

ST MATTHEW-IN-THE-CITY



TRINITY SUNDAY

12 JUNE 2022

Cover: The Trinity by Andrey Rublyov (1360/1370-1427/1430)

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

INTROIT

*Heruvimskaja pesn (Hymn to the Trinity)*¹

Pyotr Ilyich Tchaikovsky (1840-1893)

PROCESSIONAL HYMN

O threefold God of tender unity,
life's great unknown that binds and sets us free:
felt in our loving, greater than our thought,
you are the mystery found, the mystery sought.

O blaze of radiance, source of light that blinds,
the fiery splendour of prophetic minds,
you live in mystery, yet within us dwell;
life springs from you as from a living well.

Most loving Parent, Child of joys and pains,
creative Spirit, life-force that sustains,
in bone and flesh, in blood we touch your hand,
your face we see in water, air and land.

In every making, each creative dream
and in the flowing of life's healing stream,
when love is born or people reconciled,
we share your life, O Parent, Spirit, Child.

O threefold God of tender unity,
life's great unknown that binds and sets us free:
felt in our loving, greater than our thought,
you are the mystery found, the mystery sought.

Words: Bill Wallace

Tune: Woodlands, Walter Groatorex (1877-1949). TiS 161

¹ *We, who mystically represent the Cherubim, and chant the thrice-holy hymn to the Life-giving Trinity, let us set aside the cares of life that we may receive the King of all, who comes invisibly escorted by the Divine Hosts. Alleluia.*

WELCOME

Priest: In the name of God:
Creator, Redeemer and Giver of life.

Amen.

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. Music: Michael Bell

Please be seated.

FORGIVENESS

Kyrie

Ukranian

Holy One, look at our brokenness.
 We know that in all creation only the human family
 has strayed away from the sacred way.
 We know that we are the ones
 who must come back together
 to walk in the sacred way.
 Holy One, sacred one,
 teach us love, compassion and honour
 that we may heal the earth and heal each other. ²

Priest: God forgives us, be at peace.

² *Ojibway prayer, Canada*

THE SENTENCE AND PRAYER OF THE DAY

God's love has been poured into our hearts
through the Holy Spirit that has been given to us.

Romans 5:5

Holy Trinity,
eternal harmony of gift and response:
through the Uncreated Word and Spirit of Truth
include us and all creation in your extravagant love;
through the Wisdom of God,
who raises her voice to call us to life. Amen. ³

THE FIRST READING

A reading from the Book of Proverbs.

Proverbs 8:1-4, 22-31

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

THE GRADUAL HYMN

Yours the hand that made creation,
womb of every constellation,
every species, every nation:
glory to the Three-in-One.

Jesus, from the first descending,
by your birth the broken mending,
Word of God the never-ending:
glory to the Three-in-One.

Holy Wisdom, ever near us,
tongue of fire to teach all hearers,
sanctify and guard and cheer us:
glory to the Three-in-One.

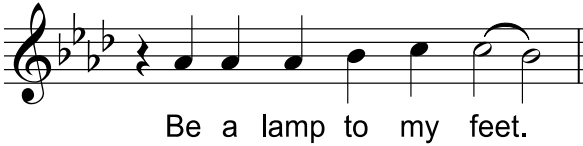
Words: Elliot Rose (1928-1994), alt.

*Tune: Quem Pastores, German traditional melody (14th century):
harm. Ralph Vaughan Williams (1872-1958). Common Praise 256*

³ *Steven Shakespeare, adapt.*

THE GOSPEL

Hear the Gospel of Christ according to John, chapter sixteen, beginning at twelve.



John 16:12-15

This is the Gospel of Christ.



THE SERMON

ANTHEM

As truly as God is our father

William Matthias (1934-1992)

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.

Blessed be Christ the Prince of Peace
who breaks down the walls that divide.

The peace of God be always with you.

Praise to Christ who unites us in peace.

Please turn and greet those around you with peace.

THE OFFERTORY HYMN ⁴

E te Matua a te Atua,
E te Matua a te Atua,
E te Matua a te Atua,
noho mai i o tatou ngakau.

E te Tama a te Atua,
E te Tama a te Atua,
E te Tama a te Atua,
arahina tatou katoa.

E te Wairua Tapu, Atua,
E te Wairua Tapu, Atua,
E te Wairua Tapu, Atua,
whakau te Hahi katoa.

E te Matua, Tama, Wairua Tapu,
E te Matua, Tama, Wairua Tapu,
E te Matua, Tama, Wairua Tapu,
haere mai, haere mai.

*Words: Bill Bennett
Tune: Tokotorutapu, Bill Bennett. HIOS 24*

⁴ *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-ed be God for ev - er.

