

Matariki service: Ngā mihi o te tau hou! Happy New Year!

Sunday 1 June 2008, St Andrew's on The Terrace, Wellington

In the Order of Service, a description or explanation of the significance to each part of the service is shown in small font. This is for explanation only and not to be read aloud.

Where text is in both Māori and English, only one version was said aloud; a translation is shown in italics. The community / congregation is invited to join in all words in **bold italic**.

For this service which takes its inspiration from Matariki, we have tried to use te reo Māori appropriately, and to accurately translate (or transliterate) from English into Māori for some parts of the liturgy. Sometimes we may have made errors—please forgive them.



Karakia (church service)

Pōwhiri (welcoming ceremony)

The pōwhiri is the traditional Māori process of introducing and welcoming manuhiri (visitors) onto a marae (meeting place), while maintaining the integrity and esteem of both the manuhiri and tangata whenua. The word 'iwi' originates from 'koiwi', meaning bones.

Haere mai, haere mai, haere mai!
Kia ora ra ki nga iwi e tau e.
Mauria mai te aroha ki te marae e.
Kia ora katoa.

Welcome, welcome, welcome!
Good health to every iwi here.
Bring forth your love to this meeting place.
Be well, everyone.

Karanga

An exchange of calls as a visiting group moves onto the marae, or into the formal meeting area, indicating the start of the pōwhiri (formal welcome ceremony). The call clears a spiritual pathway for the ancestors to meet and partake in the ceremonial uniqueness of the pōwhiri.

Peace be with you

And also with you.

We are this flame, ancient as the stars, new as the vulnerable spark.

We are not alone.

We are the light soaring, the shadow deepening,
the dance between them.

We are not alone.

We are the heirs of the tribes and their fires,
the healers and their circles.

We are not alone.

We are here for ourselves.

We are here for each other, and

We are not alone.

He kororia ki te Atua (Call to Worship)

He kororia ki te Atua
He maungarongo ki te whenua
He whakaaro pai ki te tāngata
Ka haere tātau ki te karakia.

Salute to God
Peacefulness to the land
Good will to the people.
Let us go to worship.

Mihi Whakatu (Gathering)

Tihei Mauri Ora!
E te Atua, tena koe
E nga manuhiri, tena koutou.
E nga mate
Haere, haere, haere.
Te hunga mate ki te hunga mate
Te hunga ora ki te hunga ora.
E nga manuhiri
Haere mai, haere mai, haere mai!
Tena koutou ki a koutou
kua tae mai nei
ki te tautoko
te kaupapa o tenei wa
E hara ahau i te tangata mohio
ki te kōrero, otira, e tika ana
kia mihi atu, kia mihi mai.
No reira—
Tēnā koutou, tēnā koutou, tēnā tātou katoa.

*Behold there is life!
To God, greetings
To the visitors, greetings
To the dead
Farewell, farewell, farewell.
The dead to the dead
The living to the living
To the visitors
Welcome, welcome, welcome.
Greetings to you
Who have come to support the reason of this time.
I am not a knowledgeable person at speaking,
but it is right that we exchange greetings.
Therefore—Greetings to you all.*

Himene (Hymn): *Where mountains rise to open skies—Alleluia Aotearoa 155*

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!

Koha (Offering)

Koha is the traditional act of gifting. Māori regard the act of giving koha and the manner in which it is given as taking precedence over the actual value of the gift. In earlier times at marae gatherings, food was often given as koha. Today the gift is often monetary.

Kawanga (Dedication)

Nau mai e ngā hua e hora nei,
I haere mai na koe
I whakatipua a rangi
I whakatipua a nuku
E rongu whakairia ki runga
Kiatina! Tina! Hui e! Taiki e!

*Welcome to these many gifts
You came from the earth's resources
From the sky resources,
Assisted by Antares the star of cultivation
By humanity in this life. Peace.
Let it be sustained on all things, completely
Securely united together for endurance
For strength and good health!*

Hongi / Te Rangimārie (Passing the peace)

At the conclusion of the welcoming speeches, the manuhiri rise to greet the tangata whenua. Hongi: generally the left hand is placed on each other's shoulders during the pressing of noses (hongī) twice. Traditionally the hongī goes back to the beginning of time symbolising Tane, the god of the forest, blowing the breath into the first human being. It is at this point, and with the inevitable meal to follow, that the tangata whenua and manuhiri merge as one, and become the whanau (family) of the marae for the occasion.

