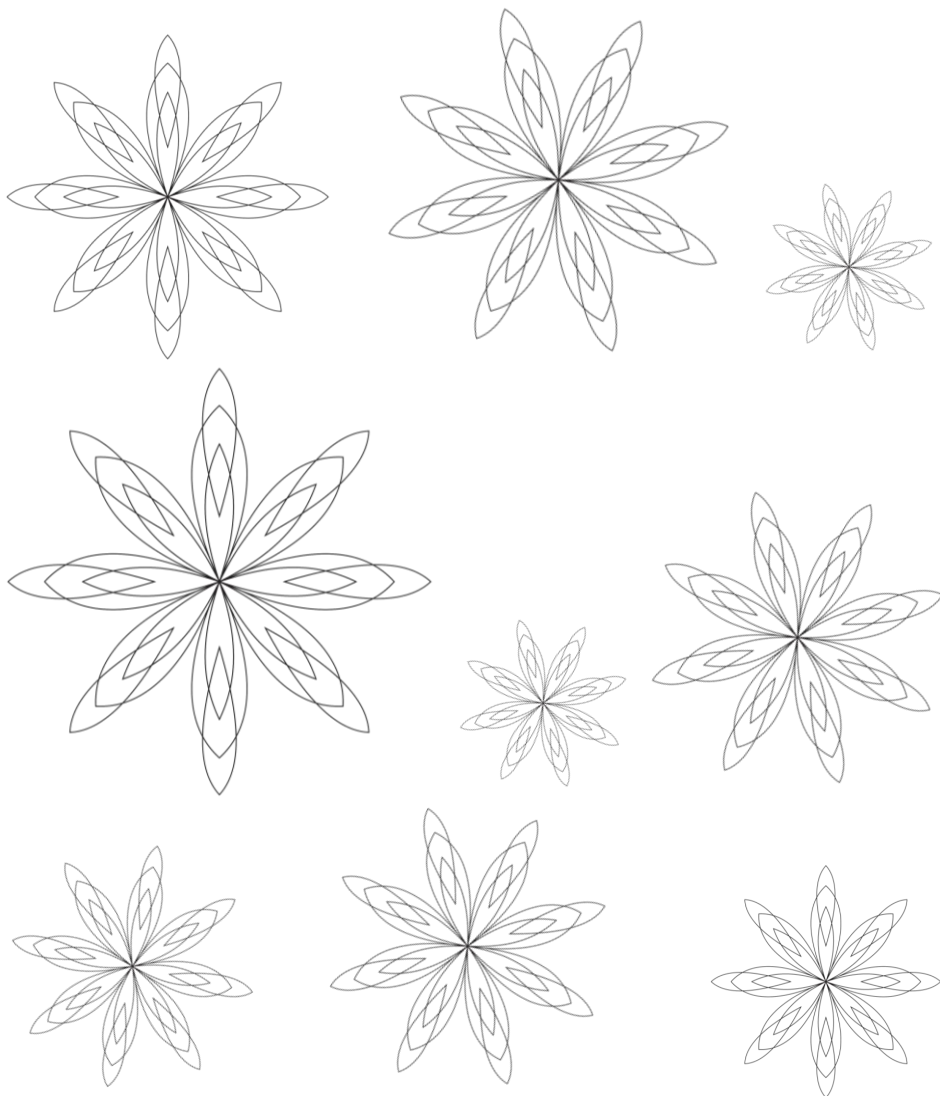


ST MATTHEW-IN-THE-CITY



MATARIKI SUNDAY

30 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

**Wake, now my senses, and hear the earth call;
feel the deep power of being in all;
keep, with the web of creation your vow,
giving, receiving as love shows us how.**

**Wake, now my reason, reach out to the new,
join with each pilgrim who quests for the true;
honour the beauty and wisdom of time;
suffer your limit, and praise the sublime.**

**Wake, now compassion, give heed to the cry;
voices of suffering fill the wide sky;
take as your neighbour both stranger and friend,
praying and striving their hardship to end.**

**Wake, now my conscience, with justice your guide;
join with all people whose rights are denied;
take not for granted a privileged place;
God's love embraces the whole human race.**

**Wake, now my vision of ministry clear;
brighten my pathway with radiance here;
mingle my calling with all who will share;
work toward a planet transformed by our care.**

*Words: T. J. S. Mikelson
Tune: Slane, Irish traditional melody, harm. David Evans (1874-1948). TiS 547*

WELCOME

Mihi ki te whenua.

