



SUNDAY
SEPTEMBER

1



ORDINARY **22**

2024

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

INTROIT

If ye love me

Thomas Tallis (1505-1585)

PROCESSIONAL HYMN

**For the music of creation,
for the song your Spirit sings,
for your sound's divine expression,
burst of joy in living things:
God, our God, the world's composer,
hear us, echoes of your voice:
music is your art, your glory,
let the human heart rejoice!**

**Psalms and symphonies exalt you,
drum and trumpet, string and reed,
simple melodies acclaim you,
tunes that rise from deepest need,
hymns of longing and belonging,
carols from a cheerful throat,
lilt of lullaby and lovesong
catching heaven in a note.**

**All the voices of the ages
in transcendent chorus meet,
worship lifting up the senses,
hands that praise and dancing feet;
over discord and division
music speaks your joy and peace,
harmony of earth and heaven,
song of God that cannot cease!**

Words: Shirley Erena Murray (1931-2020)

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

WELCOME

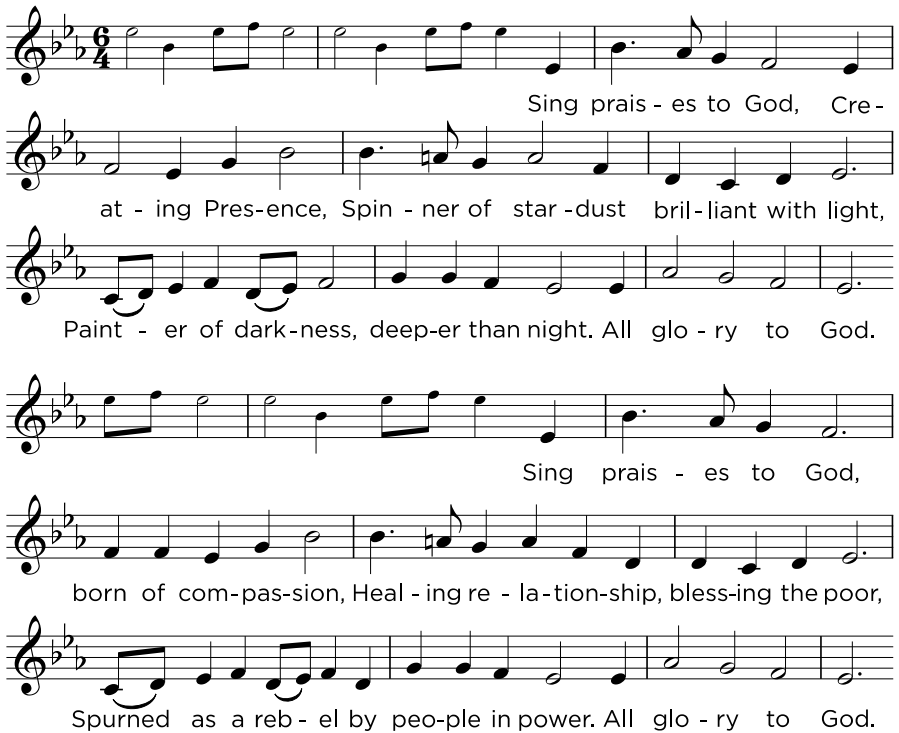
Priest: Grace to you and peace from God our Creator,
the love at our beginning and without end,
in our midst and with us.

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



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

Be doers of the word, and not merely hearers. *James 1:22*

**God of unclean hands,
touching those rejected by the world;
guide us from false purity
which hides misshapen hearts;
lead us to the joyful feast in which all are renewed;
through Jesus Christ, the beauty of God's face. Amen.**¹

THE FIRST READING

A reading from the Song of Solomon.

Song of Sol 2:8-13

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

Thanks be to God.

