



A spirited place
where people stand,
connect and seek
common ground

SUNDAY
SEPTEMBER
22 2024

PATRONAL FESTIVAL



PURIRI MASS by Michael CW Bell

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

INTROIT

Haere Mai!

Chris Adams

PROCESSIONAL HYMN

**We're standing here on holy ground,
on land your hand has made;
your art displayed in timeless rocks,
in purple haze and space;
its kauri trees and silver ferns
your beauty magnify.
Tread softly then, in awe reflect,
and listen to the land.**

**We're standing here on holy ground,
on land our forbears trod.
They saw your law in hills and streams,
in rocks and caves and trees;
a law to tell us who we are,
to guide and make us strong.
Tread gently then, respect the earth,
remember whence we've come.**

**We're standing here on holy ground,
on land that toil has shaped.
Its fertile plains will feed us all,
when tilled with care and love.
If mindless greed and drought and flood
wreak havoc in the land.
Then let us tread with love the earth,
that's fed us faithfully.**

**We're standing here on holy ground,
on land we long to share,
where each has space and equity,
and neither want nor fear,
but demons fierce may gather here
of race and greed and hate.
Engrave upon our wills, we pray,
your ancient covenant law.**

**We're standing here on holy ground,
we seek your rule on earth;
your will be done in politics,
in law court, market, church;
your aroha among us reign,
and each one dwell secure;
may generations yet unborn,
live here in harmony.**

*Words: J. Brown, adapted by Jenny Blood (1932-2022)
Tune: Kingsfold, from an English and Irish trad. melody,
coll. L. Broadwood (1858-1929), harm. and arr. R. V. Williams (1872-1958). TIS 262*

WELCOME

Grace and peace to you from God.

God fill you with truth and joy.

Liturgist:

Be with us, Spirit of God;

for nothing can separate us from your love.

Breathe on us, breath of God;

and fill us with your loving presence.

Speak in us, wisdom of God;

and bring strength, healing and peace.

God of our days and years, we set this time apart for you.

Form us in the likeness of Christ

so that our lives may reflect your life. Amen.¹

Please be seated.

¹ Church of England, adapted

FORGIVENESS

Liturgist:

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

Silence.

Kyrie from Puriri Mass

Michael CW Bell

**God of life, in our indifference and helplessness
we destroy your creation;
we condone violence and ignore suffering;
we do not act with compassion and justice.
Breathe on us, God, this day, that we might be whole again.²**

Priest:

Mā te Atua e muru ō tatou hara; kia mau te rongo.
God forgives us, forgive others, forgive yourself.

Gloria from Puriri Mass

Michael CW Bell

THE SENTENCE AND PRAYER OF THE DAY

Blessed are those who hunger and thirst for righteousness,
for they will be filled.

Matthew 5:6

**Welcoming Spirit,
come into your people where we stand in the city,
holding out our hands to embrace all,
young and old, gay and straight, doubters and seekers,
all whom You include in Your loving care.
May we be a compassionate people
reaching out to those like Matthew,
whom Jesus loved and welcomed into community.
Amen.³**

² *Jenny Blood (1932-2022)*

³ *Jenny Blood (1932-2022)*

THE FIRST READING

A reading from the Book of Proverbs.

Proverbs 3:1-6

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

Thanks be to God.

THE GRADUAL HYMN

**Sing of the saints, who were loved and made beautiful,
chosen to show us the richness of grace,
gentle, disturbing, determined and dutiful,
calling us onwards and setting the pace.**

**Sisters and brothers in endless variety,
each with a marvellous story to share,
reach their full stature in heaven's society,
grown from the seed by God's infinite care.**

**Love raised them up from confusion and vanity,
helped them withdraw from addiction to sin,
entered their hearts and released their humanity,
claimed as its own all the treasures within.**

**See how they followed with joy and tenacity,
Christ was their vision, all else cast aside;
giving their lives in transparent simplicity,
ready to suffer and stand at his side.**

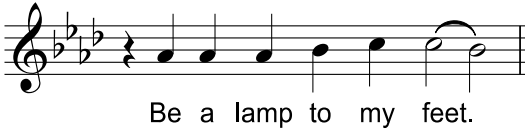
**Long may their stories, alive in our history,
fill us with hope by their failings and powers,
pointing the way to the heart of the mystery,
drawing us closer to their God and ours.**

Words: Marnie Barrell

*Tune: Was lebet, melody from a MS 'Choral-Buch'
of Johann Heinrich Reinhardt, Üttingen, 1754. TIS 160*

THE GOSPEL

Hear the Gospel of Christ according to Matthew, chapter nine, beginning at verse nine.



Matthew 9:9-13

This is the Gospel of Christ.



ANTHEM

The Beatitudes


Arvo Pärt

SILENCE

HE TIKANGA WHAKAPONO THE AFFIRMATION OF FAITH


Liturgist: We stand to affirm the faith we share
and seek to follow in word and chant
from the cultures of this land.

