

# Celebration of Matariki

The Anglican Church in Aotearoa,  
New Zealand and Polynesia

Matariki liturgy I:

**Memorial of the Departed**

Matariki liturgy II:

**Nativity of St. John the Baptist/Midwinter**

Matariki liturgy III:

**Thanksgiving for Creation**

Matariki liturgy IV:

**From generation to  
generation/Thanksgiving for Whakapapa**

# Matariki I: Memorial of the departed

*(The correct time in the Matariki season for this liturgy to take place should be chosen according to local custom. Local adaptation of this liturgy is recommended).*

*For this evening service the Paschal candle is placed in a central location in the church/marae or other place.*

*An icon of the resurrection, a cross, photos of the departed or other symbols may be placed near the Paschal candle.*

*A representation of Puaka/Puanga or Matariki (e.g. a projection or other image) may be placed in the church or marae.*

*If conditions allow the liturgy may begin outside with the congregation looking at the stars and identifying the position of Matariki or Puaka/Puanga.*

*You may begin with a Hymn (see suggestions on page....)*

## The Greeting

I runga i te Ingoa o te Atua, te Matua, te Tama me te Wairua Tapu. **Āmine./**

In the name of God, Father, Son and Holy Spirit, **Amen.**

OR

In the name of God, Creator, Redeemer and Giver of Life. **Amen.**

Rapua te kaihangā o Matariki, o Tautoru; e riro kē ana i a ia te ātārangi o te mate hei ata, e whakapōuritia ana e ia te rā hei te pō; **ko koe tonu te Atua./**

The one who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night, **you are God.**

The angels of God guard us through the night

**And quieten the powers of darkness**

E te whānau, in this Matariki season we have come together to remember before God our beloved dead, and to comfort those who mourn with our sympathy and with our love; in the hope we share through the death and resurrection of Jesus Christ.

## Sentences

Christ has been raised from the dead, the first fruits of those who have fallen asleep. *1 Corinthians 15:20*

Blessed be God, by whose great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead. *1 Peter 1:3*

So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. *1 Peter 1:19*

## The Remembrance

In a time of silence let us make our personal thanksgiving to God for our beloved dead, especially those who have died since last Matariki.

*Silence*

**Collect**

Let us pray.

Abide with us, O God, for it is toward evening and the day is almost over;  
abide with us for the days are hastening on and we hasten with them;  
abide with us and with all your faithful people, until the daystar rises and the morning light appears,  
and we shall abide with you for ever. **Amen.**

**Or**

O living God, in Jesus Christ you were laid in the tomb at this evening hour,  
and so sanctified the grave to be a bed of hope to your people.  
Give us courage and faith to die daily to our sin and pride,  
so that our lives may grow in you,  
that at our last day our dying  
may be done so well that we live in you for ever. **Amen.**

**The Readings**

*One, or all, of the following readings may be read, or others chosen for the occasion*

***A reading from the prophet Joel, chapter 2***

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming, it is near - a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains, the sun and the moon are darkened, and the stars withdraw their shining.

Yet even now, says the LORD, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love.

Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua**

Hear what the Spirit is saying to the Church **Thanks be to God**

***Psalm 8***

O Lord our God, how glorious is your name in ' all the ' earth:

from the lips of infants and children, your praises reach ' up ' to the ' heavens.

When I look up at the heavens, the ' work · of your ' fingers:

the moon and the stars you have ' set ' in their ' places, what are we mortals, that you should be ' mindful · of ' us: mere human beings that ' you should ' care for ' us?

You have made us little' less · than divine: and ' crowned · us with ' glory · and ' honour.

O ' Lord our ' God: how glorious is your ' name in ' all the ' earth.

Glory to the Father and ' to the ' Son: and ' to the ' Holy ' Spirit;

as it was in the beginning · is ' now: and shall be for ' ever. ' A'men.

***A reading from the revelation of St. John, chapter 1***

I, John, was in the spirit on the Lord's day, and I heard behind me a loud voice like a trumpet saying, "Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

Then I turned to see whose voice it was that spoke to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands I saw one like the Son of Man, clothed with a long robe

and with a golden sash across his chest. His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters. In his right hand he held seven stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force.

When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, "Do not be afraid; I am the first and the last, and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades. Now write what you have seen, what is, and what is to take place after this. As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua**  
Hear what the Spirit is saying to the Church **Thanks be to God**

*Silence for meditation.*

## **Act of remembrance**

*The congregation is invited to come forward and light a candle or place a flower near an icon of the resurrection, a cross or other symbol. People are invited to call out the name of their loved ones when they light a candle or place a flower.*

*Appropriate music may be played or sung during the act of remembrance.*

*At the conclusion of the act of remembrance.*

May they rest in peace

**and rise in glory.**

**Amen.**

## **The Song of Simeon Luke 2:29–32**

Lord now you let your servant ' go in ' peace:

your ' word has ' been ful'filled.

My own eyes have ' seen the · sal'vation:

which you have prepared in the ' sight of ' every ' people,

a light to reveal you ' to the ' nations: and the ' glory · of your ' people ' Israel.

Glory to the Father and ' to the ' Son: and ' to the ' Holy ' Spirit;

as it was in the beginning · is ' now: and shall be for ' ever. ' **A'men.**

## **The Prayers**

God of compassion, we pray for all who mourn their loved ones in this Matariki season,  
that they may know the comfort of your love.

**O God, hear our prayer/Whakarongo mai ki tā mātou inoi.**

We pray that you will use us as bearers of your love, to support them in their grief. We also remember  
before you all who mourn and all who suffer.

