



**St  
Matthew  
in-the-City**

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

SUNDAY  
SEPTEMBER

18  
2022



25th 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.*

## INTROIT

*Ubi caritas*

*Maurice Duruflé (1902-1986)*

## PROCESSIONAL HYMN

Praise with joy the world's Creator,  
God of justice, love and peace,  
source and end of human knowledge,  
force of greatness without cease.  
Celebrate the Maker's glory,  
power to rescue and release.

Praise the Son who feeds the hungry,  
frees the captive, finds the lost,  
heals the sick, upsets religion,  
fearless both of fate and cost.  
Celebrate Christ's constant presence –  
Friend and Stranger, Guest and Host.

Praise the Spirit sent among us,  
liberating truth from pride,  
forging bonds where race or gender,  
age or nation dare divide.  
Celebrate the Spirit's treasure –  
foolishness none dare deride.

Praise the Maker, Son and Spirit,  
one God in community,  
calling Christians to embody  
oneness and diversity.  
Thus the world shall yet believe, when  
shown Christ's vibrant unity.

*Words: John L Bell & Graham Maule  
Tune: Praise, my soul. John Goss (1800-1880). TiS 179*

# WELCOME

*Priest:*

Grace to you and peace from God our Creator,  
the love at our beginning and without end,  
in our midst and with us.

**God is with us, here we find new life.**

*Liturgist:*

Let us give thanks  
for the coming of God's reign of justice and love.

Jesus Christ is good news for the poor,  
release for the captives,  
recovery of sight for the blind  
and liberty for those who are oppressed.

# THE GLORIA

**ALL:**



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.

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 our 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]

Ian Render. Tune: Newlands Road. FFS 13

Silence

Holy one, look at our brokenness.  
All parts of the creation cry out for your healing and love.

Come to us sacred one;  
show us the path to wholeness.  
Grow in us the humility  
to seek healing from the earth,  
and the courage to bring healing to each other. <sup>1</sup>

Priest: God forgives us, be at peace.

---

<sup>1</sup> Ojibway prayer, Canada. Adapted by Anton Spelman.

# THE SENTENCE AND PRAYER OF THE DAY

Whoever is faithful in a very little is faithful also in much.

*Luke 16:10*

God of unexpected judgement,  
**finding grace in unexpected places:**  
free us from the certainty of having you in our grip  
**that a better wealth may flow**  
through our open hands. Amen. <sup>2</sup>

## THE FIRST READING

A reading from the Book of Amos.

*Amos 8:4-7*

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

## THE GRADUAL HYMN

**There's a wideness in God's mercy**  
like the wideness of the sea;  
**there's a kindness in God's justice**  
which is more than liberty.  
For the love of God is broader  
than the measures of our mind;  
and the heart of the eternal  
is most wonderfully kind.

But we make that love too narrow  
by the limits of our own;  
**and we magnify God's strictness**  
with a zeal Love will not own.  
If our love were but more simple,  
we would trust the living Word;  
and our lives would fill with gladness  
in the joy of Christ our Lord.

*Words: F. W. Faber, altered by C. Gibson*

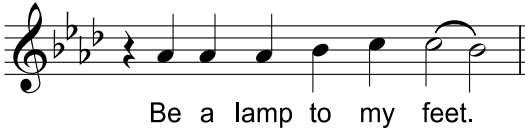
*Tune: Converse, Charles Crozat Converse (1832-1918). WOV 648*

---

<sup>2</sup> *Steven Shakespeare, adapted*

# THE GOSPEL

Hear the Gospel of Christ according to Luke, chapter sixteen, beginning at verse one.



*Luke 16:1-13*

This is the Gospel of Christ.



