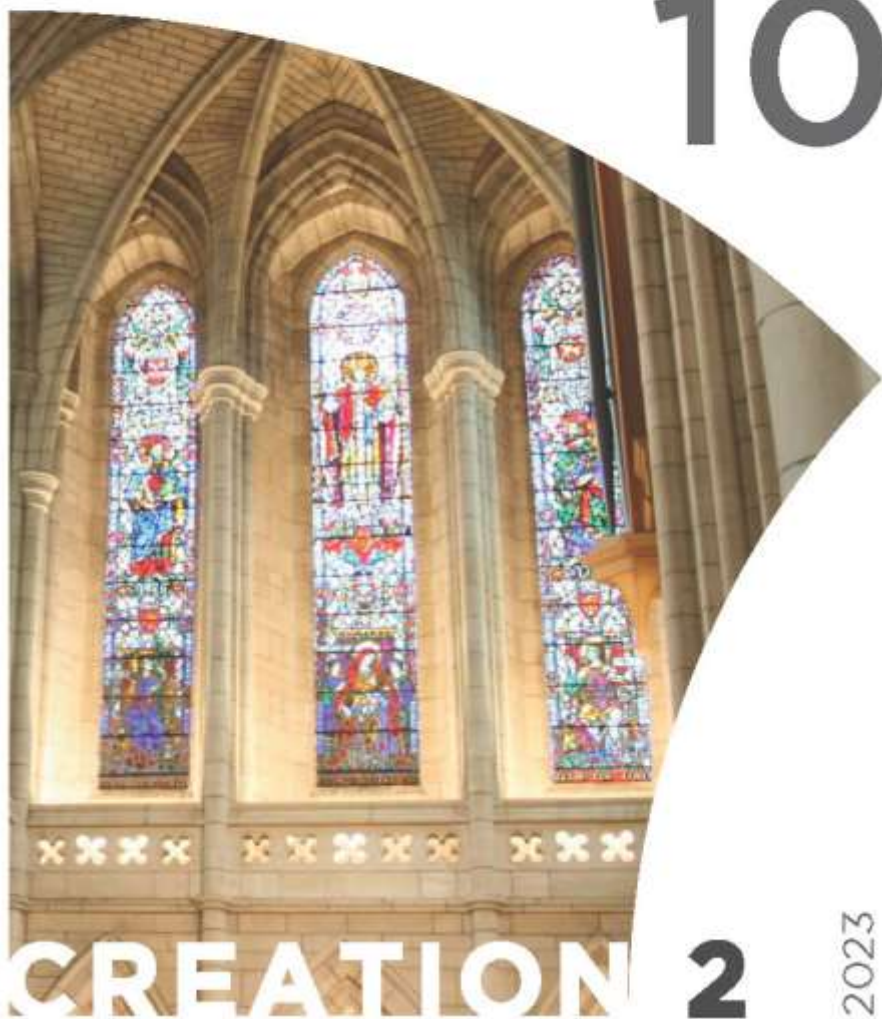




SUNDAY
SEPTEMBER

10



CREATION **2**

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

Stars and planets flung in orbit,
galaxies that swirl through space,
powers hid within the atom,
cells that form an infant's face:
these, O God, in silence praise you;
by your wisdom they are made.

Life in wondrous, wild profusion,
seed and fruit, each flower and tree,
beast and fish and swarming insect,
soaring bird, rejoicing, free:
these, your creatures, join in chorus,
praising you in wordless song.

Humankind, earth's deepest mystery,
born of dust but touched by grace,
torn apart by tongue and colour,
yet a single striving race:
we, in whom you trace your image,
add our words to nature's song.

Gracious God, we bring before you
gifts of human life alone,
truth that throbs through song and story,
visions caught in paint and stone:
these, O God, we gladly offer,
gifts to praise the Giver's name.

Words: Herman G. Stuempfle (1923-2007)

*Tune: Picardy, French traditional carol melody from
'Chansons Populaires des Provinces de France', 1860. TIS 497*

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

God saw everything that was made
and indeed it was very good.

And there was evening and there was morning, the sixth day.

Dear God,
we celebrate spring's returning
and the rejuvenation of the natural world.
Let us be moved by this vast and gentle insistence
that goodness shall return,
that warmth and life shall succeed,
and help us to understand our place within this miracle. ²

THE FIRST READING

A reading from the Book of Deuteronomy.

Deuteronomy 8:7-15a, 17

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

Thanks be to God.

THE GRADUAL HYMN

When the galaxies were forming,
planets born from clouds of dust,
Wisdom moved across the heaven,
shaping stars and nebula.

Wisdom drew the mist away,
at the dawning of earth's day.

Wisdom stirred the dust and ashes,
as she breathed us into life;
Wisdom forged us out of stardust;
from her love, came human form.
Wisdom's grace shaped our design,
melding human and divine.

² "When I talk to you" Michael Leunig p22 Abrv.

What is wealth compared to wisdom?
What is gold compared to her?
We may love her more than beauty;
we may seek her treasure rare.
Wisdom seeks in us to grow;
Wisdom's life, we all may know.

Wisdom leads us into wholeness,
as she calls us each by name.
Though we choose a lesser pathway,
wisdom loves us still the same.
Wisdom speaks! We hear her call;
into God, she draws us all.

