

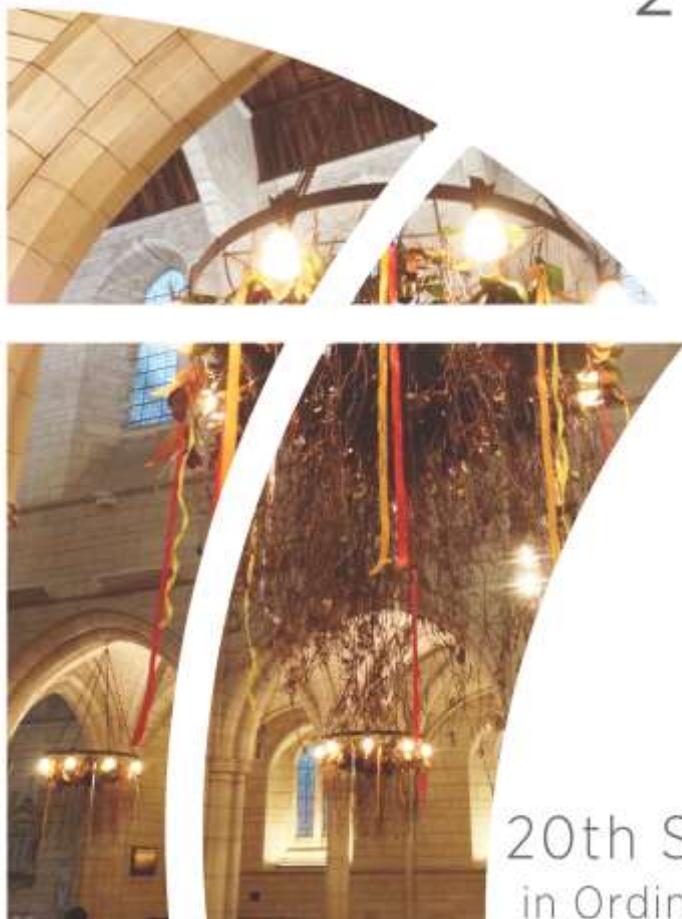


**St
Matthew
in-the-City**

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

SUNDAY
AUGUST

14
2022



20th Sunday
in Ordinary Time

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

PROCESSIONAL HYMN

O loving God, for ever kind,
forgive our foolish ways;
re clothe us in our rightful mind:
in purer lives thy service find,
in deeper reverence, praise,
in deeper reverence, praise.

In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of the Christ,
let us, like them, become enticed,
rise up and follow thee,
rise up and follow thee.

O Sabbath rest by Galilee!
O calm of hills above,
where Jesus knelt to share with thee
the silence of eternity,
interpreted by love,
interpreted by love!

Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace,
the beauty of thy peace.

Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire;
speak through the earthquake, wind, and fire,
O still small voice of calm,
O still small voice of calm.

*Words: John Greenleaf Whittier (1807-1892), adapt.
Tune: Repton, Charles Hubert Hastings Parry (1848-1918). TIS 598*

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 to be still.
Form us in the likeness of Christ
so that our lives may reflect you. Amen.¹

THE GLORIA



Sing prais - es to God, Cre -
at - ing Pres - ence, Spin - ner of star - dust bril - liant with light,
Paint - er of dark - ness, deep - er than night. All glo - ry to God.
Sing prais - es to God,
born of com - pas - sion, Heal - ing re - la - tion - ship, bless - ing the poor,
Spurned as a reb - el by peo - ple in power. All glo - ry to God.

¹ Church of England

Sing prais - es to God,
 Flame of the Spir - it, Dream - ing new vi - sions, sing - ing new songs,
 Bring - er of good news for which the heart longs.
 All glo - ry to God. All glo - ry to God

Words: Jenny Blood. Music: Michael Bell

Please be seated.

Liturgist:

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

FORGIVENESS

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]

²

² Ian Render. Tune: Newlands Road. FFS 13

Silence

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. ³

Priest: God forgives us,
forgive others,
forgive yourself.

THE SENTENCE AND PRAYER OF THE DAY

I will give you a new heart and put a new spirit within you;
I will remove from you your heart of stone
and give you a new heart of flesh.

