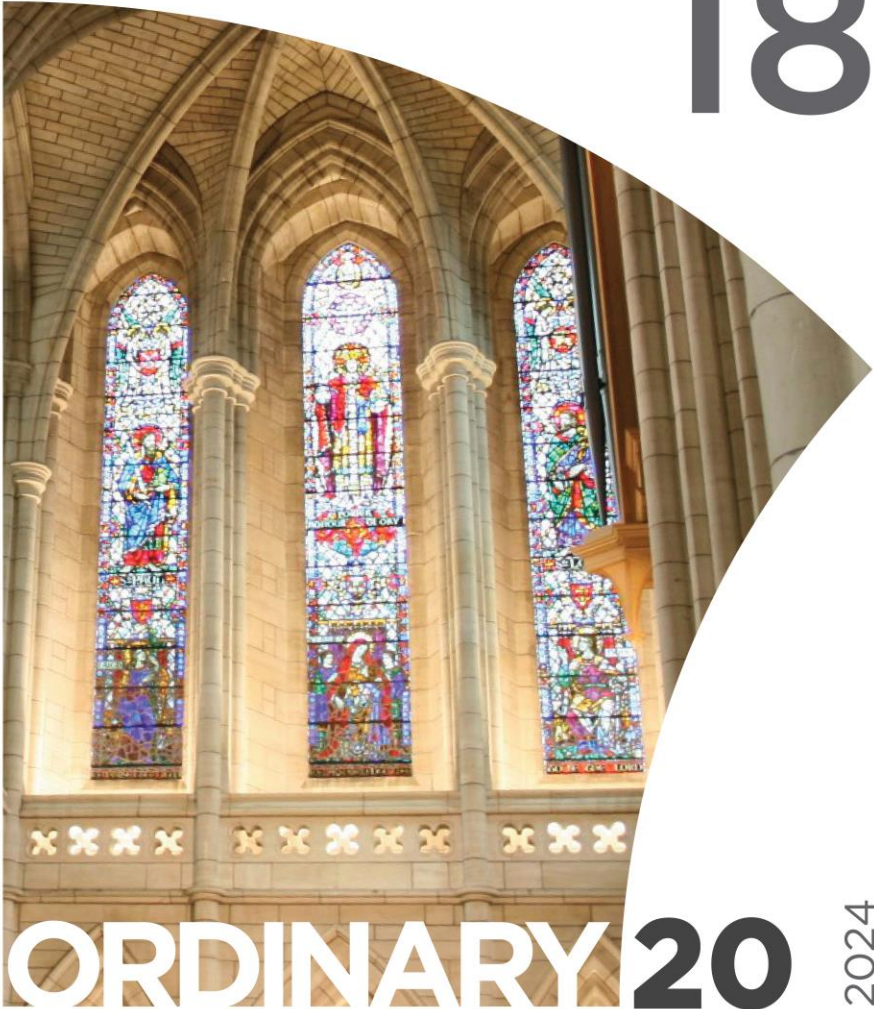




SUNDAY
AUGUST

18



ORDINARY 20

2024

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

INTROIT

Verily, verily I say unto you

Thomas Tallis (1505-1585)

PROCESSIONAL HYMN

**We come as guests invited
when Jesus bids us dine,
his friends on earth united
to share the bread and wine;
the bread of life is broken,
the wine is freely poured
for us, in solemn token
of Christ our dying Lord.**

**We eat and drink, receiving
from Christ the grace we need,
and in our hearts believing
on him by faith we feed;
with wonder and thanksgiving
for love that knows no end,
we find in Jesus living
our ever-present friend.**

**One bread is ours for sharing,
one single fruitful vine,
our fellowship declaring
renewed in bread and wine –
renewed, sustained and given
by token, sign and word,
the pledge and seal of heaven,
the love of Christ our Lord.**

*Words: Timothy Dudley-Smith
Tune: Aurelia, Samuel Sebastian Wesley (1810-1876). TIS 457*

