



KĀPITI UNITING PARISH

ChristianChurchesNZ – Methodist – Presbyterian
10 Weka Road, Raumati Beach, Paraparaumu 5032
Telephone: 04 902 5809 - email: kapitiuniting@outlook.com - www.kup.org.nz

Waikanae 10am 12 July
Matariki



Opening Prayer

Kia ĭnoi tātou – let us pray. E te Atua, God of the cycles and patterns of the universe and all living things whose ways we only begin to comprehend, open our hearts to the wonder of the natural world, to your incarnation throughout creation, and to your presence with and in us now.

Amen

Hymn: Where Mountains Rise

**Where mountains rise to open skies
your name, O God, is echoed far,
from island beach to kauri's reach,
in water's light, in lake and star**

**Your people's heart, your people's part
be in our caring for this land,
for faith to flower, for aroha
to let each other's mana stand.**

**From broken word, from conflict stirred,
from lack of vision, set us free
to see the line of your design,
to feel creation's energy.**

**Your love be known, compassion shown,
that every child have equal scope:
in justice done, in trust begun
shall be our heritage and hope.**

**Where mountains rise to open skies
your way of peace distil the air,
your spirit bind all humankind,
one covenant of life to share!**

Remembering

Some weeks ago, the star cluster Matariki set. It did not rise again the next evening. There are people we

love, whose lives have set, who have died, and who we miss deeply. You are invited to bring those people to mind now.

Remember:
their name (pause),
their face (pause),
their presence (pause),
how they blessed you (pause),
and how you blessed them (pause).

Just as Matariki now rises, let it be a reminder to you, that so too, our loved ones rise to new life.

May they rest in peace. Amen

We Share the Peace

New Year Celebrations

Mike Binkhorst – Dutch customs in Aotearoa/ New Zealand

What other New year customs have the congregation grown up with?

Reading: Psalm 8

Response to the reading:

The seed that falls on good ground, will yield a fruitful harvest.

You care for the Earth, give it water, you fill it with riches. Your river in heaven brims over to provide its grain.

And thus you provide for the Earth, you drench its furrows You soften it with showers, make it level. Thus you bless its growth.

You crown the year with goodness, abundance flows in your steps, In the pastures of the wilderness it flows, for you bless its growth.

The hills are girded with joy, the meadows covered with flocks, The valleys are decked with wheat. They sing, they shout for joy.

Hymn – For the Beauty of the Earth Verses 1-5

**For the beauty of the earth,
for the beauty of the skies,
for the love which from our birth
over and around us lies,
*Christ, our God, to Thee we raise
this our sacrifice of praise.***

**For the beauty of each hour
of the day and of the night,
hill and vale and tree and flower,
sun and moon and stars of light;
*Christ, our God, to Thee we raise.....***

For the joy of ear and eye,
for the heart and mind's delight,
for the mystic harmony
linking sense to sound and sight.
Christ, our God, to Thee we raise.....

For the joy of human love,
brother, sister, parent, child,
friends on earth and friends above,
for all gentle thoughts and mild,
Christ, our God, to Thee we raise.....

For each perfect gift of thine
to this place so freely given,
graces human and divine,
flowers of earth and buds of heaven,
Christ, our God, to Thee we raise.....

Reading: Matthew 13 1-12a

Short Reflection

Starlight, candlelight

Reader: (Introduction) Matariki is a cluster of many stars. This cluster of stars signifies a framework upon which Māori life and the whole yearly cycle of life, was built. It was so important that Māori would acknowledge the appearance of Matariki to signify the end of one year, the end of what had happened in

the past, and the beginning of the new year with all its promise, hope, and goodness that the impending season would bring. We light nine candles as we name of each of the stars and reflect on that star's significance.

***Response:* 'There is a time for everything, a season for every purpose under heaven: a season to be born and a season to die; a season to plant and a season to harvest..'**

(Ecclesiastes 1)

The first candle: Ki a Matariki the great star: Matariki is the star that signifies our connection to the environment, to each other and to the gathering of people. Matariki signifies hope and is also connected to the health and wellbeing of people.

Response

The second candle: Ki a Pōhutukawa. Pōhutukawa is suspended above and is a constant reminder of our treasured loved ones that passed on. May you too come to shine as stars in the night, and sparkle within storehouse of memories forever more.

