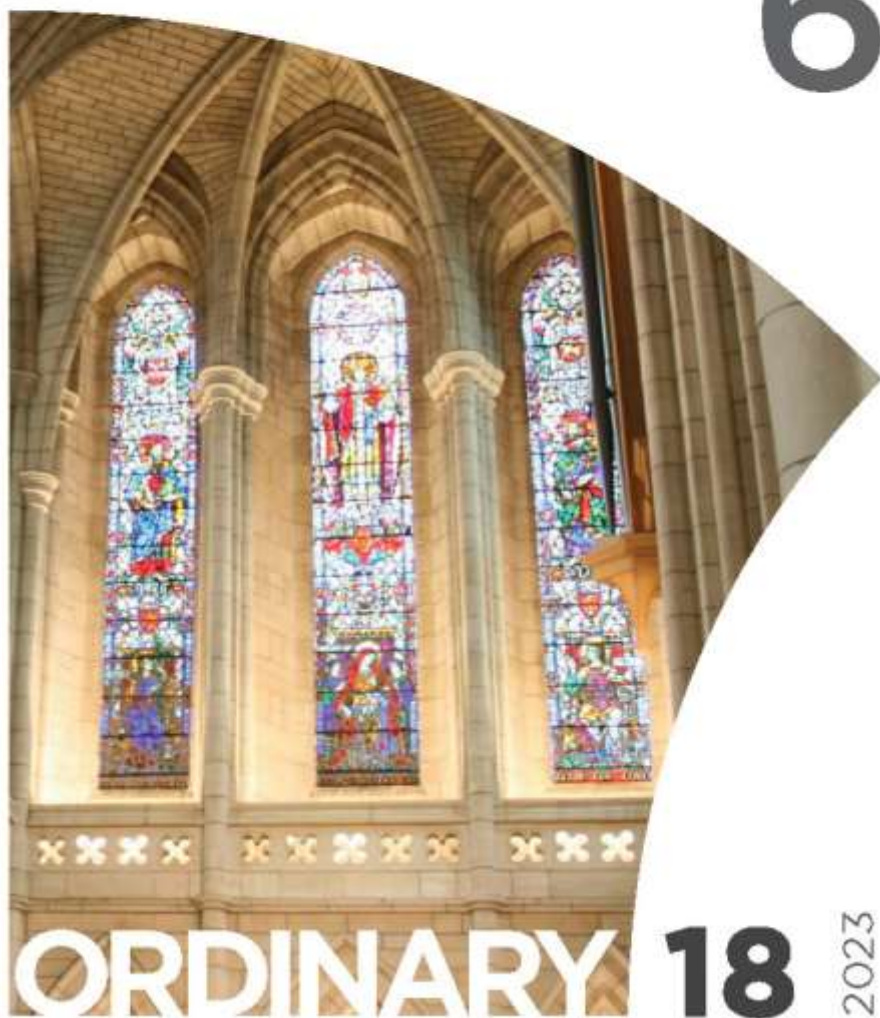




SUNDAY  
AUGUST  
**6**



**ORDINARY 18**

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

As we gather at your table,  
as we listen to your word,  
help us know, O God, your presence;  
let our hearts and minds be stirred.  
Nourish us with sacred story  
till we claim it as our own;  
teach us through this holy banquet  
how to make Love's victory known.

Turn our worship into witness  
in the sacrament of life;  
send us forth to love and serve you,  
bringing peace where there is strife.  
Give us, Christ, your great compassion  
to forgive as you forgave;  
may we still behold your image  
in the world you died to save.

Gracious Spirit, help us summon  
other guests to share that feast  
where triumphant Love will welcome  
those who had been last and least.  
There no more will envy blind us,  
nor will pride our peace destroy,  
as we join with saints and angels  
to repeat the sounding joy.

*Words: Carl P. Daw, Jr.*

*Tune: Hyfrydol, melody by Rowland Huw Prichard (1811-1887). TIS 217(i)*

# 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. <sup>1</sup>

Priest: God forgives us, be at peace.