**O God, hear our prayer/Whakarongo mai ki tā mātou inoi.**

Give us patience and faith in this time of our loss, so that we may come to understand the wonder of  
your mercy, and the mystery of your love.

**O God, hear our prayer/Whakarongo mai ki tā mātou ĭnoi.**

Increase our faith and trust in Jesus Christ that we may live in you.

**O God, hear our prayer/Whakarongo mai ki tā mātou ĭnoi.**

Give us such a vision of your purpose, and such an assurance of your love and power, that we may ever hold fast the hope which is in Jesus Christ.

**O God, hear our prayer/Whakarongo mai ki tā mātou ĭnoi.**

Gracious God, we pray to you for those we love but see no longer. We thank you for the peace and light you bestow upon them; in your loving wisdom and almighty power continue to work in them the good purpose of your perfect will, through Jesus Christ. **Amen.**

***The Lord's Prayer/Te ĭnoi a te Ariki***

## **The Blessing and Dismissal**

God grant to the living, grace;

to the departed, rest;

to all the world, peace and concord;

and to us and to every faithful servant, life everlasting:

and the blessing of God almighty,

Father, Son, and Holy Spirit/Creator, Redeemer and Giver of Life,

be with you and remain with you for ever. **Amen.**

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## **SUGGESTED HYMNS**

### **Whakaaria Mai/How great thou art**

*G. Boberg (1859-1940), English trans S. Hine (1899-1989), Māori trans unknown*

**1. O Lord, my God, when I in awesome wonder consider all the works Thy hands have made  
I see the stars, I hear the rolling thunder Thy power throughout the universe displayed**

**Whakaaria mai, Tou ripeka ki au, tiaho mai, ra roto i te po  
Hei kona au, titiro atu ai, ora, mate, hei au koe noho ai**

**2. When Christ shall come with shouts of acclamation and take me home, what joy shall fill my heart  
Then I shall bow in humble adoration, and there proclaim, my God, how great Thou art**

**Whakaaria mai, Tou ripeka ki au, tiaho mai, ra roto i te po  
Hei kona au, titiro atu ai, ora, mate, hei au koe noho ai**

**Then sings my soul, my Saviour God, to Thee, how great Thou art, how great Thou art.  
Then sings my soul, my Saviour God, to Thee, how great Thou art, how great Thou art.**

**Creator of the stars of night**

*7<sup>th</sup> century Latin hymn, trans J.M. Neale (1818-66)*

- 1. Creator of the stars of night, Thy people's everlasting light,  
Jesu, Redeemer, save us all, and hear Thy servants when they call.**
- 2. Thou, grieving at the bitter cry of all creation doomed to die,  
Didst come to save a ruined race with healing gifts of heavenly grace.**
- 3. To thee, O holy One, we pray, our judge in that tremendous day, preserve us, while we dwell  
below, from every onslaught of the foe.**
- 4. All praise, eternal Son, to thee, whose advent sets thy people free, whom with the Father we adore,  
and Spirit blest, for evermore. Amen**

**The day Thou gavest, Lord, is ended**

*J. Ellerton (1826-1893)*

- 1. The day Thou gavest, Lord, is ended, The darkness falls at Thy behest;  
To Thee our morning hymns ascended, Thy praise shall sanctify our rest.**
- 2. We thank Thee that Thy church, unsleeping, While earth rolls onward into light,  
Through all the world her watch is keeping, And rests not now by day or night.**
- 3. The sun that bids us rest is waking Our brethren 'neath the western sky,  
And hour by hour fresh lips are making Thy wondrous doings heard on high.**
- 4 So be it, Lord; Thy throne shall never Like earth's proud empires, pass away:  
Thy kingdom stands, and grows forever, Till all Thy creatures own Thy sway.**

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# Matariki II: Nativity of St. John the Baptist/Midwinter

*For this evening service the church is in darkness except for the Paschal candle.*

*If conditions allow the liturgy may begin outside with the congregation looking at the stars and identifying the position of Matariki or Puaka/Puanga.*

*The congregation are given candles at the door, the church is in silence or suitable music is played as people gather.*

*When the people have gathered the altar candles or candles by an icon of John the Baptist are lit from the Paschal candle.*

## The Greeting

I runga i te Ingoa o te Atua, te Matua, te Tama me te Wairua Tapu. **Āmine./**

In the name of God, Father, Son and Holy Spirit. **Amen.**

OR

In the name of God, Creator, Redeemer and Giver of Life. **Amen.**

E te whānau, in this Matariki season we gather in darkness before God to mark the mid-point of the year and to acknowledge our need for illumination. Tonight, six months before we celebrate the birth of Jesus, we remember the birth of John the Baptist, the one who points us to the light. This evening let us commit to re-orientate ourselves toward the light of the world, to which John the Baptist points.

Jesus said, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life."

*Silence*

The light and peace of Jesus Christ be with you  
**And also with you**

Let us pray  
Blessed are you God, creator of day and night;  
to you be praise and glory for ever.  
As darkness falls you renew your promise  
to reveal among us the light of your presence.  
By the light of Christ, your living Word, dispel the darkness of our hearts  
that we may walk as children of light and sing your praise throughout the world.  
**Blessed be God for ever.**

*You may include a Hymn/chant/music, during which all the candles in the church are lit.*

## **Suggested Chants:**

*Chants from the Taizé Community*

**Within our darkest night you kindle the fire that never dies away, never dies away.**

**Christe, lux mundi, qui sequitur te, habebit lumen vitae, lumen vitae.**

*(Christ, the light of the world, they who follow you, will have the Light of Life.)*

**Lord Jesus Christ your light shines within us, let not my doubts nor my darkness speak to me.**

**Lord Jesus Christ your light shine within us, let my heart always welcome your love.**

## **The Readings**

*One, or all, of the following readings may be read, or others chosen for the occasion*

### **A reading from the prophet Isaiah (60:1-3, 18,19)**

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. For darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn. Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise. The sun shall no longer be your light by day, nor for brightness shall the moon give light to you by night; but the LORD will be your everlasting light, and your God will be your glory.

Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua**

Hear what the Spirit is saying to the Church. **Thanks be to God**

**Reading: On the shortest day of the year** by James K. Baxter

*Or another midwinter reading*

I had to learn early  
how to bear the yoke that rests on the back of the living,  
the grief of all who travel beneath the sun,  
because the soul cannot cast off winter  
until Christ comes to wake her from her sleep  
and the stars begin to journey on joyful feet.

Those archers with their arrows, whose proud feet  
Trample above our roofs.  
Able to suffer pain, my body cold, but living,  
A man in the grip of the dark, I saw the stars of winter  
Blaze with the light but not the heat of the sun,  
Rivers of fire above me.

Then I craved for the sun  
to shine on my wet head, to warm my feet,  
to bring me alive out of the ditch of winter  
like God's arms.

I praise your winter, Lord, from the kingdom of sleep.  
You shine like the early light of the sun  
On a road that is hard for my feet.  
To be is hard for the living.



### ***A reading from St. Paul's letter to the Romans***

Brothers and sisters, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light. Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua.** Hear what the Spirit is saying to the Church. **Thanks be to God.**

### **The Reflection**

*Possible themes: In the middle of winter's cold dark nights, death and discomfort there is the promise of warmth and new life. Like John, we are commissioned to call humanity away from all that holds it in death and points toward life in Christ.*

### **The Prayers**

In hope of new life, let us pray.....

*Prayers conclude with:*

God our life and salvation, in the darkness of midwinter,  
hear the prayers of your people.  
Shine on those who dwell in the shadow of death  
and guide our feet into the way of peace;  
we ask this through Jesus Christ. **Amen.**

### **The Lord's Prayer/ Te Īnoi a te Ariki**

### **Rite for blessing of St. John's Fire**

*Hymns/Chants/Music*

*Holding their candles, the congregation go outside the church where a bonfire has been prepared. With their candles they light the bonfire.*

Our help is in the name of God.

**Who made heaven and earth.**

God be with you.

**And also with you.**

Let us pray.

God, the light that never fails and the source of all light,  
sanctify this new fire,  
and grant that after the darkness of this life  
we may come to you who are light eternal;  
through Jesus Christ.  
**Amen.**

*The fire is sprinkled with holy water or censed; after which a hymn may be sung.*

There was a person sent from God. **Whose name was John.**

Let us pray.

God, who by reason of the birth of blessed John have made this night praiseworthy,  
give your people the grace of spiritual joy,  
and keep the hearts of your faithful fixed on the way that leads to everlasting salvation;  
through Jesus Christ.

**Amen.**

*After a time of contemplation at the fire, a priest gives a blessing*

## **Blessing**

In mid-winter we teeter on the brink of a promise of hope.  
The cold winds of winter whisper of spring.  
John the Baptist points to new life.  
May the beauty of creation fill you with wonder.  
May the love of your ancestors wrap around you like a cloak.  
May your life be filled with blessings as numerous as the stars.  
And may the blessing of God,  
Father, Son and Holy Spirit OR Creator, Redeemer and Giver of Life  
be with you always.

**Amen**

*You may finish with a Hymn*

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## **SUGGESTED HYMNS**

**Hail gladdening light**

*3<sup>rd</sup> century Greek hymn, trans J. Keble (1792-1866)*

**1. Hail, gladdening Light, of God's pure glory poured,  
Who is the immortal Father, heavenly, blest,  
Holiest of holies, Jesus Christ our Lord.**

**2. Now we are come to the sun's hour of rest,  
The lights of evening round us shine,  
We hymn the Father, Son, and Holy Spirit divine.**

**3. Worthiest art thou at all times to be sung,  
With undefilèd tongue,  
Son of our God, Giver of life, alone!  
Therefore in all the world thy glories, Lord, they own.**

**Longing for light**

*Bernadette Farrell b.1957*

**1. Longing for light, we wait in darkness. Longing for truth, we turn to you.  
Make us your own, your holy people, light for the world to see.**

**Refrain:** Christ, be our light! Shine in our hearts. Shine through the darkness.  
Christ, be our light! Shine in your church gathered today.

2. Longing for peace, our world is troubled Longing for hope, many despair.  
Your word alone has pow'r to save us. Make us your living voice. R.

3. Longing for food, many are hungry, longing for water, many still thirst.  
Make us your bread, broken for others, shared until all are fed. R.

4. Longing for shelter, many are homeless, Longing for warmth, many are cold.  
Make us your building, sheltering others, walls made of living stone. R.

5. Many the gifts, many the people, Many the hearts that yearn to belong.  
Let us be servants to one another, making your kingdom come. R.

Ut queant laxis

*Paul the Deacon, (730-99)*

1. O for your spirit, holy John, to chasten lips sin-polluted, fettered tongues to loosen;  
So by your children might your deeds of wonder Meetly be chanted.

2. Lo! a swift herald, from the skies descending, Bears to your father promise of your greatness;  
How he shall name you, what your future story, Duly revealing.

3. Scarcely believing message so transcendent, Him for a season power of speech forsaketh,  
Till, at your wondrous birth, again returneth, Voice to the voiceless.

4. You, in your mother's womb all darkly cradled, Knew your great Monarch, biding in His chamber,  
Whence the two parents, through their offspring's merits, Mysteries uttered.