¹ *Steven Shakespeare*

THE GRADUAL HYMN

**Dear God, embracing humankind,
forgive our foolish ways;
re clothe us in our rightful mind,
in purer lives your service find,
in deeper reverence praise,
in deeper reverence praise.**

**In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of your Word,
let us, like them by Spirit stirred,
“Rise up and followers be,
rise up and followers be.**

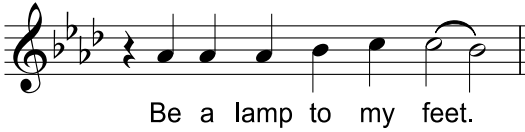
**Drop your still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of your peace,
the beauty of your peace.**

**Breathe through the pulses of desire
your coolness and your balm;
let sense be numb, let flesh retire;
speak through the earthquake, wind and fire
O still, small voice of calm,
O still, small voice of calm.**

*Words: John Greenleaf Whittier (1807-1892), adapt.
Tune: Repton, Charles Hubert Hastings Parry (1848-1918). TiS 598*

THE GOSPEL

Hear the Gospel of Christ according to Mark,
chapter seven, beginning at verse one.



Mark 7:1-8, 14-15, 21-23

This is the Gospel of Christ.



THE SERMON

THE SILENCE

THE ANTHEM

View me, Lord

Richard Lloyd (1933-2021)

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

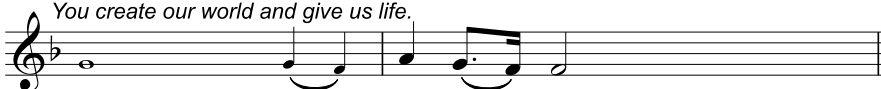
HE TIKANGA WHAKAPONO THE AFFIRMATION OF FAITH

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.



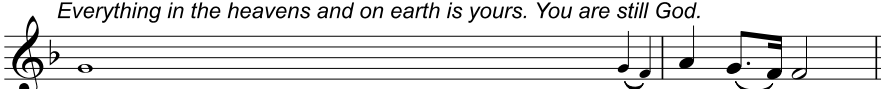
Nou te mana, te i - hi, ___ **te we - hi.**

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

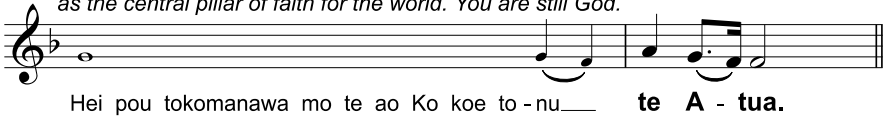


I tiaho ra a koe i roto i ___ **te pou - ri,**

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 *



Sing praise to God on moun-tain tops and in earth's low-est plac - es,



from blue la - goon to po-lar waste, from o-cean to o - a - sis.



No ran-dom rock pro-duced this world, but God's own will and won-der.



Thus hills re -joice and val-leys sing and clouds con-cur with thun-der.



Sing praise to God where gras-ses grow and flowers dis-play their beauty,



where na-ture weaves her my-riad web through love as much as du - ty.



The sea-sons in their cy-cles speak of earth's com - plete pro - vi - sion.



Let noth-ing mock in-her-ent good, nor treat it with de - ris - ion.

* 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.





Sing praise to God where fish-es swim and birds fly in for - ma - tion,



where a - ni - mals of eve-ry kind di - ver - si - fy cre - a - tion.



All life that finds its home on earth is meant to be re - spect - ed.



Let nothing threa-ten, for base ends, what God through grace perfected.



Sing praise to God where hu-man-kind its ma-je-sty em - bra-ces,



where dif-ferent ra-ces, creeds, and tongues distinguish dif-ferent fa-ces.



God's im-age in each child of earth shall nev-er pale or pe-rish.

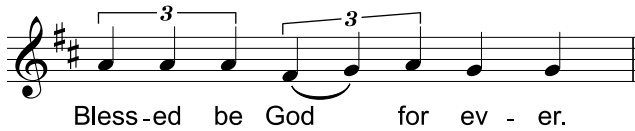


So treat with love each hu-man soul, and thus God's goodness che-rish.

*Words: John L. Bell and Graham Maule
Tune: The vicar of Bray, Traditional English melody, arranged by John L. Bell.
Common Praise 424*

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 first line of "THE GREAT THANKSGIVING". It features a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of quarter notes: C4, D4, E4, F#4, G4, A4, B4, C5. The first four notes (C4, D4, E4, F#4) are grouped with a bracket and a "3" above them, indicating a triplet. The lyrics "The Spirit is here God's hope is in us" are written below the staff.

