





Welcome to
Did You Observe That?
rescuing weekly worship from the mundane.

#5 All Saints to Epiphany

What interesting
service elements have you tried
or experienced since we last met?

mark@markpierson.org.nz
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Tonight's Overview

Season of Creation, September 01 - October 04
Rā Maumahara, National day of commemoration of the New
Zealand wars, October 28

All Saints, November 01
All Souls, November 02,
Reign of Christ - All Saints to Advent
Parihaka Remembrance, November 05
Te Whiti o Rongomai, Prophet, 1907, November 06
Kaikoura Earthquake, 2016, November 14
Armistice Day. (11th month, 11th day, 11th hour.)
Remembrance Sunday (2nd Sun in November)
Pike River Mine Tragedy, 2010, November 19

Christ the King Day November 21
Stir Up Sunday

Advent Sundays 1-4

Christmas Eve, December 24,
Christmas Day, December 25,

Boxing Day/St Stephen's Day December 26,
12 Days of Christmas, December 26- January 06
Epiphany, January 06.

Season of Creation

(September 01 - October 04)

Season of Creation (year B)

01 September Creation Day

05 Planet Earth

12 Humanity

19 Sky

26 Mountain

03 October. Blessing of Animals

Best website:

letallcreationpraise.org

Resources:

markpierson.org.nz

Season for Creation

1st September

World Day of Prayer for the Care of Creation

to

October 4

St Francis of Assisi Day.

Season for Creation

World Day of Prayer for the Care of Creation – 1st September

On the 6th August 2015, Pope Francis called for the establishment of a World Day of Prayer for the Care of Creation.

Christians are called to “an ecological conversion whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them.”

“Living our vocation to be protectors of God’s handiwork is essential to a life of righteousness; it is not an optional or a secondary aspect of our Christian experience.”

**Rā Maumahara National day
of commemoration of the
New Zealand wars,
October 28
(Since 2017).**



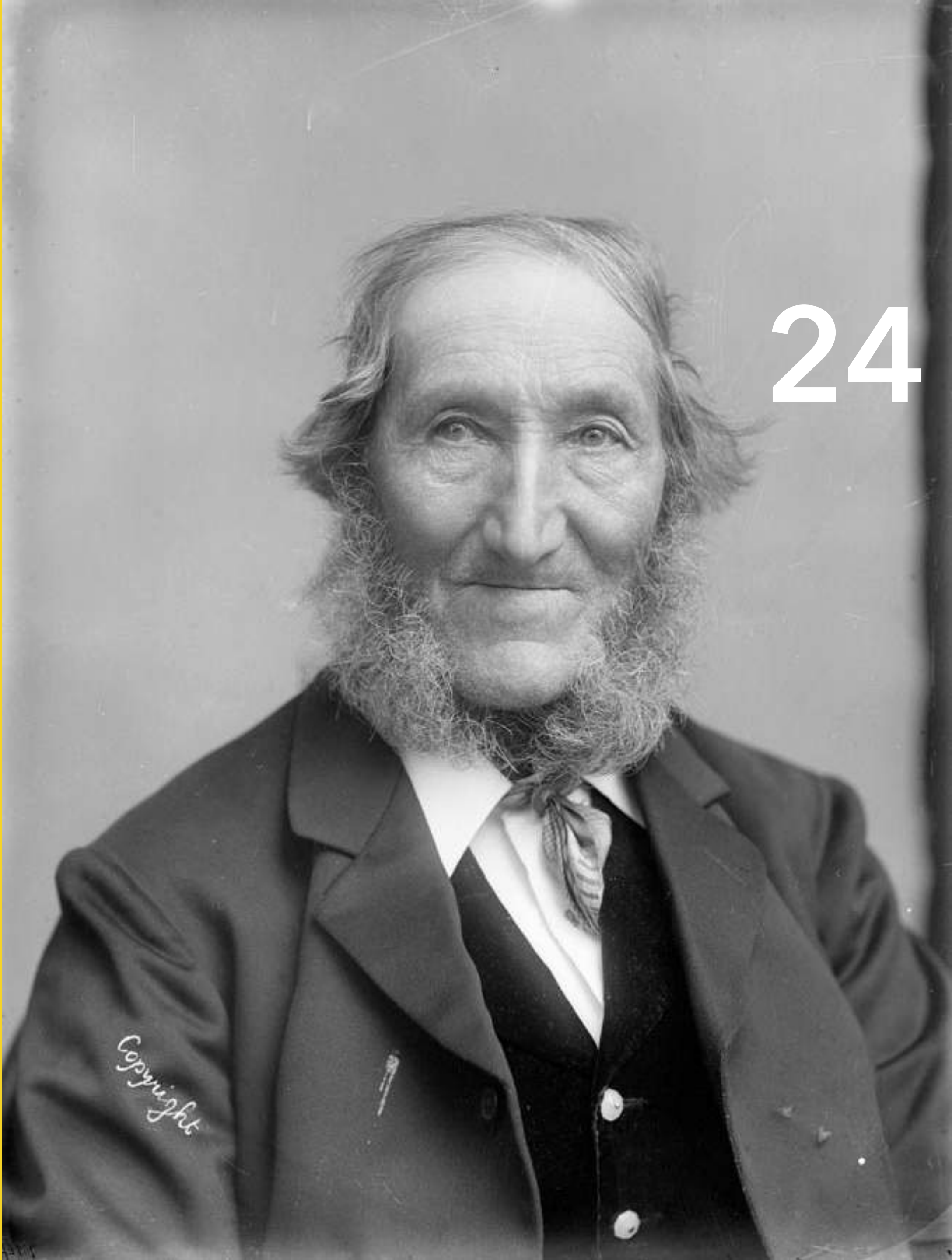
Summary of events at

[https://www.armymuseum.co.nz/wp-content/
uploads/2020/10/28October.pdf](https://www.armymuseum.co.nz/wp-content/uploads/2020/10/28October.pdf)

[https://natlib.govt.nz/blog/posts/28-october-
and-the-new-zealand-wars?
fbclid=IwAR2xi2OeWvfbdaGChWyuKHS9qdc
RwSqaBnidAGx_EU_HTsgFmWnXJ3wkg14](https://natlib.govt.nz/blog/posts/28-october-and-the-new-zealand-wars?fbclid=IwAR2xi2OeWvfbdaGChWyuKHS9qdcRwSqaBnidAGx_EU_HTsgFmWnXJ3wkg14)

Māmari Stephens wrote “I would hope that we could commemorate the wars with a degree of understanding about the ambivalence and multi-layered complexity of these conflicts.

There can be no safe and singular interpretation, and we should resist the temptation to create one. These wars were not a simple matter of good vs evil – our ancestors come from all sides of the blood shed.”



24

October (changes)

Samuel Parnell (1810–1890), the Wellington carpenter who is regarded as the father of the eight-hour working day in New Zealand.

"I will do my best, but I must make this condition, Mr. Hunter, that on the job the hours shall only be eight for the day ... There are twenty-four hours per day given us; eight of these should be for work, eight for sleep, and the remaining eight for recreation and in which for men to do what little things they want for themselves. I am ready to start to-morrow morning at eight o'clock, but it must be on these terms or none at all."

Useful websites for NZ
anniversaries: search...

national library

te papa

radio new zealand

nzhistory

Useful websites for Church Year

crivoice.org

liturgy.co.nz

godspacelight.com

www.artway.eu

www.artway.eu

All Saints

(always 01 November)

+ All Souls

(always 02 November)

White or Violet

All Saints

remembers saints

+ All Souls

remembers those who have died

Season Colour is white (or violet)

All Saints

remembers saints

Initiated in the eighth century by the Catholic Church as a day to commemorate all the 'official' Saints or martyrs who didn't already have a specific day of remembrance, it has become a day for celebrating all followers of Jesus whose lives have inspired us.

