

The logo for St Matthew in-the-City features a stylized 'M' composed of geometric shapes: a circle on the left, a square on the right, and a vertical line of dots on the right side of the square. Below the 'M' is the text 'St Matthew in-the-City' in a bold, sans-serif font.

**St  
Matthew  
in-the-City**

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

SUNDAY  
JULY

24

2022



Social Services  
Sunday

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

## PROCESSIONAL HYMN

Summoned by the God who made us  
rich in our diversity,  
gathered in the name of Jesus,  
richer still in unity:

*Let us bring the gifts that differ  
and, in splendid, varied ways,  
sing a new church into being,  
one of faith and love and praise.*

Trust the goodness of creation;  
trust the Spirit strong within.  
Dare to dream the vision promised  
sprung from seed of what has been.

*Let us bring the gifts that differ...*

Draw together at one table  
all the human family;  
shape a circle ever wider  
and a people ever free.

***Let us bring the gifts that differ...***

*Words: Delores Dufner*

*Tune: Nettleton, American folk melody from 'A Repository of Sacred Music', Part 2  
harm. John Wilson (1905-1992). TIS 392*

# 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.<sup>1</sup>

# 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.

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<sup>1</sup> 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]*

<sup>2</sup>

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<sup>2</sup> Ian Render. Tune: Newlands Road. FFS 13

*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. <sup>3</sup>

*Priest:* God forgives us,  
forgive others,  
forgive yourself.

## THE SENTENCE AND PRAYER OF THE DAY

Let justice roll down like waters,  
and righteousness like an everflowing stream.

*Amos 5:24*

Living presence, overflowing with generosity,  
always more willing to give than we to ask,  
raise our eyes and lift our hearts  
to embrace the wonder of your love,  
that we might then share it with others. Amen. <sup>4</sup>

## PSALM 138

*Chant: Thomas Walmisley (1814-1856)*

I will give thanks to you O Lord with all my heart:  
before the gods I will sing your praises.

I will bow down toward your holy temple,  
and give thanks because of your love and faithfulness:  
for you have exalted your name and your word above all things.

On the day that I called, you answered me:  
and put new strength within me.

All the kings of the earth shall praise you O Lord:  
when they hear the words of your mouth.

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<sup>3</sup> *Jenny Blood (1932-2022)*

<sup>4</sup> *Jim Cotter p 230 adapted*

They shall sing of the ways of the Lord:  
that the glory of the Lord is great.

For though Lord you are high, yet you care for the lowly:  
as for the proud, you humble them from afar.

Though I walk in the midst of trouble you keep me safe:  
you stretch out your hand against my enemies' rage,  
and your right hand will save me.

You will fulfil your purpose for me,  
your love O Lord is everlasting:  
do not leave unfinished the work of your hands.

## THE FIRST READING

A reading from the Book of Micah.

*Micah 6:6-8*

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

## THE GRADUAL 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!** <sup>5</sup>

*Words: Traditional Maori Version*  
*Tune: Cwm Rhondda, John Hughes (1873-1932). TIS 569*

## THE GOSPEL

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



*Luke 11:1-13*

This is the Gospel of Christ.



## THE ADDRESS

## SILENCE

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<sup>5</sup> *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.*

<sup>6</sup> *Music: Michael Bell*

# ANTHEM

*Ubi Caritas - Charity and Love from 'Street Requiem'*

*Jonathon Welch, Andy Payne, Kathleen McGuire*

## 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 <sup>7</sup>

Great God, your love has called us here  
as we, by love, for love were made.  
Your living likeness still we bear,  
though marred, dishonored, disobeyed.  
We come, with all our heart and mind,  
your call to hear, your love to find.

We come with self-inflicted pains  
of broken trust and chosen wrong;  
half-free, half-bound by inner chains;  
by social forces swept along,  
by powers and systems close confined;  
yet seeking hope for humankind.

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<sup>7</sup> *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.



Great God, in Christ you call our name  
and then receive us as your own  
not through some merit, right, or claim,  
but by your gracious love alone.  
We strain to glimpse your mercy seat  
and find you kneeling at our feet.

