



SUNDAY
FEBRUARY

7



WAITANGI DAY
ORDINARY 5

2021

PROCESSIONAL HYMN

Where mountains rise to open skies
your name, O God, is echoed far,
**from island beach to kauri's reach,
in water's light, in lake and star.**

Your people's heart, your people's part
be in our caring for this land,
for faith to flower, for aroha
to let each other's mana stand.

From broken word, from conflict stirred,
from lack of vision, set us free
to see the line of your design,
to feel creation's energy.

Your love be known, compassion shown,
that every child have equal scope:
in justice done, in trust begun
shall be our heritage and hope.

Where mountains rise to open skies
your way of peace distil the air,
your spirit bind all humankind,
one covenant of life to share!

*Words: Shirley Erena Murray (1931-2020)
Tune: Dunedin, Vernon Griffiths (1894-1985). AA 155*

WELCOME

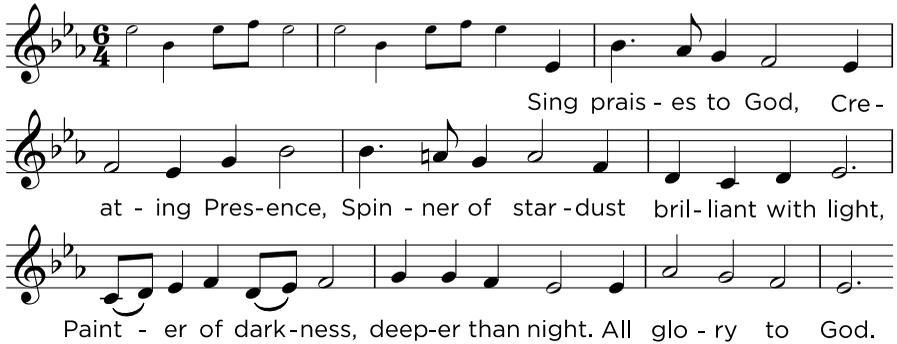
Grace and peace to you from God.
God fill you with truth and joy.

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

God fulfil your purpose for us;
your steadfast love endures forever.
Do not forsake the work of your hands.

Psalm 138:8

God of covenant and calling,
you bind us together;
keep us faithful to our calling
and true to our promises. Amen. ⁴

THE FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 40:21-31

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

THE GRADUAL HYMN

E te Atua, kua ruia nei;
O purapura pai:
homai e koe he ngakau hou,
kia tupu ake ai.

³ *Jenny Blood*

⁴ *For All the Saints Collect for Waitangi Day*

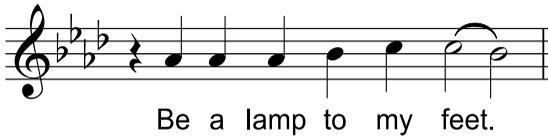
E Ihu, kaua e tukua
Kia whakangaromia,
me whakatupu ake ia,
kia kitea ai nga hua.

A ma te Wairua Tapu ra
matou e tiaki,
kei hoki ki te mahi he
O matou ngakau hou. Amine. ⁵

*Words: Traditional Maori Hymn
Tune: For all the mercies, traditional Maori melody,
harm. Jillian Margaret Bray (1939-2018). WOV 650*

THE GOSPEL

Hear the Gospel of Christ according to Mark,
chapter one, beginning at verse twenty-nine.



Mark 1:29-39

This is the Gospel of Christ.



THE SERMON

SILENCE

⁵ O God, sown is your good seed. Give us a new heart to make it grow.
O Jesus, do not let it go, do not let it be destroyed; let it grow so that the fruits may be seen. May the Holy Spirit keep us, lest to evil deeds our new heart returns.

⁶ Music: Michael Bell

ANTHEM

Music, spread thy voice around (from Solomon)

George Frideric Handel (1685-1759)

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 ⁷

Come to our land, come to our hearts
Spirit of peace, Spirit of truth,
bring in the spring, the hope and the green,
Spirit of growth and Spirit of youth.