Cantor *All*

Musical notation for the second line of "THE GREAT THANKSGIVING". It features a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of quarter notes: C4, D4, E4, F#4, G4, A4, B4, C5. The first four notes (C4, D4, E4, F#4) are grouped with a bracket and a "3" above them, indicating a triplet. The lyrics "Lift up your hearts We lift them up to God" are written below the staff.

Cantor

Musical notation for the third line of "THE GREAT THANKSGIVING". It features a treble clef, a key signature of one sharp (F#), and a 4/4 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.

All

Musical notation for the fourth line of "THE GREAT THANKSGIVING". It features a treble clef, a key signature of one sharp (F#), and a 4/4 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.

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. 2

² 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. ³

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.

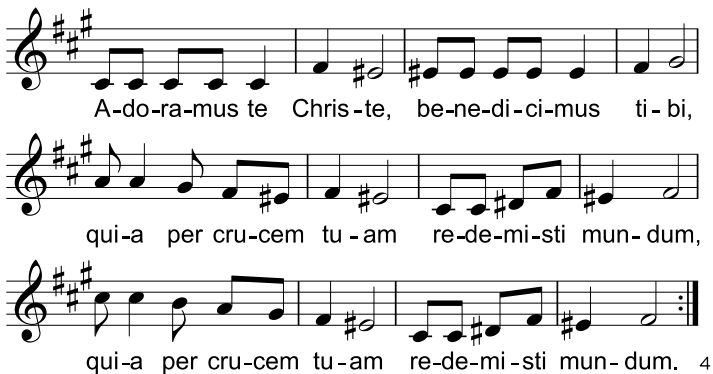
³ *Steven Shakespeare, adapted*

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. 4

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.

⁴ *We adore you, Jesus Christ, and we bless your holy name;
truly your cross and passion bring us life and healing.*

MUSIC DURING COMMUNION

Be thou my vision

Bob Chilcott

Teach me, O Lord

William Byrd (1540-1623)

God be in my head

John Rutter

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

Come to us, creative Spirit,
in this holy house;
ev'ry human talent hallow,
hidden skills arouse,
that within your earthly temple,
wise and simple may rejoice.

Poet, painter, music-maker,
all your treasures bring;
craftsman, actor, graceful dancer,
make your offering;
join your hands in celebration:
let creation shout and sing!

Word from God eternal springing,
fill our minds, we pray;
and in all artistic vision
give integrity:
may the flame within us burning
kindle yearning day by day.

In all places and forever
glory be expressed
to the Son, with God the Father
and the Spirit blest:
in our worship and our living
keep us striving for the best.

Words: D. Mowbray, Stainer & Bell. Tune: Guiting Power, Jubilate Hymns. HFTC 173

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

Praeludium pro Organo pleno BWV 552,1

Johann Sebastian Bach (1685-1750)

MUSIC NOTES

"If ye love me" shows Tallis writing for the reformed rites of Edward VI and Elizabeth I. It reinforces an exhortation to godly living, which was now explicit as a result of the Bible being read in English with a greater emphasis on preaching and teaching. Gone are the great soaring vocal lines of the pre-Reformation where it was difficult to hear which word the choir was singing. Instead, Tallis produces beautiful four-part miniature.

Richard Hey Lloyd was Assistant Organist of Salisbury Cathedral and then Organist and Master of the Choristers of Hereford Cathedral, where he was chief conductor at the Hereford Three Choirs Festival in 1967, 1970 and 1973. In 1974 he moved to Durham as Organist and Master of the Choristers of Durham Cathedral. He sets a beautiful poem "View me, Lord" by the Elizabethan poet, composer and physician, Thomas Campion (1567-1620).

Bob Chilcott was for many years a member of the King's Singers, before pursuing a full-time career as a composer and arranger. This heartfelt setting of the familiar hymn "Be thou my vision" is built upon a haunting melody of folk-like simplicity, underpinned throughout by a lyrical accompaniment.

John Rutter displays great sensitivity in writing a particular type of music for amateur musicians. His work is always beautifully crafted. Any composer willing to attempt a setting of words such as God be in my head, usually sung to a different and well-known tune by Walford Davies, must do so with an unshakeable conviction. This short work is a very beautiful setting of the fine words from the Sarum Primer.

*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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