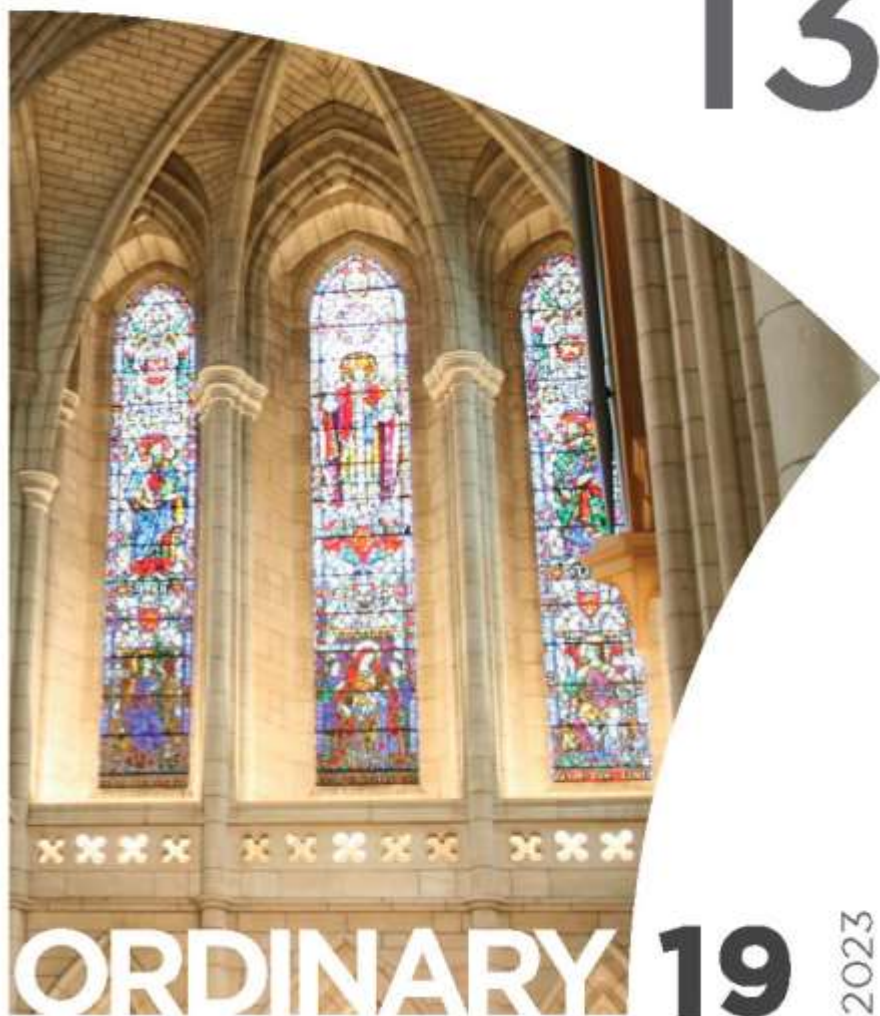




SUNDAY
AUGUST

13



ORDINARY 19

2023

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

PROCESSIONAL HYMN

Dear God, embracing humankind,
forgive our foolish ways;
re clothe us in our rightful mind,
in purer lives your 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 your Word,
let us, like them by Spirit stirred,
“Rise up and followers be,
rise up and followers be.

O Sabbath rest by Galilee!
O calm of hills above!
There Jesus met you prayerfully:
the silence of eternity
interpreted by love,
interpreted by love.

Drop your 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 your peace,
the beauty of your peace.

Breathe through the pulses of desire
your coolness and your balm;
let sense be numb, 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). TIS598*

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. ¹

Priest: God forgives us, be at peace.

¹ Ojibway prayer, Canada. Adapted by Anton Spelman.

THE SENTENCE AND PRAYER OF THE DAY

Jesus spoke to them "take heart, it is I, do not be afraid"

Matthew 14:27

Holy God,
so often we seek you in the miracles of creation,
and often you meet us in creation's silence.
When we cry out to you,
help us to move forward in faith
on the path of life with you. Amen. ²

THE FIRST READING

A reading from the First book of Kings.

1 Kings 19:9-18

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

THE GRADUAL HYMN

*Come to the water, you who are thirsty
though you have nothing, I bid you come!
and be filled with the goodness I have to offer!
Come! Listen! Live!*

Why spend your money on what cannot fill
the emptiness deep in your heart?
Listen to my word and you will enjoy
goodness and peace in your heart!

Come to the water, you who are thirsty...

Just as the heavens are high above Earth,
my ways and thoughts beyond you!
Call me your Father and know I am near!
I will be Father to you!

² *Harrison/McAlpine p 64 adapted*

*Come to the water, you who are thirsty
though you have nothing, I bid you come!
and be filled with the goodness I have to offer!
Come! Listen! Live!*

Just as the rain falls to water the earth,
just as a seed becomes bread,
my word upon you can never return
until my longing is filled!

Come to the water, you who are thirsty...

Words: Frank Anderson. Tune: Come to the Water, Frank Anderson

THE GOSPEL

Hear the Gospel of Christ according to Matthew,
chapter fourteen, beginning at verse twenty-two.



Matthew 14:22-33

This is the Gospel of Christ.



THE SERMON

THE SILENCE

THE ANTHEM

How can I keep from singing?

Robert Lowry (1826-1899)

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.