WELCOME

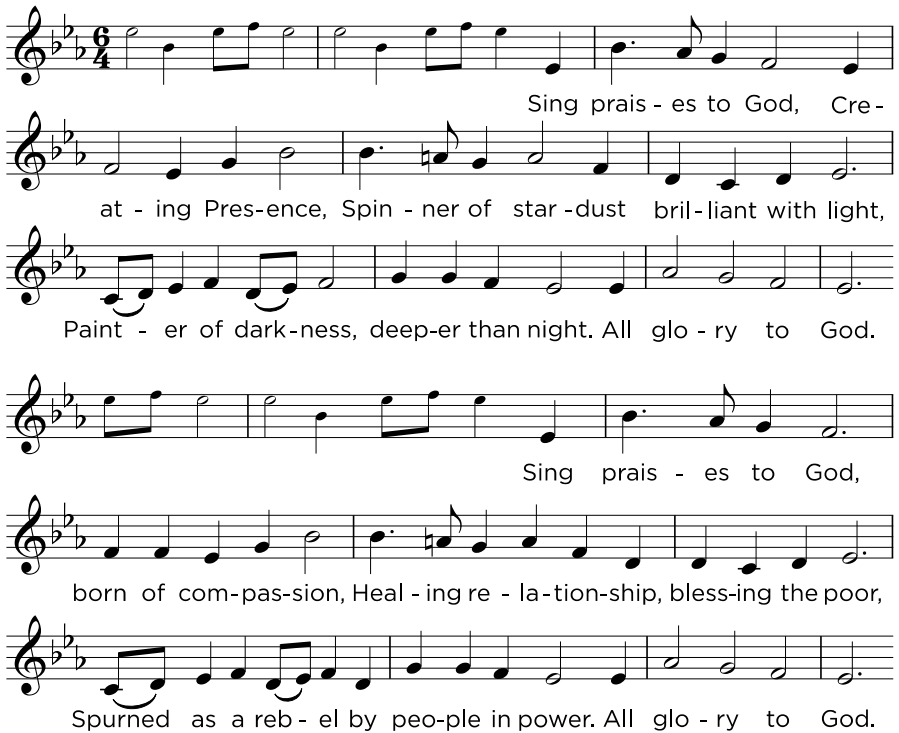
Priest: Grace to you and peace from God our Creator,
the love at our beginning and without end,
in our midst and with us.

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 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

Reverence for Yahweh is the beginning of wisdom -
and those who have it prove themselves wise. *Psalms 111:10*

**Loving God,
Jesus gave his disciples a sign
by which to remember him;
as bread is broken and wine is poured
may our hearts be opened to know him. Amen.** ²

THE FIRST READING

A reading from the First book of Kings.

1 Kings 2:10-12; 3:3-14

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

Thanks be to God.

THE GRADUAL HYMN

**Come and seek the ways of Wisdom,
she who danced when earth was new.
Follow closely what she teaches,
for her words are right and true.
Wisdom clears the path to justice,
showing us what love must do.**

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

² *NZPB, 619.*

**Listen to the voice of Wisdom,
crying in the marketplace.
Hear the Word made flesh among us,
full of glory, truth and grace.
When the word takes root and ripens,
peace and righteousness embrace.**

**Sister Wisdom, come, assist us;
nurture all who seek rebirth.
Spirit-guide and close companion,
bring to light our sacred worth.
Free us to become your people,
holy friends of God and earth.**

*Words: Ruth Duck
Tune: Picardy, French traditional carol melody, 1860. TIS 497*

THE GOSPEL

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



John 6:51-58

This is the Gospel of Christ.



THE SERMON

THE SILENCE

THE ANTHEM

Here, O my Lord, I see thee face to face

Percy William Whitlock (1903-1946)

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

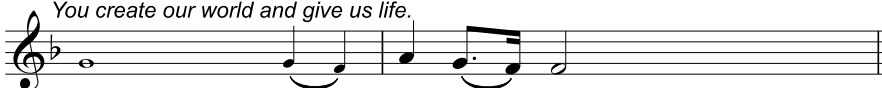
HE TIKANGA WHAKAPONO THE AFFIRMATION OF FAITH

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.



