

The logo for St Matthew in-the-City features a stylized, abstract representation of a church's architectural elements, including a dome and a series of vertical lines, rendered in shades of gray.

**St
Matthew
in-the-City**

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

SUNDAY
AUGUST

21

2022



21st 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.*

PROCESSIONAL HYMN

Called as partners in Christ's service,

Called to ministries of grace,
We respond with deep commitment
Fresh new lines of faith to trace.
May we learn the art of sharing,
Side by side and friend with friend,
Equal partners in our caring

To fulfil God's chosen end.

Christ's example, Christ's inspiring, Christ's clear call to work and worth,

Let us follow, never faltering,
Reconciling folk on earth.
Men and women, richer, poorer,
All God's people, young and old,
Blending human skills together
Gracious gifts from God unfold.

So God grant us for tomorrow
Ways to order human life
Then surround each person's sorrow

With a calm that conquers strife.
Make us partners in our living,
Our compassion to increase,
Messengers of faith, thus giving
Hope and confidence and peace.

*Words: Jane Parker Huber (1926-2008)
Tune: Blaenwern, William Penfro Rowlands (1860-1937). TIS 590*

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 raises up those who are bowed down,
and loves those who are just.
God cares for the stranger in the land,
and sustains the widows and orphans.

Psalm 146:8-9

God of the Sabbath,
may this be the hour when your healing and welcome
breaks through our desire for control.
May your joy stretch the fabric of our hearts
and inspire us to welcome all. Amen. ⁴

PSALM 103:1-8

Chant: Henry Walford Davies (1869-1941)

Praise the Lord O my soul
and all that is within me praise God's holy name.
Praise the Lord O my soul
and forget not all that God has done for you.
The Lord forgives you all your sin
and heals you of all your infirmities.
The Lord saves your life from the grave
and crowns you with love and mercy.
The Lord fills your life with good things
so that your youth is renewed like the eagle's.

³ *Jenny Blood (1932-2022)*

⁴ *Steven Shakespeare, adapted*

You Lord are righteous in your acts
and bring justice to all that are oppressed.

You showed your ways to Moses
your deeds to the children of Israel.

You are full of compassion and mercy,
slow to anger and rich in kindness.

THE FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 58:9b-14

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

THE GRADUAL HYMN

We sing **the song of God's great name**
God's dream of liberty
unbinding all from grief and shame
the song to set us free.

We aim to act on Love's behalf
when evil would prevail.
Give us the hands and hearts to serve
to strive and not to fail.

Justice and peace will come about
in Earth's community,
when holiness in every part
inspires humanity.

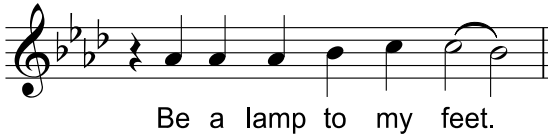
So sing the song of God's great name
with hope and joyful praise.
God will greet all in every task
enlightening all our days.

Words: Jenny Blood (1932-2022)

*Tune: Richmond, later form of melody by Thomas Haweis (1734-1820),
adapted by Samuel Webbe the younger (c.1770-1843). TIS 425*

THE GOSPEL

Hear the Gospel of Christ according to Luke chapter thirteen, beginning at verse ten.



Luke 13:10-17

This is the Gospel of Christ.



THE ADDRESS

SILENCE

ANTHEM

Love divine

Howard Goodall

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.

⁵ Music: Michael Bell

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 ⁶

Put peace into each other's hands
and like a treasure hold it,
protect it like a candleflame,
with tenderness enfold it.

Put peace into each other's hands
with loving expectation;
be gentle in your words and ways,
in touch with God's creation.

Put peace into each other's hands
like bread we break for sharing;
look people warmly in the eye:
our life is meant for caring.

As at communion, shape your hands
into a waiting cradle;
the gift of Christ receive, revere,
united round the table.

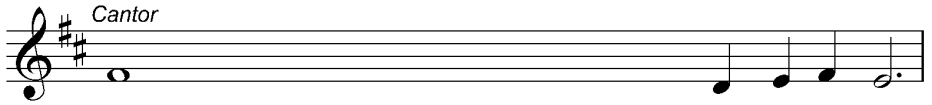
Put Christ into each other's hands,
he is love's deepest measure;
in love make peace, give peace a chance,
and share it like a treasure.

Words: Fred Kaan (1929-2009). Tune: St Columba. TIS 523

⁶ *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.

THE PREPARATION OF THE GIFTS



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



Bless'd be God for - ev - er.

THE GREAT THANKSGIVING



The Spirit is here.

God's hope is in us.



Lift up your hearts.

We lift them up to God.



Let us give thanks to the God of peace.



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:



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*

Bread of life **food for the world.**

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of two measures. The first measure is labeled 'Cantor' and contains the notes G4, A4, B4, and C5. The second measure is labeled 'All' and contains the notes D5, E5, F5, and G5. The lyrics 'Bread of life' are under the first measure, and 'food for the world.' are under the second measure.