Response

The third candle: Ki a Waitī, fresh water. Waitī above and Waitī below. The currents of the river swirl, the lakes ripple, and the source of Tāne-te-waiora overflows with life-giving water. Flowing waters are

sustenance for the land, vitality for humanity and sustain a food basket for the people.

Response

The fourth candle: Ki a Waitā, salt water. Behold the great expanse that gleams green and blue beneath you. Here is the great current, the long current, the boisterous ocean and the calm ocean, and it is filled with food. Here we find food for all the multitude.

Response

The fifth candle: Ki a Waipuna-ā-rangi, mist and rain. Welcome the misty rain! Welcome the drizzle! Welcome the showers! Welcome the heavy drenching rain! Fall from the spring of the sacred sky, so that the plants grow and the people flourish.

Response

The sixth candle: Ki a Tupuānuku, everything that grows within the soil to be harvested or gathered for food. We till the soil, plant the crops and hail a copious abundance. May the soil be ever fertile, the plants shoot up and grow down to be plentiful.

Response

The seventh candle: Ki a Tupuārangi, associated with everything that grows up in the trees; fruit, berries, birds. The forest is thriving, lush, and bountiful. The crown of the forest is alive with the children of Tane. It gives them food and a place to rest.

Response

The eighth candle: Ki a Ururangi, the star associated with the winds. Let Ururangi not be a fierce and blasting wind, but instead, a gentle caressing wind so we may be revitalized and refreshed.

Response: ‘There is a time for everything, a season for every purpose under heaven: a season to be born and a season to die; a season to plant and a season to harvest. God has made everything in harmony with the divine.’

The ninth candle: Ki a Hiwa-i-te-rangi. Hiwa-i-te-rangi is associated with the granting of our wishes, the realisation of our aspirations for the coming year. A multitude of immense opportunities is before us. We approach these with a determined and longing heart.

Response

**Prayer for our offerings of bread and wine,
our gifts and our giving**

Communion Hymn Tama Ngakau

**Tama ngākau mārie,
Tama a te Atua
Tēnei tonu mātou,
arohaina mai**

*Son of a peaceful heart,
Son of God,
here we are,
love us*

**Takahia ki raro,
tau e kino ai;
Kei pā kaha tonu,
to nga mahi hē.**

*Take away our sins,
Undo
these evil ties
which bind us.*

**Hōmai he aroha,
mōu i mate nei.
Tēnei ra,
e Ihu tākina e koe**

*Trample underfoot
whatever is evil
lest the power remain
of the evil deeds.*

**Tēnei arahina
a tutuki noa;
Putā i te pōuri,
whiwhi hari nui.**

*Give us love for you who
died.
This day, Jesus,
you lead us.*

**Tama ngākau mārie,
Tama a te Atua
Tēnei tonu mātou,
arohaina mai**

*This is the pathway
to the end
through the darkness
to receive great joy.*

Communion Liturgy

Call to Communion

Let us give thanks!
God has come to feed us

Like a mother, God has held us;
God has calmed and quieted our fear.

Like a father, God has forgiven us;
And removed our sins from us.

Bless God's holy name!
And forget not all God's benefits.

We thank you for the promise of this meal:
Your presence to break the bonds of isolation,
Your power to overcome our powerlessness.
We thank you for the promise of this day:
New life for tired spirits, accomplishment for the faithful.
Help us to reach out to each other in community
And be agents of renewal.
May your resurrection happen in and through us.

God in Christ breaks down the walls
That make us strangers to ourselves
And divide us from one another.
We are the body of Christ.
In our churches, in our households,
We enact our faith.
The body broken is restored to wholeness;
Life poured out brings healing to our world.

At this table we receive God's peace made flesh.
What we receive, we now share
As we bring to mind those with whom we break this
bread and drink this wine.