Words: Helen Wiltshire

*Tune: Westminster Abbey, Henry Purcell (1659-1695)
adapted by Ernest Hawkins (1802-1868) from an anthem. TiS 432*

POEM

God's Grandeur

Gerard Manley Hopkins (1844-1889)

THE SERMON

THE SILENCE

THE ANTHEM

Earth Song

Frank Ticheli

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.



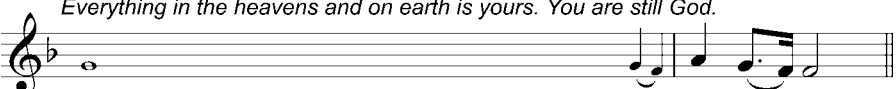
Nōu te mana, te i hi, **te we - hi.**

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 *

For the beauty of the earth,
for the beauty of the skies,
for the love which from our birth
over and around us lies,

*Christ, our God, to you we raise
this our grateful hymn of praise.*

For the beauty of each hour
of the day and of the night,
hill and vale, and tree and flower,
sun and moon and stars of light,

*Christ, our God, to you we raise
this our grateful hymn of praise.*

For the joy of human love,
brother, sister, parent, child,
friends on earth and friends above,
for all gentle thoughts and mild,

*Christ, our God, to you we raise
this our grateful hymn of praise.*

* 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:



For each perfect gift divine
to our world so freely given,
graces all of your design,
flowers of earth and buds of heaven,

*Christ, our God, to you we raise
this our grateful hymn of praise.*

*Words: Folliot Sandford Pierpoint (1835-1917), adapted
Tune: Lucerna Laudoniae, David Evans ('E. Arthur') (1874-1948). TIS 137*

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 two sharps (F# and C#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). There are two triplets: the first triplet covers the notes G4, A4, and B4; the second triplet covers the notes A4, G4, and F#4.

Bless-ed be God for ev - er.

THE GREAT THANKSGIVING

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 two sharps. The notes are: C4 (quarter), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). There is a triplet over the notes A4, G4, and F#4. The word "All" is written above the staff.

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

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 two sharps. The notes are: C4 (quarter), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). There is a triplet over the notes A4, G4, and F#4. The word "All" is written above the staff.

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

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 two sharps. The notes are: C4 (quarter), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter).

Cantor
Let us give thanks to the God of peace

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 two sharps. The notes are: C4 (quarter), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter).

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.

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. 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.

³ Words by Jenny Blood (1932-2022)

⁴ Steven Shakespeare, adapted

THE LORD'S PRAYER

Kua akōna 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 āiane
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.

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 image shows three staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the first line of lyrics. The second staff contains the second line of lyrics. The third staff contains the third line of lyrics and ends with a double bar line and repeat dots. The lyrics are: 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

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

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

Cantique de Jean Racine

Gabriel Fauré (1845-1924)

Ubi caritas

Ola Gjeilo

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

⁶ *Jenny Blood (1932-2022)*

FINAL HYMN

Praise to God, the **world's Creator**,
source of life and growth and breath,
cradling in her arms her children,
holding them from birth to death.
In our bodies, in our living,
strength and truth of all we do,
God is present, working with us,
making us creators too.

Praise to God, our saving Wisdom,
meeting us with love and grace,
helping us to grow in wholeness,
giving freedom, room, and space.
In our hurting, in our risking,
in the thoughts we dare not name,
God is present, growing with us,
healing us from pride and shame.

Praise to God, the Spirit in us,
prompting hidden depths of prayer,
firing us to long for justice,
reaching out with tender care.
In our searching, in our loving,
in our struggles to be free,
God is present, living in us,
pointing us to what shall be.

*Words: Jan Berry
Tune: Abbot's Leigh, Cyril Vincent Taylor (1907-1991). TIS 153*

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 in C major, BWV 553 Johann Sebastian Bach (1685-1750)

MUSIC NOTES

American composer Frank Ticheli writes, “Earth Song is one of only a few works that I have composed without a commission. I felt a strong impulse to create something that would express my own personal longing for peace. It was this longing which engendered the poem’s creation. I knew I had to write the poem myself, partly because it is not just a poem, but a prayer, a plea, a wish - a bid to find inner peace in a world that seems eternally bent on war and hatred. But also, the poem is a steadfast declaration of the power of music to heal. In the end, the speaker in the poem discovers that, through music, he is the embodiment of hope, peace, the song within the Song. Perhaps music has the power not only to nurture inner peace, but also to open hearts and ears in a world that desperately needs love and listening.”

Gabriel Fauré studied at the École Niedermeyer, a Parisian boarding school for church musicians. The Cantique de Jean Racine was his graduation exercise and it is all the more remarkable for having been written when he was only twenty years old. Needless to say, it earned Fauré a ‘premier prix’. Jean-Baptiste Racine (1639-1699) was one of the greatest playwrights of 17th-century France. Much of Fauré’s later style found in the Requiem is very much evident here; attractive, flowing vocal lines, delicious harmonies and an intimate romanticism.

Translation:

Word of God, our only hope, eternal light of the earth and the heavens, we break the silence of the peaceful night: divine Saviour, bestow your eyes upon us! Lay upon us the fire of your mighty grace, that all hell may flee the sound of your voice; banish the slumber of a languishing soul, which makes it forgetful of your laws! O Christ, be merciful to your faithful people assembled here to praise you; receive the songs they offer to your immortal glory; may they return laden with your gifts.

*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.

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