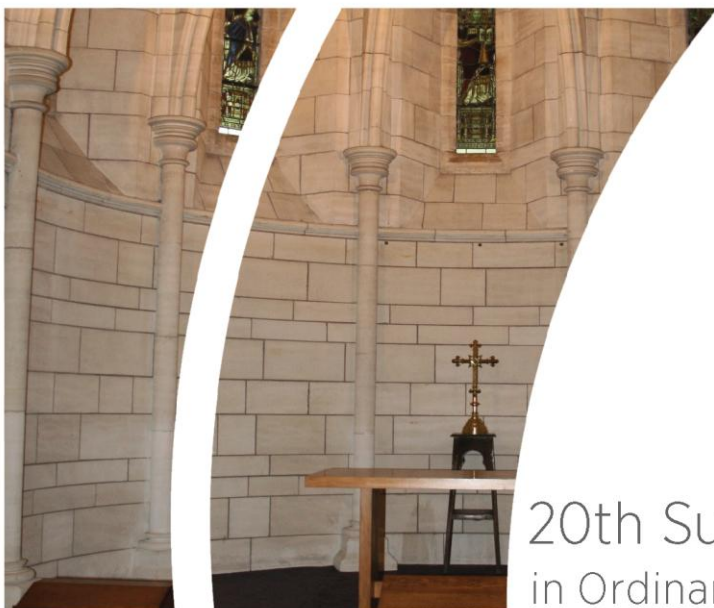


The logo features a stylized grey graphic of a church dome and a building facade with a series of vertical lines representing windows.

**St
Matthew
in-the-City**

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

SUNDAY
AUGUST
17
2025



20th 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

**All my hope on God is founded:
who else can my hope renew?
Still through change and chance God guides me,
only good and only true.
God unknown, grace alone,
calls my heart to be God's own.**

**Well does the almighty Giver
bounteous gifts on us bestow!
With delight our souls are nourished;
pleasure leads us where we go.
At God's hand does love stand;
joy awaits each new command.**

**In glad hymns to God eternal
sacrifice of praise be done,
high above all praises praising
for the love in Christ made known.
Hear Christ's call, one and all;
those who follow shall not fall.**

*Words: Joachim Neander (1650-1680)
Paraphrased by Robert Bridges (1844-1930), alt.
Tune: Michael, Herbert Howells (1892-1983). Tis 560(i)*

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**

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. 2

² [Lord have mercy, Christ have mercy, Lord have mercy].
 Ian Render. Tune: Newlands Road. FFS 13

Silence

**God of life,
in our indifference
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 you.
Forgive others; forgive yourself.

SENTENCE AND PRAYER OF THE DAY

Let the prophet who has a dream tell the dream,
but let the one who has my word speak my word faithfully.

Jeremiah 23:28a

**Come Holy Spirit,
to all who turn their face to you
that we may turn to good whatever lies ahead.
Give us passion, give us fire;
may we transform the world,
to what you have created it to be.
Amen.** ⁴

PSALM 82

Chant: Philip Marshall (1921-2005)

God stands in the council of heaven:
in the midst of the gods the Lord gives judgment.
'How long will you judge unjustly; and favour the cause of the wicked?
'Defend the weak and the orphaned:
maintain the cause of the afflicted and destitute.
'Rescue the weak and the needy:
and save them from the hands of the wicked.
'You neither know nor understand, but go about in darkness:
all the foundations of the earth are shaken.

³ *Jenny Blood (1932-2022), adapted.*

⁴ *ANZPB p 618 adapt*

'I say then to you, Gods you may be:
and all of you offspring of the Most High,
“but you shall die like mortals: and fall like any of the princes.”’
Arise O God and judge the earth:
for you shall take all nations as your possession.

FIRST READING

A reading from the Book of Jeremiah.

Jeremiah 23:23-29

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

GRADUAL HYMN

**Let there be light,
let there be understanding,
let all the nations gather
let them be face to face;**

**open our lips,
open our minds to ponder,
open the door to wisdom,
opening into grace;**

**perish the sword,
perish the angry judgment,
perish the wars and hunger,
perish the fight for gain;**

**hallow our love,
hallow the deaths of martyrs
hallow their holy freedom
hallowed be your name;**

**your kingdom come,
your spirit turn to language;
your people speak together,
your spirit never fade;**

**let there be light,
open our minds to wonder,
opening to each other
leading to peace on earth.**

*Words: Frances Wheeler Davis (1936-1976), alt. by Scott Kearns, 2008
Tune: Concord, Robert J. B. Fleming (1921-1976). VU 679*

THE GOSPEL

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



Luke 12:49-56

This is the Gospel of Christ.