Ezekiel 36:26

Come Holy Spirit, to all baptised in your name,
that we may turn to good whatever lies ahead.
Give us passion, give us fire;
may we transform the world from what it is,
to what you have created it to be. Amen. ⁴

PSALM 82

Chant: Philip Marshall (1921-2005)

God stands in the council of heaven:
in the midst of the gods the Lord gives judgment.

‘How long will you judge unjustly; and favour the cause of the wicked?’

‘Defend the weak and the orphaned:
maintain the cause of the afflicted and destitute.

‘Rescue the weak and the needy:
and save them from the hands of the wicked.

‘You neither know nor understand, but go about in darkness:
all the foundations of the earth are shaken.

³ *Jenny Blood (1932-2022)*

⁴ *ANZPB p 618*

'I say then to you, Gods you may be:
and all of you offspring of the Most High,

“but you shall die like mortals: and fall like any of the princes.”

Arise O God and judge the earth:
for you shall take all nations as your possession.

THE FIRST READING

A reading from the Book of Jeremiah.

Jeremiah 23:23-29

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

THE GRADUAL HYMN

Let there be light,
let there be understanding,
let all the nations gather
let them be face to face;

open our lips,
open our minds to ponder,
open the door to wisdom,
opening into grace;

perish the sword,
perish the angry judgment,
perish the wars and hunger,
perish the fight for gain;

hallow our love,
hallow the deaths of martyrs
hallow their holy freedom
hallowed be your name;

your kingdom come,
your spirit turn to language;
your people speak together,
your spirit never fade;

let there be light,
open our minds to wonder,
opening to each other
leading to peace on earth.

*Words: Frances Wheeler Davis (1936-1976), alt. by Scott Kearns, 2008
Tune: Concord, Robert J. B. Fleming (1921-1976). Voices United 679*

THE GOSPEL

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



Be a lamp to my feet.

Luke 12:49-56

This is the Gospel of Christ.



Be a light for my path.

5

THE ADDRESS

SILENCE

⁵ Music: Michael Bell

ANTHEM

A Hymn of St Columba

Benjamin Britten (1913-1976)

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 ⁶

O Christ, at your first Eucharist you prayed
that all your Church might be for ever one;
may at each Eucharist this prayer be made
with longing heart and soul, 'Your will be done.'
O may we all one bread, one body be,
through this blest sacrament of unity.

For all your Church, O Christ, we intercede;
make all our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to you, O Prince of Peace:
thus may we all one bread, one body be,
through this blest sacrament of unity.

We link our hands with peoples round the world;
bind them with love in every time and place;
show us the faith that saints believed of old;
keep hope and trust alive on every face.
Soon may we all one bread, one body be
through this blest sacrament of unity.

So, Christ at length when sacraments shall cease
may we hold fast to justice and be free;
one with your saints in one unbroken peace,
one with your saints in blessed liberty.
More blessed still, in peace and love to be
one in the mystery of unity.

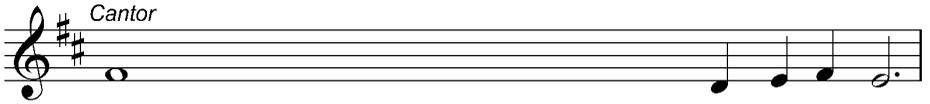
*Words: William Henry Turton (1856-1938) alt.v3, v4 Jenny Blood (1932-2022)
Tune: Song 1, arranged from melody and bass of Orlando Gibbons (1583-1625)
arr. attrib. Ralph Vaughan Williams (1872-1958). TIS 521*

⁶ 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

Cantor



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

All



Bless'd be God for - ev - er.

THE GREAT THANKSGIVING

Cantor *All*



The Spirit is here.

God's hope is in us.

Cantor *All*



Lift up your hearts.

We lift them up to God.

Cantor



Let us give thanks to the God of peace.

All



It is right to of-fer thanks and praise.

It is right to give you thanks, Creator of all,
for your voice alone brought light and life to birth when all began.
You called each one of us to be,
and named us with the name that you alone could speak.
You called us to be lovers of creation,
and to care for each other as you had cared for us.

But we betrayed your trust
and we in turn became the victims of betrayal.
The bond of trust became the bondage of division:
male and female, Jew and Gentile,
slave and free, oppressor and oppressed.

Yet you in your love did not desert us,
but instead Jesus came among us to seek us out,
to gather in the lost and outcast.
He threw open the doors of freedom,
casting out the darkness of our hearts
and greeting us as God's beloved friends and children.