Cantor *All*

Cup of life **for the thir - sty.**

The second line of musical notation is in G major and 4/4 time. It consists of two measures. The first measure is labeled 'Cantor' and contains the notes G4, A4, B4, and C5. The second measure is labeled 'All' and contains the notes D5, E5, F5, and G5. The lyrics 'Cup of life' are under the first measure, and 'for the thir - sty.' are under the second measure.

Cantor *All*

Je - sus our bro - ther **of-fered for us.**

The third line of musical notation is in G major and 4/4 time. It consists of two measures. The first measure is labeled 'Cantor' and contains the notes G4, A4, B4, and C5. The second measure is labeled 'All' and contains the notes D5, E5, F5, and G5. The lyrics 'Je - sus our bro - ther' are under the first measure, and 'of-fered for us.' are under the second measure.

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,
 proclaiming the freedom of new life, as together we sing: ⁷

The image shows two staves of musical notation in G major (one sharp). The first staff is marked 'Organ' and 'All'. The lyrics are: 'Bless - ing and ho - nour and glo - ry be yours,'. The second staff continues the melody with the lyrics: 'here and eve - ry - where now and for - ev - er. A - men.' The music consists of a simple, rhythmic melody with a final cadence on a whole note 'A'.

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 ālanei
 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 whakawala;
 engari whakaorangia mātou i te kino:

Nōu hoki te rangatiratanga, te kaha, me te korōria,
 Āke, ake, ake. Āmine.

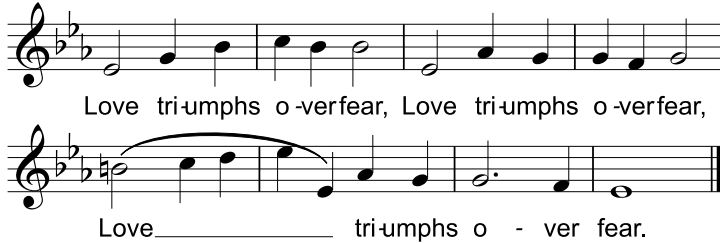
⁷ *The Great Thanksgiving is adapted from a service from St Gregory of Nyssa, San Francisco*

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 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;
there are gluten free wafers, just ask the serving priest.*

*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.

MUSIC DURING COMMUNION

Sicut cervus

Giovanni Pierluigi da Palestrina (1525-1594)

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. ⁸

THE BLESSING

NOTICES

FINAL HYMN

The love of Jesus calls us
our joyous praise to sing;
our deeply felt thanksgivings
we now together bring,
for all God's many blessings,
unasked yet still received,
and for the generations,
who faithfully believed.

The love of Jesus calls us,
that we may always be
companions on a journey,
where all the world may see
that serving Christ is freedom
which time does not destroy;
where Christ's command is duty,
and every duty joy.

⁸ Dorothy McRae-McMahon "Liturgies for High Days", p. 126

The love of Jesus calls us
in swiftly changing days,
to be God's co-creators
in new and wondrous ways;
that God with men and women
may so transform the earth,
that love and peace and justice
may give God's kingdom birth.

Words: Herbert O'Driscoll

Tune: Aurelia, Samuel Sebastian Wesley (1810-1876). TIS 457

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

Chant Donn  - Hommage   Jean Gallon *Maurice Durufl  (1902-1986)*

MUSIC NOTES

Love Divine was commissioned by the British Choir Schools' Association to celebrate the new millennium. Although a seemingly odd choice of text (the original was published in 1747), Howard Goodall "realised on looking at this wonderful set of verses afresh that it was possible to hear them with a slightly different lilt and accent - to put them into a contemporary context. I was also drawn to use this beautiful poetic text as both the author Charles Wesley (co-founder of the Methodist Movement) and I were one time undergraduates of Christ Church, Oxford; a fitting connection considering the first performance of this new setting." *Love Divine* was first performed on 26 February 2000 in Oxford by the choir of Christ Church Cathedral, as part of a concert celebrating the founding 150 years before of the city of Christchurch, New Zealand, by a pioneer religious group from the Oxford college.

Palestrina's life and work centered around Rome. He was born in the nearby town of Palestrina, from which he took his name, trained as a choirboy in the Roman church of S. Maria Maggiore, and was appointed to prominent positions in the Roman musical establishment. In 1551 he was appointed maestro of the Cappella Giulia, the choir of St Peter's Basilica, and in 1555 he sang for a few months in the Sistine choir until the introduction of a celibacy rule by the new pope led to his dismissal as a married man. *Sicut cervus* has always been one of the most familiar of Palestrina's motets, justly held up as a model of Renaissance imitative polyphony, in this case expressive of serene but fervent spiritual yearning. Its psalm text was appropriately appointed as the first part of the Tract at the blessing of the font on Holy Saturday. *Translation*: As the stag yearns for springs of water: so my soul yearns for you, God.

*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 Paul Chan

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