



SUNDAY
AUGUST

4



ORDINARY **18**

2024

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

INTROIT

O taste and see

Ralph Vaughan Williams (1872-1958)

PROCESSIONAL 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*

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

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.** ¹

Priest: God forgives us, be at peace.

THE SENTENCE AND PRAYER OF THE DAY

I ... beg you to lead a life worthy of the calling
to which you have been called.

Ephesians 4:1

**God help us to change.
To change ourselves and to change our world.
To know the need for it. To deal with the pain of it.
To feel the joy of it,
to undertake the journey
without understanding the destination.
The art of gentle revolution. Amen.** ²

THE FIRST READING

A reading from the Epistle to the Ephesians.

Ephesians 4:1-16

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

Thanks be to God.

THE GRADUAL HYMN

**Ma te marie a te Atua
tatou katoa e tiaki;
Mana ano e whakau
O tatou ngakau ki te pai.**

¹ *Ojibway prayer, Canada. Adapted by Anton Spelman.*

² *Leunig. When I talk to you. p16*

**Ma te Atua Tamaiti ra,
ma te Wairua Tapu hoki,
ratou, Atua kotahi nei.
Tatou katoa e whakapai.**

**Ma te marie a te Atua
tatou katoa e tiaki;
Mana ano e whakau
O tatou ngakau ki te pai.** ³

*Words: Traditional Maori Hymn
Tune: Old 100th (2), modern form of melody from "Genevan Psalter", 1551. WOV 679*

THE GOSPEL

Hear the Gospel of Christ according to John,
chapter six, beginning at verse twenty-four.



John 6:24-35

This is the Gospel of Christ.



THE SERMON

THE SILENCE

THE ANTHEM

O sacrum convivium

Olivier Messiaen (1908-1992)

³ *The peace of God keep us all. He will confirm our hearts in goodness.
May the Son of God and the Holy Spirit too, one God bless us all.*

Liturgist: We stand to affirm the faith we share
and seek to follow in word and chant
from the cultures of this land.

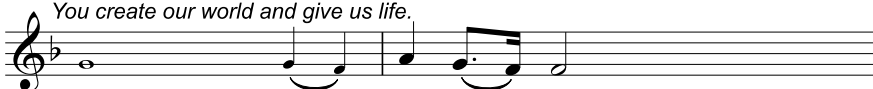
HE TIKANGA WHAKAPONO THE AFFIRMATION OF FAITH

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.



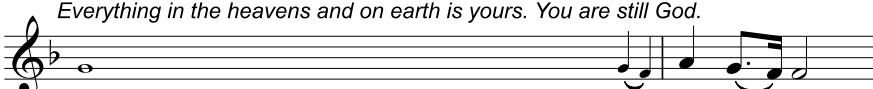
Nou te mana, te i - hi, **te we - hi.**

Yours is the world.



Nou te ao, te mau - ri, **te o - ra.**

Everything in the heavens and on earth is yours. You are still God.




Nau te katoa, i te rangi, i te whenua. Ko koe to - nu **te A - tua.**

You are the light of the world.

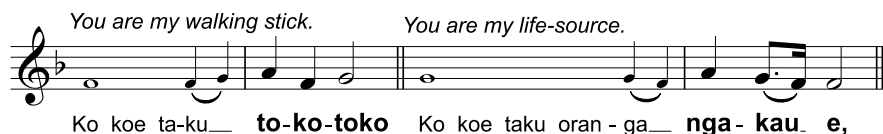
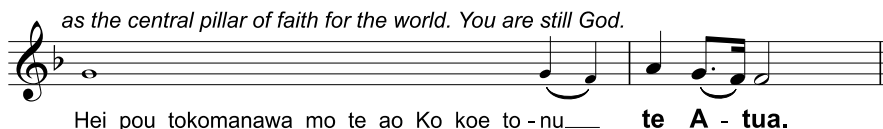


