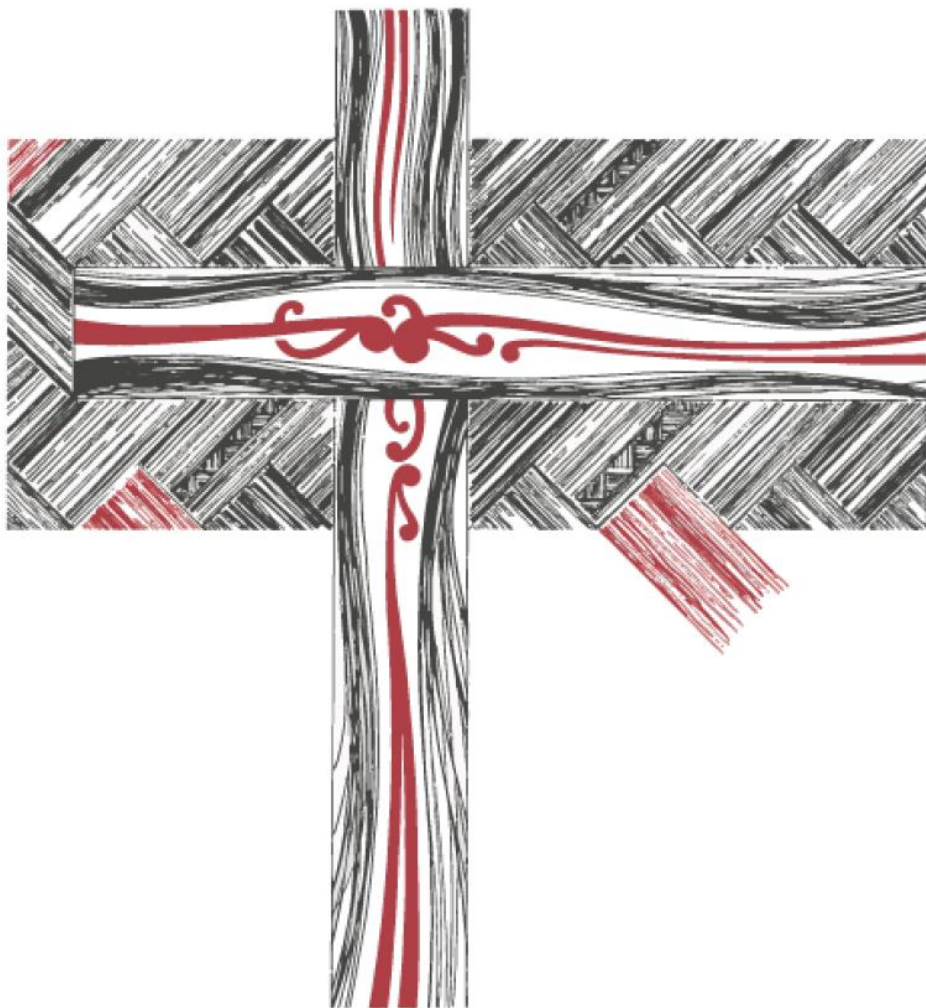


ST MATTHEW-IN-THE-CITY



**TE POUHERE SUNDAY
2 JUNE 2024**

*At any time in the service when we invite you to stand
you are welcome to remain seated if you need to.*

PROCESSIONAL HYMN

**These hills where the hawk flies lonely,
beaches where the long surf rolls,
mountains where the snows meet heaven,
these are our care.**

**Pastures where the sheep graze calmly,
orchards where the apples grow,
gardens where the roses cluster,
these are our prayer.**

**Forests where the tree ferns tower,
rivers running strong and clear,
oceans where the great whales wander,
these are our care.**

**Race meeting race as equals,
justice for age-old wrong,
worth for every man and woman,
these are our prayer.**

**Cities where the young roam restless,
lives brought to deep despair,
homeless and powerless people,
these are our care.**

**Places where the Word is spoken,
hands held in serving love,
faiths of our many cultures,
these are our prayer.**

**All that the old world gave us,
all that the new world brings,
language, ideas and customs,
these are our care.**

**Life finding joy and value,
faith seeking truth and light,
God heard and seen in all things,
this be our prayer.**

WELCOME

Grace to you and peace from God our Creator,
the love at our beginning and without end,
in our midst and with us.

God is with us, here we find new life.

Liturgist:

There is a river whose streams make glad the city of God,
where God has made a holy dwelling.