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This day is an opportunity to remember people who have gone before us and influenced our lives in some way and to reflect on the continued presence of Christ on earth through his followers.

Reading from Hebrews 11-12

It fell out of Reformed church practice for a while, due to objections to the Catholic practice of praying for the dead so that they might be released from Purgatory, but the modern Anglican calendar has re-established it. It's a time to remember those who have died, and to reflect on the hope that is part of the Christian faith – that of life beyond this life.

Some churches use All Souls Day to invite everyone in their wider community who has experienced a loss in the past year to attend a special service of remembrance. Opportunities for candle lighting, placing a photo or memorabilia, making prayers, communally recognising the grief and loss and writing in a book of remembrance may all be part of this service.

All Souls

remembers those who have died

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All Saints & All Souls : an intro

So, as we kick into the final few weeks of the church year, here is an opportunity to do two things:-

1. Reflect on who the people are who have influenced you, they may be living or dead, you may have known them personally or never met them. You might call them "saints". Be grateful for their influence.

2. Think about people whose dying has affected you. They may have died in the past year, or they may have died some time ago. They have left a gap in your life.

All Saints. All Souls.

I invite you to take some time in silence to think about the saints and souls in your life, and to write their names on the post-it notes you have - yellow for saints/influences, red for souls, those who have died that you wish to remember..

When the music starts I invite you to stick what you have written on the walls and to light a candle as a symbol of your remembering and reminding.

[60 seconds of silence followed by music track]

PRAY: God, thank you for these people....

May we so live our lives that others may see us as significant and influential as theirs. AMEN.

Nothing is lost on the breath of God,
nothing is lost for ever;
God's breath is love, and that love will remain,
holding the world for ever.
No feather too light, no hair too fine,
no flower too brief in its glory;
no drop in the ocean, no dust in the air,
but is counted and told in God's story.

Nothing is lost to the eyes of God,
nothing is lost for ever;
God sees with love and that love will remain,
holding the world for ever.
No journey too far, no distance too great,
no valley of darkness too blinding;
no creature too humble, no child too small
for God to be seeking, and finding.

Nothing is lost to the heart of God,
nothing is lost for ever;
God's heart is love, and that love will remain,
holding the world for ever.
No impulse of love, no office of care,
no moment of life in its fulness;
no beginning too late, no ending too soon,
but is gathered and known in God's goodness.

(By Colin Gibson)

words and music © Colin Gibson 1994

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GREEN LANE

© Colin Gibson



[An aside...]

All Saints and All Souls Days aren't the only celebrations this week.

[ASK] What is celebrated at Halloween?

Anyone experienced a "night of the dead" in another country?

All Saints Day has a lot of baggage from its association with Halloween (literally “All Hallows/Saints Eve”) the evening before. But the Church had it first and we need to reclaim and reframe it.

Richard Rohr comments:

“The communion of saints means that your goodness is not just your own, nor is your badness.

You carry the lived and the unlived lives of your parents, grandparents, and great-grandparents as far back as DNA and genomes can trace it—which is pretty far back. Living in the communion of saints, that is, deep time experience, means we can take ourselves very seriously (as a summation) and not too seriously at all (you are just a part of the whole!) at the very same time.”

Overview

Sunday 31 October: The **Vigil for All Saints' Day**, or Halloween.

Monday 01 November: **All Saint's Day**.

Tuesday 02 November: **All Soul's Day**; or the Day of the Dead (in Mexico); or 'Defuncts' Day' in Europe .

Sunday 07 November: All Saint's Sunday.

Music Tracks

Requiem, from "office for the dead"

(Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

"Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.")

Mozart, Verdi, Faure, John Rutter and *Lux Aeterna* by Gyorgi Ligeti, used by Stanley Kubrick in 2001: A Space Odyssey

https://www.youtube.com/watch?v=GPKg2c_bRCs

György Ligeti - Lux Aeterna - 2001: A Space Odyssey
FILM CLIP

<https://www.youtube.com/watch?v=GwlksfO729I>

György Ligeti - Lux Aeterna - 2001: A Space Odyssey

Reign of Christ

- celebrate & reflect on reign of Christ in earth and heaven from now until 1st Sunday in Advent.