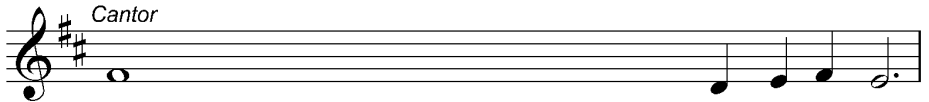
Then take the towel, and break the bread,  
and humble us, and call us friends.  
Suffer and serve till all are fed,  
and show how grandly love intends  
to work till all creation sings,  
to fill all worlds, to crown all things.

Great God, in Christ you set us free,  
your life to live, your joy to share.  
Give us your Spirit's liberty  
to turn from guilt and dull despair  
and offer all that faith can do  
while love is making all things new.

*Words: Brian Wren  
Tune: Melita, John Bacchus Dykes (1823-1876). TIS 138*


# 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:



*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: <sup>8</sup>

*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 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.

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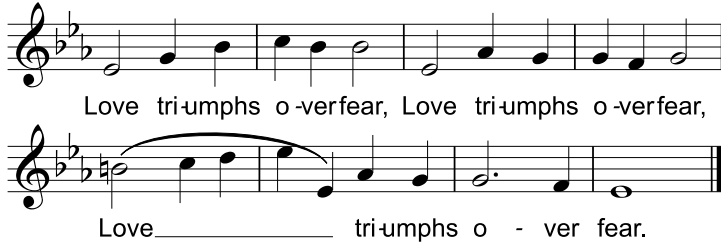
<sup>8</sup> *The Great Thanksgiving is adapted from a service from St Gregory of Nyssa, San Francisco*

# 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 G minor (one 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 hymn-like, using 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

*Wairua tapu*

*Wehi whanau, arr. Kate Bell*

# 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. <sup>9</sup>

# THE BLESSING

# NOTICES

# FINAL HYMN

We shall go out with hope of resurrection;  
we shall go out, from strength to strength go on;  
we shall go out and tell our stories boldly;  
tales of a love that will not let us go.

**We'll sing our songs of wrongs that can be righted;  
we'll dream our dreams of hurts that can be healed;  
we'll weave a cloth of all the world united**  
within the vision of new life in Christ.

**We'll give a voice to those who have not spoken;  
we'll find the words for those whose lips are sealed;  
we'll make the tunes for those who sing no longer,**  
expressive love alive in every heart.

**We'll share our joy with those** who still are weeping,  
raise hymns of strength for hearts that break in grief,  
**we'll leap and dance the resurrection story,**  
including all in circles of our love.

*Words: June Boyce-Tillman*

*Tune: Highwood, Richard Runciman Terry (1865-1938). TIS 617*

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<sup>9</sup> *Dorothy McRae-McMahon "Liturgies for High Days", p. 126*

*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

*Grand Chœur in B♭ major*

*Théodore Dubois (1837-1924)*

### MUSIC NOTES

*Street Requiem* (2014) was composed in Melbourne, Australia, by Kathleen McGuire, Andy Payne and Jonathon Welch. Jonathon conceived of *Street Requiem* with the aim of bringing a sense of peace, remembrance and hope to communities struggling to come to terms with street violence, war and a loss of safety on our streets. From the outset they endeavoured to create an inclusive work to which people from various backgrounds and traditions could relate. Although it is anchored in the Latin of the traditional requiem mass, they incorporated English texts relevant to a modern day context. *Street Requiem* is deliberately neither secular nor religious, intended instead to be deeply spiritual, allowing listeners to find their own faith or meaning in the context of the words. As well as remembering street deaths, the authors want to challenge the audience to do something about their situation, whether it is for those who are forced to live on the streets or in regard to society's general attitudes to violence. The tone of the *Street Requiem* is often confronting, encouraging listeners to examine their own attitudes and beliefs. In the third movement, *Ubi Caritas*, the audience is addressed directly by the voices of people living the street. The Choir of Hope and Inspiration sang the almost accusatory message at the premiere. The music is upbeat and challenging. The refrain incorporates words taken from an ancient hymn, but the syncopated rhythm could not be further from the Gregorian chant with which they are usually associated: "Ubi caritas et amor deus ibi est" – where there is charity and love, there will you find the spirit of god.

*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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