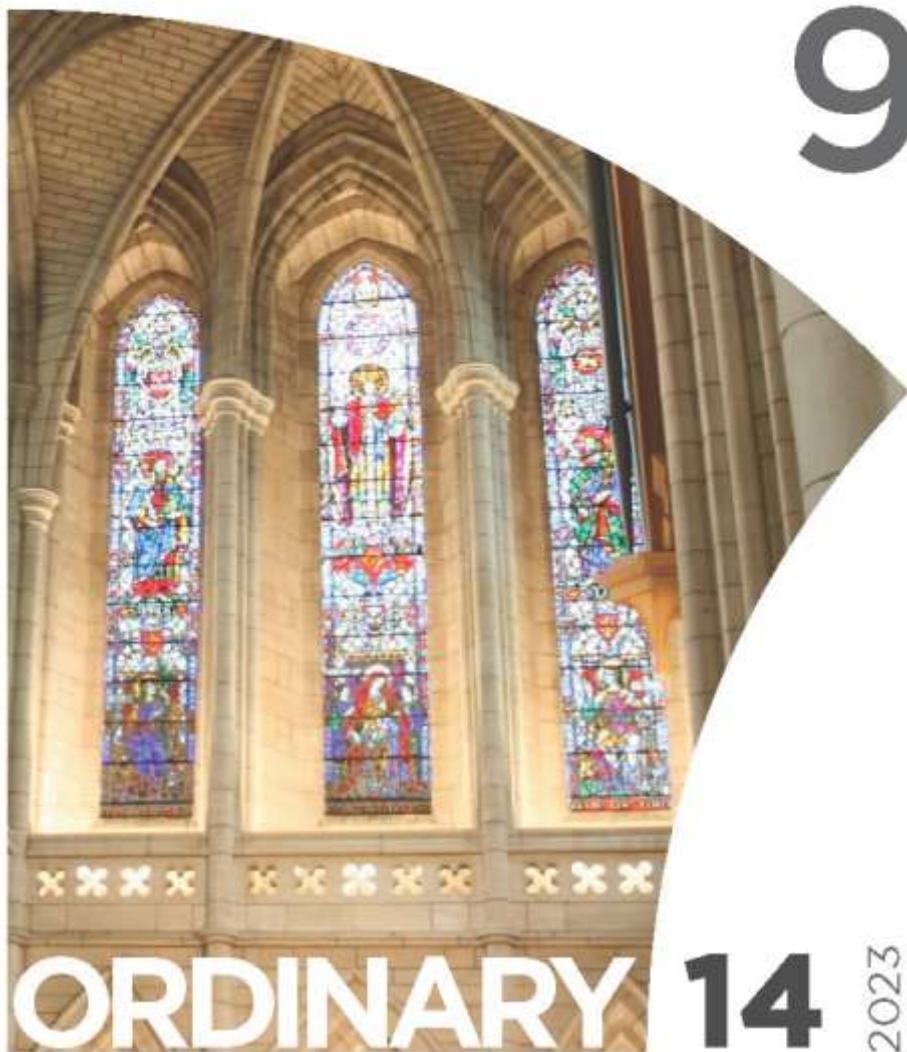




SUNDAY
JULY

9



ORDINARY 14

2023

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

PROCESSIONAL HYMN

Here to the house of God we come,
home of the people of the Way,
here to give thanks for all we have,
naming our needs for every day,
we who have roof and rent and bread,
sure of a place to rest our head.

There is a knocking at our door,
sound of the homeless of the world,
voice of the frightened refugee,
cry of the children in the cold,
asking the least that is their right,
safety and shelter for the night.

God who is shelter, who is home,
in borrowed rooms you came to live,
pleaded to save the dispossessed,
crucified, lay in borrowed grave:
these are no strangers in your eyes,
this is your family which cries.

We are all tenants of your love;
gather us round a common fire,
warm us in company with Christ,
give us the heart to feel, to share
table and lodging with free hand,
space in our living, in our land.

Words: Shirley Erena Murray (1931-2020)

*Tune: St Petersburg, Melody from Dmitry Stepanovich Bortniansky (1752-1825),
harmony from David Evans (1874-1948). TIS 375*

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

² 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. ³

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

THE SENTENCE AND PRAYER OF THE DAY

Come to me,
all you that are weary and are carrying heavy burdens,
and I will give you rest.

Matthew 11:28

Holy and eternal God,
give us such trust in your sure purpose,
that we measure our lives
not by what we have done or failed to do,
but by our faithfulness to you. Amen. ⁴

PSALM 145: 8-16

Chant: John Goss (1800-1880)

The Lord is gracious and full of compassion:
slow to anger and abounding in love.
You Lord are good to all of us:
and your mercy rests upon all your creatures.
All your creation shall praise you O Lord:
and your servants will bless your name.
They shall speak of the glory of your kingdom:
and their talk shall be of your power,
so that all may know of your mighty deeds:
and the glorious splendour of your kingdom.
Your kingdom is an everlasting kingdom:

³ *Jenny Blood (1932-2022)*

⁴ *NZ Lectionary*

and your dominion endures from age to age.
The Lord upholds those who stumble:
and raises up those who are down.
The eyes of all look to you O Lord:
and you give them their food in due season.
You open wide your hand:
and give what they desire to all things living.

THE FIRST READING

A reading from the book of Romans.

