

The logo for St Matthew in-the-City features a stylized 'M' composed of geometric shapes: a grey circle on the left, a grey square with a white grid on the right, and a grey triangle at the bottom right.

**St
Matthew
in-the-City**

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

SUNDAY
JULY

3

2022



14th 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

Praise to God, the world's Creator,
source of life and growth and breath,
cradling in her arms her children,
holding them from birth to death.
In our bodies, in our living,
strength and truth of all we do,
God is present, working with us,
making us creators too.

Praise to God, our saving Wisdom,
meeting us with love and grace,
helping us to grow in wholeness,
giving freedom, room, and space.
In our hurting, in our risking,
in the thoughts we dare not name,
God is present, growing with us,
healing us from pride and shame.

Praise to God, the Spirit in us,
prompting hidden depths of prayer,
firing us to long for justice,
reaching out with tender care.
In our searching, in our loving,
in our struggles to be free,
God is present, living in us,
pointing us to what shall be.

*Words: Jan Berry
Tune: Ebenezer, Thomas John Williams (1869-1944). TIS 232*

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

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.

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.

[Lord have mercy, Christ have mercy, Lord have mercy]

2

Silence

God of life,
in our indifference and helplessness
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 us,
forgive others,
forgive yourself.

THE SENTENCE AND PRAYER OF THE DAY

Whatever house you enter,
say, Peace to this house
and the kingdom of God has come near to you.

Luke 10:5, 9

God of nations,
your boundless compassion for all
is like a mother's care for her children;
may we be heralds of your desire for justice and peace
bringing your transformation
to your creation. Amen. ⁴

PSALM 66:1-9

Chant: Henry Havergal (1820-1875)

Cry out with joy all people on earth:
sing to the honour of God's name,
make the praise of the Lord glorious.

Say to the Almighty, 'How awesome are your deeds:
seeing your great power, your enemies cringe before you.

³ *Jenny Blood (1932-2022)*

⁴ *NZ Lectionary 2022 adapted*

'For all the world shall worship you:
sing to you and praise your name.'

O come and see what the Lord has done:
what God has wrought in terror among all people.

The Lord turned the sea into dry land,
and they crossed the river on foot:
therefore in God let us rejoice,

who rules with power for ever,
whose eyes keep watch on the nations:
let not the rebellious lift up their heads.

Praise our God all peoples:
and let the sound of praise be heard.

The Lord has preserved us among the living:
and kept our feet from stumbling.

For you O God have tested us:
and refined us as silver is refined.

THE FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 66:10-14

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

Thanks be to God.

THE GRADUAL HYMN

Loving Spirit, loving Spirit,
you have chosen me to be,
you have drawn me to your wonder,
you have set your sign on me.

Like a mother, you enfold me,
hold my life within your own,
feed me with your very body,
form me of your flesh and bone.

Like a father, you protect me,
teach me the discerning eye,
hoist me up upon your shoulder,
let me see the world from high.

Friend and lover, in your closeness
I am known and held and blessed:
in your promise is my comfort;
in your presence I may rest.

Loving Spirit, loving Spirit,
you have chosen me to be,
you have drawn me to your wonder,
you have set your sign on me.

Words: Shirley Erena Murray (1931-2020)

*Tune: Omni Die, melody from David Gregor Corner's 'Gesangbuch', Nürnberg, 1631
arr. William Smith Rockstro (1823-1895). TIS 101*

THE GOSPEL

Hear the Gospel of Christ according to Luke
chapter ten, beginning at verse one.



Be a lamp to my feet.

Luke 10:1-11

This is the Gospel of Christ.



Be a light for my path.

5

THE SERMON

SILENCE

ANTHEM

How lovely are the messengers (from St. Paul, Op. 36)

Felix Mendelssohn-Bartholdy (1809-1847)

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 ⁶

We sing a love that sets all people free,
that blows like wind, that burns like scorching flame,
enfolds the earth, springs up like water clear:
come, living love, live in our hearts today.

We sing a love that seeks each other's good,
that longs to serve and not to count the cost,
a love that, yielding, finds itself made new:
come, caring love, live in our hearts today.

We sing a love, unflinching, unafraid
to be itself, despite another's wrath,
a love that stands alone and undismayed:
come, strength'ning love, live in our hearts today.

We sing a love that, wandering, will not rest
until it finds its way, its home, its source,
through joy and sadness pressing on refreshed:
come, pilgrim love, live in our hearts today.

We sing the Holy Spirit, full of love,
who seeks out scars of ancient bitterness,
brings to our wounds the healing grace of Christ:
come, radiant love, live in our hearts today.

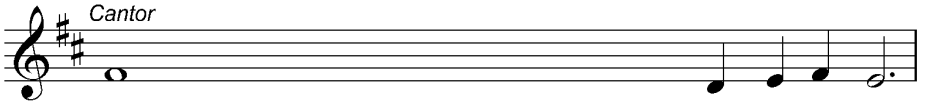
*Words: June Boyce-Tillman
Tune: Woodlands, Walter Greatorex (1877-1949). TIS 161*

⁶ There is a donation bowl on the back table. For electronic giving option:

- text **stmatthew** to **818** to make a fast one off or ongoing donation by credit card to St Matthew-in-the-City or
- download the PUSHPAY app from Apple Store or Google Playstore and search for St Matthew-in-the-City.

