

- [Generosity Advent Calendar](#) - Salvation Army NZ
- [Busted Halo Advent Calendar](#)
- [Advent Conspiracy](#)
- [Advent Spiral](#)
- [An Aotearoa Advent Circle](#) (SUNZ)

Gospel Conversations



The story of "the widow's mite" is a powerful one which many of us have been familiar with since Sunday School days. Today the Rev'd Kabene Eruera, Manukura of St John's Theological College, joins Bishop Steve, Rev Anne van Gend and Rev Michael Godfrey to talk about what the two little stories in this week's Gospel have to say about power, money, success, and being noticed by God.

What can I expect?

- Activities
- Children's Stories
- Media files (e.g. Bible Project, Gospel Conversations)
- Bible book Summaries
- Collects
- Graphics and Comic strips
- Mini liturgies (e.g. Advent wreath)
- Memory Verse Challenges
- Theological reflections, etc.

TUIA

WWW.TUIA.APP



Tuia is a daily prayer app created entirely in our Province by representatives from each of our Tikanga. In the spirit of *A New Zealand Prayer Book (ANZPB)*, it is "a gift from the Church to itself" - having been funded by The St John's College Trust Board under the oversight of the Common Life Liturgical Commission.

What is it?

At its heart, Tuia is a daily devotional app that invites you into regular rhythms of prayer; a deeper awareness of social justice issues; an opportunity to learn languages from our Province; a social network that connects us in prayer; an Ignatian discipline; and access to Scripture.

What is in it?

- Lectionary-based daily reading plan
- ANZPB Daily Devotions in English, Samoan and Te Reo Māori
- ANZPB Night Prayer in English, Samoan and Te Reo Māori
- Bible Translations: Te Paipera Tapu, NRSV and NLT
- Ignatian Meditation (guided reflection) in English and Te Reo Māori
- Prayers and notes for high days and holy days - *For all the Saints*
- Dyslexic friendly font
- Access to Diocesan prayer calendars and Social Justice celebrations
- Social connection via prayer requests

Special Features

- The translation work and access to Scripture.
- All content and development is indigenous to our Province.
- The Daily Devotions have been translated into Te Reo Māori and Samoan for the first time.
- The theme (colours and pictures) are all driven by the *Five Marks of Mission*.
- The social connection reflects our prayer life.
- Your community/Parish/Diocese can create its own shared prayer calendar.
- It is free for all.



How do I get it?

- 1 Use it online: www.tuia.app
- 2 Download TUIA from the App Store
- 3 Download TUIA from Google Play



REFERENCES & CREDITS

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A PILGRIM'S GUIDE

We are delighted to introduce Archbishop David Moxon's study series, **A Pilgrim's Guide**. Over the course of nine booklets, ++David touches on key aspects of our bi-cultural faith journey in Aotearoa New Zealand. These highly accessible resources are carefully researched and referenced. A Pilgrim's Way, offers a pathway to our past - to help us discover our future. Ngaa mihi nui!

WWW.WAIKATOTARANAKIANGLICANS.NZ/MINISTRY-RESOURCES/

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GRATEFUL
HEARTS
SERVANT
HANDS