5. Praise to the Father, to the Son begotten, And to the Spirit, equal power possessing,  
One God whose glory, through the lapse of ages, Ever resounding.

Shine Jesus shine

*G. Kendrick b. 1950*

1. Lord, the light of your love is shining, in the midst of the darkness, shining  
Jesus, Light of the world, shine upon us, set us free by the truth you now bring us.

Shine on me, shine on me.

**Refrain:** Shine, Jesus, shine, fill this land with the Father's glory

Blaze, Spirit, blaze, set our hearts on fire, flow, river, flow, flood the nations with grace and mercy.  
Send forth your word, Lord, and let there be light.

2. Lord, I come to your awesome presence from the shadows into your radiance  
By the blood I may enter your brightness, search me, try me, consume all my darkness  
Shine on me, shine on me. **Refrain**

3. As we gaze on your kingly brightness, so our faces display your likeness  
Ever changing from glory to glory, mirrored here may our lives tell your story.  
Shine on me, shine on me. **Refrain**

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## Matariki III: Thanksgiving for Creation

*For this evening service, if a harvest focus is chosen, fruits of the land and sea appropriate to the region may be placed near the front of the church/space, or the harvest theme is not chosen, the blessing of seeds/tubers/seedlings appropriate the region may take place.*

*A representation of Puaka/Puanga or Matariki (e.g. a projection or other image) may be placed in the church or marae.*

*If conditions allow, the liturgy may begin outside with the congregation looking at the stars and identifying the position of Matariki or Puaka/Puanga.*

*You may begin with a Hymn (see suggestions on page....)*

### The Greeting

I runga i te Ingoa o te Atua, te Matua, te Tama me te Wairua Tapu. **Āmine./**

In the name of God, Father, Son and Holy Spirit, **Amen.**

OR

In the name of God, Creator, Redeemer and Giver of Life. **Amen.**

Rapua te kaihangā o Matariki, o Tautoru; e roiro kē ana i a ia te ātārangi o te mate hei ata, e whakapōuritia ana e ia te rā hei te pō; **ko koe tonu te Atua./**

The one who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night, **you are God.**

The angels of God guard us through the night

**And quieten the powers of darkness**

Divine Love says: I, the highest and fiery power, have kindled every spark of life, and I emit nothing that is deadly... With wisdom I have rightly put the universe in order. I, the fiery life of divine essence, am aflame beyond the beauty of the meadows, I gleam in the waters, and I burn in the sun, moon, and stars.

*Hildegard of Bingen, Book of Divine Works*

E te whānau, in this Matariki season

we have come together to thank God for Creation,

for the sea and the land,

for the rivers and wetlands,

for the orchards, gardens,

farms and animals which sustain us.

We gather to thank God for Creation.

(Or for the harvest, and especially for the harvest of ... which is harvested in winter in this place/region)

As we celebrate (the harvest),

we confess our frequent disrespect for Creation,

We lament the damage done to your Creation

throughout the world and in this place,

especially....(the presider names specific incidents of degradation of Creation in the place/region

or asks the congregation to do so)

We repent our selfishness  
in not sharing the fruit of Creation fairly,  
and we ask forgiveness for the ways  
in which we misuse the resources God gives.

### *Silence*

For the times we have used your gifts carelessly,  
acted ungratefully,  
not cared for the world you have made.  
E te Ariki kia aroha mai  
**E te Ariki kia aroha mai**

For the times we store up goods for ourselves alone,  
forgetting all people in need.  
E te Karaiti kia aroha mai  
**E te Karaiti kia aroha mai**

For the times we are thoughtless,  
and do not care enough for the world you have made  
or those who come after us.  
E te Ariki kia aroha mai  
**E te Ariki kia aroha mai**

### ***Collect***

Let us pray.  
God of seed and growth and harvest,  
creator of need, creator of satisfaction;  
give us, we pray, our daily bread, sufficient and assured for all.  
Give us also, we pray, the bread of life,  
and we shall have a care to feed the hungry,  
and to seek for peace and justice in the world.  
Help us, then, to remember and to know that you are our life today and every day;  
you are the food we need, now and for ever. **Amen**

### ***Or***

Blessed are you, God of all creation,  
for you give us abundantly, thirty, sixty and a hundredfold;  
we praise you for harvest and for the assurance of food and drink for another year;  
strengthen us, as we enjoy what we are given,  
to help the hungry and the poor. **Amen**

## **The Readings**

*One or more of the following readings may be read, or others chosen for the occasion*

### ***A reading from the book of Genesis 8:20-9:3***

Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And when the LORD smelled the pleasing odour, the LORD said in his heart, "I

will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done.

As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth. The fear and dread of you shall rest on every animal of the earth, and on every bird of the air, on everything that creeps on the ground, and on all the fish of the sea; into your hand they are delivered. Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything.

Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua**

Hear what the Spirit is saying to the Church **Thanks be to God**

### ***Psalm 65: 5-13***

By awesome deeds you answer us with deliverance, O God of our salvation; you are the hope of all the ends of the earth and of the farthest seas. By your strength you established the mountains; you are girded with might. You silence the roaring of the seas, the roaring of their waves, the tumult of the peoples. Those who live at earth's farthest bounds are awed by your signs; you make the gateways of the morning and the evening shout for joy.

You visit the earth and water it, you greatly enrich it; the river of God is full of water; you provide the people with grain, for so you have prepared it.

You water its furrows abundantly, settling its ridges, softening it with showers, and blessing its growth. You crown the year with your bounty; your wagon tracks overflow with richness. The pastures of the wilderness overflow, the hills gird themselves with joy, the meadows clothe themselves with flocks, the valleys deck themselves with grain, they shout and sing together for joy.

