



**St
Matthew
in-the-City**

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

SUNDAY

JULY

10

2022



15th 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

God is the greening, gracing these islands,
born in the beauty, fernleaf and tree;
flaxes and fantail, pastures of plenty
braided by rivers, bound by the sea.

God is the giving, generous sharing,
shown in the people's yearning for peace;
hands across borders, false pride forgotten,
joining in hoping all strife may cease.

God is the turning, finding new vision,
challenging envy, bigotry, power;
telling the truth when injustice takes over,
stepping with courage beyond every fear.

God is the blessing, loving creation,
deep in the heart of a cosmos so dear;
Intimate Presence, Source of all knowing,
Wisdom of nearness upholding our prayer.

*Words: Jenny Blood (1932-2022), adapted
Tune: Bunessan (2), Gaelic melody, arr. and harm. Martin Shaw (1875-1958). WOV 91*

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

Make me to know your ways, O God, teach me your paths;
lead me in your truth.

Psalm 25:5

God of forsaken places,
love that demands our all:
reveal to us our wounds
and give us grace
to know our neighbour,
tending us with foreign hands. Amen. ⁴

PSALM 25:1-10

Chant: John Goss (1800-1880)

To you Lord I lift up my soul, my God I have put my trust in you;
let me not be disappointed, nor let my enemies triumph over me.

For all those who hope in you shall not be ashamed,
but only those who wantonly break faith.

Make known to me your ways O Lord and teach me your paths.

Lead me in the way of your truth and teach me;
you are God my saviour, for you have I waited all the day long.

³ *Jenny Blood (1932-2022)*

⁴ *Steven Shakespeare*

Call to remembrance O Lord your tender care
and the unfailing love which you have shown from of old.

Do not remember the sins and offences of my youth,
but according to your mercy, remember me Lord in your goodness.

You O Lord are upright and good,
therefore you show the path to those who go astray.

You guide the humble to do what is right,
and those who are gentle you teach your way.

All your ways are loving and sure
to those who keep your covenant and your commandments.

For your name's sake O Lord pardon my guilt, which indeed is great.

THE FIRST READING

A reading from the Book of Deuteronomy.

Deuteronomy 30:9-14

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

Thanks be to God.

THE GRADUAL HYMN

Gracious Spirit, Holy Ghost,
taught by thee, we covet most
of thy gifts at Pentecost,
holy, heavenly love.

Love is kind, and suffers long,
love is meek, and thinks no wrong,
love than death itself more strong;
therefore give us love.

Prophecy will fade away,
melting in the light of day;
love will ever with us stay;
therefore give us love.

Faith will vanish into sight;
hope be emptied in delight;
love in heaven will shine more bright;
therefore give us love.

Faith and hope and love we see
joining hand in hand agree;
but the greatest of the three,
and the best, is love.

From the overshadowing
of thy gold and silver wing
shed on us, who to thee sing,
holy, heavenly love.

*Words: Christopher Wordsworth (1807-1885)
Tune: Charity, John Stainer (1840-1901)
The New English Hymnal 367 (2)*

THE GOSPEL

Hear the Gospel of Christ according to Luke
chapter ten, beginning at verse twenty-five.



Be a lamp to my feet.

Luke 10:25-37

This is the Gospel of Christ.



Be a light for my path.

5

THE SERMON

SILENCE

ANTHEM

Greater Love

John Ireland (1879-1962)

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

Where charity and love prevail,
there God is ever found;
brought here together by Christ's love,
by love are we thus bound.

With grateful joy and holy fear
his charity we learn;
let us with heart and mind and strength
now love him in return.

Forgive we now each other's faults
as we our faults confess;
and let us love each other well
in Christian holiness.

Let strife among us be unknown,
let all contention cease;
be his the glory that we seek,
be ours his holy peace.

Let us recall that in our midst
dwells God's begotten Son;
as members of his body joined,
we are in him made one.