Ko koe te maramatan - ga **o te a-o,**

You shine through the darkness



I tiaho ra a koe i roto i **te pou - ri,**



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 *

**Christ has no body now but yours,
no hands but yours. Here on this earth;
your work - to serve with compassion.
The world that is God's creation.**

**No hands but yours to heal the world,
no hands but yours to soothe suff'ring,
no touch but yours to broken bind
the wounded people of our God.**

**No eyes but yours to see as Christ,
to find the lost, compassion gaze;
no eyes but yours to holy glimpse
the joy of the city of God.**

**No feet but yours with poor journey,
to walk with justice and mercy.
Your steps to build a lasting peace
which the children of God indwell.**

**Through ev'ry gift give those in need:
as we're Christ blessed, we blessing be,
with ev'ry gift benediction be
the people of the living God.**

Words: S. Warner (adapted).

Tune: Eisenach, later form of melody by J. H. Schein (1586-1630). WOV 230

** 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*

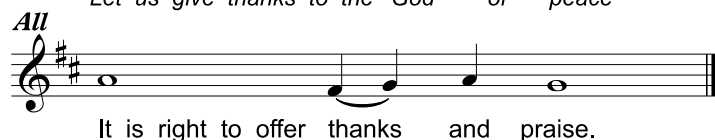
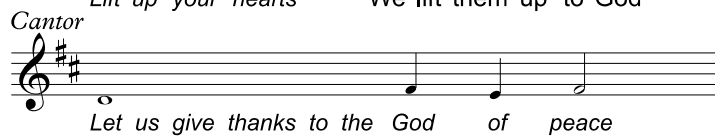


THE PREPARATION OF THE GIFTS

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



THE GREAT THANKSGIVING



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 body 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, Christ joined the labour of all creation's yearning;
And in his rising hallowed us all to bear the glory of God;
and sent the brooding Spirit to bring to birth a living hope.

Therefore, with all that has life through Christ
with animals and angels and all who hope for a new creation,
we share the song of love which sounds from all eternity:

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.

Bless the One who comes in the pow'r of love.

Ho - san - na, Ho - san - na, Ho - san - na in the high - est!

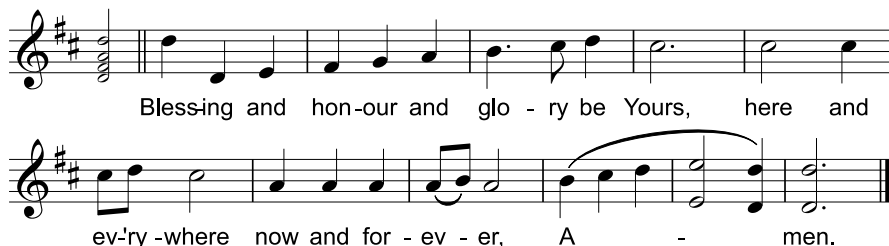
We give thanks for our brother, Jesus Christ;
who, on the night that he was betrayed,
gathered with his faltering friends for a meal that tasted of freedom.
Calling them to his table, he took bread, gave thanks, broke it and said:
This is my body, which is given for you. Do this to remember me.
In the 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.

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. ⁵

United in the power of love with all who stand for justice,
we worship you, O God, in songs of everlasting praise.



Please be seated.

THE LORD'S PRAYER

Kua akona nei tatou e to tatou Ariki, ka inoi tatou:

**E to matou Matua i te rangi,
kia tapu tou Ingoa.**

Kia tae mai tou rangatiratanga.

**Kia meatia tau e pai ai ki runga ki te whenua,
kia rite ano ki to te rangi.**

Homai ki a matou aianeī he taro ma matou mo tenei ra.

Murua o matou hara,

me matou hoki e muru nei,

i o te hunga e hara ana ki a matou.

Aua hoki matou e kawea kia whakawaia;

engari whakaorangia matou i te kino:

Nou hoki te rangatiratanga,

te kaha, me te kororia,

Ake, ake, ake. Amine.