THE GREAT THANKSGIVING

Cantor



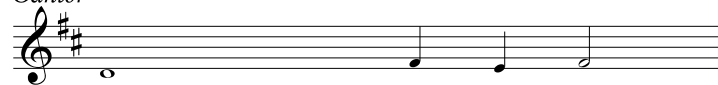
All
The Spirit is here God's hope is in us

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 offer thanks and praise.

We praise you, life-giving God
 mystery of being, and freedom of the world.
 Through your love all things came into being
 reflecting infinite beauty and the glory of diversity.
 You drew near to Abraham and Sarah
 as the unexpected guest; you wrestled with Jacob
 and blessed him with wounds; you dwelt as glory and
 wisdom with the people of your covenant.
 In Jesus of Nazareth you engaged our human story
 and came among us in Word made flesh.
 Through human fear and violence our brother Jesus was crucified.
 Through the risen Christ we are gathered in hope.
 Through the restless Spirit of life, you bring life to our diversity,
 you end our isolation, you draw all our ways
 into the community of your grace.
 Therefore we join the eternal song of power and glory shared,
 of communion and integrity, of difference and delight: ⁵

The musical score is written in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. It consists of five staves of music with lyrics underneath. The lyrics are: "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!". The score includes various musical notations such as notes, rests, and dynamic markings. There are three multi-measure rests: a 4-measure rest at the beginning, a 2-measure rest after the first line, and a 3-measure rest at the end.

⁵ Steven Shakespeare, "Prayers for an Inclusive Church", 2008 (alt.)

On the night before he died Jesus took bread;
when he had given thanks he broke it,
gave it to his disciples and said:

Take, eat, this is my body which is given for you;
do this to remember me.

After supper he took the cup;

when he had given thanks he gave it to them and said:

Drink this, all of you, for this is my blood which brings new life;
do this as often as you drink it, to remember me.



Therefore, God of all creation, in the suffering and death
of Jesus our redeemer, we meet you in your glory.

Empower our celebration with your Holy Spirit,
feed us with your life, fire us with your love,
confront us with your justice,
and make us one in the body of Christ
with all who share your gifts of love.

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 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.

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:

Ve - ni San-cte Spi - ri - tus, tu - i a-mo-ris i-gnema-cen-de.
Ve - ni San-cte Spi - ri - tus, ve - ni San-cte Spi - ri - tus.

7

(Come Holy Spirit and kindle the flame of your love.)

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;
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

O Trinity, most blessed light

C. Kenneth Turner

PRAYER AFTER COMMUNION

Priest:

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.

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.** ⁸

THE BLESSING

NOTICES

⁸ *Jenny Blood (1932-2022)*

FINAL HYMN

Thou, whose almighty Word
chaos and darkness heard,
and took their flight:
hear us, we humbly pray,
and where the Gospel's day
sheds not its glorious ray,
let there be light!

Spirit of truth and love,
life-giving holy dove,
speed forth your flight;
move on the waters' face
bearing the lamp of grace,
and in earth's darkest place
let there be light!

Blessèd and holy Three,
glorious Trinity,
Wisdom, Love, Might,
boundless as ocean's tide,
rolling in fullest pride,
through the world far and wide,
let there be light!

Words: John Marriott (1780-1825)

Tune: Moscow, adapted from Felice Giardini (1716-1796). TIS 447

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

Carillon

Herbert Murrill (1909-1952)

MUSIC NOTES

Tchaikovsky's *Heruvimskaja pesn* (the Cherubic Hymn, "Izhe kheruvimy") is from his 1978 setting of the *Liturgy of St. John Chrysostom*, one of the central eucharistic services of the Eastern Orthodox Church. The choir sings "the thrice-holy hymn to the Life-giving Trinity."

We sing this ancient hymn, as well as the *Kyrie*, while continuing to hold the people of Ukraine and Russia in our thoughts.

Tchaikovsky wrote, "I consider the liturgy of St. John Chrysostom one of the greatest productions of art. If we follow the service very carefully, and enter into the meaning of every ceremony, it is impossible not to be profoundly moved by the liturgy of our own Orthodox Church...to be startled from one's trance by a burst from the choir; to be carried away by the poetry of this music. One of my deepest joys!"

William Mathias's anthem *As truly as God is our Father* was written for the Friends of St. Paul's Cathedral, London and sets a text by Mother Julian of Norwich (1343 – after 1416). "As truly as God is our Father, so just as truly is God our Mother. In our Father, God Almighty, we have our being; in our merciful Mother we are re-made and restored." Julian of Norwich's words extol the universal joy and unlimited compassion of a God who is both father and mother. Seven hundred years later, her concepts can be found in feminist theology.

*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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