Greetings to this land,
to the icy June winds that race across the harbour,
to the gulf islands, clad in their winter green,
to the harbour, storm-tossed and grey.

He mihi aroha.

Mihi ki nga mate.

Greetings to the dead,
to our ancestors who laid down the path we walk on
and to loved ones whose absence still aches like an open wound.

He mihi aroha.

Mihi ki a koutou katoa.

And warmest greetings to all of you.
If this is your first visit to St Matthew's
or if you have returned after an absence we welcome you.
Your presence enriches us and this time together.

He mihi aroha.

BENEDICITE AOTEAROA

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



Give to God your thanks and praise.

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



Give to God your thanks and praise.

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



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



1

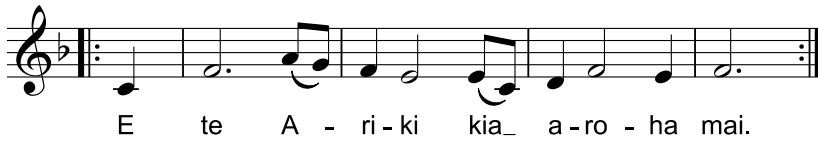
Please be seated.

FORGIVENESS

Liturgist:

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

1st time CANTOR, 2nd time ALL



[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.²

THE SENTENCE AND PRAYER OF THE DAY

Seek the one who made the stars of Matariki,
who turns the dusk to dawn, and day to darkest night,
who summons the waters of the sea
and pours them over the land, seek Yahweh.

Amos 5:8

**E te Atua, God of the cycles and patterns
of the universe and all living things
whose ways we only begin to comprehend,
open our hearts to the wonder of the natural world,
to your incarnation through creation
and to your presence with and in us now. Amen.**

PSALM 30

Chant: John Goss (1800-1880)

I will extol you O Lord for you have lifted me up,
you have not let my enemies triumph over me.

O Lord my God I cried to you for help,
and you have restored my health.

Lord you have brought me back from the dead,
you have saved my life from among those going down to the Abyss.

Let all your servants sing praises to you O Lord
and give thanks to your holy name.

For your anger is but for a moment, and in your kindness is life:
tears may linger at nightfall, but joy comes with the dawn.

In my prosperity I said, 'I shall never be shaken,
your favour O Lord has made me as firm as any strong mountain.'

²*Daily Prayers for All Seasons p. 15-16*

You turned your face away from me, and I was greatly dismayed.
 I called to you O God, to the Lord I made my appeal.
 'What profit is there in my death, in my going down to the grave?
 'Will the dust give you praise, or will it proclaim your faithfulness?
 'Hear O Lord, and be gracious to me, O ' Lord be my helper'
 You have turned my mourning into dancing,
 you have stripped off my sackcloth and clothed me with joy,
 so that my heart shall sing your praise without ceasing,
 O Lord my God, I will give thanks to you for ever.

THE FIRST READING

A reading from the Book of Wisdom.

Wisdom 7:16-23

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

Thanks be to God.

THE GRADUAL HYMN

1. E te Ari-ki, he a-taa-hua koe,
 2. E te Ma-tu-a, Ta-ma-te a-ra,
 he ra-ngi ma-ri-e, he nga-wa-ri.
 Wai-ru-a Ta-pu, o-ra-nga-nui.
 Ti-a-ho mai, te whe-tu ma-ra-ma.
 Ti-a-ho mai, te whe-tu ma-ra-ma.
 E te Ari-ki, he a-taa-hu-a koe.
 E te Ma-tu-a, he a-taa-hu-a koe.

3

Words and Tune: Maori Song. AA 30

³ *Jesus, how lovely you are, you are peace, you are gentle. Shine forth, bright star. Jesus, how lovely you are. O Father, your Son is the way, your Holy Spirit - everlasting life Shine forth, bright star. O Father, how lovely you are.*

THE GOSPEL

Hear the Gospel of Christ according to Mark, chapter five, beginning at verse twenty-one.



Be a lamp to my feet.

Mark 5:21-43

This is the Gospel of Christ.



Be a light for my path. 4

THE SERMON

SILENCE

You have been given a piece of paper and a pencil, as the Anthem, is being sung, you are invited to write on one side of the paper something you are grateful for from your ancestors, on the other side of the paper to write a hope for your children, or the young people of our community. You are invited to place the paper in a basket as you come forward for communion.