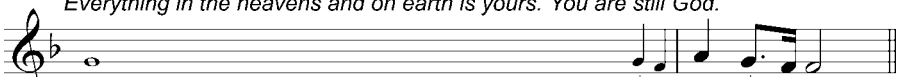
Nōu te mana, te i hi, ___ **te we - hi.**

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 *

Our life has its seasons, and God has the reasons
why spring follows winter, and new leaves grow,
for there's a connection with our resurrection
that flowers will bud after frost and snow,

***so there's never a time to stop believing,
there's never a time for hope to die,
there's never a time to stop loving,
these three things go on.***

There's a time to be planting, a time to be plucking,
a time to be laughing, a time to weep,
a time to be building, a time to be breaking,
a time to be waking, a time to sleep,

***but there's never a time to stop believing,
there's never a time for hope to die,
there's never a time to stop loving,
these three things go on.***

* There is a donation bowl on the back table.
For electronic giving option to make a fast one off or ongoing
donation to St Matthew-in-the-City
text *stmatthew* to 818, or scan this QR code:



There's a time to be hurting, a time to be healing,
a time to be saving, a time to spend,
a time to be grieving, a time to be dancing,
a time for beginning, a time to end,

***but there's never a time to stop believing,
there's never a time for hope to die,
there's never a time to stop loving,
these three things go on.***

Words: Shirley Erena Murray (1931-2020). Tune: Kotuku, Colin Gibson AA 113

THE PREPARATION OF THE GIFTS

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

Musical notation for the phrase "Bless-ed be God for ev - er." The melody is written on a single staff in treble clef with a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). There are two triplet markings over the first three notes (G, A, B) and the next three notes (C, B, A).

Bless-ed be God for ev - er.

THE GREAT THANKSGIVING

Cantor *All*

Musical notation for the phrase "The Spirit is here God's hope is in us". The melody is written on a single staff in treble clef with a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). There is a triplet marking over the last three notes (C, B, A).

The Spirit is here God's hope is in us

Cantor *All*

Musical notation for the phrase "Lift up your hearts We lift them up to God". The melody is written on a single staff in treble clef with a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). There is a triplet marking over the last three notes (C, B, A).

Lift up your hearts We lift them up to God

Cantor

Musical notation for the phrase "Let us give thanks to the God of peace". The melody is written on a single staff in treble clef with a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter).

Let us give thanks to the God of peace

All

Musical notation for the phrase "It is right to offer thanks and praise." The melody is written on a single staff in treble clef with a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter).

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.

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:

The musical score is written in G major (one sharp) and 4/4 time. It consists of four staves of music with lyrics underneath. The first staff begins with a 4-measure rest. The second staff ends with a double bar line. The third staff begins with a 2-measure rest. The fourth staff ends with a 3-measure rest. The lyrics are: 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. Bless the One who comes in the pow'r of love. 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. ³

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. ⁴

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 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.

³ Words by Jenny Blood (1932-2022)

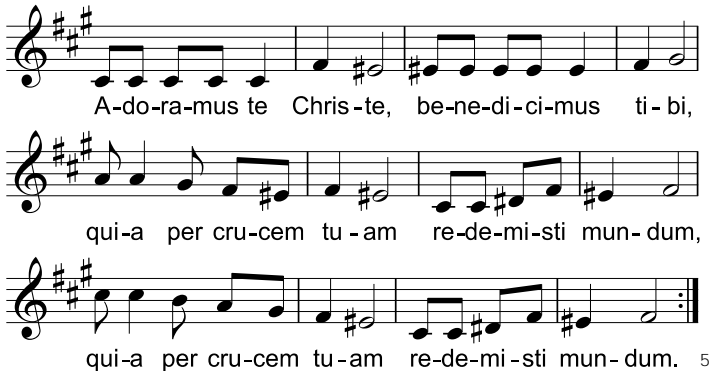
⁴ Steven Shakespeare, adapted

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. ⁵

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.

MUSIC DURING COMMUNION

O Lord increase our faith

Henry Loosemore (1600-1670)

O for a closer walk with God

Charles Villiers Stanford (1852-1924)

⁵ *We adore you, Jesus Christ, and we bless your holy name;
truly your cross and passion bring us life and healing.*

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. ⁶

THE BLESSING

NOTICES

FINAL HYMN

O changeless Christ, for ever new,
who walked our earthly ways,
still draw our hearts as once you drew
the hearts of other days.

As once you spoke by plain and hill
or taught by shore and sea,
so be today our teacher still,
O Christ of Galilee.

⁶ *Jenny Blood (1932-2022)*

As wind and storm their Master heard
and his command fulfilled,
may troubled hearts receive your word,
the tempest-tossed be stilled.

And as of old to all who prayed
your healing hand was shown,
so be your touch upon us laid,
unseen but not unknown.

In broken bread, in wine outpoured,
your new and living way
proclaim to us, O risen Lord,
O Christ of this our day.

O changeless Christ, till life is past
your blessing still be given;
then bring us home, to taste at last
the timeless joys of heaven.

Words: T. D. Smith. Tune: St Botolph, Gordon Archbold Slater (1896-1979). TIS 223

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

Carillon (from 24 Pièces en style libre, Op.31)

Louis Vierne (1870-1937)

MUSIC NOTES

How can I keep from singing is a popular American hymn. The lyricist was known only as 'Pauline T', and the original tune was composed by the American Baptist minister Robert Lowry. The song is frequently, though erroneously, misattributed as a traditional Quaker hymn. Quartel's lively arrangement captures both the gentle hope and the profound joy contained in the text, as well as moments of tenderness and reflection.

As we hear the story of Jesus walking on the water today, Irish composer Charles Villiers Stanford's beautiful arrangement of William Cowper's hymn O for a closer walk with God expresses the author's desire for a "purer light to mark the road that leads me to the Lamb." The tune is Caithness, a melody from The Scottish Psalter of 1635.

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