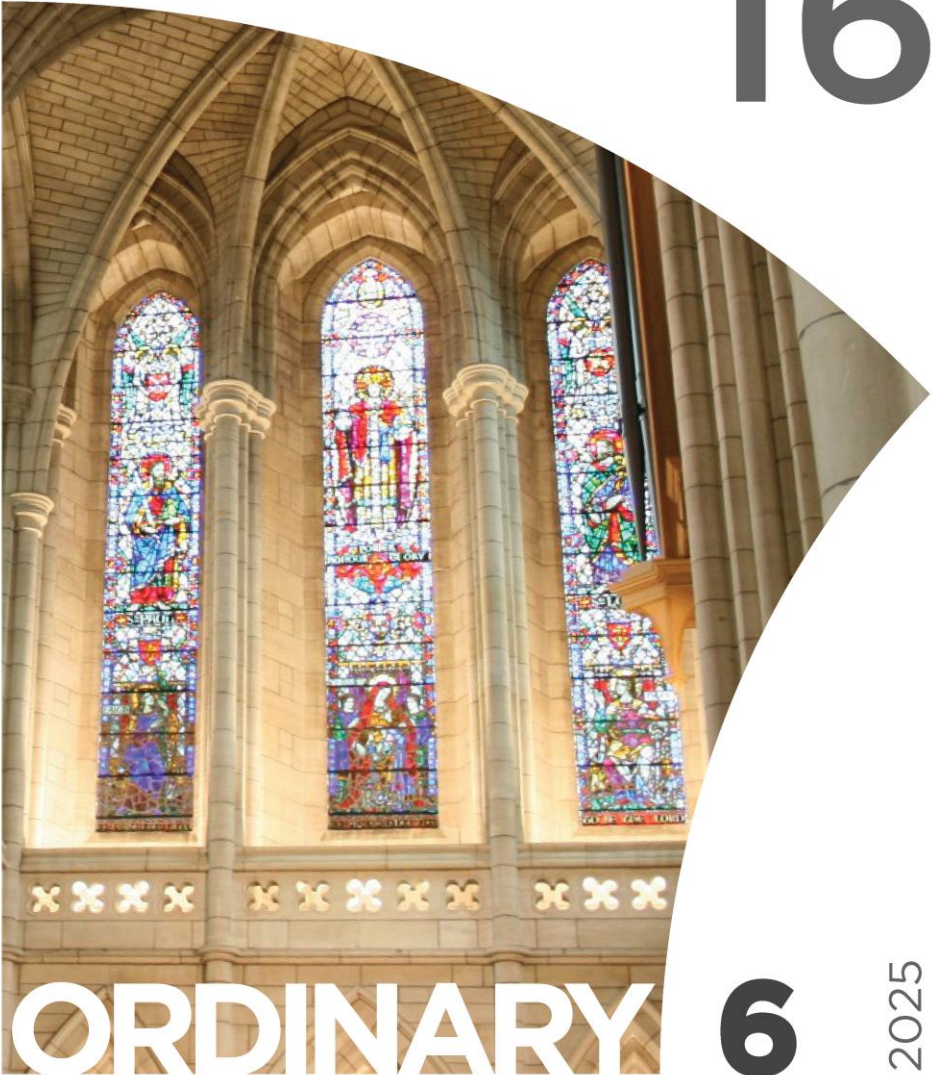




SUNDAY  
FEBRUARY

16



ORDINARY

6

2025

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

## INTROIT

*Blessed are the pure in heart*

*Henry Walford Davies (1869-1941)*

## PROCESSIONAL HYMN

**Come to a sacred space with open heart and mind;  
come willing to explore and seek a living faith.  
In this new space, we long to gain  
a faith that touches joy and pain.**

**We come with questions deep; we come with answers few,  
yet longing for some light to shine upon our quest.  
We take the risk of losing faith,  
yet we can walk no other path.**

**We gently put aside concepts and creeds of old,  
yet seek some ancient wisdom that our hearts may hold.  
From seeds of doubt, new life may flow,  
if given care and space to grow.**

**Finding a bridge of faith that has integrity,  
we'll work with all who seek to walk with honesty.  
With openness and hearts of grace,  
we touch the wisdom of each faith.**