In place of judgment, Jesus gave us compassion;
in place of condemnation, healing.
And even as he came to share our suffering,
he called us to be witnesses,
to follow in the way that led to the cross;
and to see with our own eyes the depths of your forgiveness.
Therefore, with all that have life in him, we praise you and 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.

On the night before he died,
our friend and brother Jesus took bread,
and when he had given thanks to you,
he broke it and gave it to the disciples and said:
“Take, eat: This is my body which is given for you.
Do this in remembrance of me.”

After supper he took the cup of wine,
and when he had given thanks,
he gave it to the disciples and said:
“Drink of this, all of you.
This is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”

Therefore, loving God, we offer this bread and wine,
giving thanks for his death and resurrection:

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.**

Now, as was promised, send us your loving Spirit,
 that this bread and this cup may represent
 the life-giving presence of your Christ,
 and make us one in your covenant of love,
 proclaiming the freedom of new life, as together we sing: ⁷

The image shows two staves of musical notation in G major (one sharp). The first staff is marked 'Organ' and 'All'. The lyrics are: '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 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 ālanei
 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 whakawala;
 engari whakaorangia mātou i te kino:

Nōu hoki te rangatiratanga, te kaha, me te korōria,
 Āke, ake, ake. Āmine.

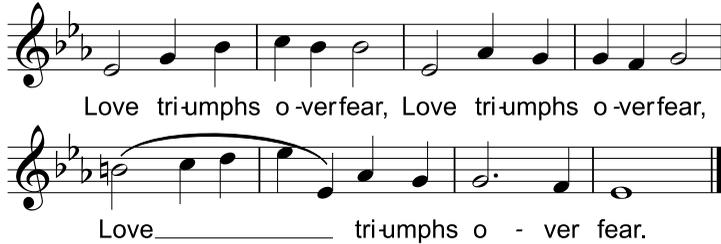
⁷ *The Great Thanksgiving is adapted from a service from St Gregory of Nyssa, San Francisco*

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:



Love triumphs over fear, Love triumphs over fear,
Love triumphs over fear.

THE INVITATION

Haere mai e te kāhui a te Atua,
tango hia 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;
there are gluten free wafers, just ask the serving priest.*

*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.

MUSIC DURING COMMUNION

Lord, I trust thee

George Frideric Handel (1685-1759)

PRAYER AFTER COMMUNION

God, whom we know in love and graciousness,
we accept with gratitude 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

THE BLESSING

NOTICES

FINAL HYMN

*Let justice roll down like a river,
let justice roll down like a sea,
let justice roll down like a river,
let justice begin through me.*

Justice for all who go hungry,
crying to God to be fed,
left in a world of abundance
to beg for a morsel of bread.

Let justice roll down like a river...

Justice for those who are homeless,
victims of warfare or need,
trapped on the borders of nowhere,
lost in the canyons of greed.

Let justice roll down like a river...

Justice for all who are powerless,
yearning for freedom in vain,
plundered, and robbed of their birthright,
silently bearing their pain.

Let justice roll down like a river...

Words and Music Colin Gibson. AA 85

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

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

Toccatà in d minor, BWV 565

Johann Sebastian Bach (1685-1750)

MUSIC NOTES

A Hymn of St Columba (translation from the Latin):

King of kings and of lords most high, Comes his day of judgement
nigh: Day of Wrath and vengeance stark, Day of shadows and cloudy
dark, King of kings and of lords most high. Thunder shall rend that
day apart, Wonder amaze each fearful heart. Anguish and pain and
deep distress Shall mark that day of bitterness. King of kings and of
lords most high. That day the pangs of lust will cease, Man's questing
heart shall be at peace; Then shall the great no more contend And
worldly fame be at an end. King of kings and of lords most high.

Britten's *A Hymn of St Columba* was written in 1962, a few months
after the first performance of the *War Requiem*, and its distinctive
combination of largely diatonic melodies, shifting harmonic planes
and a tight motivic repertoire recalls sections of Britten's choral
masterpiece. The text, attributed to Saint Columba, is a loose
paraphrase of the requiem mass's 'Dies irae'. The Hymn was
commissioned to celebrate the 1400th anniversary of Columba's
journey from Ireland to Iona; the premiere, which took place
outdoors at a site in County Donegal where Columba is supposed to
have preached, was reportedly almost inaudible owing to the wind.

*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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