### ***A reading from St. Paul's second letter to the Corinthians (6-15)***

Brothers and sisters: the point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us; for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God. Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others, while they long for you and pray for you because of the surpassing grace of God that he has given you. Thanks be to God for his indescribable gift!

Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua**

Hear what the Spirit is saying to the Church **Thanks be to God**

### ***A reading from the gospel of John (4:31-38)***

Meanwhile the disciples were urging Jesus, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering

fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour."

Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua**  
Hear what the Spirit is saying to the Church **Thanks be to God**

***A reading from the gospel of Matthew (9:35-38)***

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest."

Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua**  
Hear what the Spirit is saying to the Church **Thanks be to God**

***On the Beach at Night Alone (Walt Whitman 1819-1892)***

On the beach at night alone,  
As the old mother sways her to and fro singing her husky song,  
As I watch the bright stars shining, I think a thought of the clef of the universes and of the future.

A vast similitude interlocks all,  
All spheres, grown, ungrown, small, large, suns, moons, planets,  
All distances of place however wide,  
All distances of time, all inanimate forms,  
All souls, all living bodies though they be ever so different, or in different worlds,  
All gaseous, watery, vegetable, mineral processes, the fishes, the brutes,  
All nations, colours, barbarisms, civilizations, languages,  
All identities that have existed or may exist on this globe, or any globe,  
All lives and deaths, all of the past, present, future,  
This vast similitude spans them, and always has spann'd,  
And shall forever span them and compactly hold and enclose them.

*Silence for meditation.*

## **The Prayers**

Let us offer our prayers to God for the life of the world  
and for all God's people in their daily life and work.

God, the beginning and end of all things, in your providence and care you watch unceasingly over all creation; we offer our prayers that in us and in all your people your will may be done, according to your wise and loving purpose in Christ Jesus.

God of all life: **hear our prayer/Whakarongo mai ki tā mātou ĭnoi.**

We pray for all through whom we receive sustenance and life; for farmers and agricultural workers, for packers, distributors and company boards; as you have so ordered our life that we depend upon each other, enable us by your grace to seek the well-being of others before our own.

God of all creation: **hear our prayer/Whakarongo mai ki tā mātou ĭnoi.**

We pray for all engaged in research to safeguard crops against disease, and to produce abundant life among those who hunger and whose lives are at risk. Prosper the work of their hands and the searching of their minds, that their labour may be for the welfare of all.

God of all wisdom: **hear our prayer/Whakarongo mai ki tā mātou ĭnoi.**

We pray for governments and aid agencies, and those areas of the world where there is disaster, drought and starvation. By the grace of your Spirit, touch our hearts and the hearts of all who live in comfortable plenty, and make us wise stewards of your gifts.

God of all justice: **hear our prayer/Whakarongo mai ki tā mātou ĭnoi.**

We pray for those who are ill, remembering those in hospital and nursing homes and all who are known to us. We pray for all who care for them. Give skill and understanding to all who work for their well-being.

God of all compassion: **hear our prayer/Whakarongo mai ki tā mātou ĭnoi.**

We remember those who have died, whom we entrust to your eternal love in the hope of resurrection to new life.

God of all peace: **hear our prayer/Whakarongo mai ki tā mātou ĭnoi.**

We offer ourselves to your service, asking that by the Spirit at work in us others may receive a rich harvest of love and joy and peace.

God of all faithfulness: **hear our prayer/Whakarongo mai ki tā mātou ĭnoi.**

God of grace, as you are ever at work in your creation, so fulfil your wise and loving purpose in us and in all for whom we pray, that with them and in all that you have made, your glory may be revealed and the whole earth give praise to you, through Christ Jesus. **Amen.**

### **The Lord's Prayer/Te ĭnoi a te Ariki**

*If harvest is used as a theme this section may be adapted to the local situation and used.*

#### **Thanksgiving for Harvest**

Let us bring forward symbols of the harvest, gifts that God has created and God's sun and rain have nurtured. **Thanks be to God/ Whakapaingia te Atua**

*Symbols of Harvest appropriate to the region are brought forward:*

Bring forward the harvest of the fields, *(name crops appropriate to the region)*

**Thanks be to God/ Whakapaingia te Atua**

Bring forward the harvest of roots, *(name crops appropriate to the region)*

**Thanks be to God/ Whakapaingia te Atua**

Bring forward the harvest of seeds for next year's crops, *(name crops appropriate to the region)*

**Thanks be to God/ Whakapaingia te Atua**

Bring forward the harvest of vegetables, *(name crops appropriate to the region)*

**Thanks be to God/ Whakapaingia te Atua**

Bring forward the harvest of fruits, *(name crops appropriate to the region)*

**Thanks be to God/ Whakapaingia te Atua**

Bring forward the harvest of flowers, the finest blooms from our gardens and our fields.

**Thanks be to God/ Whakapaingia te Atua**



Bring forward the grain and the grape, for Jesus took bread and wine  
to feed us with his body and his blood, given and shed for the life of the world.  
Let us feed on him by faith with thanksgiving.

**Thanks be to God/ Whakapaingia te Atua**

***Blessing of seeds/tubers/seedlings for the new season or seeds/tubers/seedlings for  
restoration/renewal of creation***

*Seeds/tubers/seedlings appropriate to the region have already been placed near the altar, or people may  
bring forward seeds/tubers/seedlings.*

*The presider invites the people to reflect on their hopes for the coming months, to consider the  
possibilities for new life in us and around us, and to ponder how we might plant the seeds of renewal in  
our own lives, in our communities and in the world.*

*A member of the congregation may explain a project for restoration/renewal of Creation that the parish  
is involved in or intends to be involved in.*

Blessed are you, God of all creation:  
in your goodness you have given us these seeds/tubers/seedlings to sow.  
In them we perceive the promise of life, the wonders of your creative love.  
By your blessing, let these seeds/tubers/seedlings be for us a sign of your creative power,  
that in sowing and watering, tending and watching, we may see the miracle of growth,  
and in due course reap a rich harvest.  
As seeds must die to give life, reveal to us the saving power of Jesus,  
who died that we might live,  
and plant in us the good seed of your word.