Romans 7: 15-25a

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

THE GRADUAL HYMN

Touch the earth lightly, use the earth gently,
nourish the life of the world in our care:
gift of great wonder, ours to surrender,
trust for the children tomorrow will bear.

We who endanger, who create hunger,
agents of death for all creatures that live,
we who would foster clouds of disaster,
God of our planet, forestall and forgive!

Let there be greening, birth from the burning,
water that blesses and air that is sweet,
health in God's garden, hope in God's children,
regeneration that peace will complete.

God of all living, God of all loving,
God of the seedling, the snow and the sun,
teach us, deflect us, Christ re-connect us,
using us gently and making us one.

*Words: Shirley Erena Murray (1931-2020)
Tune: Tenderness, Colin Gibson. AA 143*

THE GOSPEL

Hear the Gospel of Christ according to Matthew chapter eleven, beginning at verse sixteen.



Be a lamp to my feet.

Matthew 11: 16-19, 25-30

This is the Gospel of Christ.



Be a light for my path.

5

TELLING OUR STORY

SILENCE

ANTHEM

Just as I am

Bob Chilcott

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.

⁵ Music: Michael Bell

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 *

Diverse in culture, nation, race,
we come together by your grace.
God, let us be a meeting ground
where hope and healing love are found.

God, let us be a bridge of care
connecting people everywhere.
Help us confront all fear and hate
and lust for power that separate.

When chasms widen, storms arise,
O, Holy Spirit, make us wise.
Let our resolve, like steel, be strong
to stand with those who suffer wrong.

God, let us be a table spread
with gifts of love and broken bread,
where all find welcome, grace attends,
and enemies arise as friends.

Words: Ruth C. Duck (b. 1947)

*Tune: Rockingham, melody adapted by Edward Miller (1735-1807)
harm. David Evans (1874-1948). TIS 342*

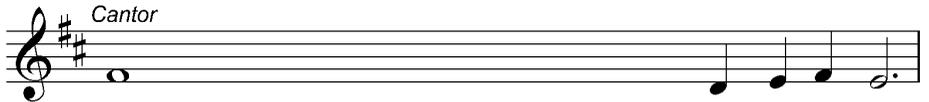
* *There is a donation bowl on the back table.*

*For electronic giving option to make a fast one off or ongoing
donation to St Matthew-in-the-City
text stmatthew to 818, or scan this QR code:*



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.

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: ⁶

The image shows two staves of musical notation in G major (one sharp). The first staff is labeled 'Organ' and 'All'. The lyrics are: '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.

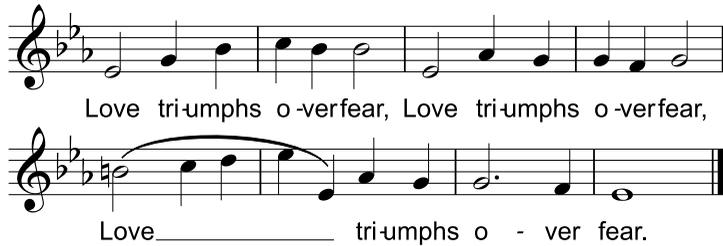
⁶ *The Great Thanksgiving is adapted from a service from St Gregory of Nyssa, San Francisco*

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 triumphs o-verfear, Love tri-umphs o-verfear,
Love_____ triumphs o - ver fear.

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.

MUSIC DURING COMMUNION

His yoke is easy (from Messiah)

George Frideric Handel (1685-1759)

The Lord bless you and keep you

John Rutter

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. ⁷

THE BLESSING

NOTICES

FINAL HYMN

In Christ there is no east or west,
in Christ no south or north,
but one great fellowship of love
throughout the whole wide earth.

In Christ shall true hearts everywhere
their high communion find,
whose service is the golden cord,
close-binding humankind.

Join hands, disciples of the faith,
whate'er your race may be;
who serves my God in truth and love
are surely kin to me.

In Christ now meet both east and west,
in Christ meet south and north;
all faithful souls are joined in one
throughout the whole wide earth.

Words: John Oxenham (1852-1941) alt.

*Tune: St Bernard, melody from Hémy's 'Easy Hymn Tunes for Catholic Schools', 1851
(adapted from an 18th-cent. German melody). TIS 459(ii)*

⁷ 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

Fantasia in G major, BWV 572

Johann Sebastian Bach (1685-1750)

MUSIC NOTES

Bob Chilcott is a former member of the King's Singers, and one of the UK's most popular choral composers. His setting of "Just as I am" opens with a simplicity and innocence, created by a beautiful melody. The texture gradually evolves as the other voices make their entries. Charlotte Elliott's text states her own personal search for God and her belief in a Gospel of pardon, peace, and heaven.

A connecting image prevalent throughout Handel's Messiah is the 'yoke' of Christian faith, in the optimistic conclusion to Part I, "His yoke is easy", it is 'easy and 'light', in sharp contrast to the immediately sobering realization at the the opening of Part II that the burden of the world's sins was in fact heavy and arduous; "Behold the lamb of God". The speed at which Handel composed Messiah is famous and can be partially be explained by borrowings from his own earlier compositions. The melody for "His yoke is easy" was taken from a chamber duet Handel had composed a few weeks earlier, "Quel fior che all'alba ride."

John Rutter's much-loved setting of the Aaronic Blessing, "The Lord bless you and keep you (Numbers 6: 24) is a favourite with choirs around the world.

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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