Diwali

Festival of Lights

November 4-8

Hindu

Parihaka Invasion

1881, November 05

Te Whiti o Rongomai,

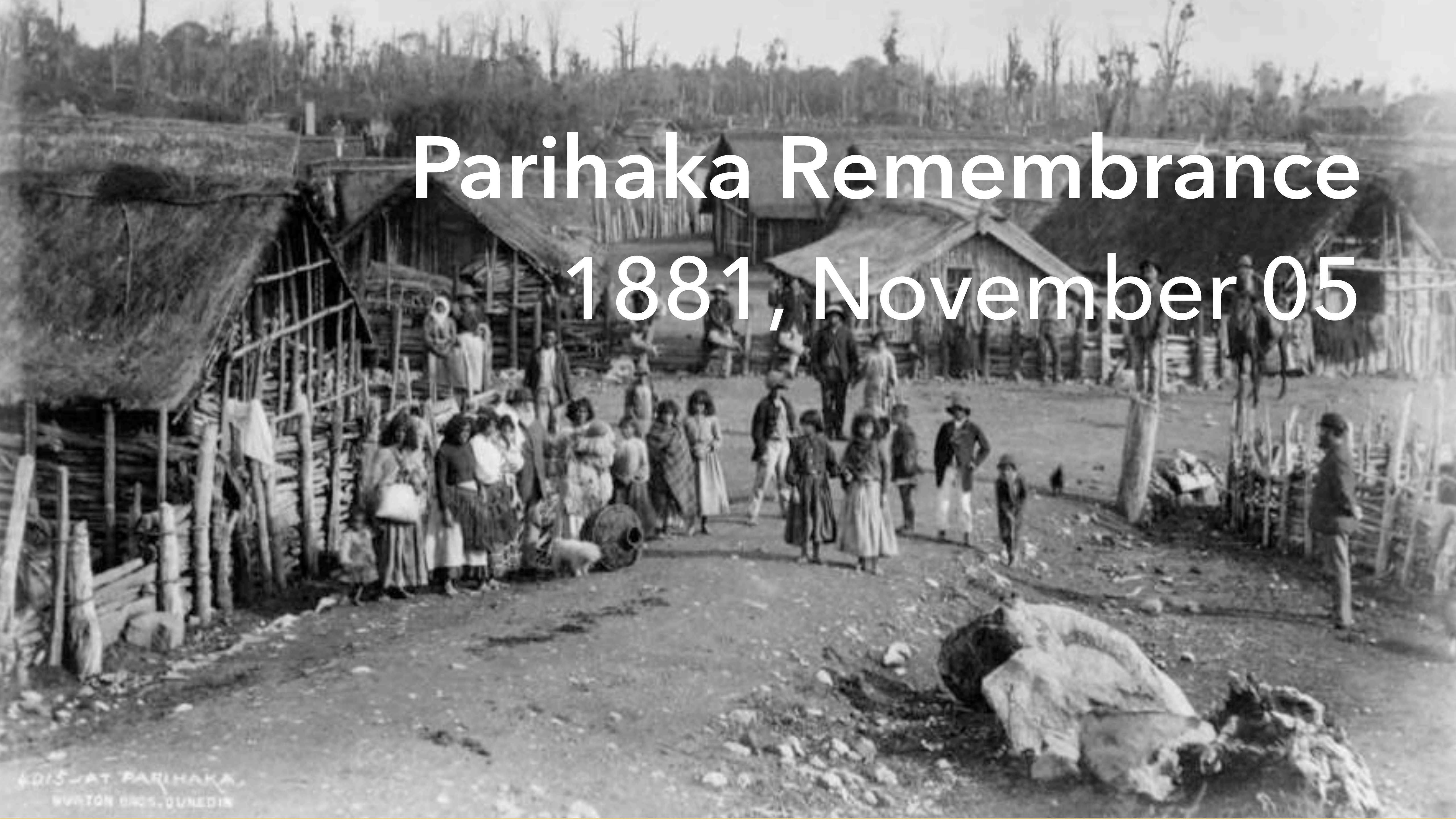
prophet, pacifist, Christian

d. 1907

November 06

Parihaka Remembrance

1881, November 05



The 5th of November is a fantastically important date in the spiritual and political history of New Zealand. Not, because its Guy Fawkes night, I'm talking about commemorating the invasion of the Maori village of Parihaka and the example of justice-seeking through non-violent resistance shown by the Chiefs Te Whiti, Tohu and the hundreds of Maori living in the community they had founded. This is a date and event of such significance; it should be marked and remembered by every New Zealander and every NZ church. Instead, we buy stupid fireworks and celebrate the brutal execution of some obscure nutter who tried to blow-up the English house of parliament over 400 years ago. Talk about irrelevant. The watershed moment in our spiritual and cultural history occurred on the 5th November 1881. In the two decades preceding this date the British settler government had been confiscating land in Taranaki and elsewhere and illegally imprisoning Maori. However at Parihaka two leaders, Te Whiti o Rongomai and Tohu Kakahi were not only schooled in the ancient ways of their people, they were Christian pacifists who knew their Bibles and had seen the futility of war. They believed that in pursuing the purposes of God, the ends never justified the means - peace could never be achieved through violence. Instead, they planted and cultivated hundreds of acres, and established a large, well-governed model village.

Anyone could join Parihaka village as long as they

1. renounced violence
2. mucked in to communal village life, gardens, cooking etc.

Why did people come to Parihaka?

1. a lack of food elsewhere - due to land wars.
2. Land had been confiscated
3. to hear the great speaker Te Whiti.

Te Whiti and Tohu called their people to resist the confiscation of their lands without violence. Their resistance was creative.

They established teams of ploughmen to plough the land the government was taking, continuously pulling out survey pegs, and overnight rebuilding fences destroyed by Government surveyors.

John Bryce - Minister for Lands saw Te Whiti as a threat to his road making and construction. (cf Jesus!)

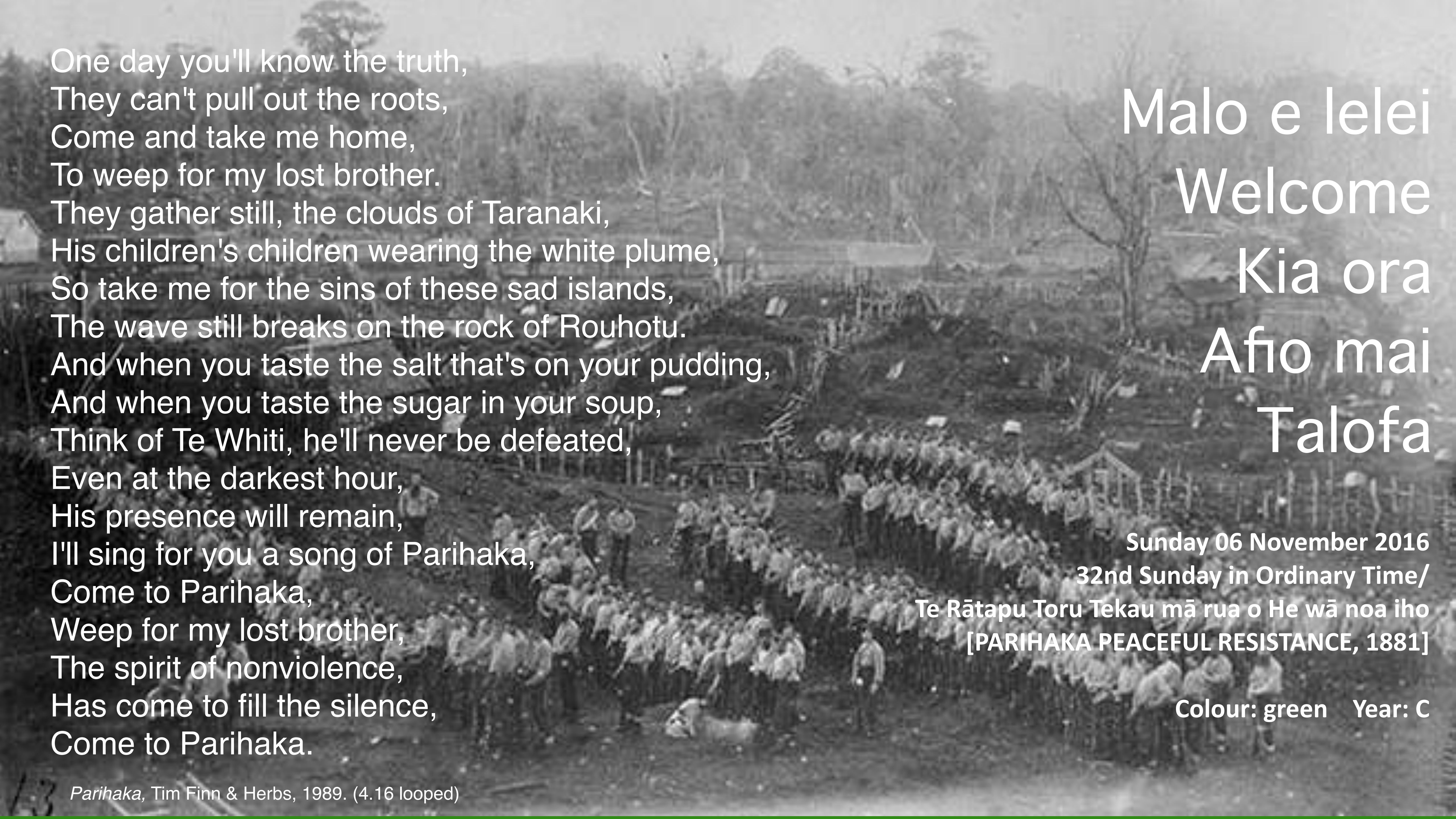
On 5/11 Te Whiti spoke to his people before the invasion (They knew it was coming because 2 journalists had broken law and told them and then watched from hill top nearby. Bryce prohibited media from attending the raid and gave out the official version to them to print.

The force of over 1,500 armed government constables invaded Parihaka - to be greeted by 200 skipping, singing children, and 2,500 adults who had been sitting in silence since midnight. 500 loaves of bread had been baked as a gesture of hospitality towards the invaders, for Te Whiti believed that Maori and Pakeha should be able to live together in peace. But instead the Riot Act was read and Te Whiti and Tohu were arrested and imprisoned.

The following day the troops returned to destroy the town, disperse 1600 people, burn houses, destroy crops and slaughter animals. It took 3 weeks for troops to completely destroy village, crops etc. Troops lived in village (against orders) and gave women syphilis that wiped out many people.
(Break in Whakapapa)

Te Whiti and Tohu were held without trial in Christchurch for nearly three years. However many others of their number died (at a rate of one a fortnight) of cold and malnutrition in places like Dunedin, where they had been sentenced to hard labour projects (for example constructing the Anderson's Bay causeway at the start of the Otago Peninsula).

The stories of the creative and peaceful resistance of Te Whiti o Rongomai and Tohu Kakahi inspired the young Mahatma Gandhi in South Africa and India, and continue to inspire many throughout New Zealand and the world today. That fact that 133 years later we are celebrating the life of an obscure English terrorist on the 5th of November, rather than our own legendary leaders of justice, non-violent resistance and indigenous Christian spirituality, seems like a bad joke. We can do better. Let's reclaim our history. The 5th of November is Parihaka Day.