ANTHEM

Matariki

Robert Wiremu

THE PRAYERS OF THE PEOPLE

Liturgist:

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

Intercessor: Matariki is a cluster of many stars. This cluster of stars signifies a framework upon which Māori life and the whole yearly cycle of life, was built. It was so important that Māori would acknowledge the appearance of Matariki to signify the end of one year, the end of what had happened in the past, and the beginning of the new year with all its promise, hope, and goodness that the impending season would bring. We light nine candles now and remember as we do name of each of the stars and reflect on that star's significance.

The first candle: Ki a Matariki the great star: Matariki is the star that signifies our connection to the environment, to each other and to the gathering of people. Matariki signifies hope and is also connected to the health and wellbeing of people.

Response:

'There is a time for everything,

a season for every purpose under heaven:

a season to be born and a season to die;

a season to plant and a season to harvest.

God has made everything in harmony with the divine.' *Eccl. 1*

The second candle: Ki a Pōhutukawa. Pōhutukawa is suspended above and is a constant reminder of our treasured loved ones that passed on. May you too come to shine as stars in the night, and sparkle within storehouse of memories forever more.

Response: **'There is a time for everything...**

The third candle: Ki a Waitī, fresh water. Waitī above and Waitī below. The currents of the river swirl, the lakes ripple, and the source of Tāne-te-waiora overflows with life-giving water. Flowing waters are sustenance for the land, vitality for humanity and sustain a food basket for the people.

Response: **'There is a time for everything...**

The fourth candle: Ki a Waitā, salt water. Behold the great expanse that gleams green and blue beneath you. Here is the great current, the long current, the boisterous ocean and the calm ocean, and it is filled with food. Here we find food for all the multitude.

Response:

**‘There is a time for everything,
a season for every purpose under heaven:
a season to be born and a season to die;
a season to plant and a season to harvest.
God has made everything in harmony with the divine.’** *Ecc. 1*

The fifth candle: Ki a Waipuna-ā-rangi, mist and rain. Welcome the misty rain! Welcome the drizzle! Welcome the showers! Welcome the heavy drenching rain! Fall from the spring of the sacred sky, so that the plants grow and the people flourish.

Response: ‘There is a time for everything...

The sixth candle: Ki a Tupuānuku, everything that grows within the soil to be harvested or gathered for food. We till the soil, plant the crops and hail a copious abundance. May the soil be ever fertile, the plants shoot up and grow down to be plentiful.

Response: ‘There is a time for everything...

The seventh candle: Ki a Tupuārangi, associated with everything that grows up in the trees; fruit, berries, birds. The forest is thriving, lush, and bountiful. The crown of the forest is alive with the children of Tane. It gives them food and a place to rest.

Response: ‘There is a time for everything...

The eighth candle: Ki a Ururangi, the star associated with the winds. Let Ururangi not be a fierce and blasting wind, but instead, a gentle caressing wind so we may be revitalized and refreshed.

Response: ‘There is a time for everything...

The ninth candle: Ki a Hiwa-i-te-rangi. Hiwa-i-te-rangi is associated with the granting of our wishes, the realisation of our aspirations for the coming year. A multitude of immense opportunities is before us. We approach these with a determined and longing heart.

Response: ‘There is a time for everything...

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 *

**For all your blessings, Jesus, we praise you,
gracious in mercy, strong to console.
You to our need bring comfort and healing,
love and forgiveness, making us whole.**

**Daily around us, pain and confusion
crumble our feeble faith into dust.
Yet still we find your love in the darkness,
changing our anxious thoughts into trust.**

**We carry with us into your presence
prisoners of sickness, sadness, and fear;
grant them to know your peace in their suffering
and new life flowing, for you are near.**

**Grant us, your servants, grace to work with you,
that in your loving task we may share
mind's understanding, hands skilled for healing,
hearts of compassion, joined in love's care.**

Words: Alan Luff

Tune: Bunesan, Gaelic melody, arr. and harm. Martin Shaw (1875-1958). WOV 91

* *There is a donation bowl on the back table.*

*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 **ALL**

Blessed are you God of all creation **through your good - ness**

we have these gifts to_ share. Bless'd be God for-ev - er.

Detailed description: This block contains two staves of musical notation in G major (one sharp). The first staff begins with a whole note for the Cantor and a half note for the All. The lyrics are 'Blessed are you God of all creation through your good - ness'. The second staff continues with a half note for the Cantor and a half note for the All. The lyrics are 'we have these gifts to_ share. Bless'd be God for-ev - er.' The music consists of quarter and eighth notes.