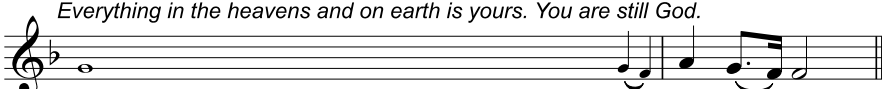
Nou te mana, te i - hi, **te we - hi.**

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

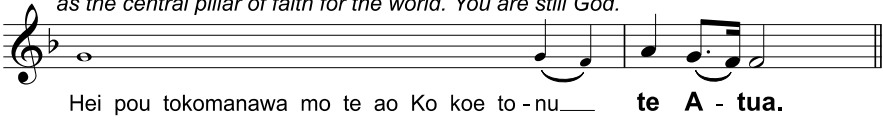


I tiaho ra a koe i roto i **te pou - ri,**

to reveal your son Jesus Christ



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



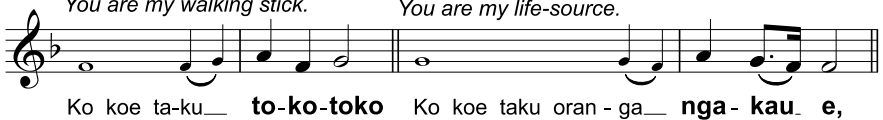
You are the Holy Spirit.

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 *

**Beautiful presence, how can we name you?
Words are too small for the one who is all.
How can we speak of your gentleness in us,
the warmth of our hearts in response to your call?**

***Beautiful presence, ocean of love,
strong as forever, soft as a dove.
Words often fail us, but this we know true,
you live within us as we live in you.***

**There have been times of spiritual blindness,
when error and pain have distorted our sight.
Beautiful presence, you were there with us,
to show us how darkness can turn into light.**

Beautiful presence, ocean of love...

**Nothing that happens to us will be wasted,
all of our living is grounded in grace.
Gently you take down the walls of division,
leading us on to a larger place.**

Beautiful presence, ocean of love...

Words: Joy Cowley

Tune: Beautiful Presence, Barry Brinson. HioS 9

* *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.

Musical notation for the first line of the hymn. It features a treble clef, a key signature of one sharp (F#), and a common time signature. The melody consists of quarter notes: A4, B4, C5, B4, A4, G4, F#4, E4, D4. There are two triplets: the first triplet covers the notes A4, B4, C5, and the second triplet covers the notes B4, A4, G4. The lyrics "Bless-ed be God for ev - er." are written below the staff.

THE GREAT THANKSGIVING

Musical notation for the second line of the hymn. It features a treble clef, a key signature of one sharp (F#), and a common time signature. The melody consists of quarter notes: C4, D4, E4, F#4, G4, A4, B4, C5. There is a triplet of notes: A4, G4, F#4. The lyrics "The Spirit is here God's hope is in us" are written below the staff. The word "Cantor" is written above the first note, and "All" is written above the triplet.

Musical notation for the third line of the hymn. It features a treble clef, a key signature of one sharp (F#), and a common time signature. The melody consists of quarter notes: C4, D4, E4, F#4, G4, A4, B4, C5. There is a triplet of notes: A4, G4, F#4. The lyrics "Lift up your hearts We lift them up to God" are written below the staff. The word "Cantor" is written above the first note, and "All" is written above the triplet.

Musical notation for the fourth line of the hymn. It features a treble clef, a key signature of one sharp (F#), and a common time signature. The melody consists of quarter notes: C4, D4, E4, F#4, G4, A4, B4, C5. The lyrics "Let us give thanks to the God of peace" are written below the staff. The word "Cantor" is written above the first note.

Musical notation for the fifth line of the hymn. It features a treble clef, a key signature of one sharp (F#), and a common time signature. The melody consists of quarter notes: C4, D4, E4, F#4, G4, A4, B4, C5. The lyrics "It is right to offer thanks and praise." are written below the staff. The word "All" is written above the first note.