God is in the midst of the city, it shall not be moved;

God will help us at the break of day.¹

BENEDICITE AOTEAROA

O give thanks to God who is good,
whose love endures for ever.
Sunrise and sunset, night and day



You prophets, priests, cleaners and clerks,
professors, programmers, teachers and learners,
seekers, discoverers, drivers and doctors



You sweepers, diplomats, writers and artists,
grocers, carpenters, students and shop workers,
homemakers, mystics, aid workers and lawyers



¹ Psalm 46:4-5

You Māori, Pākehā, women and men, all who inhabit the long white cloud, all saints and martyrs of the South Pacific



Give to God your thanks and praise.

2

Please be seated.

FORGIVENESS

Liturgist:

We come seeking forgiveness and wholeness
for ourselves and for our world.


1st time CANTOR, 2nd time ALL



E te A - ri - ki kia_ a - ro - ha mai.



E - te - Ka - rai-ti kia_ a - ro - ha mai.



E te A - ri - ki kia_ a - ro - ha mai.

[Lord have mercy, Christ have mercy, Lord have mercy]

Ian Render. Tune: Newlands Road. FFS 13

Silence

**Holy God,
we acknowledge we have resisted the light of your love,
we have not fully shared the gifts entrusted to us,
we have not treasured the gifts of our neighbours.
We are in need of your love.**

Priest:

God our healer whose mercy is like a refining fire:
touch us with your justice
and confront us with your tenderness;
that, being forgiven and comforted by you,
we may reach out to a troubled world.

Amen. ³

A PRAYER FOR OUR CHURCH

Liturgist:

Master weaver, you are the creator
and we are the flax with which you have plaited Te Pouhere,
a whāriki which unites our tikanga in Aotearoa
and across Te Moananui a Kiwa.

Your hand has woven us so that each tikanga
is revealed in the perfection of its design,
its pattern in the texture of our differences,
and its strength in the unity of its purpose
to shelter and support your promise.

Remind us you have woven us
so that no strand by itself reveals your design
but together we are the whāriki, Te Pouhere. Amen.

THE SENTENCE AND PRAYER OF THE DAY

In Christ there is no Jew or Greek, slave or citizen, male or female.
All are one in Christ Jesus.

Galatians 3:28

**God of the southern sea and of these islands,
God of Norfolk Pine and lofty Totara,
God of spindle and sail,
you brought us to this land of plenty
and bound us here in sacred trust.
Create in us a deeper belonging,
that we may partner your ways together
and serve your purpose in each other. Amen.** ⁴

³ *Daily Prayers for All Seasons p 15-16*

⁴ <https://www.anglican.org.nz/Resources/Worship-Resources-Karakia-ANZPB-HKMOA/Special-Days>

THE FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 42:10-12, 16

Hear what the Spirit is saying to God's people.

Thanks be to God.

THE GRADUAL HYMN ⁵

E te Ariki

Whakarongo mai rā kia mātou.

E te Ariki

Titiro mai rā kia mātou.

Tēnei mātou o tamariki.

E whakapono ana mātou kia koe.

Aue, Aue,

Te Matua, te Tamaiti, Wairua Tapu e.

Te Matua, te Tamaiti, Wairua Tapu e.

Words: Wi-Patena Te Pairi. Tune: Wi-Patena Te Pairi, arr. Roy Tankersley. HioS 23.

THE GOSPEL

Hear the Gospel of Christ according to Luke,
chapter six, beginning at verse forty-six.



Be a lamp to my feet.

Luke 6:46-49

This is the Gospel of Christ.



Be a light for my path.

6

⁵ Listen to the word which is fulfilled.

It is fulfilled: what joy is this word of life.

The laws of old are fulfilled.

Now Seraphim, let us sing Hallelujah!

⁶ Music by Michael CW Bell

THE SERMON

SILENCE

REFLECTIVE MUSIC

Kyrie (from Puriri Mass)

Michael CW Bell

THE PRAYERS OF THE PEOPLE

Liturgist:

Let us gather our hearts and minds in prayer;
prayer for our world and for God's people.

THE PEACE

Please stand for the Greeting of Peace.

Kia tau te rangimārie o te Atua ki a koutou.

A ki a koe ano hoki.

[The peace of God be always with you. And also with you.]

Please turn and greet those around you with peace.

THE OFFERTORY HYMN *

Join hands in the Spirit,
the one holy name,
you are love, and we your children,
one and the same.

All glory to the Spirit,
all praise to your name,
for your love unites us
in peace once again.

Join minds in the Spirit,
the one source of life,
all are born in your image,
sparks of your light.
Oh joy that you call us
to love and forgive,
to trust beyond fear,
that in death we may live.

Join hearts in the Spirit,
the one holy peace,
your love is our union,
your touch our release.
Oh great heart! embracing
every creed, every race,
in gratitude we cry
at the gift of your grace.