One day you'll know the truth,
They can't pull out the roots,
Come and take me home,
To weep for my lost brother.
They gather still, the clouds of Taranaki,
His children's children wearing the white plume,
So take me for the sins of these sad islands,
The wave still breaks on the rock of Rouhotu.
And when you taste the salt that's on your pudding,
And when you taste the sugar in your soup,
Think of Te Whiti, he'll never be defeated,
Even at the darkest hour,
His presence will remain,
I'll sing for you a song of Parihaka,
Come to Parihaka,
Weep for my lost brother,
The spirit of nonviolence,
Has come to fill the silence,
Come to Parihaka.

Malo e lelei
Welcome
Kia ora
Afio mai
Talofa

Sunday 06 November 2016
32nd Sunday in Ordinary Time/
Te Rātapu Toru Tekau mā rua o He wā noa iho
[PARIHAKA PEACEFUL RESISTANCE, 1881]

Colour: green Year: C

Parihaka, Tim Finn & Herbs, 1989. (4.16)

Parihaka - past and present

[http://www.caritas.org.nz/sites/default/files/
Parihaka%20teachers%20booklet%20WEB.pdf](http://www.caritas.org.nz/sites/default/files/Parihaka%20teachers%20booklet%20WEB.pdf)

<https://parihaka.maori.nz/history/>


Music Tracks

Herbs/Tim Finn

Blair Giles

Te Raukura soundtrack

others?

A white feather, known as a Raukura, is shown against a blue background. The feather is long and slender, with a central shaft and a series of white, feathery plumes extending from it. The background is a solid blue color.

The Raukura (white feather) is a sign of peace associated with the people of Parihaka.

Armistice Day

11 November 11am

Remembrance Sunday

2nd Sunday in November

Christ the King Sunday

November 21

Stir Up Sunday

(white or red)

Love, by Poor Clare (3.03)

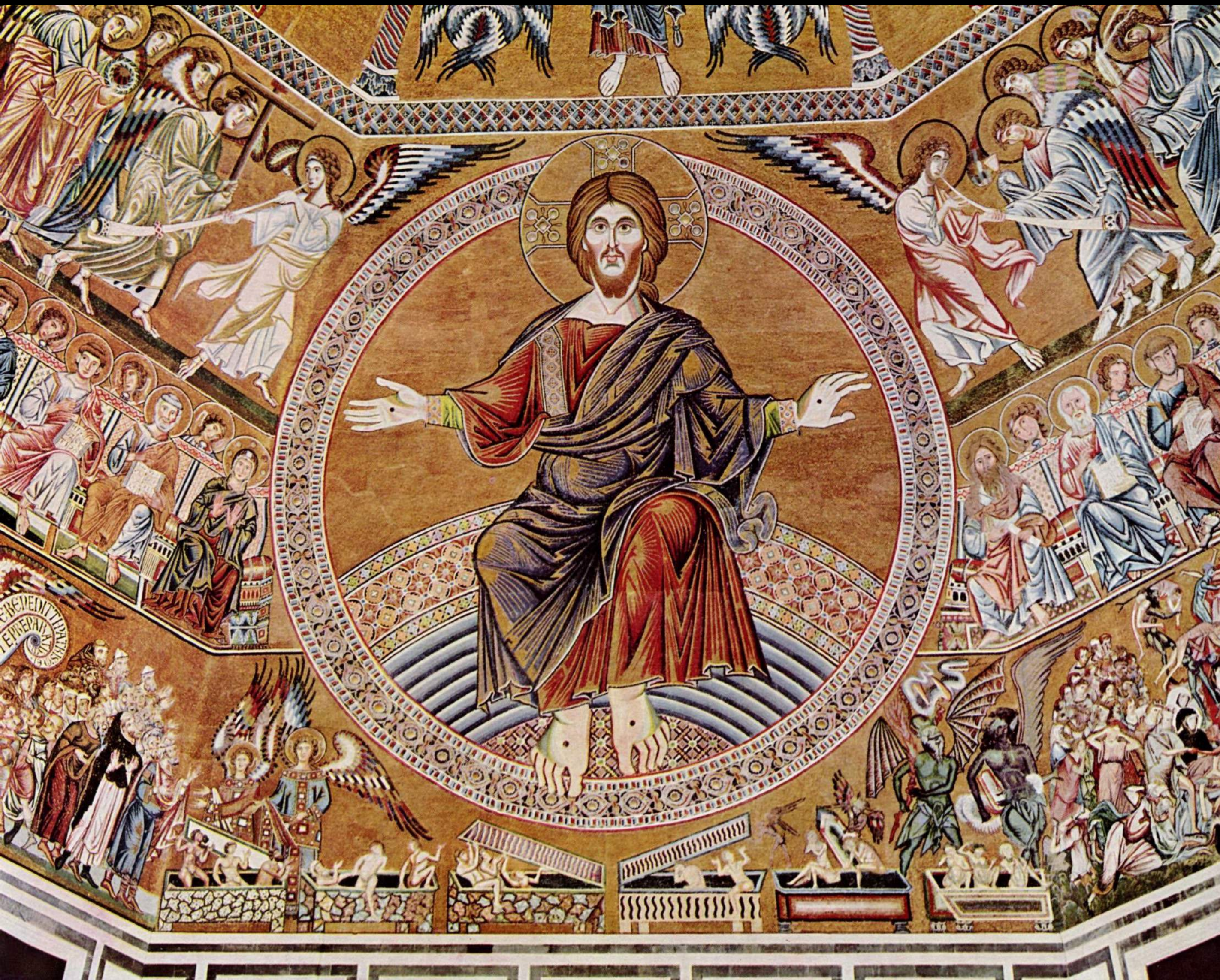
Malo e lelei
Welcome
Kia ora
Afio mai
Talofa

Christ the King (or The Reign of Christ) Sunday/
Ko te Karaiti te Kingi
34th Sunday in Ordinary Time/
Te Rātapu Toru Tekau mā whā o He wā noa iho

TRACK: *Love*, by Poor Clare (3.03 looped)

ART: *Christ in Judgement*, by Italian artist Florentinischer, 1300.

Colour: white or red Year: A



Word Scripture

Matthew 25/31-46 (*The Message Bible*)

prelude
gathering prayer
lament/confession
song/s

word
words
silence

table talk
concerns
response

song
benediction
postlude

SCHWARZENEGGER



IT'S NOTHING PERSONAL.
TERMINATOR 2
JUDGMENT DAY

COMING THIS SUMMER



The in-breaking of the kingdom of God that has come in the Lord Jesus is radically different from the way you and I naturally think and act and different from the way we structure human society.

It is unexpected, shocking, and topsy-turvy to human sensibilities.

The unexpected and radical nature of the kingdom is why Jesus spends so much time trying to explain what this kingdom from heaven is like (and why people so seldom understand).

While this expression denotes the same thing as the “kingdom of God,” it connotes many other things. Particularly, we sense that God’s (heavenly) ordering of life and society is radically different than the ways of sinful earth. Now that the new creation or new genesis has dawned through Christ, those who follow Jesus must align themselves with this coming radical heavenly kingdom.

³¹⁻³³ “When he finally arrives, blazing in beauty and all his angels with him, the Son of Man will take his place on his glorious throne. Then all the nations will be arranged before him and he will sort the people out, much as a shepherd sorts out sheep and goats, putting sheep to his right and goats to his left.

Fra Angelico, 1432-1435



Response

Reflect on the year
past and ahead

Light a candle

Sit | Wander

Pray | Read | Draw

Share Communion

Make your offering

Christ in Judgement, Florentinischer, 1300.

Love, by Poor Clare (3.03 looped)



Stir Up Sunday



Christ the King Sunday Collect/short general prayer

Stir up, O Lord,
the wills of your faithful people;
that they, richly bearing the fruit of good works,
may by you be richly rewarded;
through Jesus Christ our Lord.
Amen.