*And all our people will sing together:
Wairua Tapu, holy your name,
there's one great Spirit in all creation,
one great Spirit of God!*

Come to our land, come to our hearts
Spirit of life, breath of new birth,
teach us to care for water and air,
nourish the seed and cherish the earth,

*And all our people will sing together:
Wairua Tapu, holy your name,
there's one great Spirit in all creation,
one great Spirit of God!*

Come to our land, come to our hearts
Spirit of bush, Spirit of bird,
speak to the soul of Aotearoa
joy in your world, and joy in your Word,

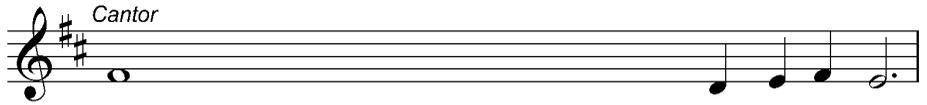
*And all our people will sing together:
Wairua Tapu, holy your name,
there's one great Spirit in all creation,
one great Spirit of God!*

Words: Shirley Erena Murray (1931-2020)
Tune: Haeremai, Colin Gibson. AA 26

⁷ During this hymn there is a collection to support St Matthew's; 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 you can 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:

The musical score is written on four staves in a treble clef with a key signature of two sharps (F# and C#). The first staff begins with the word 'Organ' above the first measure and 'All' above the second measure. The lyrics are: 'Ho - ly God, ho - ly and mer-ci-ful.' The second staff continues with 'ho - ly and just, glo-ry and good-ness come from you.' The third staff continues with 'Bless-ed is the one who comes in the name of God. Ho-' and ends with a double bar line. The fourth staff continues with 'san - na, ho - san - na, ho-san-na in the high - est.' and ends with a double bar line.

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*

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.

Give us courage not to cling to what is past,
 but to proclaim the freedom of new life, as together we sing: ⁸

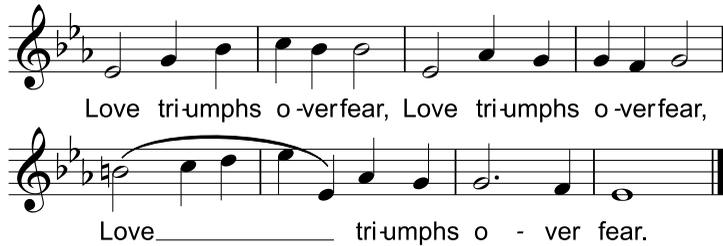
Organ *All*

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 tri-umphs o-verfear, Love tri-umphs o-verfear,
Love _____ tri-umphs o - ver fear.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the hymn: 'Love tri-umphs o-verfear, Love tri-umphs o-verfear,'. The second staff contains the melody for the second line: 'Love _____ tri-umphs o - ver fear.' The melody is simple and hymn-like, with a final cadence at the end of the second line.

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

Hear my prayer;

O for the wings of a dove

Felix Mendelssohn-Bartholdy (1809-1847)

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. ⁹

THE BLESSING

NOTICES

FINAL HYMN

We are many, we are one,
and the work of Christ is done
when we learn to live in true community,
as the stars that fill the night,
as a flock of birds in flight,
as the cluster of the grapes upon the vine;
as the branches of a tree,
as the waves upon the sea,
as the cluster of the grapes upon the vine.

All division is made whole
when we honour every soul,
find the life of God in every you and me,
as the fingers of a hand,
as the grains that form the sand,
as the cluster of the grapes upon the vine;
as the threads upon a loom,
as a field of flowers in bloom,
as the cluster of the grapes upon the vine.

⁹ *Dorothy McRae-McMahon "Liturgies for High Days", p. 126*

We will join creation's song,
make a world where all belong,
build as one in peace and loving harmony,
as the voices of a choir,
as the flames within a fire,
as the cluster of the grapes upon the vine;
as the snowflakes in the snow,
as the colours of a bow,
as the cluster of the grapes upon the vine.

Words: Colin Gibson

Tune: Hamilton, Colin Gibson. FFS 67

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

Le Prophete - Coronation March

Giacomo Meyerbeer (1791-1864)

*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.*

Music for Liturgical responses is by Paul Chan

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