# THE SERMON

# THE SILENCE

# THE ANTHEM

*I would be true*

*John Rutter*

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

# HE TIKANGA WHAKAPONO THE AFFIRMATION OF FAITH

*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.*



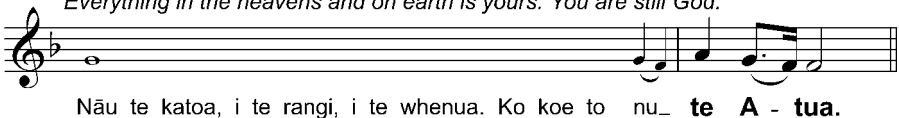
Nōu te mana, te i hi,\_\_\_ **te we - hi.**

*Yours is the world.*




Nōu te ao, te mau ri,\_\_\_ **te o - ra.**

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



Nāu 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 māramatan ga\_\_\_ **o te a-o,**

*You shine through the darkness*



I tīaho rā koe i roto i\_\_\_ **te pōu - ri,**



*to reveal your son Jesus Christ*

Kia puta ake tāu Tama ko Ī hu\_\_\_ **Ka - rai - ti**

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

Hei pou tokomanawa mō 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 rā - kau,**

*You are my walking stick.* *You are my life-source.*

Ko koe ta-ku\_\_\_ **to-ko-toko** Ko koe taku oran - ga\_\_\_ **ngā - kau ē,**

*You are still God.* *Glory to you.*

Ko koe tonu rā\_\_\_ **te A - tua.** Korōri 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 <sup>3</sup>



For the fruits of all cre - a - tion, thanks be to God.



For the gifts to eve - ry na - tion, thanks be to God.



For the plough-ing, sow - ing, reap - ing, si - lent growth while we are sleep - ing,



fu - ture needs in earth's safe - keep - ing, thanks be to God.



In the just re - ward of la - bour, God's will is done.



In the help we give our neigh - bour, God's will is done.



In our world-wide task of car - ing for the hun - gry and des - pair - ing,



in the har - vests we are shar - ing, God's will is done.

---

<sup>3</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.



For the har-vests of the Spir - it, thanks be to God.



For the good we all in - her - it, thanks be to God.



For the won-ders that as-tound us, for the truths that still con-found us,

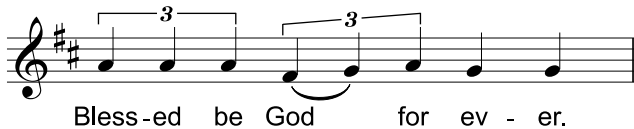


most of all that love has found us, thanks be to God.

*Words: Frederick Pratt Green (1903-2000)  
Tune: East Acklam, Francis Jackson (1917-2022). CAHO&N 185*

## THE PREPARATION OF THE GIFTS

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



Bless-ed be God for ev - er.

# THE GREAT THANKSGIVING

*Cantor* *All*

*The Spirit is here* *All* God's hope is in us

*Cantor* *All*

*Lift up your hearts* *All* We lift them up to God

*Cantor*

*Let us give thanks to the God of peace*

*All*

It is right to offer thanks and praise.

Life-giving God, your word speaks in the void,  
calling into being things that are not,  
inviting us to share your work of creation.

We thank you for the ages long of gathering stars and cooling earth,  
of life evolving and waking eyes of wonder.

We thank you for the creatures with whom we share the world,  
for their lives so different from our own and the richness they reveal.

We thank you for Jesus the Son,  
formed from Mary's flesh and nurtured by her faith;  
he walked the growing earth and proclaimed a fearless kingdom  
of bird and lily, child and stranger, the beggar and the blind.

On the cross, he joined the labour of all creation's yearning;  
in his rising, he hallowed all flesh to bear the glory of God;  
he gives the brooding Spirit to bring to birth a living hope.

Therefore, with all that has life through him  
with animals and angels and all who hope for a new creation,  
we share the song of love which sounds from all eternity:

4  
Ho - ly, Ho - ly, Ho - ly One, God of po-wer and might

Heav'n and Earth are full of Your glo-ry. Ho-san-na in the high-est.

2  
Bless the One who comes in the pow'r of love.

3  
Ho-san-na, Ho-san-na, Ho-san - na in the high - est!

We give thanks for our brother, Jesus Christ;  
 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 free-dom. Pour the wine for jus-tice. Ce-le-brate this

meal for all the world, a meal of faith and hope, God's love, shared among us. 4

---

<sup>4</sup> Words by Jenny Blood (1932-2022)

We ask that your Holy Spirit will fall upon us and upon these gifts so that these fragile, earthly things will be to us the bread and wine of life. <sup>5</sup>

United in the power of love with all who stand for justice, we worship you, O God, in songs of everlasting praise.