You, O God, are supreme and holy.




Ko koe, e te Atua ta-pu, **te ti - no Atua,**

You create our world and give us life.



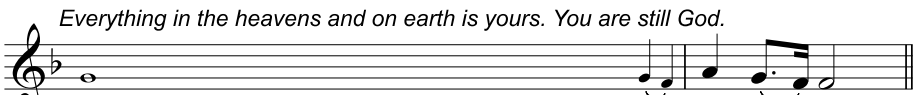
Nou te mana, te i - hi, **te we - hi.**

Yours is the world.




Nou te ao, te mau - ri, **te o - ra.**

Everything in the heavens and on earth is yours. You are still God.




Nau te katoa, i te rangi, i te whenua. Ko koe to - nu_ **te A - tua.**

You are the light of the world.



Ko koe te maramatan - ga_ **o te a-o,**

You shine through the darkness



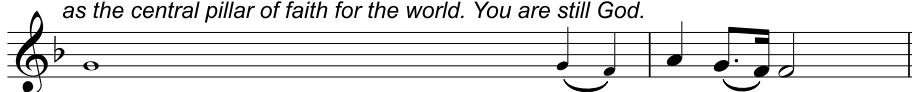
I tiaho ra a koe i roto i_ **te pou - ri,**

to reveal your son Jesus Christ



Kia puta ake tau Tama ko I - hu_____ **Ka - rai - ti**

as the central pillar of faith for the world. You are still God.



Hei pou tokomanawa mo te ao Ko koe to - nu_____ **te A - tua.**

You are the Holy Spirit.

You are my staff.



Ko koe te Wairu-a_____ **Ta - pu,** Ko ko - e **ta - ku ra - kau,**

You are my walking stick.

You are my life-source.



Ko koe ta - ku_____ **to - ko - toko** Ko koe taku oran - ga_____ **nga - kau. e,**

You are still God.

Glory to you.



Ko koe tonu ra_____ **te A - tua.** Korori - a_____ **ki a koe.**

Music: Bishop Muru Walters

Please be seated.

THE PRAYERS OF THE PEOPLE

Liturgist: Let us pray for those far and near, people and places, powerful and powerless, all for whom we are concerned.

THE PEACE

Please stand for the Greeting of Peace.

Kia tau tonu te rangimarie o te Ariki ki a koutou.

A ki a koe ano hoki.

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

Please turn and greet those around you with peace.

THE OFFERTORY HYMN *

Whakarongo ki te kupu
No ko mai, no Kawari;
Motu ke nga pukepuke,
Koara pu te ao katoa.
Oti rawa, Oti rawa!
Tana whaka oranga.
Oti rawa, Oti rawa!
Tana whaka oranga.

Oti rawa! Ae te hari
O te kupu ora nei;
Tini aua pai a Ihu
Tenei ra te puta nei.
Oti rawa, Oti rawa!
Tenei kia maharatia.
Oti rawa, Oti rawa!
Tenei kia maharatia.

Mutu pu nga whakarite
O te ture tawhito;
Rite pu i a Ihowa
Ana korero o mua.
Oti rawa, Oti rawa!
Koia tenei haringa.
Oti rawa, Oti rawa!
Koia tenei haringa.

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

For electronic giving options:

1. *to make a fast one-off, or ongoing, donation to St Matthew-in-the-City text **stmatthew** to **818**, or **scan this QR code**:*
2. *use the Tap-n-Go terminal on top of the donation box.*



**Tena, e nga Herapima,
Tatou nei ka waiata
Ki a Ihu, te Ariki
O te rangi, o te ao.
Hareruia! Hareruia!
Mona i kohurutia.
Hareruia! Hareruia!
Mona i kohurutia.** ⁵

*Words: Traditional Maori hymn
Tune: Converse, Charles Crozat Converse (1832-1918). WOV 648*

Please be seated.

THE PREPARATION OF THE GIFTS

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

Blessed be God for ever.

THE GREAT THANKSGIVING

The Spirit is here.

God's hope is in us.

Lift up your hearts.

We lift them up to God.

Let us give thanks to the God of peace.

It is right to offer thanks and praise.

Eternal God,

in the abundance of your love you have caused all things to be;
from dust and spirit you have woven our humanity;

in all our wanderings

you never cease to call us to fullness of life.

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!

You gave us Jesus, son of Mary,
the bread of life broken for the world;
he fed us and feasted with us,
he healed us and suffered for us;
his dying and rising have set us free
from the poverty of sin and the famine of death.

Therefore, with all whom you have made, cherished and called,
with all who hunger for your kingdom
and will not rest until all your children are fed,
with the broken saints and redeemed sinners of all the ages,
we praise you and sing:

Sanctus from Puriri Mass

Michael CW Bell

We give thanks for our brother Jesus,
who, on the night that he was betrayed,
gathered with his faltering friends
for a meal that tasted of freedom.

Calling them to his table,
he took bread, gave thanks, broke it and said:
'This is my body, which is given for you.
Do this to remember me.'

