



SUNDAY
SEPTEMBER

8



ORDINARY 23

2024

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

INTROIT

God be in my head

Henry Walford Davies (1869-1941)

PROCESSIONAL HYMN

**Stars and planets flung in orbit,
galaxies that swirl through space,
powers hid within the atom,
cells that form an infant's face:
these, O God, in silence praise you;
by your wisdom they are made.**

**Life in wondrous, wild profusion,
seed and fruit, each flower and tree,
beast and fish and swarming insect,
soaring bird, rejoicing, free:
these, your creatures, join in chorus,
praising you in wordless song.**

**Humankind, earth's deepest mystery,
born of dust but touched by grace,
torn apart by tongue and colour,
yet a single striving race:
we, in whom you trace your image,
add our words to nature's song.**

**Gracious God, we bring before you
gifts of human life alone,
truth that throbs through song and story,
visions caught in paint and stone:
these, O God, we gladly offer,
gifts to praise the Giver's name.**

Words: Herman G. Stuempfle 1923-2007

*Tune: Picardy, French traditional carol melody from
'Chansons Populaires des Provinces de France', 1860. TIS 497*

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 (1932-2022). Music: Michael CW Bell

Please be seated.

Liturgist:

On the first day of creation
you split the darkness and created light.

**On the first day of destruction
we split the atom, exploded nuclear devices,
and created a black mist of death.**

On the second day of creation
you created the sky
filled with clouds, stars and fresh air.

**On the second day of destruction
we began burning fossil fuels,
pumping fumes into the sky
and created pollution.**

On the third day of creation
you gathered together the waters
revealing earth, the source of rich vegetation,
forests, streams, and seeds for new life.

**On the third day of destruction
we began to strip the land, creating barren plains,
then we began to woodchip and burn the forests,
removing over half Earth's vegetation
in less than a human lifetime.**

On the fourth day of creation
You created the sun and the moon
and differentiated the day, the night and the seasons.

**On the fourth day of destruction
we threw aerosols up into the sky,
ripping apart the protective ozone above,
and changing sunlight from friend to foe.**

On the fifth day of creation
you called the sea and air to bring forth life
of many kinds for the wonder and delight of all.

**On the fifth day of destruction
we created DDT, killing the fish of the seas
and destroying unborn birds of the air.**

On the sixth day of creation
you watched as the creatures of the land emerged,
crawling, leaping, and playing games of life.

**On the sixth day of destruction
we looked away as multitudes of species
disappeared through our destruction of their environments.**

On the seventh day of creation
you gave creation the blessing of rest
to celebrate and sustain all life.

**On the seventh day of destruction
we created the relentless drive for progress,
exploiting all life to increase profit.**

Silence

Let us ask Christ for forgiveness for these days of destruction.

**God, our Creator,
forgive us for our crimes against creation,
our days of destruction on earth,
and give us the courage in Christ
to work with the Earth to bring healing and peace.**

The Absolution is declared by the presiding priest.

Grace flows like a river; mercy like a never-ending stream.
Believe the good news: in Jesus Christ we are forgiven.

Amen.

THE SENTENCE AND PRAYER OF THE DAY

Listen, dear sisters and brothers: didn't God choose those who are poor in the eyes of the world to be rich in faith and heirs of the kingdom promised to those who love God?

James 2:3

**God our creator,
you have made us one with this earth,
to tend it and to bring forth fruit;
may we so respect and cherish
all that has life from you,
that we may share in the labour of all creation
to bring to birth life itself. Amen.¹**

THE FIRST READING

A reading from the First Epistle of James.

James 2:1-10, 14-17

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

Thanks be to God.

¹ Janet Morley "All Desires Known", 27

THE GRADUAL HYMN

**Nga wahi ra e mine ai,
Te hunga karakia,
He whakarite i te ki,
A Ihu t’Ariki;**

**“Ko reira ano hoki au,”
E ai ko tana ki,
“E ata whakarongo au,
E tino whakapai.”**

**Nei tonu whakapaingia mai,
Matou e mine nei;
Homai e koe he ngakau hou,
Kia inoi pono ai.²**

*Tune: St Anne, melody from ‘A Supplement the the New Version’, 1708
probably by William Croft (1678-1727). TIS 47*

THE GOSPEL

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



Mark 7:24-37

This is the Gospel of Christ.