THE GREAT THANKSGIVING

Cantor **ALL**

May God be with you. **May the spir - it grant us wis - dom.**

Cantor **ALL**

Let us lift up our hearts. **We lift up our hearts in hope and praise.**

Cantor **ALL**

Let us give thanks to God. **We of-fer our lives in joy and prom - ise.**

Detailed description: This block contains three staves of musical notation in G major (one sharp). The first staff begins with a whole note for the Cantor and a half note for the All. The lyrics are 'May God be with you. May the spir - it grant us wis - dom.' The second staff begins with a whole note for the Cantor and a half note for the All. The lyrics are 'Let us lift up our hearts. We lift up our hearts in hope and praise.' The third staff begins with a whole note for the Cantor and a half note for the All. The lyrics are 'Let us give thanks to God. We of-fer our lives in joy and prom - ise.' The music consists of quarter and eighth notes.

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.'

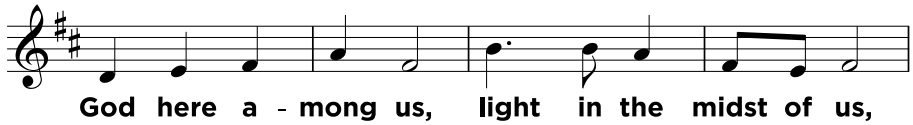
He meets the needs of a hungry city.

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.⁵



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.



Please be seated.

⁵ Chris Shannahan [2008], adapted

THE LORD'S PRAYER

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

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

u - bi ca - ri - tas De-us i - bi est. 6

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the hymn, with lyrics 'U - bi ca - ri - tas et a - mor,'. The second staff contains the melody for the second line, with lyrics 'u - bi ca - ri - tas De-us i - bi est.' and a final measure with a fermata and the number '6'. A triplet of eighth notes is marked with a '3' above it in the second staff.

Taizé, Jacques Berthier (1923-1994)

⁶ *Where charity and love are, there is God.*

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

O Lord increase our faith

Henry Loosemore (1600-1670)

There Is a Balm in Gilead

Traditional, arranged by William L. Dawson

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.** ⁷

⁷ *Jenny Blood (1932-2022)*

THE BLESSING

As the shortest day of the year passes
we teeter on the brink, the promise of hope and light.
The cold winds of winter whisper of spring.

May the beauty of the earth fill you with wonder.

May the love of your ancestors
wrap round you like a cloak.

May this new year be bursting with possibilities
unfurling like fern fronds.

May your life be filled with blessings
as numerous as the stars.

And the blessing of the Holy One, creating, loving and drawing
you to new possibility be with you this day and always. Amen.

NOTICES

FINAL HYMN

**Our life has its seasons, and God has the reasons
why spring follows winter, and new leaves grow,
for there's a connection with our resurrection
that flowers will bud after frost and snow,**

**so there's never a time to stop believing,
there's never a time for hope to die,
there's never a time to stop loving,
these three things go on.**

**There's a time to be planting, a time to be plucking,
a time to be laughing, a time to weep,
a time to be building, a time to be breaking,
a time to be waking, a time to sleep,**

**but there's never a time to stop believing,
there's never a time for hope to die,
there's never a time to stop loving,
these three things go on.**

**There's a time to be hurting, a time to be healing,
a time to be saving, a time to spend,
a time to be grieving, a time to be dancing,
a time for beginning, a time to end,**

**but there's never a time to stop believing,
there's never a time for hope to die,
there's never a time to stop loving,
these three things go on.**

*Words: Shirley Erena Murray (1931-2020)
Tune: Kotuku, Colin Gibson. AA 113*

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

Toccata in G

Théodore Dubois (1837-1924)

MUSIC NOTES

O Lord increase our faith is a short anthem that was for years attributed to Orlando Gibbons, but is now thought to be by Henry Loosemore, who was organist of King's College, Cambridge from 1627 till his death.

Robert Wiremu is from the Hawke's Bay and teaches at the University of Auckland. He sets an old waiata about Matariki: Tirohia atu nei; Ka whetu rangitia, Matariki, Te whitu o te tau, E whakamoe mai ra, He homai ana rongo, Kia komai atu au, Ka mate nei au; I te mata pouri, I te mata porehu, O roto i a au. *Look at Matariki, star of the year, preparing to sleep up there. It signals this news.*

"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. *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 Matthew Howes

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