Love can exclude no race or creed,
if honored be God's name;
our common life embraces all
whose Father is the same.

*Words: Latin (9th cent.) tr. Omer Westendorf (1916-1997), alt.
Tune: Tallis' Ordinal, Thomas Tallis (c.1505-1585). WOV 309*

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



The Spirit is here. **God's hope is in us.**

Cantor



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: ⁷

The image shows two staves of musical notation in G major (one sharp). The first staff is labeled 'Organ' and 'All'. The lyrics 'Bless - ing and ho - nour and glo - ry be yours,' are written below the notes. The second staff continues the melody with the lyrics 'here and eve - ry - where now and for - ev - er. A - men.' The music consists of quarter and eighth notes, with a final whole note 'A - men.' ending with a double bar line.

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.

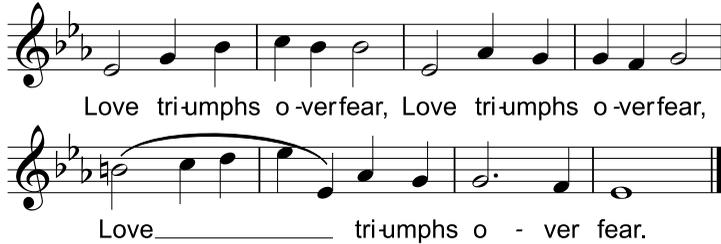
⁷ *The Great Thanksgiving is adapted from a service from St Gregory of Nyssa, San Francisco*

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-verfear.

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-verfear." The melody is simple and hymn-like, with a mix of quarter and eighth notes. The lyrics are placed below the notes, with some words underlined to indicate phrasing.

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

Ubi caritas

Maurice Duruflé (1902-1986)

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

Creative love, our thanks we give
that this our world, is incomplete,
that struggle greets our will to live,
that work awaits our hands and feet.

That we are not yet fully wise,
that we are in the making still -
as friends who share one enterprise
and strive to blend with nature's will.

What though the future long delay,
and still with faults we daily cope?
It gives us that for which we pray,
a field for toil and faith and hope.

Since what we choose is what we are,
and what we love we yet shall be,
the goal may ever shine afar -
the will to reach it makes us free.

Words: William DeWitt Hyde (1858-1917)

Tune: Truro, melody from Thomas Williams' 'Psalmodia Evangelica', Part II, 1789. TIS 84

⁸ *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

La Rejouissance

from "Music for the Royal Fireworks", HWV 351 George Frideric Handel (1685-1759)

MUSIC NOTES

The anthem *Greater love hath no man* was commissioned in 1912 for Charles Macpherson, the sub-organist of St Paul's Cathedral, London. Intended as a meditation for Passiontide, it drew its text from a compilation of scriptural passages in *Daily Light on the Daily Path*, a series of booklets containing bible readings which John Ireland used on a regular basis. With the outbreak of war in 1914, the anthem's text gained a special resonance as the casualties from the front mounted. It has the scope and narrative of a small cantata, through its continuity and dialogue between soloists and chorus. In the reflective commentary of the opening section, the solo tenor is then affirmed by everyone. Ireland assigns the words of Peter (1 Peter 2: 24, 'that we, being dead to sins'), to the full chorus, as if they were the people of the church. Similarly, Paul's words from Romans 12: 1, 'I beseech you brethren', which epitomizes the anthem's theme of self-sacrifice, are sung initially by the alto and tenor in unison before they are joined by the 'willing body of all believers'.

Maurice Duruflé's *Quatre Motets* of 1960 are, like his extraordinary *Requiem*, based on Gregorian chant. Here again Duruflé shows his particular genius for invoking the spiritual element of plainsong in a choral context, while achieving a suppleness of rhythm akin to that of human prayer. Each motet is preceded by the plainsong from which it is derived. *Ubi caritas* flows freely and syllabically in a meditative fashion, displaying Duruflé's considered, yet inspired musical language.

*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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