Blessing and hon-our and glo - ry be Yours, here and  
ev-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 ā**lanei

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,

**Ā**ke, ake, ake. **Ā**mine.

---

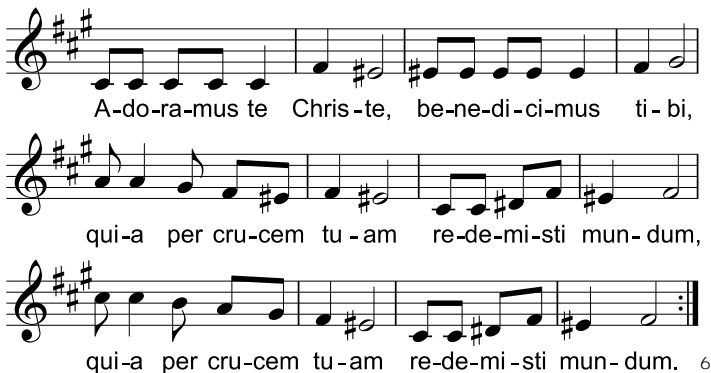
<sup>5</sup> Steven Shakespeare, adapted

# 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.**

*We sing three times:*



A-do-ra-mus te Chris-te, be-ne-di-ci-mus ti-bi,  
qui-a per cru-cem tu-am re-de-mi-sti mun-dum,  
qui-a per cru-cem tu-am re-de-mi-sti mun-dum. <sup>6</sup>

# THE INVITATION

Haere mai e te kāhui a te Atua,  
tangohia 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.*

---

<sup>6</sup> *We adore you, Jesus Christ, and we bless your holy name;  
truly your cross and passion bring us life and healing.*

# MUSIC DURING COMMUNION

*King of glory, King of peace*

*J.S. Bach arr Harris*

# PRAYER AFTER COMMUNION

Filled with a Spirit that calls us and the entire world beyond  
what we ever thought was possible,  
we leave this table  
strengthened with food for the journey  
and a vision of life as it can be;  
one diverse family, living in justice and peace.

**Mystery of God,  
heartbeat of the universe,  
centre of spirited change and rebirth;  
we glorify your ways:  
the ways of dignity and justice,  
the ways of love for all creatures,  
the ways of caring for the earth.  
Let us be simple in our needs,  
showing compassion for our neighbour,  
sharing generously what we have,  
letting go our hurts and fears.  
For in you we find peace, in you we find hope,  
and in you we find courage, now and forever. Amen.** <sup>7</sup>

# THE BLESSING

# NOTICES

---

<sup>7</sup> *Jenny Blood (1932-2022)*



## FINAL HYMN

Deep in the human heart  
the fire of justice burns:  
a vision of a world renewed  
through radical concerns.  
As Christians we are called  
to set the captives free,  
to overthrow the evil powers  
and end hypocrisy.

This is our task today  
to build a world of peace;  
a world of justice, freedom, truth,  
where kindness will increase;  
a world from hunger freed,  
a world where people share,  
where every person is of worth  
and no one lives in fear.

Taking the step of faith  
we leave despair behind  
and move into the **future's world**  
with open heart and mind.  
By grace we work with Christ,  
as one community,  
to bring new hope and fuller life  
to all humanity.

*Words: W. L. Wallace, adapted  
Tune: Diademata, George Job Elvey (1816-1893). TiS 228*

*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

*Little Prelude and Fugue in G major, BWV 557*

*Johann Sebastian Bach (1685-1750)*

## MUSIC NOTES

Maurice Duruflé's *Quatre Motets* of 1960 are, like his extraordinary *Requiem*, based on Gregorian chant. Here again Duruflé shows his particular genius for invoking the spiritual element of plainsong in a choral context, while achieving a suppleness of rhythm akin to that of human prayer. *Ubi caritas* is preceded by the plainsong from which it is derived, flowing freely and syllabically in a meditative fashion, displaying Duruflé's considered, yet inspired musical language.

'I would be true' is a setting of the Irish folk-tune Danny Boy/Londonderry Air, to a text by Howard A Walter, with additional words by John Rutter himself.

'King of glory, king of peace' is an arrangement by W.H. Harris of the Lutheran choral *Jesu, meines Hertzens Freund*, harmonised by J.S. Bach in several of his sacred vocal works. The words, by George Herbert, are also a well-known hymn.

*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 Michael CW Bell.*

*Hymns & music reproduced & livestreamed with permission under CCLI licences 637264 & 1483113, and One License A-740501*