

Service of Holy Communion

A Liturgy for Koanga - Spring

This liturgy is adapted from a prayer service for the 2022 Season of Creation. Some of the resources are based on a document released by the ecumenical Season of Creation Advisory Committee.

GATHERING: Psalm 19

Kia tau ki a tātou katoa te atawhai me te rangimāria o te Atua.
Grace and peace be with us all from God.

The heavens declare the glory of God;
the skies proclaim the work of God's hands.
Day after day they pour forth speech;
night after night they reveal knowledge.
Listen to the voice of creation ***that we may echo her praise.***

They have no speech, they use no words;
no sound is heard from them.
Yet their voice goes out into all the earth,
their words to the ends of the world.
Listen to the voice of creation ***that we may echo her praise.***

The law of the LORD is perfect, refreshing the soul.
The statutes of the LORD are trustworthy, making wise the simple.
The precepts of the LORD are right, giving joy to the heart.
Listen to the voice of creation **that we may echo her praise.**

The commands of the LORD are radiant, giving light to the eyes.
The fear of the LORD is pure, enduring forever.
The decrees of the LORD are firm, and all of them are righteous.
Listen to the voice of creation **that we may echo her praise.**

SILENCE

During which a candle may be lit

PRAYER OF APPROACH

Kia inoi tātou, let us pray.
We have heard your call. And so we gather, O God,
daring to come close; to rest for a while in your holy presence.
And as we gather, we hear the words:
*Come no closer! Take off your shoes,
For the place on which you stand is holy ground.*
Praise to you, holy and fearsome God,
whose illuminating presence is in us, through us,
around, above and below us.
How this world and everything in it *burns* with holy fire,
and yet it is not consumed.
By your Spirit, awaken us to your incarnating life among us,
through Jesus Christ our Lord, Amen.

TIME OF SHARING

Uncertain, unconfident, afraid – Moses approached the Burning Bush: a symbol of God’s holy and fearsome presence in and through creation. Standing on holy ground, Moses is called into God’s service *as he is* to liberate those in captivity and to lead God’s people into new life.

So too, we gather in God’s holy presence, bringing all that we are. If you would like, you are welcome to share with those gathered what you bring with you today.
...a time of sharing...

Christ said:

“Come to me, all you who are weary and are carrying heavy burdens,
and I will give you rest.

Take my yoke upon you, and learn from me,
for I am gentle and humble in heart,
and you will find rest for your souls.

For my yoke is easy, and my burden is light.”

E te whānau, we gather in the presence of Christ,
may we find rest for our weary souls.

SCRIPTURE READING(S)

A small reflection on the readings may be offered

INVITATION TO THE TABLE

Just as we gather to break bread,
so the winter ground is breaking with the new life of spring,
blooming, blossoming, bursting from the earth.

This meal is a foretaste of the new creation which is coming,
a promise that God is doing a new thing in us and around us.
And so we echo the voice of creation in giving praise to our God:

<i>Holy, holy, holy Lord,</i>	<i>Tapu, tapu, tapu, e Ihowā,</i>
<i>God of power and might</i>	<i>e te Atua o ngā mano.</i>
<i>Heaven and earth are full of your glory.</i>	<i>Ki tonu te rangi me te whenua</i>
<i>Hosanna in the highest.</i>	<i>i te nui o tou korōria.</i>
<i>Blessed is the one</i>	<i>Hōhana i runga rawa.</i>
<i>who comes in the name of the Lord</i>	<i>Ka whakapaingia tēnei e haere mai nei</i>
<i>Hosanna in the highest.</i>	<i>i runga i te ingoa o te Ariki.</i>
	<i>Hōhana i runga rawa.</i>

PRAYER OF THANKSGIVING

Our prayer begins with these words from a Leonard Cohen's song:

*“O, gather up the brokenness and bring it to me now;
the fragrance of those promises you never dared to vow;
the splinters that you carried, the cross you left behind
come healing of the body, come healing of the mind.
And let the heavens hear it: the penitential hymn.
Come healing of the spirit, come healing of the limb.”*

We thank you, Lord Jesus Christ.

For by the Spirit you are gathering up the brokenness of the world
as a sacrifice of love and praise to the glory of God the Father.

The splinters that you carry in your body and the cross you left behind
are a reminder that healing comes through brokenness,
and new life comes through death.

On the cross, you have thrown open your arms in loving embrace of the world,
offering up a hymn of penitence on our behalf:

Father, forgive, for they don't know what they do.

In sharing this meal together, we remember
and we look forward to the day when all of heaven and earth
will hear your penitential hymn resound to the far flung corners of the cosmos,
as you gather up the sin and sorrow of the world
and lift it as an offering into the broken heart of God.

With you and around this table, we gather up with us the brokenness
of our lives, of our campus, our world.

We take a moment now to bring to mind all that is on our hearts...

... we pray these things in the name of Jesus, who taught us to pray, saying:

*Our Father in heaven,
hallowed be your name.
Your kingdom come,
Your will be done
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
And deliver us from evil.
For the kingdom, the power,
and the glory are yours
Now and forever. Amen.*

*E to mātou Mātua i te rangi,
kia tapu tōu ingoa.
Kia tae mai tōu rangatiratanga.
Kia meatia tau e pai ai
ki runga ki te whenua,
kia rite ano ki to te rangi.
Homai ki a mātou āiane
he taro mā mātou mo tēnei rā.
Murua o mātou hara,
me mātou hoki e muru nei
i o te hunga e hara ana ki a mātou.
Aua hoki mātou e kawea
kia whakawaia;
Engari whakaorangia mātou i te kino.
Nou hoki te rangatiratanga,
te kaha, me te kororia,
Āke, āke, āke, Amine.*

Come, healing of the spirit. Come, healing of the limb.

As we approach this table, may we recognise once more
your life-giving presence with us in our suffering.

We remember, on the night he was betrayed, Jesus gathered with his followers.

He took and giving thanks he broke it, saying,
“this is my body broken for you. Do this in remembrance of me.”
In the same way, after supper, he took the cup, saying,
“this cup is the new covenant sealed in my blood.
Do this as often as you drink it in remembrance of me.”
For as often as you eat this bread and drink this cup,
you proclaim the death of the risen Lord until he comes.

Come, Spirit of God, blow like the wind among us.
Blow down mountains, across plains, and through valleys;
blow in our lungs, expand our ribcage, fill us with life once more;
blow into these lifeless things of bread and wine,
that they may become for us vessels of your life poured out in abundance.
Blow behind us and ahead of us, leading us on, step by step,
into your coming future when all will be at rest in you.

The bread we break is a sharing in the body of Christ.
The cup we take is a sharing in the life of Christ.
The gifts of God for the people of God.
Communion is shared, after which a short post-communion prayer may be said.

BENEDICTION (or a short hymn)