The story goes that in Victorian times cooks who attended church on Christ the King Sunday would hear the words of the collect, which would remind them to begin the process of making the family Christmas pudding in time for their Christmas Day Feast. Traditionally then, this Sunday was when the 'stirring' of the pudding would take place.

May our hearts today be stirred to continue 'good works in abundance' along with the reminder that we serve an Almighty King of this creation.

Let us also enjoy the tradition of stirring the pudding along with the children today as we look forward to celebrating the birth of a King of creation we love and serve.

AN ENDING AND A BEGINNING

CHURCH YEAR

[ALSO KNOWN AS CHRISTIAN YEAR AND LITURGICAL YEAR]

CYCLE OF DAYS AND FESTIVALS

Advent

Christmas

Lent

Holy Week

Easter

Pentecost

Season for Creation

Advent ...

**Church
Year**

Denham Grierson says:

“One of the dangers afflicting us in modern life is that all events become the same, indistinguishable from all other events, flowing together to form an undistinguished, even monotonous pattern. No spaces are observed, no vigils set, no silences held. Nothing in particular is honoured. As a consequence, everything in general is in danger of losing its meaning. That, after all, is the significance of Sunday: a day when we stop, and recover, and reflect and remember who God is, and therefore who we are in the light of our confession to be his children.

But we need to make our lives deeper and richer in ceremonial tradition. Only in such ways is the meaning of our lives enhanced, the significance of our human journey recognised and upheld. It has been said of our present generation in contrast to those of other generations: 'They were experience rich and stimuli poor; we are experience poor and stimuli rich.' We would add: and as a consequence, without meaning.

It is time we began to attend to such things, intentionally, deliberately, intelligently. Perhaps the first step is to look at the rituals we honour and which define us – or, more accurately, those we neglect because we have ceased to notice them.

Is it not time in relation to this matter of rituals that we asked each other, 'Did you observe that?' "

CHURCH YEAR

COLOURS, AKA LITURGICAL COLOURS

Advent

Christmas

Lent

Holy Week

Easter

Pentecost

until 9:50am]

Everything is Kapa:

prelude
gathering prayer
lament/confession
songs

word
words
silence

concerns
table talk
responses

song
benediction
postlude

TR
THAS
FY



LENT

HOLY WEEK

EASTER
SUNDAY

PENTECOST

RD
T

Communion
(Bread, Rice Crackers,
Grape Juice, Water.)
As you serve someone you might like
to say:
[Bread/Communion]
"The body of Christ for you."
[Cup]
"The life of Christ given for you."



Advent

last four Sundays before
Christmas Day
(violet)



Advent is NOT Christmas.
Neither Advent nor Christmas are
the 12 Days of Christmas or the
Season of Christmas
(they are the 12 days that start on
Christmas Day)

The background of the top section is a photograph of children wearing Santa hats and dancing. Overlaid on the left side of this image is a light blue rectangular area containing the word 'WONDER' in large, multi-colored letters (red, gold, green, red, green). Below the word are the dates 'NOV 29TH - DEC 20TH' in red and green. The entire top section is decorated with various festive icons: gold stars, red and white circles, and a red and white striped circle.

WONDER

CHRISTMAS WITH [REDACTED]
NOV 29TH - DEC 20TH

We are so excited for our Christmas season to begin this Sunday! It's the perfect time to invite a friend, family member or workmate to [REDACTED]. We've got a beautiful new Christmas series, all of your favourite carols, and lots of festive fun coming your way over the next 4 weeks!

Somewhere at sometime I wrote...

We must make room for remembering and celebrating the birth of Christ. The “no room at the inn” slogan should not be true of our lives, especially at this time of the year. Will the world outside the Church make its judgements about the Christian faith based on the misinformation that Westfield give us, and what it hears of debates about gay-conversion therapy, or will it be intrigued by communities of people who choose to “keep their heads when all around them are losing theirs”?

Perhaps the way we live in the next month will speak more loudly than the words we speak.

I believe that every church has a responsibility to help its congregation and wider community make space to reflect on the major themes of the Christian story that need telling at this time of the year. This is our time. It’s our story. Who else can tell it like we do? So why do we largely let others tell it for us, and tell it wrong?

I’m not talking about preaching from every vantage point around your shopping centre. I’m thinking more about cancelling all your small group meetings, home groups, church meetings, and everything else your church runs during Advent, to allow people space. Focussing on well curated Sunday services and perhaps providing a midweek drop-in reflective space each week. We need to mark this season as something different to the rest of the year; to indicate by our posture that this is not run-of-the-mill church. This is the season for the reason.”

In the Western Church Advent runs from December 1 (the first Sunday in Advent) and ends on Christmas Eve. It always encompasses four Sundays.

Advent (from the Latin adventus, coming) is a season observed as a time of expectant waiting and preparation for the celebration of the birth of Jesus at Christmas. It also looks toward the return of Jesus. So it’s a joyful season with a touch of solemnity.

Each Sunday usually has a theme:

Advent 1 is often Hope as the readings are about the expectations of the children of Israel for a messiah.

Advent 2 Peace

Advent 3 remembers the shepherds celebrating with Joy

Advent 4 Love

I use these in whatever order best suits my planning for a particular Advent. I like peace to be the theme of the fourth Sunday as that is when I focus on the escape of Joseph and Mary to Egypt and the obvious connection to refugees and immigrants in our world.

It is very common for churches (and homes) to set up an Advent Wreath for this time. You can make this any way you like. The traditional form is a ring or wreath of green signifying the eternal nature of God and new life. I use Pohutakawa branches. A candle for each Sunday in Advent sits around the wreath and a central white candle (signifying Christ) is in the centre. Each week another candle is lit corresponding with the Advent number and on Christmas Day (or Eve) the white Christ candle is lit along with the others.

[SLIDE/s]

It doesn't matter what sort of candles you use, if they are uniform, old or new (as a family we used to make ours by melting old ones each year).

If you want to be fussy you can use dark blue, or purple or violet candles. The colours for Advent season vary. New Zealand Anglicans will use violet (the same as for Lent), Catholics purple, Presbyterians red. I change my mind annually! I do like red though. It differentiates the season from Lent, and seems a more Christmas-y colour. Christmas Day is white.

Whatever themes and colour you choose it is important to reflect more than a celebration of a baby being born. Advent is preparing us for thinking about and responding to God - the creator and sustainer of the universe - taking on human form and moving into our neighbourhood. This is an event that divided history in two. As will his return.

We must make room for remembering and celebrating the birth of Christ. The “no room at the inn” slogan should not be true of our lives, especially at this time of the year. Will the world outside the Church make its judgements about the Christian faith based on the misinformation that Westfield give us, and what it hears of debates about gay-conversion therapy, or will it be intrigued by communities of people who choose to “keep their heads when all around them are losing theirs”?

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This is an event that divided history in two.
As will his return.

If you are having trouble knowing
whether its Christmas or not, try this
website to help you out....

<https://isitchristmas.com>

Advent Intro - Advent in Two Minutes

[https://www.youtube.com/watch?
v=eC0FGQLBp7w](https://www.youtube.com/watch?v=eC0FGQLBp7w)

TRADITIONAL THEMES

The coming of Christ in...

Hope

Peace

Joy

Love

TRADITIONAL THEMES

Jesus the Coming One

Jesus the Promised One

Jesus the Given One

Jesus the Present One

TRADITIONAL THEMES: CONTEMPORARY TWIST

Longing & Hoping

Imagining & Peace

Waiting & Joy

Welcoming & Loving

Hope/Hopelessness

Peace/Violence

Joy/Anxiety

Love/Indifference

Hope - Koru

Peace - Water

Joy - Pohutakawa

Love - Paua

Angela Blundell
has made her
liturgies available
for you to use.
They are in the
Resources File.