SERMON

SILENCE

ANTHEM

The Beatitudes

Arvo Pärt

⁵ *Music: Michael CW Bell*

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.

OFFERTORY HYMN *

**O Christ, at your first Eucharist you prayed
that all your Church might be for ever one;
may at each Eucharist this prayer be made
with longing heart and soul, 'Your will be done.'
O may we all one bread, one body be,
through this blest sacrament of unity.**

**For all your Church, O Christ, we intercede;
make all our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to you, O Prince of Peace:
thus may we all one bread, one body be,
through this blest sacrament of unity.**

* 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.

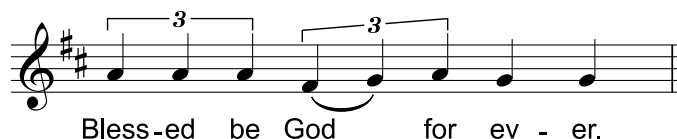


**So, Christ at length when sacraments shall cease
 may we hold fast to justice and be free;
 one with your saints in one unbroken peace,
 one with your saints in blessed liberty.
 More blessed still, in peace and love to be
 one in the mystery of unity.**

*Words: William Henry Turton (1856-1938) alt.v3, v4 Jenny Blood (1932-2022)
 Tune: Song 1, arranged from melody and bass of Orlando Gibbons (1583-1625)
 arr. attrib. Ralph Vaughan Williams (1872-1958). TiS 521*

THE PREPARATION OF THE GIFTS

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



THE GREAT THANKSGIVING

Cantor *All*

Musical notation for the hymn 'The Spirit is here God's hope is in us'. The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of eighth and quarter notes, with a triplet marked above the staff. The lyrics 'The Spirit is here God's hope is in us' are written below the staff, aligned with the notes.

Cantor *All*

Musical notation for the hymn 'Lift up your hearts We lift them up to God'. The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of eighth and quarter notes, with a triplet marked above the staff. The lyrics 'Lift up your hearts We lift them up to God' are written below the staff, aligned with the notes.

Cantor

Musical notation for the hymn 'Let us give thanks to the God of peace'. The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of eighth and quarter notes, with a triplet marked above the staff. The lyrics 'Let us give thanks to the God of peace' are written below the staff, aligned with the notes.

All

Musical notation for the hymn 'It is right to offer thanks and praise.'. The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of eighth and quarter notes, with a triplet marked above the staff. The lyrics 'It is right to offer thanks and praise.' are written below the staff, aligned with the notes.

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.

Yet you in your love did not desert us.
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.

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:

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. Ho-

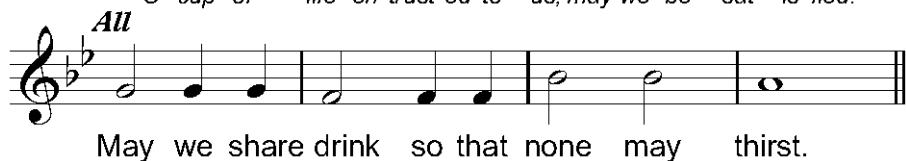
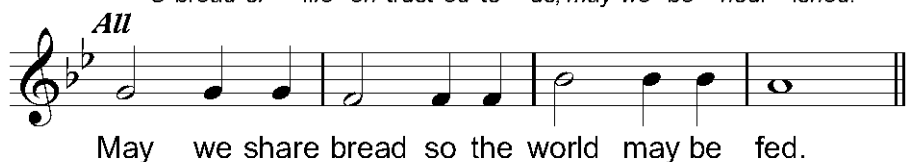
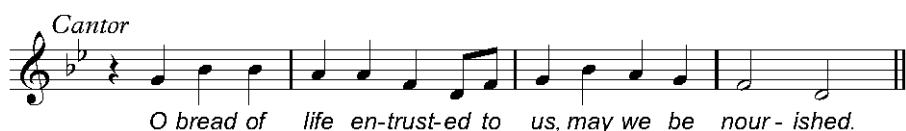
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san -na, Ho -san-na, Ho -san - na in the high - est!