Greet your neighbour(s) with one of these phrases:
Tēnā koe, e hoa (greetings, friend) / Peace be with you /
He maungārongo ki te tangata (Peacefulness to the people)
Ngā mihi o te Tau Hou (Happy New Year)
Mā te Atua e manaaki (God bless)

Karakia (prayer or liturgy)

This is part of a peace binding karakia. Similar karakia on their own were used for healing wounds after battle. This karakia is not so much to heal the physical wounds of battle, but to heal the wounds dividing us as peoples. To use this karakia is to go back to the beginning of creation, when all was still dark and Rangi and Papa, the spiritual powers responsible for the heavens and the earth, were caught up in an embrace so close and strong that no light could come through to their children. So we call on the strength of their love for each other to bind us together.

Join the bones together.
Join the blood together.
Join the flesh together.
Join the sinews together.
Join them so they will be firm.
Join them so they will hold fast.

*Tūtakina i te iwi.
Tūtakina i te toto.
Tūtakina i te kiko.
Tūtakina i te uaua.
Tūtakina kia uu.
Tūtakina kia mau.*

It is the heavens which join.
It is the heavens which bind together.
It is the earth which strengthens and supports.
Heavens, embrace us.
Earth, embrace us.

*Tēnei te rangi ka tuutaki.
Tēneite rangi ka ruruku.
Tēneite papa ka wheuka.
E Rangi e, awhitia.
E Papa e, awhitia.*

What you embrace, is indeed embraced.
What you cherish is truly cherished.
What you stretch out and join stays stretched out and joined.
It grows, a rock of the land,
a rock like Mata-te-rā.

*Nāu ka awahi, ka awahi.
Nāu ka āka, ka āka.
Nāu ka toro, ka toro.
Tupu he toka whenua,
tupu he toka Mata-te-rā.*

The Lord's Prayer

*E to matou Matua i te rangi
Kia tapu tou Ingoa.
Kia tae mai tou rangatiratanga.
Kia meatia tau e pai ai ki runga ki te whenua,
kia rite ano ki to te rangi.
Homai ki a matou aianei he taro ma matou mo
tenei ra.
Murua o matou hara,
Me matou hoki e muru nei i o te hunga e hara ana
ki a matou
Aua hoki matou e kawea kia whakawaia;
Engari whakaorangia matou i te kino:
Nou hoki te rangatiratanga,
te kaha, me te kororia,
Ake ake ake.
Amine*

Our Parent in the spirit world
Sacred is your Name.
Bring us your chiefly rule;
May it happen in the way that is to you, good;
may it happen on earth
in the same way as in spirit world.
Give us now the food we need this day.
Strip us of our sins;
Give us back what we have lost;
so that we, the slaves of sin,
may be with you again.
Do not lead us into temptation;
May we be whole, away from things evil;
Through your chiefly position,
is the power and the glory.
Forever and ever.
Amen

Rainbow Room Candle

We light the rainbow room candle each week to celebrate the inclusiveness of our community, and especially our children who, later, will be going to their “rainbow room” programme.

Te taima o ngā tamariki (Time with the children)

Mānawatanga o ngā tamariki (Blessing the children):

*May the gentle light of Matariki
guide and inspire you all this year.
Amen*

*Ma te whetūrangi o Matariki,
e tiki mai, e manaaki mai i a koe,
i a koutou ranei,
no te tau e take mai ana. Āmine.*

Himene: O God, We Bear the Imprint of Your Face—Lyrics: Shirley Murray

O God, we bear the imprint of your face:
the colours of our skin are your design,
and what we have of beauty in our race
as man or woman, you alone define
who stretched a living fabric on our frame
and gave to each a language and a name.

Where we are torn and pulled apart by hate
because our race, our skin is not the same,
while we are judged unequal by the state
and victims made because we own our name,
humanity reduced to little worth—
dishonoured is your living face on earth.

O God, we share the image of your Son
whose flesh and blood are ours, whatever skin,
in his humanity we find our own,
and in his family our proper kin:
Christ is the brother we still crucify,
his love the language we must learn, or die.

Kōrero tara o Te Paipera Tapu (The Word in Texts)

Psalm 46 (Today's New International Version)

Romans 3:22, 27-31(New Living Translation)

Contemporary reading: “Kōrero Māori i ngā wā katoa, i ngā wāhi katoa”

Hear a waiata from the Psalms of David. It was written “to the music director”.

Listen for the chorus, and the cadence of its lyrics:

God is our refuge and strength, an ever-present help in trouble.

Therefore we will not fear, ‘though the earth gives way and the mountains fall into the heart of the sea, ‘though its waters roar and foam and the mountains quake with their surging.

There is a river whose streams make glad the city of God, the holy place where the Most High dwells. God is within her, she will not fall; God will help her at break of day.

Nations are in uproar, kingdoms fall; God’s voice is lifted, the earth melts. Almighty God is with us; the God of Jacob is our fortress.

Come and see what God has done, the desolations God has brought on the earth. God makes wars to the ends of the earth. God breaks the bow and shatters the spear; God burns the shields with fire.

"Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth."

Almighty God is with us; the God of Jacob is our fortress.

Now, listen to this korero from the Book of Romans:

We are made right with God by... our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are...

Can we boast, then, that we have done anything to be accepted by God? No, because our acquittal is not based on obeying the law. It is based on faith.

So are we made right with God through faith and not by obeying the law? After all, is God the God of the Jews only? Isn’t God also the God of the Gentiles?

Of course! There is only one God, and who makes people right with God only by faith, whether they are Jews or Gentiles.

Well then, if we emphasize faith, does this mean that we can forget about the law?

Of course not! In fact, only when we have faith do we truly fulfill the law.

Contemporary reading: “Kōrero Māori i ngā wā katoa, i ngā wāhi katoa.”

Matariki is a celebration of culture, language, spirit and people—

During Matariki we celebrate our unique place in the world.

We give respect to the whenua on which we live, and admiration to our mother earth Papatūānuku.

Throughout Matariki we learn about those who came before us.

Our history. Our family. Our bones.

Matariki signals growth.

It’s a time of change.

It’s a time to prepare, and a time of action.

During Matariki we acknowledge what we have and what we have to give.

Matariki celebrates the diversity of life.

It’s a celebration of culture, language, spirit and people.

Matariki is our Aotearoa Pacific New Year.

Matariki is a time to prepare; to learn, to share ideas, and to celebrate the future.

Whakautu (Response)

Tihei mauri-ora!

Behold, there is life!

Tihei mauri-ora!

Behold, there is life!

We can be right with God if we have faith, concludes today's korero from Romans. We might say, being right with God means being fully human, being all we can be, using our gifts and skills.

At this mid-point in the calendar year, we're invited to celebrate Aotearoa's new year. Sometimes awakening skills, trying new things, even carrying on with familiar ones can be daunting—so I'd like to reflect briefly on living with faith.

Psychotherapist and creative coach Eric Maisel works with artists and creative writers. I recently read his advice in *The Writer* magazine:

Believe you have something to say. Consciously decide that you and your writing matter. Say, 'I intend to matter', or better yet, 'I matter', as many times a day as you can. It would be nice if you also believed that you matter, but say that you do whether you believe it or not. Eventually you'll believe it.¹

That's how I perceive faith: *Saying that you do [or are] whether you believe it or not. And eventually you'll believe it.*

Faith, for me, is "living as if".

Trying to live as if the world is beautiful and the glass isn't half-full but brimming over, and people are well-meaning and good will always win. It's trying every day to think and speak the best about people and things, sometimes despite the evidence.

If "in Christ"—or in a faithful life—there's neither Jew nor Gentile, does this mean there's neither tangata whenua nor manuhiri? Neither indigenous nor colonist, migrant nor refugee? No! I don't believe we should ignore differences between us, but rather, act to reconcile them. And to do this, we need to live act as if that's possible; under Matariki's stars, living as if God's eyes are on us.

Living in faith means

- living as if the same Wairua Tapu inspires us all;
- as if we share the same ancestors: Rangi and Papa, Adam and Eve, the explosion of energy that created suns, moons, planets, the stars whose ashes we are;
- living as if *we are* whanau, *we are* one.

Then, we will not fear, "though the earth gives way and the mountains fall into the heart of the sea, 'though its waters roar and foam and the mountains quake with their surging."²

It's great to have a new year every six months! It gives us a chance to start again, to remember our resolutions and act on them before too long has gone by. It reminds us to share our gifts, enjoy the abundance of the universe; to honor our past, and create the future.

In the mingling of our wairua in the hongi; in passing the peace of Christ from hand to hand; in the shared sacred meal, we create a reality in which manuhiri and tangata whenua become one whanau.

This year, live in faith; live as if you matter.

Happy New Year!

¹ "Focus on your writing" in *The Writer* magazine [date unknown]. See also [A Writer's Paris: A guided journey for the creative soul](#) by Eric Maisel. October 2005, Writer's Digest Books. ISBN: 1582973598

² From Psalm 46 (Today's New International Version)

Waiata (Hymn): E te Atua—*Alleluia Aotearoa 31*

E te Atua aroha mai
E te Atua aroha mai
E te Atua aroha mai
ake ake tonu e

E te Atua manaaki mai
E te Atua manaaki mai
E te Atua manaaki mai
ake ake tonu e

E te Atua awhina mai
E te Atua awhina mai
E te Atua awhina mai
ake ake tonu e.

Te karakia whakamoemiti (Affirmation / Thanksgiving)

Gloria—by Joy Cowley

Nga tāne (men):
*Glorious are you, Mystery of Life,
essence of all creation.
You are the symphony of stars and planets.
You are the music of the atoms within us.
You are the dawn on mountain peaks,
the moonlight on evening seas.
Forest and farm, the rush of the city,
everything is embraced in your love.*

Tātau katoa (everybody):
We rejoice as we sing our gratitude.