Expectation (announcement and prophecy)

Uncertainty (shepherds, scholars, Herod)

Community (the nativity)

Desperation (the escape to Egypt)

Problem....

Expectation (announcement and prophecy)

Uncertainty (shepherds, scholars, Herod)

Community (the nativity)

Desperation (the escape to Egypt)

Hope/Hopelessness

Peace/Violence

Joy/Anxiety

Love/Indifference

“The spiritual practice of waiting is not a state of passivity, but rather the cultivation of attention, lest we miss what is being offered to us in the unfolding of God’s future.” Jim Friedrich

Reprise: Ten Ways to Keep a Holy Advent (<https://jimfriedrich.com/2014/12/06/ten-ways-to-keep-a-holy-advent/>)

ADVENT WREATHS & ETC















2019

CIRCULAR TP



2019

CIRCULAR TR



2019

CIRCULAR TR









CHRISTMAS QUIZ

See 2020 resources

10. There was snow that first Christmas...

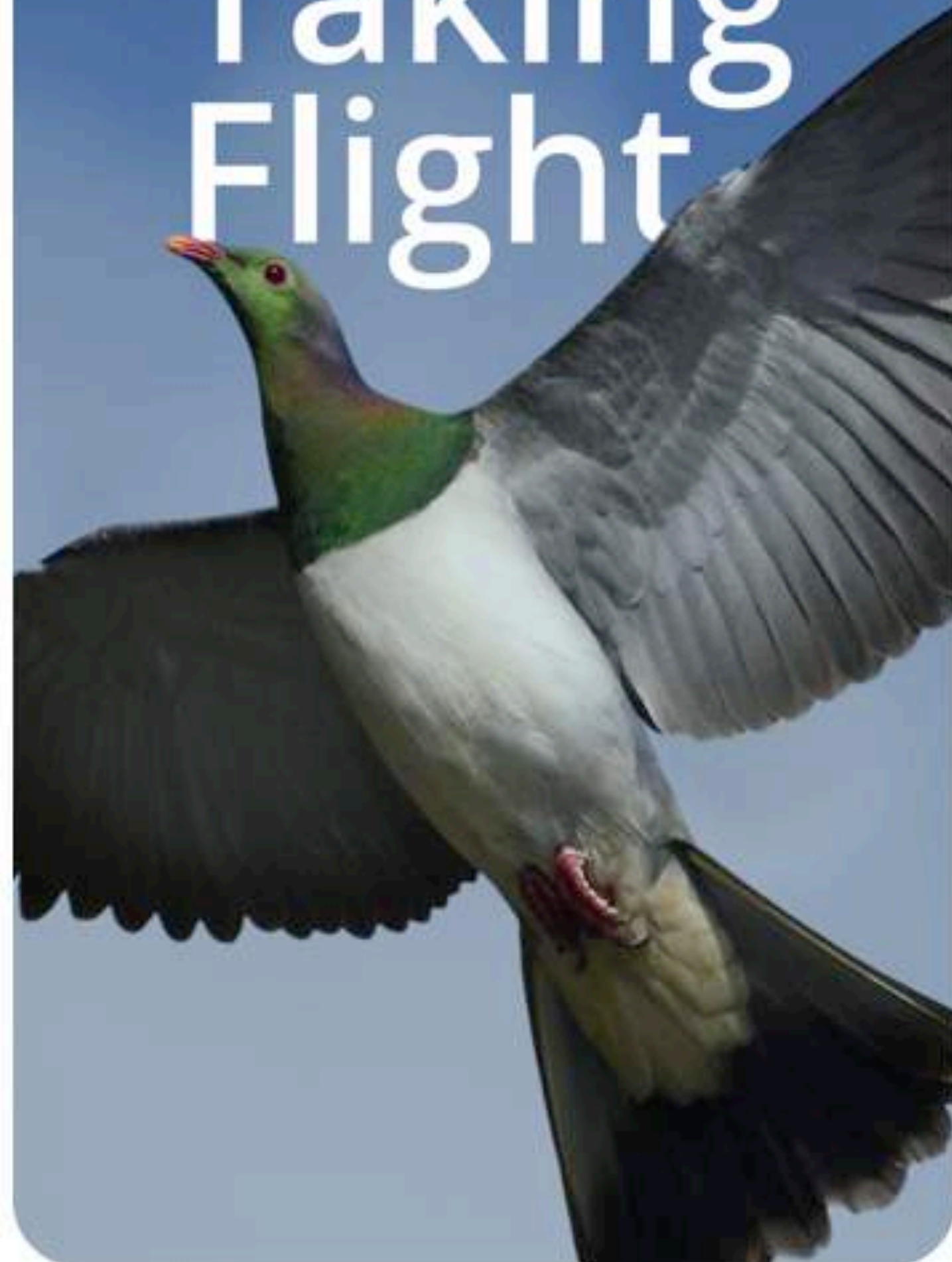
A. Only in Bethlehem

B. All over Israel

C. Nowhere in Israel

D. Somewhere in Israel.

Taking Flight



Taking Flight

\$12.50

SUBSCRIPTIONS

1 MONTH

6 MONTHS

12 MONTHS

12 MONTHS MULTI-USER

ONE OFF PURCHASE

ADVENT

LENT/EASTER

SEASON OF CREATION

CHRISTMAS DAY

ADD TO CART

TAKING FLIGHT LECTIONARY RESOURCE

Taking Flight is a nest full of fresh and interesting ideas able to be adapted

<https://kererupublishing.com/products/taking-flight?variant=3424589545512>

[https://www.patheos.com/blogs/
ponderanew/2020/11/21/dont-sing-
christmas-carols-until-youve-sung-these-
advent-hymns/](https://www.patheos.com/blogs/ponderanew/2020/11/21/dont-sing-christmas-carols-until-youve-sung-these-advent-hymns/)

Advent Art

See 2020 resources

JAN HYNES

ADVENT IN ART 2010

Contemporary





Madonna del parto (Pregnant Madonna)

Piero Della Francesca.

ca 1455.

Fresco.

260x203cm

Description:

[www.madonnadelparto.it/
la-madonna-del-parto-uk-2/
description/](http://www.madonnadelparto.it/la-madonna-del-parto-uk-2/description/)

A fresco depicting the Pregnant Madonna. The Virgin Mary stands centrally, wearing a long blue robe, with her hands resting on her belly. She is flanked by two angels. The angel on the left wears a green robe and has pink wings, while the angel on the right wears a red robe and has green wings. Both angels are holding up a large, ornate, patterned canopy over the Madonna. A blue speech bubble points to the Madonna with the text 'Bring it on God; we've got this!'.

Bring it on God;
we've got this!