Words: Radha Wardrop. Tune: Radha Wardrop, arr. Ian Render. AA 82

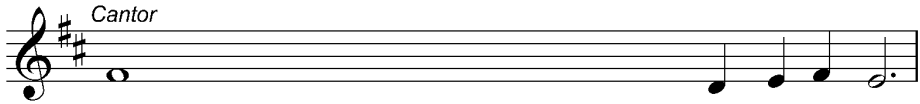
* *During this hymn there is a collection to support St Matthew's.*

*For electronic giving option to make a fast one off or ongoing donation to St Matthew-in-the-City
text **stmatthew** to **818**, or **scan this QR code**:*



THE PREPARATION OF THE GIFTS

Cantor



A single staff of music in G major (one sharp) and 4/4 time. It begins with a whole rest, followed by a quarter note G, a quarter note A, a quarter note B, and a half note G.

Glory be to God who flows through all creation, blessing us with gifts to share.

All



A single staff of music in G major and 4/4 time. It begins with a quarter note G, a quarter note A, a quarter note B, a quarter note C#, a quarter note D, a quarter note E, and ends with a half note G.

Bless'd be God for - ev - er.

THE GREAT THANKSGIVING

Cantor *All*



Two staves of music. The first staff is for the Cantor and the second for All. Both are in G major and 4/4 time. The Cantor part starts with a whole rest, followed by a quarter note G, a quarter note A, a quarter note B, a quarter note C#, a quarter note D, and a half note G. The All part starts with a quarter note G, a quarter note A, a quarter note B, a quarter note C#, a quarter note D, a quarter note E, and ends with a half note G.

The Spirit is here.

God's hope is in us.

Cantor *All*



Two staves of music. The first staff is for the Cantor and the second for All. Both are in G major and 4/4 time. The Cantor part starts with a whole rest, followed by a quarter note G, a quarter note A, a quarter note B, a quarter note C#, a quarter note D, and a half note G. The All part starts with a quarter note G, a quarter note A, a quarter note B, a quarter note C#, a quarter note D, a quarter note E, and ends with a half note G.

Lift up your hearts.

We lift them up to God.

Cantor



A single staff of music for the Cantor in G major and 4/4 time. It begins with a whole rest, followed by a quarter note G, a quarter note A, a quarter note B, a quarter note C#, a quarter note D, and a half note G.

Let us give thanks to the God of peace.

All



A single staff of music for All in G major and 4/4 time. It begins with a quarter note G, a quarter note A, a quarter note B, a quarter note C#, a quarter note D, a quarter note E, and ends with a half note G.

It is right to of-fer thanks and praise.

In a city of a thousand strands,
laden with the sights and sounds of God's colourful people,
we meet the Creator and discover the mark of God
in both stranger and friend.

O God of many names, we give you thanks that you are both
mother and father to us all,
uniting the people of the city as sisters and brothers.

In a city of forgotten people and lost stories
help us to listen for your good news
amongst those left out or left behind in the busy rush.

We give thanks for Jeremiah who prayed for the city,
for it is here that we make our home and learn of you.

We give thanks for prophets like Deborah
who challenged the people and their leaders in the town square.

Fill our hearts with an image of your son Jesus
who embraces us as a brother
and throws his arms wide to welcome us all.

In the noise and in the silence, in the traffic and at home
we give thanks for his liberating presence as we sing:

Organ *All*



Ho - ly God, ho - ly and mer-ci-ful.



ho-ly and just, glo-ry and good-ness come from you.



Bless-ed is the one who comes in the name of God. Ho-



san - na, ho-san - na, ho-san-na in the high-est.

The city was crowded with people from across the world,
the faithful gathered in Jerusalem to celebrate Passover:
the festival of freedom.

Jesus and his friends rented a room above a busy street,
and there they shared a last meal together.

In the quiet of the night Jesus took a piece of bread,
gave thanks, broke it and said:

‘This is my body which is given for you; do this to remember me.’

He meets the needs of a hungry city.

When everyone had finished eating

Jesus took a cup of Passover wine, gave thanks and said:

‘This cup is the new covenant in my blood; do this to remember me.’

He quenches our thirst as we search for a holy city.⁷

Cantor *All*
Bread of life **food for the world.**

Cantor *All*
Cup of life **for the thir-sty.**

Cantor *All*
Je - sus our bro - ther **of-fered for us.**

Send your Holy Spirit that we who receive this bread
may indeed be the body of Christ,
and we who share this cup draw strength from the one true vine.
For you dwell in the heavenly city and make all things new;
you are the beginning and the end, the last and the first.

⁷Chris Shannahan [2008], adapted



Bless - ing and ho - nour and glo - ry be yours,



here and eve - ry - where now and for - ev - er. A - men.

Please be seated.