**What do we hold as true? Compassion for each one,  
justice and love for ev'ry creature on this earth;  
the sacredness of human care;  
this is a path that all may share.**

*Words: Helen Wiltshire  
Tune: Love Unknown, John Nicholson Ireland (1879-1962). TiS 341*

# WELCOME

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:*

There is a river whose streams make glad the city of God,  
**where God has made a holy dwelling.**

God is in the midst of the city, it shall not be moved;  
**God will help us at the break of day.<sup>1</sup>**

# BENEDICITE AOTEAROA

O give thanks to God who is good, whose love endures for ever.  
Sunrise and sunset, night and day



**Give to God your thanks and praise.**

You prophets, priests, cleaners and clerks,  
professors, programmers, teachers and learners,  
seekers, discoverers, drivers and doctors



**Give to God your thanks and praise.**

You sweepers, diplomats, writers and artists,  
grocers, carpenters, students and shop workers,  
homemakers, mystics, aid workers and lawyers



**Give to God your thanks and praise.**

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<sup>1</sup> Psalm 46:4-5

You Māori, Pākehā, women and men, all who inhabit the long white cloud, all saints and martyrs of the South Pacific



**Give to God your thanks and praise.**

2


*Please be seated.*

## FORGIVENESS

*Liturgist:*

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

*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 God,  
we acknowledge we have resisted the light of your love,  
we have not fully shared the gifts entrusted to us,  
we have not treasured the gifts of our neighbours.  
We are in need of your love.**

*Priest:*

God our healer whose mercy is like a refining fire:  
touch us with your justice and confront us with your tenderness;  
that, being forgiven and comforted by you,  
we may reach out to a troubled world.

**Amen.** <sup>3</sup>

## THE SENTENCE AND PRAYER OF THE DAY

Happy are those who delight in the law of God;  
they are like trees planted by the streams of water,  
which yield their fruit in season, and their leaves do not wither.

*Psalm 1:1-3*

**God of the hungry,  
may we hunger and thirst for the right,  
till our thirst for justice has been satisfied  
and hunger has gone from the earth. Amen.** <sup>4</sup>

## THE FIRST READING

A reading from the Book of the prophet Jeremiah.

*Jeremiah 17:5-10*

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

**Thanks be to God.**

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<sup>3</sup> *Daily Prayers for All Seasons p. 15-16*

<sup>4</sup> *NZPB 2020*

# THE GRADUAL HYMN

**God! When human bonds are broken  
and we lack the love or skill  
to restore the hope of healing,  
give us grace and make us still.**

**Through that stillness with your Spirit  
come into our world of stress,  
for the sake of Christ forgiving  
all the failures we confess.**

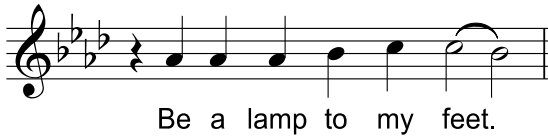
**Send us, God of new beginnings,  
humbly hopeful into life;  
use us as a means of blessing:  
make us stronger, give us faith.**

**Give us faith to be more faithful,  
give us hope to be more true,  
give us love to go on learning:  
God! Encourage and renew!**

*Words: Frederik Herman Kaan (1929-2009)  
Tune: Love Divine, John Stainer (1840-1901). TIS 217(ii)*

# THE GOSPEL

Hear the Gospel of Christ according to Luke,  
chapter six, beginning at verse seventeen.



*Luke 6:17-26*

This is the Gospel of Christ.



# THE SERMON

# SILENCE

# THE ANTHEM

*The Beatitudes*

*Arvo Pärt*

# THE PRAYERS OF THE PEOPLE

*Liturgist:* Let us gather our hearts and minds in prayer;  
prayer for our world and for God's people.

# THE PEACE

*Please stand for the Greeting of Peace.*

Kia tau te rangimārie o te Atua ki a koutou.

**A ki a koe ano hoki.**

*[The peace of God be always with you. And also with you.]*

*Please turn and greet those around you with peace.*

# THE OFFERTORY HYMN \*

Jesus calls us here to meet him,  
as through word and song and prayer  
we affirm God's promised presence  
where God's people live and care.  
Praise the God who keeps such promise;  
praise the Son who calls us friends;  
praise the Spirit who, among us,  
to our hopes and fears attends.