Madonna del parto
(*Pregnant Madonna*)
Piero Della Francesca.
ca 1455.
Fresco.
260x203cm

Description:

[www.madonnadelparto.it/
la-madonna-del-parto-uk-2/
description/](http://www.madonnadelparto.it/la-madonna-del-parto-uk-2/description/)



Labour is keen to hold on to the former National backers who changed their votes.
Photo / Alex Burton

Useful websites for Church Year

crivoice.org

liturgy.co.nz

godspacelight.com

www.artway.eu

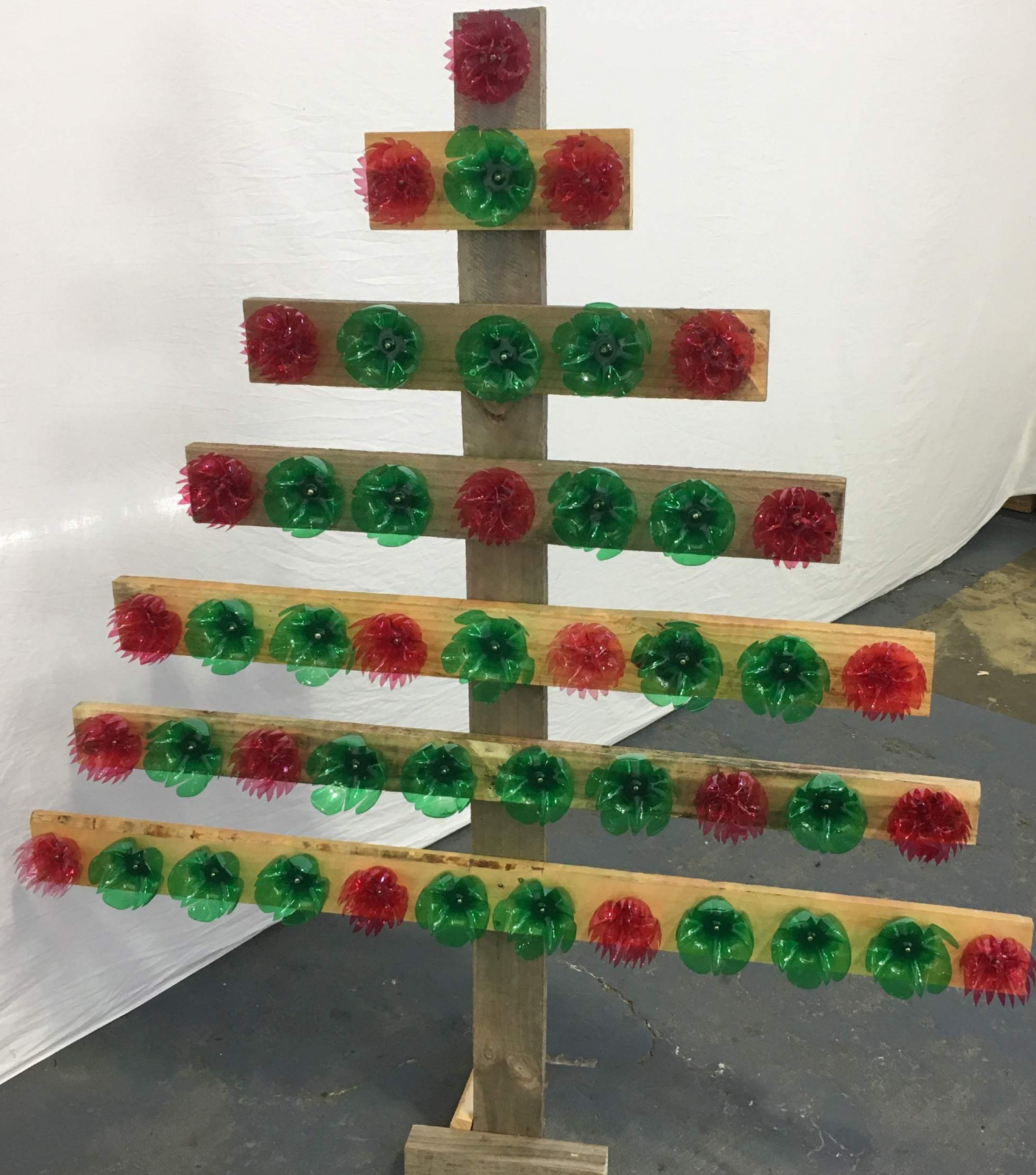
www.artway.eu

Trees at the Meteor

[http://www.treesatmeteor.co.nz/
gallery-2018/](http://www.treesatmeteor.co.nz/gallery-2018/)













PUBLIC SPACES



Advent Peace Park



Advent Peace Park

Mark Hewitt,
The Corner
Uniting Church,
Adelaide



St Mary's By the Sea
Anglican.
Auckland.
Angela Blundell &
Nanette Randal
(2019)

