

The logo for St Matthew in-the-City features a stylized graphic of a church dome and a modern building facade. The text "St Matthew in-the-City" is positioned to the left of the graphic.

**St
Matthew
in-the-City**

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

SUNDAY
AUGUST
27
2023



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

Let all creation dance in energies sublime,
as order turns with chance, unfolding space and time,
for nature's art
in glory grows,
and newly shows
God's mind and heart.

God's breath each force unfurls, igniting from a spark
expanding starry swirls, with whirlpools dense and dark.
Though moon and sun
seem mindless things,
each orbit sings:
"Your will be done."

Our own amazing earth, with sunlight, cloud and storms
and life's abundant growth in lovely shapes and forms,
is made for praise,
a fragile whole,
and from its soul
heaven's music plays.

Lift heart and soul and voice: in Christ all praises meet
and nature shall rejoice as all is made complete.
In hope be strong,
all life befriend
and kindly tend
creation's song.

*Words: Brian Arthur Wren, based on Psalm 148
Tune: Darwall, John Darwall (1731-1789). TIS 187*

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

The image shows three staves of musical notation in G major (one sharp) and 4/4 time. Each staff begins with a double bar line and repeat dots. The lyrics are written below the notes.

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 will comfort the earth - all her waste places,
and will make her wilderness Eden;
joy and gladness will be found in her,
thanksgiving and the voice of song.

Isaiah 51:3

Living God,
you accept our stumbling faith,
our misplaced answers,
our false horizons,
and through them build a way of peace;
empower us to bind the wounds of the world
and lighten the weight of oppression,
that all may find that peace. Amen.

THE FIRST READING

A reading from the Letter to the Romans.

Romans 12 1-8

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

THE GRADUAL HYMN



To-ku wai-rua, o-ho mai, Wha-ka-ron-go a-ke ra,



Nei ia I - hu ku-pu mai, 'He a-ro-ha ra - nei tou?'



Na-ku koe i tan-go mai I nga he-re wha-ka-rau;



Na-ku koe i o-ra ai; 'He a-ro-ha ra - nei tou?'



No-ku te a - ro-ha nui, Pu-mau to-nu a - ke nei



Te ai to - na ri-te mai; 'He a-ro-ha ra - nei tou?'

Te-ra te to - ro-na mou Te ko-ro-ria ti-no nui;

Ki mai ko - ia ki a-hau, 'He a-ro-ha ra - nei tou?'

Te A - ri - ki, ko-ia nei Ko te ma-te i a-hau:

Mau a-hau e a - ko mai E a - ro-ha po - no ai.

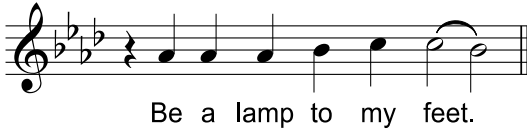
2

Words: Traditional Maori
Tune: St Bees (Dykes), John Bacchus Dykes (1823-1876). WOV 664

² My spirit, awake and listen, these are Jesus' words, have you love?
My great and constant love is beyond compare, have you love?
God, my greatest desire, you teach me true love.

THE GOSPEL

Hear the Gospel of Christ according to Matthew, chapter sixteen, beginning at verse thirteen.



Matthew: 16:13-20

This is the Gospel of Christ.



THE SERMON

THE SILENCE

THE ANTHEM

Greater love

John Ireland (1879-1962)

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.



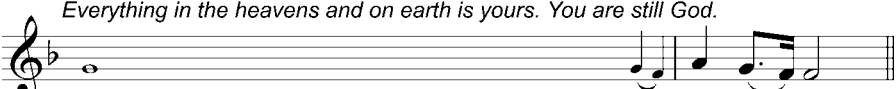
Nōu te mana, te i hi, **te we - hi.**

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 *

**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*

* *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:*



THE PREPARATION OF THE GIFTS

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



Bless-ed be God for ev - er.

The musical notation is on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp. The melody consists of quarter notes: G4, A4, B4, G4, F#4, E4, D4. There are two triplet markings over the first two notes of the first and second phrases.

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 offer thanks and praise.

The musical notation for 'THE GREAT THANKSGIVING' consists of four staves. The first staff is for the Cantor and the congregation, with lyrics 'The Spirit is here God's hope is in us'. It features a triplet of eighth notes. The second staff is for the Cantor and the congregation, with lyrics 'Lift up your hearts We lift them up to God'. The third staff is for the Cantor, with lyrics 'Let us give thanks to the God of peace'. The fourth staff is for the congregation, with lyrics '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 on four staves in G major (one sharp) and 4/4 time. The first staff begins with a 4-measure rest. The lyrics are: "Ho - ly, Ho - ly, Ho - ly One, God of po-wer and might". The second staff continues with: "Heav'n and Earth are full of Your glo-ry. Ho-san-na in the high-est.". The third staff begins with a 2-measure rest and continues with: "Bless the One who comes in the pow'r of love.". The fourth staff ends with a 3-measure rest and continues with: "Ho-san-na, Ho-san-na, Ho-san - na in the high - est!".

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

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

Tu es Petrus

Maurice Duruflé (1902-1986)

I would be true

John Rutter

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

Now let us from this table rise
renewed in body, mind and soul;
with Christ we die and live again,
his selfless love has made us whole.

With minds alert, upheld by grace,
to spread the Word in speech and deed,
we follow in the steps of Christ,
at one with all in hope and need.

To fill each human house with love,
it is the sacrament of care;
the work that Christ began to do
we humbly pledge ourselves to share.

Then give us grace, Companion-God,
to choose again the pilgrim way,
and help us to accept with joy
the challenge of tomorrow's day.

Words: Fred Kaan (1929-2009)

Tune: Solothurn, traditional Swiss melody, arr. Richard Lloyd. CAHO&N 472

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

Toccata

Georgi Mushel (1909-1989)

MUSIC NOTES

The anthem Greater love was commissioned in 1912 for Charles Macpherson, the sub-organist of St Paul's Cathedral, London. Intended as a meditation for Passiontide, it drew its text from a compilation of scriptural passages in Daily Light on the Daily Path, a series of booklets containing bible readings which John Ireland used on a regular basis. With the outbreak of war in 1914, the anthem's text gained a special resonance as the casualties from the front mounted. It has the scope and narrative of a small cantata, through its continuity and dialogue between soloists and chorus. In the reflective commentary of the opening section, the solo tenor is then affirmed by everyone. Ireland assigns the words of Peter (1 Peter 2:24, 'that we, being dead to sins'), to the full chorus, as if they were the people of the church. Similarly, Paul's words from Romans 12:1, 'I beseech you brethren', which epitomizes the anthem's theme of self-sacrifice, are sung initially by the alto and tenor in unison before they are joined by the 'willing body of all believers'.

Maurice Duruflé's Quatre Motets of 1960 are, like his extraordinary Requiem, based on Gregorian chant. Here again Duruflé shows his particular genius for invoking the spiritual element of plainsong in a choral context, while achieving a suppleness of rhythm akin to that of human prayer. As we hear today of Peter declaring Jesus to be the Messiah, Tu es Petrus sets Christ's words, "You are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it."

'I would be true' is a setting of the Irish folk-tune Danny Boy/Londonderry Air, to a text by Howard A Walter, with additional words by John Rutter himself.

*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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