*The presider sprinkles the seeds/tubers/seedlings with water*  
Blessed be God, Father, Son and Holy Spirit. **Blessed be God for ever.**

*The congregation comes forward to receive seeds/tubers/seedlings, during which a hymn may be sung or  
music played. When everyone has a seed/tuber/seedling the presider gives a blessing.*

**The Blessing**

God, who created the world, give you grace to be wise stewards of Creation. **Amen.**  
God, who redeemed the world, inspire you to go out as labourers into the harvest. **Amen.**  
God, whose breath fills the whole of creation, help you to bear the fruits of love, joy and peace. **Amen.**

And may the blessing of God, who creates, redeems and gives life, be with you always. **Amen**

*May conclude with a hymn/song/music*

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## **SUGGESTED HYMNS:**

**Let us, with a gladsome mind**

*Text: John Milton (1608-1674)*

- 1. Let us, with a gladsome mind, praise the Lord, for he is kind:  
For his mercies aye endure, ever faithful, ever sure.**
- 2. He the golden-tressèd sun caused all day his course to run:  
For his mercies aye endure, ever faithful, ever sure.**
- 3. The hornèd moon to shine by night, mid her spangled sisters bright:  
For his mercies aye endure, ever faithful, ever sure.**
- 4. All things living he doth feed, His full hand supplies their need:  
For his mercies aye endure, ever faithful, ever sure.**
- 5. Let us, with a gladsome mind, praise the Lord, for he is kind:  
For his mercies aye endure, ever faithful, ever sure.**

**O Lord of every shining constellation**

*Text: Albert Bayly (1901-1984)*

- 1. O Lord of every shining constellation that wheels in splendour through the midnight sky;  
Grant us your Spirit's true illumination to read the secrets of your work on high.**
- 2. You, Lord, have made the atom's hidden forces, your laws its mighty energies fulfil;  
Teach us, to whom you give such rich resources, in all we use, to serve your holy will.**
- 3. O Life, awaking life in cell and tissue, from flower to bird, from beast to brain of man;  
Help us to trace, from birth to final issue, the sure unfolding of your age-long plan.**
- 4. You, Lord, have stamped your image on your creatures, and, though they mar that image, love  
them still; Lift up our eyes to Christ, that in His features we may discern the beauty of your will.**
- 5. Great Lord of nature, shaping and renewing, you made us more than nature's heirs to be;  
You help us trace, with grace our souls enduing, the road to life and immortality.**

**Fill your hearts with joy and gladness**

*Text: Timothy Dudley-Smith ( b.1926)*

- 1. Fill your hearts with joy and gladness, sing and praise your God and mine!  
Great the Lord in love and wisdom, might and majesty divine!  
He who framed the starry heavens knows and names them as they shine!**
- 2. Praise the Lord for times and seasons, cloud and sunshine, wind and rain;  
spring to melt the snows of winter till the waters flow again;  
grass upon the mountain pastures, golden valleys thick with grain.**
- 3. Fill your hearts with joy and gladness, peace and plenty crown your days;  
love his laws, declare his judgments, walk in all his words and ways;  
he the Lord and we his children: praise the Lord, all people, praise!**

***Some other possible hymns:***

*All creatures of our God and King,*

*Angel voices ever singing  
Come, ye thankful people, come,  
Dance and sing,  
Fairest Lord Jesus,  
For the beauty of the earth,  
For the fruits of all creation,  
God who madest earth and heaven,  
Great is thy faithfulness,  
Now thank we all our God,  
Our life has its seasons.*

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## Matariki IV: Thanksgiving for Whakapapa

*The correct time in the Matariki season for this liturgy to take place should be chosen according to local custom. Local adaptation of this liturgy is recommended.*

*For this evening service, an image of the tree of Jesse may be placed prominently.*

*A representation of Puaka/Puanga or Matariki (e.g. a projection or other image) may be placed in the church or marae.*

*If conditions allow, the liturgy may begin outside with the congregation looking at the stars and identifying the position of Matariki or Puaka/Puanga.*

*A Hymn/Chant/litany may be used to begin the service*

**Hymn: Poi from ANZPB p154**

**or**

**A Litany of saints adapted to local conditions**

**or**

**A hymn for All Saints or All Souls**

### The Greeting

I runga i te Ingoa o te Atua, te Matua, te Tama me te Wairua Tapu. **Āmine./**

In the name of God, Father, Son and Holy Spirit, **Amen.**

OR

In the name of God, Creator, Redeemer and Giver of Life. **Amen.**

Rapua te kaihangā o Matariki, o Tautoru; e riro kē ana i a ia te ātārangi o te mate hei ata, e whakapōuritia ana e ia te rā hei te pō; **ko koe tonu te Atua./**

The one who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night, **you are God.**

The angels of God guard us through the night

**And quieten the powers of darkness**

E te whānau, in this Matariki season we have come together to thank God for whakapapa, for our ancestors, for those who have inspired and encouraged us and who continue to influence and shape us.

*Silence*

### Collect

Let us pray.

Gracious God, as we contemplate the stars of Matariki,

we clearly see that every part of Creation has its origin and purpose in you.

We give you thanks that you have given life to our ancestors, grandparents and parents, so that they may transmit life to us.