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<sup>1</sup> Ojibway prayer, Canada. Adapted by Anton Spelman.

# THE SENTENCE AND PRAYER OF THE DAY

Awakening, Peter and the others saw Jesus' glory -  
and the two people who were standing next to him.  
Peter said to Jesus, "Rabbi, how good it is for us to be here!"

*Luke 9: 32, 33*

God of the mountain peak,  
whose light reveals the earth  
a dwelling place for love;  
God of the overshadowing,  
whose darkness confounds  
the lie that we can possess you:  
transform our heart and mind  
that we might listen to the One  
who bears the weight of glory  
in the lightness of our flesh. Amen.

## THE FIRST READING

A reading from the Book of Exodus.

*Exodus 34:29-35*

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

## THE GRADUAL HYMN

How good, Lord, to be here!  
your glory fills the night;  
your face and garments, like the sun,  
shine with unborrowed light.

How good, Lord, to be here,  
your beauty to behold,  
where Moses and Elijah stand,  
your messengers of old.

Fulfiller of the past,  
promise of things to be:  
we hail your body glorified,  
and our redemption see.

Before we taste of death,  
we see your Kingdom come;  
we still would hold the vision bright,  
and make this hill our home.

How good, Lord, to be here!  
yet we may not remain;  
but since you bid us leave the mount,  
come with us to the plain.

*Words: Joseph Armitage Robinson (1858-1933) alt.  
Tune: Carlisle, Charles Lockhart (1745-1815). TIS 234*

## THE GOSPEL

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



*Luke 9:28b-36*

This is the Gospel of Christ.



## THE SERMON

## THE SILENCE

## THE ANTHEM

*O nata lux*

*Thomas Tallis (1505-1585)*

*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.*



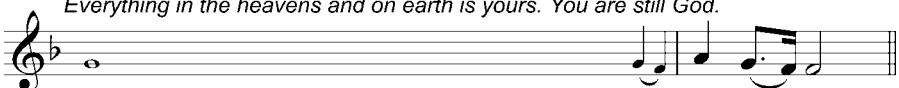
Nōu te mana, te i hi, **te we - hi.**

*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,**

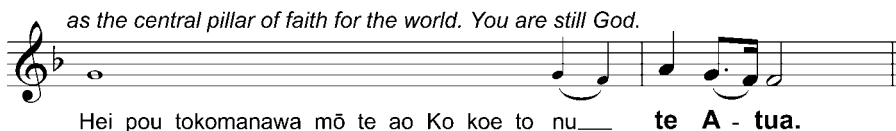


*to reveal your son Jesus Christ*



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 \*

Here in this place new light is streaming,  
now is the darkness vanished away,  
see, in this space, our fears and our dreamings,  
brought here to you in the light of this day.

*Gather us in, the lost and forsaken;  
gather us in, the blind and the lame;  
call to us now, and we shall awaken,  
we shall arise at the sound of our name.*

We are the young, our lives are a mystery;  
we are the old, who yearn for your face;  
we have been sung throughout all of history,  
called to be light to the whole human race.

*Gather us in, the rich and the haughty;  
gather us in, the proud and the strong;  
give us a heart so meek and so lowly,  
give us the courage to enter the song.*

\* *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:*



Here we will take of the wine and the water,  
here we will take the bread of new birth,  
here you shall call your sons and your daughters,  
call us anew to be salt for the earth.

*Give us to drink the wine of compassion,  
give us to eat the bread that is you;  
nourish us well, and teach us to fashion  
lives that are holy and hearts that are true.*


Not in the dark of buildings confining,  
not in some heaven light years away,  
but here in this space, the new light is shining,  
now is the kingdom, now is the day.

*Gather us in, and hold us forever;  
gather us in, and make us your own;  
gather us in, all peoples together,  
fire of love in our flesh and our bone.*

*Words: Marty Haugen  
Tune: Gather Us In, Marty Haugen. TIS 474*

# 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 three notes (G, A, B) and the last three notes (G, F#, E). The piece ends with a double bar line.