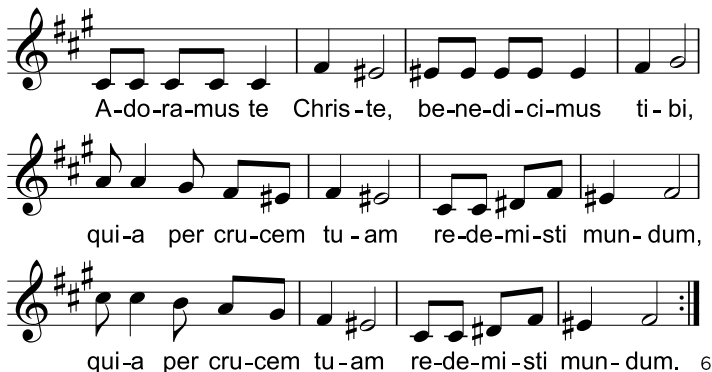
⁵ *Steven Shakespeare, adapted*

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. 6

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;
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.

Te Kapu o te Ora. The cup of salvation.

⁶ *We adore you, Jesus Christ, and we bless your holy name;
truly your cross and passion bring us life and healing.*

MUSIC DURING COMMUNION

Ego sum panis vivus

Giovanni Pierluigi da Palestrina (1525-1594)

Verily, verily I say unto you

Thomas Tallis (1505-1585)

Ave Verum Corpus

Andrew Macmillan

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.

Amen.

**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. ⁷

THE BLESSING

NOTICES

⁷ *Jenny Blood*

FINAL HYMN

Wisdom far beyond our knowledge,
Word of endless mystery,
God, in whom is comprehended
all that was, is now, will be,
you have set us free to wander,
world on world, through time and space,
haunted by the hope of heaven,
nurtured by your constant grace.

Unimaginable lover,
faithful to eternity,
God, fulfilling and indwelling
all that was, is now, will be,
we can never stray beyond you,
loving Presence, you are here:
called to join your great adventure,
forth we go to find you there.

Beating heart of all creation,
first and final unity,
God who draws all things together,
all that was, is now, will be,
we have heard your distant music,
shared your dream of harmony:
now we go as reconcilers,
makers of community.

Focus of our search for meaning,
truth in our perplexity,
God the One by whom we measure
all that was, is now, will be,
centre of our heart's devotion,
magnet of our questing mind,
spirit's birth and soul's companion,
journey's end in you we find.

Words: Colin Gibson.

Tune: Nettleton, American folk melody, harm. by John Wilson (1905-1992). TIS 392

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

Trumpet tune in D major

David N. Johnson (1922-1987)

MUSIC NOTES

The motet 'O sacrum convivium' is an early work of Messiaen's, revelling in a static chromaticism, which lends the work a quietly fervent devotional quality. Though much of Messiaen's music is overtly Christian, this is his only liturgical motet. Messiaen, with characteristic eccentricity, believed that plainsong was the perfect, unsurpassable music with which Catholic liturgy should be adorned.

Palestrina had a vast impact on the development of music. Hugely famous in his day, his reputation and influence grew even more following his death and his work can be seen as the high point of Renaissance polyphony. His musical legacy is prodigious even by the standards of the time (he wrote over 100 masses and was the first Renaissance composer to have a complete edition of almost his whole output published in modern notation. 'Ego sum panis vivus' was written in 1581, and the text is traditionally appropriate for the Feast of Corpus Christi. This is quintessential Palestrina, with lovely melodic lines and wonderful interplay between the voices.

Born in Auckland, Andrew Macmillan studied at St. Catherine's College, Cambridge and is now the Director of Music at Chelsea Old Church in London. 'Ave verum corpus' was written for his church singers, a similar ensemble to St. Matthew's Voices, and is a gentle and appealing piece, with a nod to the style of mid twentieth century French composers like Duruflé and Villetta.

*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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