THE PREPARATION OF THE GIFTS

Cantor



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

All



Bless'd be God for - ev - er.

THE GREAT THANKSGIVING

Cantor *All*



The Spirit is here.

God's hope is in us.

Cantor *All*



Lift up your hearts.

We lift them up to God.

Cantor



Let us give thanks to the God of peace.

All



It is right to of-fer thanks and praise.

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:
male and female, Jew and Gentile,
slave and free, oppressor and oppressed.

Yet you in your love did not desert us,
but instead 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.
And even as he came to share our suffering,
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:

The musical score is written on a single treble clef staff in the key of D major (two sharps) and 4/4 time. It consists of four lines of music. The first line begins with the word 'Organ' above the staff and 'All' above the second measure. The lyrics are: 'Ho - ly God, ho - ly and mer-ci-ful.' The second line continues with: 'ho-ly and just, glo-ry and good-ness come from you.' The third line continues with: 'Bless-ed is the one who comes in the name of God. Ho-' The fourth line concludes with: 'san - na, ho-san - na, ho-san-na in the high - est.' The score ends with a double bar line.

Organ *All*

Ho - ly God, ho - ly and mer-ci-ful.

ho-ly and just, glo-ry and good-ness come from you.

Bless-ed is the one who comes in the name of God. Ho-

san - na, ho-san - na, ho-san-na in the high - est.

On the night before he died,
our friend and brother 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:

Cantor *All*



Bread of life **food for the world.**

Cantor *All*



Cup of life **for the thir-sty.**

Cantor *All*



Je - sus our bro - ther **of-fered for us.**

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: ⁷

Organ *All*

Bless - ing and ho - nour and glo - ry be yours,
here and eve - ry - where now and for - ev - er. A - men.

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 ālanei

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.

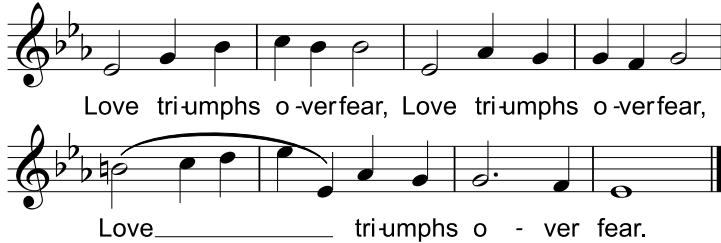
⁷ *The Great Thanksgiving is adapted from a service from St Gregory of Nyssa, San Francisco*

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:



Love tri-umphs o-verfear, Love tri-umphs o-verfear,
Love _____ tri-umphs o - ver fear.

The image shows two staves of musical notation in a treble clef with a key signature of two flats (B-flat and E-flat). The first staff contains the melody for the first line of the hymn: "Love tri-umphs o-verfear, Love tri-umphs o-verfear,". The second staff contains the melody for the second line: "Love _____ tri-umphs o - ver fear." The melody is simple and consists of quarter and eighth notes.

THE INVITATION

Haere mai e te kāhui a te Atua,
tangohia ēnei 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.

MUSIC DURING COMMUNION

Come down, O love divine

William H. Harris (1883-1973)

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. ⁸

THE BLESSING

NOTICES

FINAL HYMN

Forth in your name, O God, I go,
my daily labour to pursue,
you, God, alone resolved to know,
in all I think, or speak, or do.

Each task your wisdom has assigned
still let me cheerfully fulfil,
in all my works your presence find,
and prove your good and perfect will.

You may I set at my right hand,
whose eyes my inmost substance view,
and labour on at your command,
and offer all my works to you.

Give me to bear your easy yoke,
and every moment watch and pray,
and still to things eternal look,
and hasten to your glorious day;

⁸ *Dorothy McRae-McMahon "Liturgies for High Days", p. 126*

for you delightfully employ
all that your bounteous grace has given,
and run my course with even joy,
and closely walk with you to heaven.

Words: Charles Wesley (1707-1788)

Tune: Song 34, arr. from melody and bass of Orlando Gibbons (1583-1625). TIS 571

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

"War march of the priests"

from the Incidental Music to Athalie, Op. 74

Felix Mendelssohn-Bartholdy (1809-1847)

MUSIC NOTES

"How lovely are the messengers" was written by Felix Mendelssohn-Bartholdy for his oratorio "St. Paul". The text is based on Romans 10: 15,18. "St. Paul" was composed by Mendelssohn between 1834 and 1836 and first performed at the Lower Rhine Festival in Düsseldorf on May 22, 1936.

Sir William Harris was Organist of St. George's Chapel, Windsor, conducting the music for both the 1937 and 1953 coronations. His setting of the medieval mystic and poet Bianco da Siena's famous hymn "Come down O love divine" is a refreshingly new tune, compared with Ralph Vaughan William's better-known setting.

*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 Paul Chan

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