Jesus calls us to confess him  
Word of life including all,  
sharer of our flesh and frailness,  
saving all who fail or fall.  
Tell his holy human story;  
tell his tales that all may hear;  
tell the world that Christ in glory  
came to earth to meet us here.

Jesus calls us to each other:  
found in him are no divides.  
Race and class and sex and language -  
such are barriers he derides.  
Join the hand of friend and stranger;  
join the hands of age and youth;  
join the faithful and the doubter  
in their common search for truth.

Words: John L. Bell and Graham Maule, adapted  
Tune: Abbot's Leigh, Cyril Vincent Taylor (1907-1991). TIS 153

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\* *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.*





# THE PREPARATION OF THE GIFTS

*Cantor* **ALL**

*Blessed are you God of all creation* **through your good - ness**

**we have these gifts to\_ share. Bless'd be God for-ev - er.**

Detailed description: This block contains two lines of musical notation in G major (one sharp). The first line is for the Cantor, starting with a whole note G4. The second line is for 'ALL', starting with a quarter note G4, followed by quarter notes A4, B4, C5, and D5. The lyrics are: 'Blessed are you God of all creation through your good - ness we have these gifts to\_ share. Bless'd be God for-ev - er.'

# THE GREAT THANKSGIVING

*Cantor* **ALL**

*May God be with you.* **May the spir - it grant us wis - dom.**

*Cantor* **ALL**

*Let us lift up our hearts.* **We lift up our hearts in hope and praise.**

*Cantor* **ALL**

*Let us give thanks to God.* **We of-fer our lives in joy and prom - ise.**

Detailed description: This block contains five lines of musical notation in G major (one sharp). The first line is for the Cantor, starting with a whole note G4. The second line is for 'ALL', starting with a quarter note G4, followed by quarter notes A4, B4, C5, and D5. The lyrics are: 'May God be with you. May the spir - it grant us wis - dom.' The third line is for the Cantor, starting with a whole note G4. The fourth line is for 'ALL', starting with a quarter note G4, followed by quarter notes A4, B4, C5, and D5. The lyrics are: 'Let us lift up our hearts. We lift up our hearts in hope and praise.' The fifth line is for the Cantor, starting with a whole note G4. The sixth line is for 'ALL', starting with a quarter note G4, followed by quarter notes A4, B4, C5, and D5. The lyrics are: 'Let us give thanks to God. We of-fer our lives in joy and prom - ise.'

In a city of a thousand strands,  
laden with the sights and sounds of God's colourful people,  
we meet the Creator and discover the mark of God  
in both stranger and friend.

O God of many names, we give you thanks that you are  
uniting the people of the city.

In a city of forgotten people and lost stories  
help us to listen for your good news  
amongst those left out or left behind in the busy rush.

We give thanks for Jeremiah who prayed for the city,  
for it is here that we make our home and learn of you.

We give thanks for prophets like Deborah  
who challenged the people and their leaders in the town square.

Fill our hearts with an image of your son Jesus  
who embraces us all.

In the noise and in the silence, in the traffic and at home  
we give thanks for his liberating presence as we sing:



Ho - ly, ho - ly, ho - ly, God of prom - ise and ful -



fil - ment, Heav-en and Earth a - bound with your grace.



Ho-san-na, Ho-san-na, all cre-a-tion sings.



Bless'd is the One who comes in the name of God.



Ho-san-na, Ho-san-na, all cre-a-tion sings.

The city was crowded with people from across the world,  
the faithful gathered in Jerusalem to celebrate Passover:  
the festival of freedom.

Jesus and his friends rented a room above a busy street,  
and there they shared a last meal together.

In the quiet of the night Jesus took a piece of bread,  
gave thanks, broke it and said:

'This is my body which is given for you; do this to remember me.'