THE SERMON

² *The gathering places of the faithful to prepare for the word of the Lord Jesus. “I will also be there” he has proclaimed. “I will be attentive and blessings will be upon us.” Cast your blessings upon us who gather here, renew our hearts that we may be faithful in prayer.*

THE SILENCE

THE ANTHEM


There is a balm in Gilead

Trad., arranged by William L. Dawson

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.



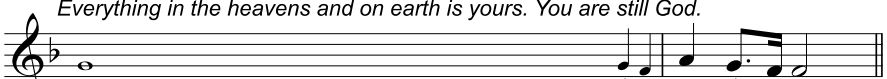
Nou te mana, te i - hi, ___ **te we - hi.**

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

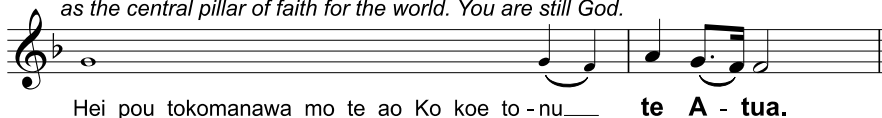


I tiaho ra a koe i roto i ___ **te pou - ri,**

to reveal your son Jesus Christ



as the central pillar of faith for the world. You are still God.



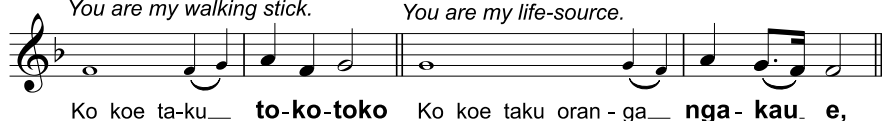
You are the Holy Spirit.

You are my staff.



You are my walking stick.

You are my life-source.



You are still God.

Glory to you.



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 *

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: B. A. Wren, based on Psalm 148. Tune: Darwall, J. Darwall (1731-1789). TIS 187

* *During this hymn there is a collection to support St Matthew's.*

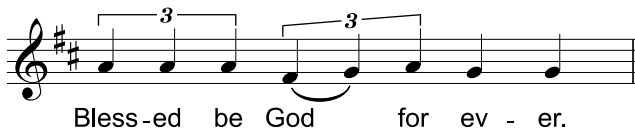
For electronic giving options:

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.*

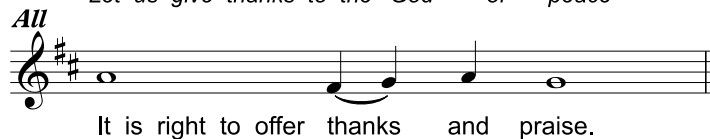
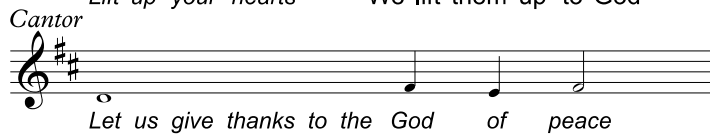


THE PREPARATION OF THE GIFTS

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 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
 Christ is present in touch and taste beyond all words.

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

³ Words by Jenny Blood (1932-2022)

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.

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 aiane i 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.**

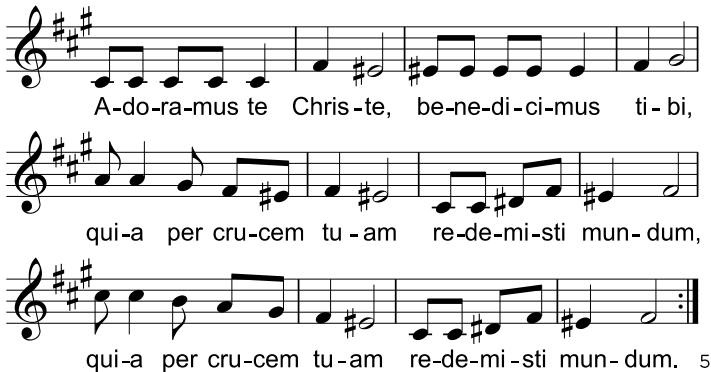
⁴ Steven Shakespeare, adapted

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. 5

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.

