

Service of Reflection

for Puaka-Matariki

This service has two focuses: reflecting on the year that has been, and looking forward and outward to the year to come. Because Puaka-Matariki typically falls during the semester break, it is a good opportunity for students to take stock of the first semester and to reorient themselves for the second. The template for this service is based on a service held at a couple of Residential Colleges. It was put together by Richard Brown and Jordan Redding.

The service begins with a central candle lit. Everyone gathered is given a small unlit candle (which can also be battery-powered for safety reasons). Non-candle alternatives could also be used (like an origami star, or a paper and pen for written reflection).

GREETING and ACKNOWLEDGEMENT

A simple acknowledgement of the purpose of the gathering, followed by a short opening karakia. If you have a relationship with Ngai Tahu, it is highly recommended to ask a representative to open the gathering with a Mihi Whakatau. Formal University events should be opened with a Mihi Whakatau (which can be arranged by contacting He Huka Mātauraka).

OPENING INOI

Option A: Excerpt of Psalm 8

- 1** Ka titiro ahau ki āu rangi, ki te mahi a ōu maihao,
ki te mārama, ki ngā whetū, i hangā nei e koe;
He aha te tangata i maharatia ai e koe,
Te tama rānei a te tangata i tirohia ai ia e koe?

- 2** When I look at the heavens, the work of your fingers,
the moon and the stars that you have established;
What are humans that you are mindful of them,
mortals that you care for them?

- 1** Nohinohi nei te wāhi i whakaititia iho ai ia e koe i te Atua,
karaunatia ana ia e koe ki te korōria, ki te hōnore.

- 2** Yet you have made them a little lower than God
and crowned them with glory and honour...

- 1** He hōnore, he korōria, maungārongo ki te whenua
Whakaaro, pai e, ki ngā tangata katoa.
I runga i te ingoa o te matua, o te tama, o te Wairua Tapu,
Ake, ake, ake, Amine.

Option B: Karakia mō te Tīmataka

Tukua te wairua kia rere ki ngā taumata
Hai ārahi i ā tātou mahi
Me tā tātou whai i ngā tikanga a rātou mā
Kia mau kia ita
Kia kore ai e ngaro
Kia pupuri
Kia whakamaua
Kia tina! TINA! Hui e! TĀIKI E!

*Allow one's spirit to exercise its potential
To guide us in our work
as well as in our pursuit
of our ancestral traditions
Take hold and preserve it
Ensure it is never lost
Hold fast. Secure it.
Draw together! Affirm!*

Option C:

Beneath the stars we gather to acknowledge you,
e Wairua Tapu, Spirit who is in all and through all,
creating, sustaining, and connecting all things.
You are bigger than our wildest imaginings,
crafting the stars above and renewing the earth below.
And yet, you are also nearer to us than our very breath.

In you, we live and move and have our being.
In you, we are blessed in all our humanness.
In you, all our being and doing, our coming and our going,
is filled with meaning and significance.

Bless our gathering today/tonight.
In this time of reflection, may our lives be more closely interwoven
with the movement of your Spirit,
connecting us with you and with one another.
I runga i te ingoa o Ihu Karaiti, Āmine.

HĪMENE | HYMN

You might like to choose your own hīmene, or you can pick from the following list:

He Hōnore

Whakaaria mai (to the tune of How Great Thou Art)

Te Aroha

Whakamoemititia (to the tune of Laudate Omnes Gentes)

Tuhia ki te rangi

ACT of REMEMBRANCE

The house lights are turned off. The central candle remains lit as a symbol of the power of light to penetrate the darkness. As the lights are turned off, the following words may be said:

I roto i te pōuri te mārama e whiti ana;

heoi, kīhai i mau i te pōuri.

The light shines in the darkness,

and the darkness did not overcome it.

John 1:5

Lights are turned off

In the darkness, we pause to remember

those who are no longer with us.

Just like the darkness,

their absence – and our grief – can seem so overwhelming.

And yet the light shines in the darkness:

our grief is a reminder that love endures,

that our loved ones live on held in our memories

and in the loving eternal embrace of God.

And so we remember...

A moment of silence

The next part of the service can either (A) begin with the spoken reflection followed by the time of contemplation OR (B) begin with contemplation and be followed by the spoken reflection.

In Option A, the time of contemplation is shaped by the spoken reflection (which may include questions for reflection). The intention of the reflection is to affirm the disruptive presence of light in the midst of darkness and the power of light to orient and focus, to help us navigate the journey of our lives. Following on from this, the time of contemplation is a time of personal reorientation at the beginning of the new year.

In Option B, the opening contemplation takes the place of a traditional Prayer of Confession. The intention is to give those gathered a chance to privately reflect on how they are doing. It is an honest appraisal, a taking stock, a confession of our whole selves before a loving God. The following spoken reflection is then intended to invite people to reorient their lives to more closely align with God's intentions of full and flourishing life.