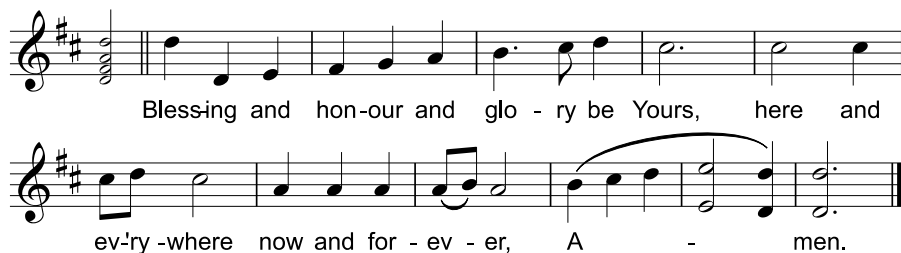
On the night before he died, Jesus took bread, and when he had given thanks to you,
he broke it and gave it to the disciples and said:
“Take, eat: This is my body which is given for you.
Do this in remembrance of me.”

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:



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: ⁶



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 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.

⁶ *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:



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

Lord, I trust thee

George Frideric Handel (1685-1759)

A sound came from heaven

Douglas Mews (1918-1993)

A Prayer of St Columba

Celia McDowell

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.** ⁷

BLESSING

May the road rise up to meet you.
May the wind always be at your back.
May the sun shine warm upon your face,
and rains fall soft upon your fields.
And until we meet again,
may God hold you in the palm of Her hand.
Amen.

NOTICES

FINAL HYMN

***Let justice roll down like a river,
let justice roll down like a sea,
let justice roll down like a river,
let justice begin through me.***

**Justice for all who go hungry,
crying to God to be fed,
left in a world of abundance
to beg for a morsel of bread.**

Let justice roll down like a river...

**Justice for those who are homeless,
victims of warfare or need,
trapped on the borders of nowhere,
lost in the canyons of greed.**

Let justice roll down like a river...

⁷ Dorothy McRae-McMahon "Liturgies for High Days", p. 126

Justice for all who are powerless,
yearning for freedom in vain,
plundered, and robbed of their birthright,
silently bearing their pain.

*Let justice roll down like a river,
let justice roll down like a sea,
let justice roll down like a river,
let justice begin through me.*

Words and Tune: Colin Gibson. AA 85

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

Fanfare

William Mathias (1934-1992)

MUSIC NOTES

Completed in 1990 (and revised in 1991) for the RIAS Chamber Choir in Berlin, *The Beatitudes* is one of the first works in which Arvo Pärt uses the English language. Pärt writes, "Due to the language, the length of the words results in a recital style; however, an original way has been found to transfer the meaning of the text. Each clause between punctuation marks is performed in a different harmonic key. At the same time, the chord sequences are subject to a specific rule. In the course of the composition, the central pitch of the recitation constantly rises, increasing the tension. Having reached its peak, the process reverses after the organ cadenza, and all performed harmonic combinations are repeated, this time in reverse order, moving back to the starting point."

Douglas Mews was well-known as an organist, composer, teacher and church musician, working in Auckland from 1969 until his death in 1993. Born in Newfoundland, he studied in London and taught in The Netherlands, before joining the staff of the University of Auckland Conservatorium of Music, becoming Associate Professor in 1974. He directed the music at St Patrick's Cathedral, and gave the Catholic Church in Aotearoa some much-needed help in establishing new musical traditions post Vatican-II. He was awarded a Papal Knighthood in 1990. *A sound came from heaven* is one of his most popular and exquisite anthems.

English composer Cecilia McDowall has earned wide acclaim for her richly crafted choral works. Her compositions have been commissioned, performed, and recorded by prestigious ensembles including the BBC Singers, The Sixteen, and many of the choirs of Oxford and Cambridge. She was appointed Honorary Fellow of the Royal School of Church Music in 2017. McDowall's anthem *A Prayer of St Columba* is characterized by expressive and emotive melodic lines, and features appealing, arching phrases that gently unfold over a rippling keyboard accompaniment.

*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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