Nga wāhine (women):
*Glorious are you, O Jesus Christ,
Cosmic love in human flesh.
You graced the smallness of time and place
to teach us to dance to the music.
You walk on our seas and heal in our streets.
You make your home in our lives,
revealing that cross and resurrection
are one on the road to freedom.*

Tātau katoa (everybody):
We rejoice as we sing our gratitude.

Tātau katoa:
***Glorious are you, O Spirit of Truth,
wisdom and breath of our being.
You are the wind that sweeps our senses.
You are the fire that burns in our hearts.
You are the needle of the inner compass,
always pointing to true North,
guiding us on the sacred dance
into the Mystery of Life.***

We rejoice as we sing our gratitude.

Life in the Community

People Share News and Notices and Visitors are Welcomed—

Panui: Te wairua o te whanau

Karakia (prayer; liturgy) / Prayers of the People

Himene (Hymn)

Lyrics: Witi Ihamaera and David Clark

Companions let us pray together,
in this place affirm our faith.
God who made us is here among us,
we stand together in God's grace.

*We are whanau we are one,
brothers, sisters of the Son.
We are reaching for our freedom,
the prize that Christ has won.*

The broken Christ stands here among us,
shares our suffering and our pain.
Is breaking bread we find empowerment
to live in aroha again.

The risen Christ brings light and laughter,
celebrates the life we share.
The poured out wine of Christ's self-giving
inspires us to reach out and care.

Now let us sing to God who loves us
and accepts us as we are.
Go out from here and live that message,
proclaim our oneness near and far.

Kainga Tahitanga Tapu (Communion)

[On communion sheet inserted in order of service]

Poroporoakī (Farewell)

Farewell ceremony for the people who are leaving or departing from a place.

...As the koru unfurls let your spirit expand
into the God of Life.

As the rata showers red seeds
on every wind that blows,
so is the Christ sown in our hearts.

May the love of the Holy One
Be a solid rock in your life,
For Love surrounds us.

Mānawatanga (Blessing)

Kia hora te marino
Kia whakapapa pounamu te moana
Kia tere te kārohirohi
I mua i tō huarahi.

*May peace be widespread
May the sea glisten like greenstone
May the shimmer of light
guide you on your way.*

Waiata (Hymn):

*Te aroha,
Te whakapono,
Te rangimarie.
Tatou tatou e
(sing twice) Āmine.*

*Love,
Truth
and Peace
Be with us all.
Amen*

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A list of sources and resources is overleaf.

For further information about this service, contact the Office of St Andrew's on The Terrace.

You are welcome to use the Reflection (Kōrero Whakatau: *Ngā mihi o te tau hou!*) with acknowledgement in your service or liturgy, but for permission to reproduce or publish it, please contact Bronwyn White:
bronwyn.white99@xtra.co.nz

Sources and resources:

Matariki: Aotearoa's New Year—http://tetaurawhiri.govt.nz/english/matariki_e/index.shtml

Notes on Marae Kawa (protocol which describes the formal procedure:

Powhiri NZ's Welcoming Spirit: <http://www.newzealand.com/travel/about-nz/features/powhiri/the-ceremony/karakia-prayers.cfm>.

Also see http://www.tetaurawhiri.govt.nz/maori/issues_m/reo/index.shtml

Mihi (Tangata Whenua Mihi): Main Maori Site on the Net © 2002— <http://www.maori.org.nz>

Word in Texts—Lectionary readings for 1 June 2008:

Romans 3: 22, 27-31 (adapted) - New Living Translation

Psalms 46 (Today's New International Version) adapted

Contemporary reading:

<http://www.teara.govt.nz/EarthSeaAndSky/Astronomy/MatarikiMaoriNewYear/en>

Hymns:

O God, We Bear the Imprint of Your Face—Tune: Song 1, AHB 51; Lyrics: Shirley Murray

Companions let us pray together (We are whanau we are one)—Words: David Clark & Witi

Ihimaera / Music: David Hamilton

Prayers:

Welcome to these many gifts <http://home.xtra.co.nz/hosts/ranginui/karakia.htm>

Tūtakina i Te Iwi: a peace binding karakia (Join the bones together)—

<http://homepages.ihug.co.nz/~dominic/index.html>

Lord's Prayer (annotated)—Matthew 6: 9-13

<http://www.biblegateway.com/passage/?search=Matthew%206:%209-13&version=24>

Blessing and Dismissal:

As the koru unfurls...— Used by Rev Robin Lane, church service at St Andrew's on The Terrace 25 June 2006

Kia hora te marino— <http://maaori.com/misc/blessing.htm>