KŌRERO | REFLECTION

The spoken reflection will usually involve a small reading from Te Paipera Tapu (the Bible). It may also involve a reading from another faith tradition or another piece of literature (like a poem). Alternatively, a piece of art may be used as a point of reflection. The speech should be brief and, given the reflective nature of Matariki, should invite those gathered into contemplation. Suggested readings:

Genesis 1:1-5

Numbers 20:1-13

Job 38:1, 4-7, 31-33

Psalms 90:1-6, 13-17

Isaiah 51:1-3

Amos 5:8-9

Matt 13:1-9

Mark 4:30-32

John 1:1-5

CONTEMPLATION

Everyone has an unlit candle (these may need a receptacle or cardboard hand-guard to prevent wax dripping onto hands. Alternatively, electronic candles can be used. Gradually all the candles are lit from the central candle. With their candle as a visual point of reflection, each person is given the chance to reflect. This time may pass in silence or it may be guided through a series of questions. For example:

The light of the stars finds us in the present.

Let us spend time giving thanks that we are found and we are loved.

If you believe in God, you might like to spend time simply acknowledging God's presence with you.

Alternatively, you might like to spend time giving thanks for friends and family with whom you can be fully yourself.

...

The light of the stars is a symbol of our connection with the past.

What burdens do you carry with you that you need to let go of?

May the burning light and the evaporating smoke

be a symbol of letting go and being freed from what binds you.

...

The light of the stars stretches our eyes beyond into the future.

Do you need to reorient yourself?

How do you want to invest your energies in the year ahead?

WAIATA or INSTRUMENTAL

A waiata or instrumental may be performed here to draw the time of reflection to a close.

INOI | PRAYER

The purpose of this prayer is to direct our attention out to the world. The rising of Matariki would guide Māori to plan for the year ahead: where their main food sources would be; whether it would be a year for fasting and conservation; or whether it would be a year of abundance and plentitude. Likewise for us, Matariki can be a time

for looking ahead, planning, discerning where to conserve and fast, and where to give abundantly. It is a time for reflecting on how we want to invest our energies in the year ahead. The following prayer is based on the parable of the sower (Matt 13:1-9).

E te atua kairui, Sower God,
Just as Matariki is the time for planning,
the time for preparing the soil and sowing seed for the harvest to come,
may our own lives be tilled and churned up.
May a new thing be done in us.

Where prejudice, violence and hate flourishes
because of ignorance and misunderstanding,
may our hearts be warmed with a readiness to learn and to listen.

Where it is easier to remain silent in the face of injustice,
or to put our heads in the sand because of fear,
may our hearts be convicted, encouraged to speak up,
deeply rooted in the hope of a better world.

Where the lure of material wealth and the pursuit of pleasure
trumps care for people or for our planet,
May our hearts be liberated from temptation,
released from the weeds to love freely and abundantly.

Where there is a commitment to one another, to our earth,
and to a shared future in which all may flourish,
may that commitment take hold and grow,
bearing fruit in us for this coming year and the years ahead.

I runga i te ingoa o Ihu Karaiti, te kōpura,
In the name of Jesus Christ, the seed who brings life from death,
Āmine.

HĪMENE | HYMN: MATARIKI HYMN

This Matariki hymn is based on the hymn “O God, our help in ages past”. Lyrics by Rev. Dr. Wayne te Kaawa and used with his permission. It can be sung to the tune Auld Lang Syne.

E te Atua, ko koe nei rā	(God our help in ages past)
e te kaiāwhina mai	(our hope for years to come)
te pā e ora ai ahau	(our shelter, our salvation)
i ēnei mate nui.	(our eternal home)
Ko koe te marumaru mai	(under shadow of your throne)
e au ai tōku moe	(I have slept secure)
Matariki ki runga rā	(Matariki above)
pī-ata-ata mai	(shining bright)
Kāhore noa, kia hanga mai	(Before the mountains)
ngā whetū o te ao	(or the stars were created)
kua Atua noa mai anō koe	(from everlasting you are God)
a ake tonu nei	(endless years the same)
Ki a koe nei ngā mano tau	(A thousand years in your sight)
he rā kotahi ia	(are like one day)
i rite ki te takiwā	(short as the watch that ends the night)
mataara o te pō	(before the rising sun)
Pahure haere, ana rā	(generations of the world)
ngā iwi o te ao	(will pass away)
anō, ko tōku mārāma	(but, my light)
e tīaho atu nei	(continues to shine)
E te atua kia tata koe	(O God our help in ages past)
he kaiāwhina mai	(our hope for yours to come)
Matariki ki runga rā	(Matariki above)
whetū o te tau	(star of the year)

TE MANAAKITANGA | THE BLESSING

B9: Matariki Service, Services for Campus Life, Otago Campus Chaplains