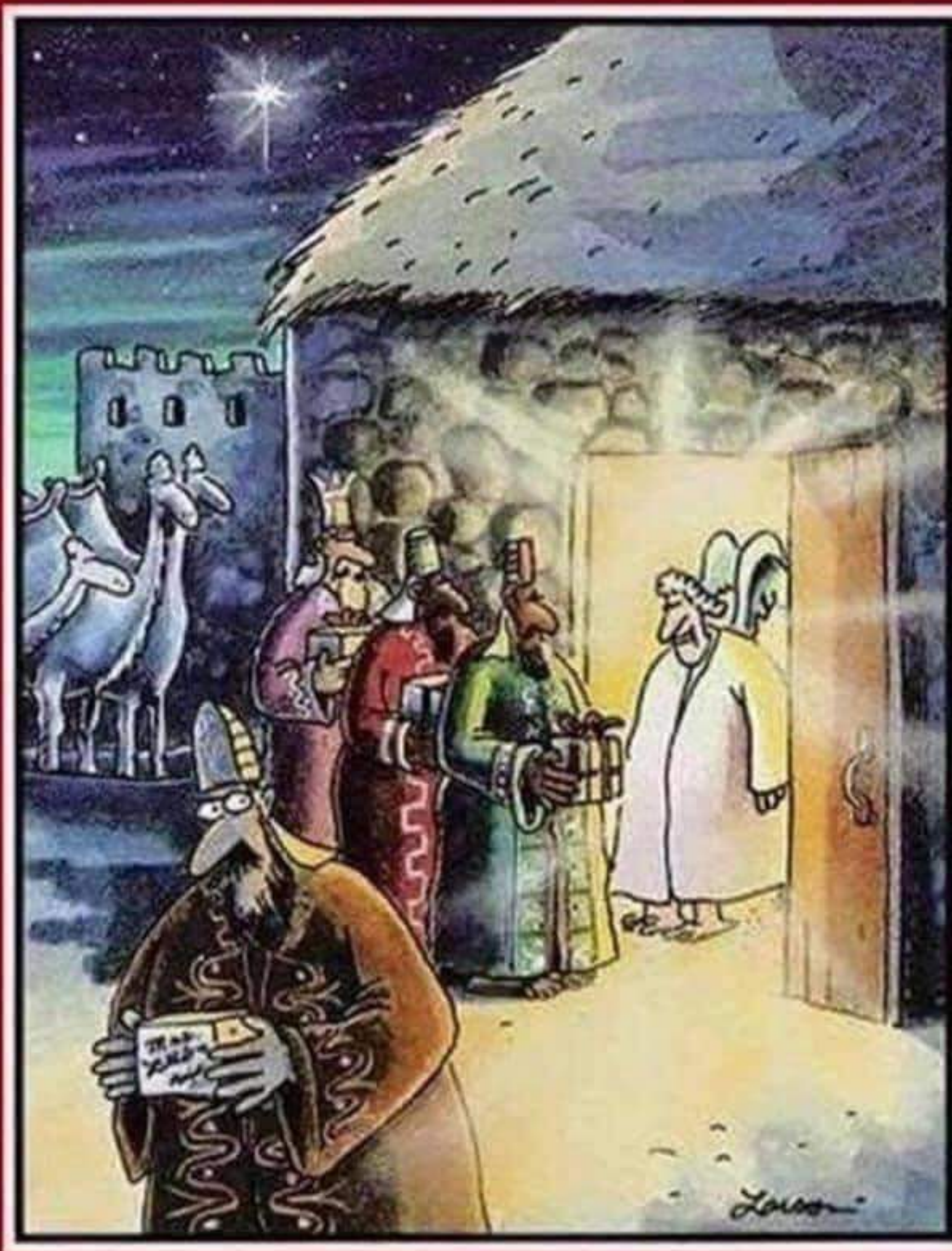


That must suck,
having your birthday
on the same day
as Christmas





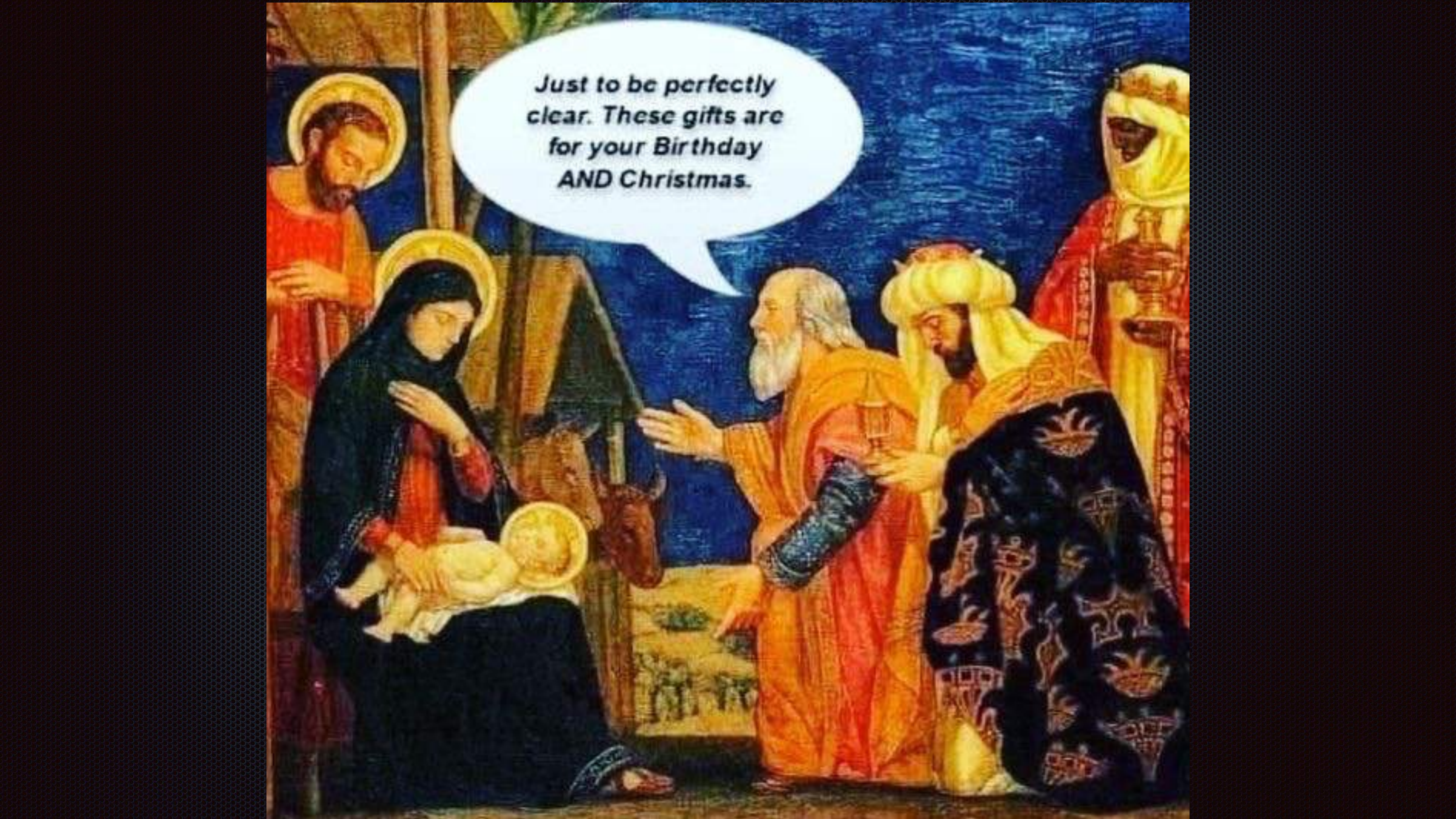




Unbeknownst to most theologians, there was a fourth wise man, who was turned away for bringing a fruitcake.

I, THE FOURTH WISE MAN,
BRING FRUITCAKE.



A medieval painting of the Nativity scene. The Virgin Mary, in a dark blue robe, kneels on the left, holding the infant Jesus. Joseph, in a red robe, stands behind her. Three wise men, dressed in ornate, colorful robes and crowns, stand on the right, offering gifts. A donkey and an ox are visible in the background. A speech bubble from the wise men reads: "Just to be perfectly clear. These gifts are for your Birthday AND Christmas."

Just to be perfectly clear. These gifts are for your Birthday AND Christmas.

There's no stable or manger
on Google maps. I think
we should call an Uber...



WE ARE THE
THREE WISE
MEN.. WE
BRING GOLD..

FRANKINCENSE

...AND
HOT CROSS
BUNS AND
COFFEE!

YOU ARE
THE WISEST
OF THEM
ALL!

IN BETHLEHEM...

Afston.



WE'LL GIVE HIM



GOLD AND FRANKINCENSE

BUT WAIT...



THERE'S MYRRH



St Francis Xavier Day
d. 03 December 1552.

**Patron Saint of Tea Drinkers and
International Guild of Tea Liturgists**

Christmas Eve



Kivi Christmas

Joy Cowley • Illustrations Bruce Potter

The Story of The Star, The Stable and The Saviour

The Story of The Star, The Stable and The Saviour

Written by
Cameron Semmens

Illustrated by
Rod Allen





AHH! AHHHHH! an ANGEL!

The shepherds were so, so scared.
But wait! The angel was
saying something...

THE NATIVITY







Noisy Night, <https://proost.co.uk>



Noisy Night, <https://proost.co.uk>

Christmas Day
White

Boxing Day Sunday 26th
+St Stephen, the first Christian
Martyr
Red

1st Sunday of Christmas/
Te Rātapu Tuatahi i muri i te Rā
Whānautanga
White

12 Days of Christmas

(Dec 26- Jan 06)

Holy Innocents/
Ngā Kōhungahunga Tapu
28 December
Red

Epiphany

January 06

End of Season of Christmas

Contact me at any time about
your worship projects:

mark@markpierson.org.nz

markpierson.org.nz

Thank You

Basic Starting Places for Any Special Date...

1. *Taking Flight* & Kereru Publishing.

<https://kererupublishing.com/>

2. *Godspace*. <https://godspacelight.com>

3. *Painted Prayerbook*. <http://paintedprayerbook.com>

4. *Art & Theology*. <https://artandtheology.org>

5. *Re-imagining Worship*.

<https://reimaginingworship.com>

6. *Liturgy*. <https://liturgy.co.nz>

Lectionaries and Lectionary Resources for 2021/22

NZ Anglican (including Saints info)

<https://www.anglican.org.nz/Resources/Worship-Resources-Karakia-ANZPB-HKMOA>

NZ Methodist/Presbyterian

http://www.methodist.org.nz/faith_and_order/lectionary

You are God's servants

Gifted with dreams and visions.

Upon you rests the grace of God like flames of fire.

Love and serve the Lord in the strength of the Spirit.

May the deep peace of Christ be with you,

The strong arms of God sustain you,

And the power of the Holy Spirit

strengthen you in every way.

Amen.

(The Cityside Benediction, by, and used with permission of, Diane Karay Tripp)

church...

**... exists to sustain people
in their following of Jesus
Christ in the world
(and to introduce others to that journey)**

by building connections, telling the story of God and our stories,
offering acceptance and forgiveness,
modelling a new way of being and doing...

the practices of a person/
persons
in response
worship.... to the Trinitarian
community of God

engaging

heart, soul, mind, strength
(passion, prayer, muscle, intelligence)

worship
is about

“the formation of hearts
and desires”

james k a smith, *desiring the kingdom*

worship
is about

growing people who are
“building for the Kingdom
of God”

n.t. wright

worship curator

a maker of a
context
for worship
rather than a
presenter of
content.

My Manifesto:
I am a worship
curator

I curate contexts - structured &
ambient spaces
built around practices -
that offer people the potential
for liminal moments of
individual and corporate
transformational engagement
with the Trinitarian
community of God.