

PATRONAL FEAST

ST MATTHEW'S DAY



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

INTROIT

Praise the Lord, O my soul

David Griffiths

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,
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. Ralph Vaughan 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 “Echo Mass”

Janet Jennings

**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 “Echo Mass”

Janet Jennings

SENTENCE AND PRAYER OF THE DAY

On that day God will whistle for the fly
that is at the sources of the streams of Egypt,
and for the bee that is in the land of Assyria.

Isaiah 7:18

**Creating God,
we rejoice and give thanks for earthworms,
bees, ladybirds and broody hens;
for humans tending their gardens, talking to animals,
cleaning their homes and singing to themselves;
for rising of the sap, the fragrance of growth,
the invention of the wheelbarrow
and the existence of the teapot, we give thanks.
We celebrate and give thanks.
Amen.**

² Jenny Blood (1932-2022)

FIRST READING

A reading from the Book of Amos.

Amos 6:1a, 4-7

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

Thanks be to God.

GRADUAL 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 to sing below
of mercies freely given,
but O, we long to know
the triumph-song of heaven.**

**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). HFTC 558

THE GOSPEL

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



Matthew 5:13-16

This is the Gospel of Christ.



SERMON

SILENCE

ANTHEM

Let the people praise thee, O God

William Mathias (1934-1992)

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.

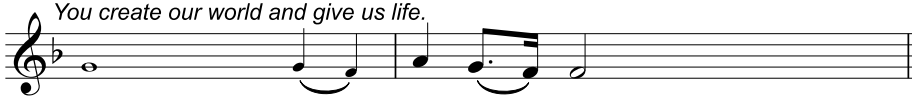
You, O God, are supreme and holy.



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

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of a half note, followed by a quarter note, a quarter note, a quarter note, a quarter note, and a half note.

You create our world and give us life.



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

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of a half note, followed by a quarter note, a quarter note, a quarter note, a quarter note, and a half note.

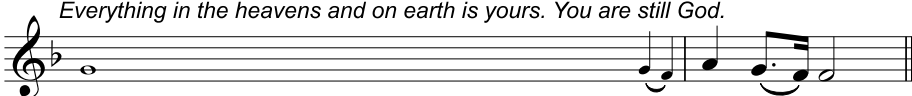
Yours is the world.



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

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of a half note, followed by a quarter note, a quarter note, a quarter note, a quarter note, and a half note.

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.**

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of a half note, followed by a quarter note, a quarter note, a quarter note, a quarter note, and a half note.

You are the light of the world.



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

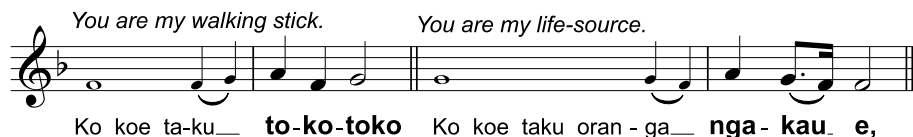
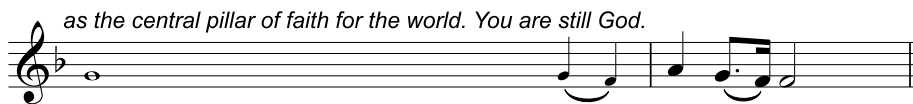
The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of a half note, followed by a quarter note, a quarter note, a quarter note, a quarter note, and a half note.

You shine through the darkness



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

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of a half note, followed by a quarter note, a quarter note, a quarter note, a quarter note, and a half note.



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.

OFFERTORY HYMN *

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

* *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.*



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.

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.

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 saints and sinners of all the ages,
we praise you and sing:

Sanctus & Benedictus from "Echo Mass"

Janet Jennings

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.** ⁴

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. ⁵

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

⁴ *Jenny Blood (1932-2022)*

⁵ *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 āianeī 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.**

Agnus Dei from "Echo Mass"

Janet Jennings

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.

Te Taro o te Ora. The bread of life.

Te Kapu o te Ora. The cup of salvation.

MUSIC DURING COMMUNION

This is the day

John Rutter

Ecce beatam lucem

David Hamilton

Jubilate

Herbert Howells (1892-1983)

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.** ⁶

THE BLESSING

FINAL HYMN

**From this holy time,
from this sacred space,
we go now to serve
our own day and place,
committed to follow
the way Jesus trod:
do justly, love mercy,
walk humbly with God.**

**He lives in our midst,
though gone from our sight,
baptised in his name,
we walk in his light;
we treasure his presence,
example and word:
do justly, love mercy,
walk humbly with God.**

⁶ Dorothy McRae-McMahon "Liturgies for High Days", p. 126

**Let this be our life,
till Christ comes again -
to love as he loves
and work for God's reign,
this song in our hearts
and this sign on our road:
do justly, love mercy,
walk humbly with God.**

Words: Marine Barrell

Tune: Laudate Dominum, Charles Hubert Hastings Parry (1848-1918). TiS 215

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

Grand Chœur in B♭ major

Théodore Dubois (1837-1924)

We hope you will stay for lunch.

MUSIC NOTES

Janet Jennings's short a cappella setting of the Ordinary of the Mass includes the 'Kyrie', 'Gloria', 'Sanctus & Benedictus', and 'Agnus Dei'. It is a Missa Brevis (short mass setting with the 'Credo' omitted) suitable for liturgical or concert use.

The work is a charming setting featuring, as its title suggests, imitative echo effects between sections of the choir.

Mathias's powerfully individual choral style affirms itself in Let the people praise thee, O God, an ebullient anthem composed as the Wales's main musical contribution to the wedding of Prince Charles and Lady Diana Spencer at St Paul's Cathedral in 1981. Even from his student days, the young Mathias betrayed an unnervingly natural and instinctive rhythmic fluency and verve which one might justifiably compare to Britten's. This exciting royal offering illustrates to perfection the vital, often independent organ parts that uplift many of Mathias's sacred and secular choral compositions. The tender, rocking passage half-way through, emphasizes Mathias's melodic gift for fashioning sustained passages from almost plainsong-like bare fragments.

Commissioned by the Dean and Chapter of Westminster Abbey as a wedding gift for Prince William and Kate Middleton, this anthem was composed early in 2011. The composer writes: 'My first thought was that the text should embrace both rejoicing and blessing, and I chose verses from five psalms which seemed to encompass what I wanted to express on behalf of us all. My next thought was that I wanted to write music which would be welcoming in spirit to the royal couple, their families, and to the many people witnessing this happy occasion all over the world.'

The text of Ecce beatam lucem work comes from the 40-part motet of the same name by Alessandro Striggio (1540-1592). His work was the likely inspiration for the better-known 40-part motet of Thomas Tallis Spem in alium. It is believed that Striggio wrote the text himself. Striggio wrote both sacred and secular music, and all his surviving music is vocal (although often with instrumental doublings clearly indicated). Ecce beatam lucem is a hymn of praise to the sun and more generally to all of creation, and by analogy to the power of God shown through his creation. This piece was written for Choralation (Westlake Girls' and Westlake Boys' High Schools) and conductor Rowan Johnston who had requested a 'fireworks' piece – something short, bold and dramatic.

Howells wrote his most famous settings of the canticles for mattins and evensong for King's College Choir, 'Collegium Regale'. The Jubilate exchanges the Te Deum's E flat major for the much darker minor, but Howells is still able to write joyful and optimistic music, even in this sombre key. The text is dispatched quickly and efficiently and Howells reserves his most expansive music for the conclusion of the Gloria.

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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