The Eucharistic Prayer

We dream, O God, of community,
But in our daily lives we forget such hopes.
Our dreams recede,
Sister and brother we call “stranger.”
**Yet today we remember with thanksgiving
Your promise of new life in Christ.**

We thank you that you have given us to one another
Even as you have given yourself to us.
**You call us by name.
With arms outstretched as on a cross
You call us to yourself,
And you name us as your people.**

So with our arms outstretched
We reach out to one another,
Separated and yet always joined in you.
Transform our fears, revive our vision.
**Renew us, O God, with your Spirit,
That we may receive this mystery
Of Christ, the Living Bread.**

The Words of Institution

We remember all the meals we have taken with
Jesus,
And we recall the last meal he shared in Jerusalem,
*“This is my body, broken for you.
Do this in remembrance of me.”*

In the same way, we remember that Jesus took the cup, saying

“This is the cup of the new covenant.

Do this as often as you drink it

In remembrance of me.”

We remember that Jesus said, “I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” Yet on the evening of the third day he met the disciples on the Emmaus Road, joined them at table, and shared with them the bread. As we break this bread and share this cup, we and all who share this table witness your kingdom in our midst and celebrate the presence of the Living Christ.

Eternal God, pour out your Holy Spirit upon us and upon these gifts, that Christ may be present as we share this meal, that our eyes may be opened and that we may recognize him, wherever he is present.

Bless this bread and cup and bless your church that in the fullness of time every cup will be filled to overflowing, every table will be one of welcome, and every life will be filled with abundant love.

Blessed are you, God of all creation,
You are the bread of life.

Blessed are you, God of all creation,
You are the cup of blessing.

Prayer after Receiving

Let us pray.

Eternal God, we thank you for your presence in the simplicity and peace of this holy meal. By the power of the Holy Spirit, unite us with all whom Christ welcomes, that we may be the servant church of the servant Christ, in whose name we pray.

Song Wairua tapu

Wairua tapu tau mai rā
Wairua tapu mai runga
Uhia mai ngā taonga pai
Homai tō aroha.

Wāhia, kia tika
Akona mai rā kia ū ki te pai
Horoia, kia mau tonu rā
Mōhou te tino kororia.

Blessing

The new light of Matariki has risen!
May it be a sign of resurrection and new life.
May it be a sign of hope in times of darkness.
May it be a sign of the wondrous mystery of God, Atua who loves you.
May it be a sign that the eyes of the Eternal one are ever upon you

and that the presence of the Holy Spirit is ever with you.
And may this be the cause of your rejoicing.
Go in peace.

The Grace: *Grace for our meal and grace for our
lives in the Aotearoa New Year*

**May the grace of our Lord Jesus Christ,
the love of God,
and the fellowship of the Holy Spirit,
be with us now and evermore. Amen**

Hospitality: *we extend a warm invitation for
everyone to join us for kai*

A Big Thank You to:

Diana Roberts and Mike Binkhorst for providing the
kai which is an essential element in the celebration of
Matariki

Marie Smith for her music

Sue Hodgson for sharing the Gospel

and to everyone who joined in this celebration



Matariki - an explanation

It is good to contemplate our sense of place in the cosmos. From the earliest humans and still today, people have always taken a keen interest in the starry skies. The constellations have been, and even though we know so much more about them now, still are, a source of wonder. From Psalm 8 we hear, 'When I behold your heavens, the work of your fingers, the moon and the stars which you set in place, what is humanity that you should be mindful of us? Who are we that you should care for us?'

It is difficult to be outside on a starlit night and not be captured by a sense of wonder. The stars have practical uses too, having been used as an aid to navigation and as an indicator of the seasons.

At this time of year, the cluster Matariki, also known as Pleiades, The Seven Sisters or M45 reappears above the horizon, after having dipped below the horizon for some weeks. When this cluster, Matariki, reappeared in the very early morning sky, it signified the beginning of the New Year and people knew it was time to prepare the soil and plant crops. Other meanings were also signified in the setting and rising of this star cluster. As the star cluster set, it was a time to remember those who had died during the past year. As the star cluster rose, it was time to consider the rising of the dead who were now joining the stars of the night sky. It was a time to plan for the future, a time to look forward in hopefulness, a time to be with whanau and friends.

The advent of the New Year holds an important place in the Māori calendar and is rich with meaning. Customs vary among different iwi. While all celebrate the New Year, some iwi use the rising of the star Puanga (Rigel), rather than the Matariki cluster, to signify the beginning of the New Year, as the Matariki cluster cannot be easily seen from all localities. Today we gather in love, in aroha, to celebrate and pray over the wonder of this time.