In the same way after supper, he took the cup, saying:
'This cup is the new covenant in my blood.
Do this, whenever you drink it, to remember me.'

As on that night, so here and now
he offers himself in touch and taste beyond all words can hold.

**Break the bread for freedom.
Pour the wine for justice.
Celebrate this meal for all the world,
a meal of faith and hope,
God's love, shared among us.** ⁶

⁶ *Jenny Blood*

We ask that your Holy Spirit
will fall upon us and upon these gifts
that these fragile, earthly things
may be to us the bread and wine of life.

Therefore, in our eating and drinking
we are filled with the life-giving presence of Christ;
we proclaim him as creation's host,
transforming poverty into plenty
in the reckless generosity of love.

Inspire us with the hope
that one day death and greed will be no more
and people without number
will come from east and west, north and south
to share the kingdom meal.⁷

**Blessing and honour and glory be yours,
here and everywhere, now and forever. Amen.**

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 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.**

⁷ Steven Shakespeare, "Prayers for an Inclusive Church", adapted

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.**

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.*

Communion will be served at the High Altar and at the back of the church.

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

Agnus Dei from Puriri Mass

Michael CW Bell

Beatus vir

Claudio Monteverdi (1567-1643)

PRAYER AFTER COMMUNION

O God, we give you grateful thanks
for all that lies within this sacred feast.

**May we carry into the world the bread which brings life
and the wine of compassion for all who wait in longing.
This we pray in your name. Amen.** ⁸

⁸ Dorothy McRae-McMahon "Liturgies for High Days", p. 126

THE BLESSING

FINAL HYMN

**Community of Christ,
who made the cross your own,
live out your creed and risk your life
for God alone:
the God who wears your face,
to whom all worlds belong,
whose children are of every race and every song.**

**Community of Christ,
look past the Church's door
and see the refugee, the hungry,
and the poor.
Take hands with the oppressed,
the jobless in your street,
take towel and water, that you wash
your neighbour's feet.**

**Community of Christ,
through whom the world must sound –
cry out for justice and for peace
the whole world round:
disarm the powers that war
and all that can destroy,
turn bombs to bread, and tears of anguish into joy.**

**When menace melts away,
so shall God's will be done,
the climate of the world be peace
and Christ its Sun;
our currency be love
and kindness our law,
our food and faith be shared as one forevermore.**

*Words: Shirley Erena Murray (1931-2020)
Tune: Leoni, Hebrew Synagogue melody transcribed by Meyer Lyon (1751-1797),
arr. Thomas Olivers (1725-1799). TIS 473*

Deacon from the rear of the Church.

Go now for the Spirit of God is alive in the land.

Amen. We go in the power of love.

ORGAN VOLUNTARY

Fugue in D major, BWV 874

Johann Sebastian Bach (1685-1750)

We hope you will stay for lunch.

MUSIC NOTES

“Puriri Mass” (2013) was intended to be more a *missa brevis* (short mass) with a lighter mood overall, although it does include all the words of the ordinary of the mass.

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.

The contemplative nature of the *Kyrie* gives way to more energy in the *Gloria* and a bolder key of C major.

The *Credo* uses a Haydn technique of submitting multiple lines of text to different parts i.e. soprano, alto, etc. in order to get it through faster. The opening cantus firmus is expanded into a flourishing and forte conclusion.

The *Sanctus* has alternating sections and a soprano soloist declaiming *Hosanna in excelsis* in an exchange with the choir.

The *Benedictus* is more subdued and legato with its own different exultant *Hosanna* episode.

Finally a soprano introduces the *Agnus Dei* and a peaceful conclusion to the mass in the original key of G major.

Michael CW Bell

Completed in 1990 (and revised in 1991) for the RIAS Chamber Choir in Berlin, *The Beatitudes* is one of the first works in which Arvo Pärt uses the English language. Pärt writes, "Due to the language, the length of the words results in a recital style; however, an original way has been found to transfer the meaning of the text. Each clause between punctuation marks is performed in a different harmonic key. At the same time, the chord sequences are subject to a specific rule. In the course of the composition, the central pitch of the recitation constantly rises, increasing the tension. Having reached its peak, the process reverses after the organ cadenza, and all performed harmonic combinations are repeated, this time in reverse order, moving back to the starting point."

Monteverdi's *Beatus vir* is one of the few sacred works of his later years that has become widely known. The musical setting is constructed in three sections: A (verses 1 to 4), B (verses 5 to 8), A1 (verse 9) plus the *Gloria Patri*. The two A sections are set over a 'walking' bass using recurring patterns of notes, and Monteverdi also repeats the opening phrase as a refrain. In the second A section he produces particularly vivid musical images of the wicked man, his desires thwarted, gnashing his teeth in angry envy of the (admittedly rather smug) righteous and blessed man. In the B section of the setting, perhaps prompted by the initial image of happiness, Monteverdi changes to triple time and a new set of recurring bass patterns.

*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
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