THE LORD'S PRAYER

Kua akona nei tātou e to tātou Ariki, ka waiata tātou:

E tō mātou Matua i te rangi,

kia tapu tōu Ingoa.

Kia tae mai tōu rangatiratanga.

Kia meatia tāu e pai ai ki runga ki te whenua,

kia rite anō ki tō te rangi.

Hōmai ki a mātou āiane i he taro mā mātou mō tēnei rā.

Murua ō mātou hara,

me mātou hoki e muru nei,

i ō te hunga e hara ana ki a mātou.

Aua hoki mātou e kawea kia whakawaia;

engari whakaorangia mātou i te kino:

Nōu hoki te rangatiratanga, te kaha, me te korōria,

Āke, ake, ake. Āmine.

THE BREAKING OF THE BREAD

The bread we break is a sharing in the body of Christ.

We who are many are one body,

for we all share the one bread.

We sing three times Taizé by Jacques Berthier (1923-1994):



U - bi ca - ri - tas et a - mor,



u - bi ca - ri - tas De - us i - bi est.

THE INVITATION

Haere mai e te kahui a te Atua,
tangohia enei kai rangatira a te Karaiti.

Come, bringing your varied faiths and backgrounds,
for all are welcome to share in this act of communion.

*All are welcome to come and receive the bread and wine;
there are gluten free wafers, just ask the serving priest.*

*There is a chalice for dipping –
simply hold the bread in front of you to signify your choice.*

*If you do not wish to take communion
you may come forward for a blessing.*

*If the stairs are a barrier please sit in the front pews
and communion will be brought to you.*

Te Taro o te Ora. The bread of life.

Te Kapu o te Ora. The cup of salvation.

MUSIC DURING COMMUNION

Ego sum panis vivus

Giovanni Pierluigi da Palestrina (1525-1594)

Ave Verum Corpus

Andrew Macmillan

Wairua tapu

Wehi whanau arr. Kate Bell

PRAYER AFTER COMMUNION

**We bless you, generous God abiding in every part of the city,
in each other, and in the stranger, who waits with us
for a place at the table of life.**

May we also learn the way to make room for all.

Amen.⁸

THE BLESSING

⁸Jenny Blood (1932-2022)

FINAL HYMN

**Now thank we all our God
with hearts and hands and voices,
who wondrous things hath done,
in whom this world rejoices;
who from our mother's arms
hath blessed us on our way
with countless gifts of love,
and still is ours today.**

**O may this bounteous God
through all our life be near us,
with ever joyful hearts
and blessed peace to cheer us;
and keep us in our faith
and guide us when perplexed,
and free us from all ills
in this world and the next.**

**All praise and thanks to God,
Creator now be given;
the Spirit and the Son
with them in highest heaven,
the one eternal God,
whom earth and heaven adore,
for thus it was, is now,
and shall be evermore.**

*Words: M. Rinkart (1586-1649), tr. C. Winkworth (1827-1878)
Tune: Nun danket alle Gott (1), Johann Crüger (1598-1662). TIS 106 (i)*

Deacon from the rear of the Church.

May the streets of our city be holy ground under your feet.
Go into the city, walking in faith and hope.

Amen. We go in the name of Christ.

ORGAN VOLUNTARY

Marche Triomphale: Nun danket alle Gott, Op.65

Sigfrid Karg-Elert (1877-1933)

MUSIC NOTES

Former Director of Music Michael Bell's Puriri Mass (2013) was intended to be more a missa brevis (short mass) with a lighter mood overall. Something typically New Zealand was sought and having a Latin text meant that this depended on the music itself. The Kyrie features birdlike (tui-like) lines in imitation and this is principally what gave the name to the piece. The Puriri tree is also an enduring element of New Zealand's landscape with a most pleasing canopy and shade of green.

Palestrina's four-part motet Ego sum panis vivus is one of the many gems in his repertoire, appropriate for the Feast of Corpus Christi (The body and blood of Christ), with the text taken from St. John's Gospel. Translation: I am the living bread. Your forefathers ate manna in the desert and are dead; this is the living bread from heaven: whoever eats it shall not die.

"Wairua tapu" was written by the Wehi whānau. The late Ngāpō and his wife Pimia were national icons of kapa haka performance. Wairua tapu is an invocation, an appeal to a higher power or the holy spirit, asking for blessing. Translation: Alight Holy Spirit, come to rest Holy Spirit from above. Cover all we hold dear, give us your love. Lay us down, so all is right. Teaching us to hold firmly. Clean us, so that we may keep holding on. Yours is the true glory.

We invite you to **keep** this copy of the Service and take it home with you
to share with another member of your family, or with a friend
OR put in a recycling bin provided at the back of the church.

Music for Liturgical responses is by Paul Chan

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