



**St  
Matthew  
in-the-City**

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

SUNDAY  
SEPTEMBER  
**25** 2022

# PATRONAL FESTIVAL



PURIRI MASS by Michael CW Bell

*Welcome to St Matthew's Patronal Festival.*

*St Matthew's Day falls on 21 September each year  
and we celebrate Matthew, our patron saint,  
on the closest Sunday.*

*Presider: Helen Jacobi, Vicar*

*Preacher: Peter Beck, Vicar, 1992-2000*

*Director of Music: Nicholas Forbes*

*Organist: Michael CW Bell, DOM, 2002-2016*

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

# INTROIT

*We wait for thy loving kindness, O God*

*William McKie (1901-1984)*

# PROCESSIONAL HYMN

We love the place, O God,  
in which your honour dwells:  
the joy of your abode,  
all earthly joy excels.

We love the house of prayer:  
for where Christ's people meet;  
our risen One is there  
to make our joy complete.

We love the word of life,  
the word that tells of peace,  
of comfort in the strife  
and joys that never cease.

We love the cleansing sign  
of life through Christ the Word,  
where with the name divine  
we seal the child of God.

We love the holy feast  
where, nourished with this food,  
by faith we feed on Christ,  
his body and his blood.

O Jesus, give us grace  
on earth to love you more,  
in heaven to see your face  
and with your saints adore.

*Words: William Bullock (1798-1874), revised by Henry W. Baker (1821-1877)*  
*Tune: Quam Dilecta, Henry Lascelles Jenner (1820-1898). Hymns for Today's Church 558*

# 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. <sup>1</sup>**

*Please be seated.*

# FORGIVENESS

*Liturgist:* We come seeking forgiveness and wholeness for ourselves and for our world.

*Silence.*

# The Kyrie

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. <sup>2</sup>**

*Priest:* Mā te Atua e muru ō tatou hara; kia mau te rongo.

God forgives us, forgive others, forgive yourself..

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<sup>1</sup> Church of England, adapted

<sup>2</sup> Jenny Blood (1932-2022)

## 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 his community.  
Amen.<sup>3</sup>

## 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.

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<sup>3</sup> *Jenny Blood (1932-2022)*

# THE GRADUAL HYMN

Arahina, e Ihowa,  
To pononga i te ao:  
Whakakitea mai tou kaha,  
Puritia ra au e koe  
A whangainga, A whangainga  
Ki te kai e ora ai,  
Ki te kai e ora ai.

Whakahekea mai te puna  
Hei horoi mo te hara.  
Tukua ko te kapua mura,  
Hei arahi i ahau;  
Tenei hoki, Tenei hoki,  
Whakakahangia e koe,  
Whakakahangia e koe.

Whakamamakia e koe  
To te mate takiwa;  
Whakawhitia to pononga  
I nga wai o Horano;  
Whakauria, Whakauria  
Ki te wa o Kenana;  
Ki te wa o Kenana! <sup>4</sup>

*Words: Traditional Maori Version.  
Tune: Cwm Rhondda, John Hughes (1873-1932). TIS 569*

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<sup>4</sup> *Guide me as a pilgrim and feed me; wash me and lead me, strengthen me;  
allay my fears and bring me safe to Canaan across the Jordan.*

## THE GOSPEL

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

**Be a lamp to my feet.**

*Matthew 9:9-13*

This is the Gospel of Christ.

**Be a light for my path.**

## THE SERMON

## SILENCE

## The Credo

## 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 <sup>5</sup>

Come down, O Love divine,  
seek thou this soul of mine,  
and visit it with thine own ardour glowing;  
O Comforter, draw near,  
within my heart appear,  
and kindle it, thy holy flame bestowing.

O let it freely burn,  
till earthly passions turn  
to dust and ashes, in its heat consuming;  
and let thy glorious light  
shine ever on my sight,  
and clothe me round, the while my path illuming.

Let holy charity  
mine outward vesture be,  
and lowliness become mine inner clothing;  
true lowliness of heart,  
which takes the humbler part,  
**and o'er its own shortcomings weeps with loathing.**

And so the yearning strong,  
with which the soul will long,  
shall far outpass the power of human telling;  
for none can guess its grace  
till we become the place  
wherein the Holy Spirit makes her dwelling.

*Words: Bianca of Siena (c.1345 - c.1412)*

*tr. Richard Frederick Littledale (1833-1890)*

*Tune: Down Ampney, Ralph Vaughan Williams (1872-1958). TIS 398*

*Please be seated.*

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<sup>5</sup> *There is a donation bowl on the back table. For electronic giving option:*

- *text **stmatthew** to **818** to make a fast one off or ongoing donation by credit card to St Matthew-in-the-City or*
- *download the PUSHPAY app from Apple Store or Google Playstore and search for St Matthew-in-the-City.*



# 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.

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:

**The Sanctus**

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.

## The Benedictus

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. <sup>6</sup>

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

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<sup>6</sup> Steven Shakespeare, "Prayers for an Inclusive Church", adapted

## 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 āianei 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.

The Agnus Dei

# THE INVITATION

Haere mai e te kāhui a te Atua,  
tangoia ēnei 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

*The heavens are telling (from The Creation)*

*Joseph Haydn (1732-1809)*

# 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. <sup>7</sup>**

# THE BLESSING

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<sup>7</sup> Dorothy McRae-McMahon "Liturgies for High Days", p. 126

## FINAL 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.

*Words: Colin Gibson. Tune: Kaikoura, Colin Gibson. FFS 63*

*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

*Thema Met Variaties*

*Hendrik Andriessen (1892-1981)*

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We hope you will stay for lunch.

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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.**

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“Puriri Mass” (2013) was written to mark Glynn Cardy’s farewell as Vicar of St Matthew’s.

The mass 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