Life-giving God, your word speaks in the void,
calling into being things that are not,
inviting us to share in 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,
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 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.**

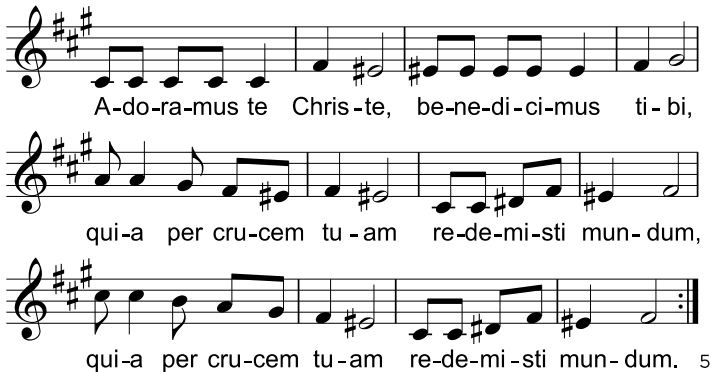
⁴ *Steven Shakespeare, adapted*

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

O taste and see

Ralph Vaughan Williams (1872-1958)

Ego sum panis vivus

Giovanni Pierluigi da Palestrina (1525-1594)

Ave verum corpus

Wolfgang Amadeus Mozart (1756-1791)

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. ⁶

THE BLESSING

May the soil beneath your feet connect you to the Earth;
may flowers in bloom connect your sense to the Earth;
may butterflies in flight connect your soul to the Earth;
and may God, the Creator,
Christ, the Cosmic One,
and the Spirit, the Sustainer,
bless you and connect you deeply to the Earth. **Amen.**

⁶ *Jenny Blood (1932-2022)*

NOTICES

FINAL HYMN

**Arahina, e Ihowā,
Tō pononga i te ao:
Whakakitea mai tōu kaha,
Puritia rā au e koe
A whāngainga, A whāngainga
Ki te kai e ora ai,
Ki te kai e ora ai.**

**Whakahekea mai te puna
Hei horoi mō te hara.
Tukua ko te kapua mura,
Hei ārahi i ahau;
Tēnei hoki, Tēnei hoki,
Whakakahangia e koe,
Whakakahangia e koe.**

**Whakamāmākia e koe
Tō te mate takiwā;
Whakawhitia tō pononga
I ngā wai o Horano;
Whakauria, Whakauria
Ki te wā o Kenana;
Ki te wā o Kenana!⁷**

Words: Trad. Maori Version. Tune: Cwm Rhondda, J. Hughes (1873-1932). TIS 569

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

God of Grace/Cwm Rhondda

(from Ten Chorale Improvisations Set 5) Paul Otto Manz (1919-2009)

⁷ *Guide me as a pilgrim and feed me; wash me and lead me, strengthen me;
allay my fears and bring me safe to Canaan across the Jordan.*

MUSIC NOTES

One of the leading English organists of his generation; Percy Whitlock's life was tragically cut short by tuberculosis at the age of 43. He studied at London's Royal College of Music with Stanford and Vaughan Williams and from 1921-1930 was Assistant Organist at Rochester Cathedral in Kent. He served as Director of Music at St Stephen's Church, Bournemouth for the next five years, combining this role with that of that town's borough organist, regularly playing at the local Pavilion Theatre. Here, O my Lord, I see thee face to face is the second of three introits published in 1930 by Oxford University Press.

'O taste and see' was written for HM Queen Elizabeth II's coronation in 1953, and was poignantly sung again at her funeral in September 2022. Ralph Vaughan Williams (whose 150th birthday occurred this month) was never directly associated with any cathedral or collegiate choir, but his prolific output includes a fair amount of church music. O taste and see, one of the last of his sacred pieces, is of a distilled simplicity, with a pentatonic flavour that reminds us of the composer's lifelong interest in folk-song.

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.

In the early summer of 1791, Mozart's wife, Constanze, was taking the waters at the health spa of Baden, near Vienna. During his visits to see her, Mozart became friendly with a local schoolteacher and choirmaster, Anton Stoll, and the Ave verum corpus was written for him, possibly for the feast of Corpus Christi, for four-part mixed choir, strings and organ. The manuscript is dated 17 June 1791, and the music is simple devotion and sincerity. It may well be the most perfect motet and it is extraordinary to think that Mozart would be dead by the end of that year.

*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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