# 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, all in G major. The first staff is for the Cantor and 'All', with lyrics 'The Spirit is here God's hope is in us'. It features a triplet over the notes G, A, B. The second staff is for the Cantor and 'All', 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 'All', with lyrics 'It is right to offer thanks and praise.'. The piece concludes with a double bar line.

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;  
he walked the growing earth and proclaimed a fearless kingdom  
of bird and lily, child and stranger, the beggar and the blind.

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. <sup>2</sup>

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. <sup>3</sup>  
 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.*

<sup>2</sup> Words by Jenny Blood (1932-2022)

<sup>3</sup> 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. 4

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<sup>4</sup> 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

*O Jesu Christ, meins lebens licht, BWV 118*

*Johann Sebastian Bach (1685-1750)*

*My eyes for beauty pine*

*Herbert Howells (1892-1983)*



# 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. <sup>5</sup>

# THE BLESSING

# NOTICES

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<sup>5</sup> *Jenny Blood (1932-2022)*

## FINAL HYMN

Give thanks for life, the measure of our days,  
mortal, we pass through beauty that decays,  
yet sing to God our hope, our love, our praise,  
Alleluia, Alleluia!

Give thanks for those who made their life a light  
caught from the Christ-flame, bursting through the night,  
who touched the truth, who burned for what is right,  
Alleluia, Alleluia!

And for our own, our living and our dead,  
thanks for the love by which our life is fed,  
a love not changed by time or death or dread,  
Alleluia, Alleluia!

Give thanks for hope, that like the wheat, the grain  
lying in darkness does its life retain,  
in resurrection to grow green again,  
Alleluia, Alleluia!

*Words: Shirley Erena Murray (1931-2020)*

*Tune: Sine Nomine, Ralph Vaughan Williams (1872-1958). TIS 455*

*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

*Marche Triomphale: Nun danket alle Gott, Op.65*

*Sigfrid Karg-Elert (1877-1933)*

## MUSIC NOTES

O nata lux - Thomas Tallis. Tallis published this miniature masterpiece in a collection meant to show off English music to foreigners. Its rich sonority, metrical ambiguity and odd shifts of harmony are indeed all quintessentially English. The words are taken from a hymn at Lauds on the Feast of the Transfiguration and celebrate Christ the Redeemer. Translation: O light from light begotten, Jesus, redeemer of the world, in your mercy deign to hear the praise and prayers of the supplicants. You who once deigned to clothe yourself in mortal flesh for beings lost in sin, grant that we may become part of your most blessed body.

O Jesu Christ, mein Lebens Licht - J.S. Bach. This lovely motet is all too often overlooked in Bach's sacred output. Despite being recognisably a motet (as that term was understood in eighteenth-century Protestant Germany) and being explicitly described by Bach on its title page as 'motetto', it was mistakenly included among his cantatas in the old Bach-Gesellschaft edition, presumably because of its independent instrumental accompaniment. As a result it lay hidden among the 200 or so real cantatas until the Neue Bach Ausgabe put matters right by placing it in their volume of motets. Even now, it is generally omitted from recordings and publications of Bach's other six motets, for which reason alone it is worth including here. Bach wrote it in 1736 or 1737 for a funeral service in Leipzig. The accompaniment was originally scored for an outdoor group comprising two litui (curved trumpets used at funerals), a cornetto, and three trombones, which suggests processional performance. Only one stanza of the hymn text is given in Bach's manuscript, but Behm's hymn (subtitled 'for the dying') has fourteen more, enough to accommodate even the longest procession. Ten years later Bach rescored it for indoor use: the litui were retained, woodwind doubled the voice parts ad libitum, and the cornetto and trombone parts were reassigned to strings and continuo. The chorale melody upon which the motet is based comes from a Leipzig hymnal of 1625, As hymnodus sacer. Mendelssohn later used this melody in his oratorio St Paul; his version, with an altered last line, is the one usually found in modern hymnals, under the name Breslau. (Note by John Rutter from the prepared edition in European Sacred Music.)

Translation: Lord Jesu Christ, my life and light, my strength, my stay, my day-star bright, on earth I have no home or rest, by all my grievous sin oppressed.

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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