When everyone had finished eating

Jesus took a cup of Passover wine, gave thanks and said:

'This cup is the new covenant in my blood;

do this to remember me.'<sup>6</sup>



**God here a - mong us, light in the midst of us,**



**bring us to light, bring us to life.**

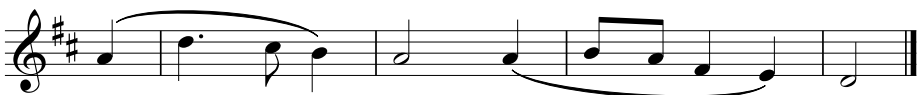
Send your Holy Spirit that we who receive this bread  
may indeed be the body of Christ,  
and we who share this cup draw strength from the one true vine.  
For you dwell in the heavenly city and make all things new;  
you are the beginning and the end, the last and the first.



**Praise, praise, glo - ry and love be yours, this and ev-'ry day,**



**from us and all peo - ple, here and ev-'ry-where.**



**A - - men. A - - men.**

*Please be seated.*

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<sup>6</sup> Chris Shannahan [2008], adapted

# 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 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 kaweā 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:*



U - bi ca - ri - tas et a - mor,



u - bi ca - ri - tas De-us i - bi est.

*Taizé, Jacques Berthier (1923-1994)*

# 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.*

*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

*Since by man came death (from Messiah)*

*George Frideric Handel (1685-1759)*

*Blessed be the God and Father*

*Samuel Sebastian Wesley (1810-1876)*

# PRAYER AFTER COMMUNION

**We bless you, generous God  
abiding in every part of the city,  
in each other, and in the stranger, who waits with us  
for a place at the table of life.  
May we also learn the way to make room for all. Amen.** <sup>7</sup>

# THE BLESSING

# NOTICES

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

# FINAL HYMN

Great and deep the Spirit's purpose,  
hidden now in mystery,  
nature bursts with joyful promise,  
ripe with what is yet to be.  
In a wealth of rich invention,  
still the work of art unfolds:  
barely have we seen, and faintly,  
what God's great salvation holds.

Great and deep the Spirit's purpose,  
making Jesus seen and heard.  
Every age of God's creation  
grasps new meaning from the Word.  
Show us, Holy Spirit, show us  
your new work begun today:  
eyes and ears and hearts are open,  
teach us what to do and say.

Great and deep the Spirit's purpose,  
all God's children brought to birth,  
freed from hunger, fear and evil  
every corner of the earth,  
and a million, million voices  
speak with joy the Saviour's name;  
every face reflects his image,  
never any two the same.

Great and deep the Spirit's purpose,  
nothing shall be left to chance.  
All that lives will be united  
in the everlasting dance.  
All fulfilled and all perfected,  
each uniquely loved and known,  
Christ in glory unimagined  
once for all receives his own.

*Words: Marnie Barrell*

*Tune: Nettleton, American folk melody from 'A Repository of Sacred Music', Part 2  
harm. John Wilson (1905-1992). TIS 392*

*Deacon from the rear of the Church.*

May the streets of our city be holy ground under your feet.  
Go into the city, walking in faith and hope.

**Amen. We go in the name of Christ.**

## ORGAN VOLUNTARY

*Finale from "Music for the Royal Fireworks", HWV 351*

*George Frideric Handel (1685-1759)*

## MUSIC NOTES

Completed in 1990 (and revised in 1991) for the RIAS Chamber Choir in Berlin, *The Beatitudes* is one of the first works in which Arvo Pärt uses the English language. Pärt writes, "Due to the language, the length of the words results in a recital style; however, an original way has been found to transfer the meaning of the text. Each clause between punctuation marks is performed in a different harmonic key. At the same time, the chord sequences are subject to a specific rule. In the course of the composition, the central pitch of the recitation constantly rises, increasing the tension. Having reached its peak, the process reverses after the organ cadenza, and all performed harmonic combinations are repeated, this time in reverse order, moving back to the starting point."

The Victorian composer Samuel Sebastian Wesley's "Blessed be the God and Father" was written for a service on Easter Day 1853 at Hereford Cathedral, when "only Trebles and a single Bass voice' were available, the bass singer being the Dean's butler." Wesley was a grandson of Charles Wesley and a great-nephew of John Wesley. Doing much to raise the standard of English church music during a time of decline, he was known for going fishing in the marshes behind the cathedral during extended sermons, sometimes not returning to finish the service.

*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 Matthew Howes*

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