⁵ *We adore you, Jesus Christ, and we bless your holy name;
truly your cross and passion bring us life and healing.*

MUSIC DURING COMMUNION

Oculi omnium

Charles Wood (1866-1926)

Christ's is the world

John Bell

*The heavens are telling
(from The Creation)*

Joseph Haydn (1732-1809)

PRAYER AFTER COMMUNION

On the first day of the resurrection, Earth moved and celebrated with a bright light in an empty tomb.

**On this day we celebrate the light,
and promise Earth we will strive to remove
all nuclear darkness and death.**

On the first day of the resurrection, Earth moved and an angel descended from the sky.

**On this day we celebrate the sky,
and promise Earth we will find new ways
to keep our atmosphere fresh and clean.**

On the first day of the resurrection, Earth moved and a stone rolled back to reveal a cave.

**We celebrate our rocks, our soil, our caves,
and we promise Earth we will work
to save its forests from destruction.**

On the first day of the resurrection, Earth moved as the sun rose on a very new day.

**We celebrate our sun, our moon and our seasons,
and we promise Earth to refrain from ripping
into the ozone layer and destroying life on Earth.**

On the first day of the resurrection, Earth moved
and waves swept across the seas.

**We celebrate our seas with all their glistening life,
and we promise Earth not to deposit more toxins
that kill the creatures of the ocean.**

On the first day of the resurrection, Earth moved
and all life on Earth felt the rumble of Christ rising.

**We celebrate all life that emerges from Earth,
and we promise Earth that we will work
to save all threatened species, including humans.**

On every day of resurrection, Earth moves somewhere
reminding us to celebrate and sustain life.

**We celebrate with all creation,
and we promise Earth to hold life sacred
and find ways that sustain all forms of life. Amen.**

THE BLESSING

NOTICES

FINAL HYMN

**Where mountains rise to open skies
your name, O God, is echoed far,
from island beach to kauri's reach,
in water's light, in lake and star.**

**Your people's heart, your people's part
be in our caring for this land,
for faith to flower, for aroha
to let each other's mana stand.**

**From broken word, from conflict stirred,
from lack of vision, set us free
to see the line of your design,
to feel creation's energy.**

**Your love be known, compassion shown,
that every child have equal scope:
in justice done, in trust begun
shall be our heritage and hope.**

**Where mountains rise to open skies
your way of peace distil the air,
your spirit bind all humankind,
one covenant of life to share!**

Words: Shirley Erena Murray (1931-2020)

Tune: Dunedin, Vernon Griffiths (1894-1985). AA 155

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 beautiful words of God be in my head need little introduction. They appear to go back to a French original of 1490. A number of tunes have been written for these words, including John Rutter's, but the setting by Walford Davies is perhaps the most beloved. It was published in a leaflet in 1910. Walford Davies had a distinguished career, he was organist of The Temple Church and of St George's Windsor, Professor of Music at Aberystwyth and eventually, Master of the King's Music.

Like Stanford, his teacher, Charles Wood was Irish by birth. After studying at the Royal College of Music in London, Wood took up residence at Selwyn College, Cambridge, moving to Gonville and Caius College upon his appointment as Organist-scholar, before being elected to a fellowship. Much of Wood's church music was written with the Cambridge college choirs in mind, with their ability to sing double-choir music with relative ease. However, *Oculi omnium* is the second of two easy, short introits published in 1927, and reflects his teacher's style and harmonic vocabulary. Translation: The eyes of all hope in you, Lord: and you give them food at the right time. Glory to you, Lord. Amen.

The Heavens Are Telling is the final chorus in the first part of Josef Haydn's great oratorio 'The Creation'. It celebrates the ending of the fourth day, after God had created the sun, moon and stars. The chorus alternates between joyful full choral passages and more meditative trio sequences, followed by a choral fugue "The wonder of his works displays the firmament". This builds to a thrilling finale, in which Haydn piles coda upon coda. The text is based on Psalm 19:1-3.

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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