You have also filled them with good things so we may inherit them by knowing you, adoring you, and serving you.

Bless us as we give thanks for those who have gone before us.

Bestow your graces abundantly upon our ancestors, grandparents and parents, so that we may in our turn inherit their blessings.

We ask this through Jesus Christ  
who lives and reigns with you  
in the unity of the Holy Spirit  
one God now and forever. **Amen**

## The Readings

*One, or all, of the following readings may be read, or others chosen for the occasion*

### **A reading from Genesis 15:1-17**

After these things the word of the LORD came to Abram in a vision, "Do not be afraid, Abram, I am your shield; your reward shall be very great." <sup>2</sup> But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" <sup>3</sup> He brought him outside and said, "Look toward heaven and count the stars, if you are able to count them." Then he said to him, "So shall your descendants be." <sup>6</sup> And he believed the LORD; and the LORD <sup>re</sup> reckoned it to him as righteousness.

<sup>13</sup> Then the LORD <sup>re</sup> said to Abram, <sup>15</sup> As for yourself, you shall go to your ancestors in peace; you shall be buried in a good old age.

<sup>18</sup> On that day the LORD made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates,

Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua**

Hear what the Spirit is saying to the Church **Thanks be to God**

### **Psalm 90**

Lord, you have been our dwelling place in all generations.

<sup>2</sup> Before the mountains were brought forth, or ever you had formed the earth and the world,  
from everlasting to everlasting you are God.

<sup>3</sup> You turn us <sup>re</sup> back to dust, and say, "Turn back, you mortals."

<sup>4</sup> For a thousand years in your sight are like yesterday when it is past, or like a watch in the night.

<sup>5</sup> You sweep them away; they are like a dream, like grass that is renewed in the morning;

<sup>6</sup> in the morning it flourishes and is renewed; in the evening it fades and withers.

<sup>10</sup> The days of our life are seventy years, or perhaps eighty, if we are strong;  
even then their span <sup>re</sup> is only toil and trouble; they are soon gone, and we fly away.

<sup>12</sup> So teach us to count our days that we may gain a wise heart.

<sup>16</sup> Let your work be manifest to your servants, and your glorious power to their children.

<sup>17</sup> Let the favor of the Lord our God be upon us, and prosper for us the work of our hands—  
O prosper the work of our hands!

### **A reading from the gospel of Matthew(1:1-16)**

<sup>1</sup> An account of the genealogy <sup>re</sup> of Jesus the Messiah, <sup>re</sup> the son of David, the son of Abraham.

<sup>2</sup> Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, <sup>3</sup> and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, <sup>4</sup> and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon, <sup>5</sup> and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, <sup>6</sup> and Jesse the father of King David.

And David was the father of Solomon by the wife of Uriah, <sup>7</sup> and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, <sup>re</sup> <sup>8</sup> and Asaph <sup>re</sup> the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, <sup>9</sup> and Uzziah the

father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, <sup>10</sup> and Hezekiah the father of Manasseh, and Manasseh the father of Amos, <sup>[e]</sup> and Amos <sup>[f]</sup> the father of Josiah, <sup>11</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

<sup>12</sup> And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel, <sup>13</sup> and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, <sup>14</sup> and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, <sup>15</sup> and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, <sup>16</sup> and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah. <sup>[g]</sup>

<sup>17</sup> So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, <sup>[h]</sup> fourteen generations.

Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua**  
Hear what the Spirit is saying to the Church **Thanks be to God**

**Or**

***A reading from the Gospel of Luke (3:23-38)***

<sup>23</sup> Jesus was about thirty years old when he began his work. He was the son (as was thought) of Joseph son of Heli, <sup>24</sup> son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, <sup>25</sup> son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, <sup>26</sup> son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda, <sup>27</sup> son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, <sup>[i]</sup> son of Neri, <sup>28</sup> son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, <sup>29</sup> son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi, <sup>30</sup> son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, <sup>31</sup> son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, <sup>32</sup> son of Jesse, son of Obed, son of Boaz, son of Sala, <sup>[j]</sup> son of Nahshon, <sup>33</sup> son of Amminadab, son of Admin, son of Arni, <sup>[k]</sup> son of Hezron, son of Perez, son of Judah, <sup>34</sup> son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, <sup>35</sup> son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, <sup>36</sup> son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, <sup>37</sup> son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, <sup>38</sup> son of Enos, son of Seth, son of Adam, son of God.

Whakarongo ki te kupu a te Wairua ki te Hāhi. **Whakapaingia te Atua**  
Hear what the Spirit is saying to the Church **Thanks be to God**

***Poem: On the Beach at Night (Walt Whitman)***

On the beach at night,  
Stands a child with her father,  
Watching the east, the autumn sky.

Up through the darkness,  
While ravening clouds, the burial clouds, in black masses spreading,  
Lower sullen and fast athwart and down the sky,  
Amid a transparent clear belt of ether yet left in the east,  
Ascends large and calm the lord-star Jupiter,  
And nigh at hand, only a very little above,  
Swim the delicate sisters the Pleiades.

From the beach the child holding the hand of her father,  
Those burial-clouds that lower victorious soon to devour all,  
Watching, silently weeps.

Weep not, child,  
Weep not, my darling,  
With these kisses let me remove your tears,  
The ravening clouds shall not long be victorious,  
They shall not long possess the sky, they devour the stars only in apparition,  
Jupiter shall emerge, be patient, watch again another night, the Pleiades shall emerge,  
They are immortal, all those stars both silvery and golden shall shine out again,  
The great stars and the little ones shall shine out again, they endure,  
The vast immortal suns and the long-enduring pensive moons shall again shine.

Then dearest child mournest thou only for Jupiter?  
Considerest thou alone the burial of the stars?

Something there is,  
(With my lips soothing thee, adding I whisper,  
I give thee the first suggestion, the problem and indirection,)  
Something there is more immortal even than the stars,  
(Many the burials, many the days and nights, passing away,)  
Something that shall endure longer even than lustrous Jupiter  
Longer than sun or any revolving satellite,  
Or the radiant sisters the Pleiades.

***The Song of the Blessed Virgin Mary: Magnificat***

My soul proclaims the ' greatness · of the ' Lord:  
my spirit re'joices · in ' God my ' saviour,  
for you Lord have looked with favour  
on your ' lowly ' servant:  
and from this day all gener'ations · will ' call me ' blessèd.  
You O Most Mighty have done ' great things ' for me:  
and ' holy ' is your ' name.  
You have mercy on ' those who ' fear you:  
from gener'ation · to ' gener'ation.  
You have shown the ' strength · of your ' arm:  
you have scattered the ' proud in ' their con'ceit.  
You have cast down the mighty ' from their ' thrones:  
and have ' lifted ' up the ' lowly.  
You have filled the hungry with ' good ' things:  
and the rich you have ' sent a'way ' empty.  
You have come to the help ' of your ' people:  
for you have re'membered · your ' promise · of ' mercy,  
the promise you ' made · to our ' forbears:  
to Abraham ' and his ' children · for ' ever.  
*Luke 1:46–55 (adapted)*

Glory to the Father and ' to the ' Son:  
and ' to the ' Holy ' Spirit;  
as it was in the beginning · is ' now:  
and shall be for ' ever. ' A'men.

## **Act of thanksgiving for whakapapa**

*Members of the congregation are invited to bring forward a symbol of or word about their whakapapa, as they lie the symbol down or say the word they give thanks for an aspect of their whakapapa.*

**or**

*Congregants are given a piece of paper and a pen, during a time of silence, or as appropriate music is played or sung, people are invited to write on one side of the paper something they are grateful for from their ancestors, on the other side of the paper they are invite to write a hope for their children, or the young people of the community. People are invited to come forward and place the paper in a kete, basket or bowl.*

**Or**

*The story of the ancestors in faith of the particular community may be told, how the gospel came to this place, the stories of key people in sharing and nurturing the family of faith can be told.*

## **The Prayers**

Gracious God, we thank you for our ancestors, for those who have shaped us, formed us, made us who we are. Help us to entrust our loved ones who have departed this life into your care.

God in your mercy **Hear our prayer/ Whakarongo mai ki tā mātou īnoi.**

When sorrow darkens our lives, teach us to look to you, remembering the cloud of witnesses by whom we are surrounded.

God in your mercy **Hear our prayer/ Whakarongo mai ki tā mātou īnoi.**

Grant that we on earth may share with our ancestors the rest and peace which you give through Christ Jesus.

God in your mercy **Hear our prayer/ Whakarongo mai ki tā mātou īnoi.**

We remember those whose whakapapa has been interrupted by wars, violence or tragedy.

May all your children know your loving, healing embrace.

God in your mercy **Hear our prayer/ Whakarongo mai ki tā mātou īnoi.**

Help us to cherish the good things we have inherited from our forebears.

May we rejoice in the gifts which have been passed into our care.

God in your mercy **Hear our prayer/ Whakarongo mai ki tā mātou īnoi.**

Help us to live together in our families with love and respect.

Make our homes places of blessing, peace and joy.

God in your mercy **Hear our prayer/ Whakarongo mai ki tā mātou īnoi.**

Bless our children and young people, that we may delight in those you have given us to love.



Give us quiet strength, understanding and patient wisdom as we nurture them, learn from them, and as we pass onto them the good from our ancestors.

God in your mercy **Hear our prayer/ Whakarongo mai ki tā mātou ĭnoi.**

God, the hope of all generations, in the life you have given to us through our loved ones you have offered us yourself. Your son, Jesus, lived with us in all the uncertainty and darkness of life so that we might walk in your light. And your Spirit is given to us, as a light to guide our steps and as a brightness of heart to signal welcome to those who have found other doors closed.

Within each one, Abba, you have planted a seed, the seed of Christ that grows no matter how deeply buried; the seed that becomes a tree in whose branches all your children may come and rest.

Bless all generations of our families now and in the world to come. **Amen**

### **The Lord's Prayer/Te ĭnoi a te Ariki**

### **The Blessing**

The blessing of the God of Sarah and of Abraham,  
the blessing of the Son, born of Mary,  
the blessing of the Spirit, who broods over us  
as a mother over her children,  
be with you now and for ever.

**Amen.**

Mā te Atua koe e manaaki,  
e tiaki i ngā wā katoa,  
e noho i roto i te aroha o te Atua;  
ko te aroha hoki te mea nui.

**Āmine.**

*May conclude with a hymn/song/music*

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### **Suggested Hymns:**

**God of Generations** Tune NICAEA

**1. God of generations, we are all your children;  
To your church we bring our gifts, our worship and our song.  
Young and old we follow, hand in hand together:  
In your great love, together we are strong.**

**2. God of men and women, Helper on our journey,  
You have called us in our faith to grow and to mature.  
May we keep on learning, worshipping and praying,  
That each new day, we'll serve you all the more.**

**3. Abraham and Sarah trusted in your promise:  
Age was no condition when you gave them work to do.**

**Old and young we follow, hand in hand together;  
At every age, Lord, we belong to you.**

***Other hymns:***

*Lord for the years*

*O God our help in ages past*

*Light of lights*

*Lord of all love*

*Jesu son of Mary*

*Hymns for All Saints and All Souls.*