



SUNDAY
JUNE
25



ORDINARY

12 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

Lift high the cross, the love of Christ proclaim
till all the world adore his glorious name!

Come, Christian people, sing your praises, shout!
If we are silent, even stones cry out.

Lift high the cross, the love of Christ proclaim...

Jesus, you wept to see our human strife,
teach us compassion for each human life.

Lift high the cross, the love of Christ proclaim...

Peace was your plea and peace your loving theme
let peace be our passport, peace a living dream.

Lift high the cross, the love of Christ proclaim...

Great is the cost of walking on this road,
to follow and suffer with the Son of God.

Lift high **the cross, the love of Christ proclaim...**

Worlds to be born and children yet to be
come, take up this song into eternity.

Lift high the cross, the love of Christ proclaim...

*Words: Shirley Erena Murray (1931-2020)
based on George William Kitchin (1827-1912) and Michael Robert Newbolt (1874-1956)
Tune: Crucifer, Sydney Hugo Nicholson (1875-1947). AA 87*

PROCESSION OF THE COLOURS

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

Those who welcome you also welcome me,
and those who welcome me the One who sent me.

Matthew 10:40

Author of Life,
you call us to welcome the stranger,
to show compassion to those in need,
to care for those who mourn.
Help us to align our lives with your call
that we may welcome others
as we ourselves are made welcome. Amen.

PSALM 86:1-12

Turn your ear to me O Lord and answer me
for I am poor and in misery.

Preserve my life for I am faithful
my God save your servant for I put my trust in you.

Be merciful to me O Lord for I call to you all the day long.

Gladden the heart of your servant for to you Lord I lift up my soul.

For you Lord are good and forgiving
and of great mercy to all who call upon you.

³ *Jenny Blood (1932-2022)*

Give heed O Lord to my prayer and listen to my cry of supplication.

In the day of my distress I will call and surely you will answer me.

Among the gods there is none like you O Lord:
nor can the deeds of any be compared with yours.

All the nations you have made shall come and bow down before you
and they shall glorify your name.

For you are great, and do marvellous things truly you alone are God.

Show me your way O Lord, that I may walk in your truth
let my heart rejoice in reverence for your name.

I will praise you O Lord my God with all my heart
and glorify your name for ever.

THE FIRST READING

A reading from the letter to Romans.

Romans 6:1b-11

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

Thanks be to God.

THE GRADUAL HYMN

O God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home:

under the shadow of thy throne
thy saints have dwelt secure:
sufficient is thine arm alone,
and our defence is sure.

Before the hills in order stood,
or earth received her frame,
from everlasting thou art God
to endless years the same.

A thousand ages in thy sight
are like an evening gone:
short as the watch that ends the night
before the rising sun.

Time, like an ever-rolling stream,
bears human lives away;
they fly, forgotten, as a dream
dies at the opening day.

O God, our help in ages past,
our hope for years to come,
be thou our guard while troubles last,
and our eternal home.

*Words: Isaac Watts (1674-1748), Psalm 90:1-6
Tune: St Anne, melody from 'A Supplement to the New Version', 1708 probably by
William Croft (1678-1727). TIS 47*

THE GOSPEL

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



Be a lamp to my feet.

Matthew 10:24-39

This is the Gospel of Christ.



Be a light for my path.

4

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 ⁵

For the bread that has been broken,
for the wine that has been poured,
for the words that have been spoken
now we sing with one accord.

By the pledge of love among us,
by the gift of peace restored,
by the call of Spirit in us
may we sing with one accord.

As we listen to the Gospel
hear the meaning of each word
may our hearts be broken open
as we sing with one accord.

May we serve with joyful living
loving all in deed and word.
Let the gospel truth be with us
as we sing with one accord.

Words: Cecily Sheehy (adapted)

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

Please be seated.

⁵ *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

Priest:

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

All:

Blessed be God forever.

THE GREAT THANKSGIVING

Priest:

The Spirit is here.

All:

God's hope is in us.

Lift up your hearts.

We lift them up to God.

Let us give thanks to the God of peace.

It is right to offer 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:

SANCTUS AND BENEDICTUS

(from Mass for Four Voices)

William Byrd (1540-1623)

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.

Bread of life

food for the world

Cup of life

for the thirsty.

Jesus our brother

offered 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 say: ⁶

**Blessing and honour and glory be yours,
here and everywhere,
now and forever. Amen.**

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

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:



Love tri-umphs o-verfear, Love tri-umphs o-verfear,



Love _____ tri-umphs 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

Salvator mundi

Thomas Tallis (1505-1585)

Solus ad victimam

Kenneth Leighton (1929-1988)

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

⁷ Dorothy McRae-McMahon "Liturgies for High Days", p. 126

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;

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

RECESSION OF THE COLOURS

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 (from 24 Pièces en style libre, Op.31) Louis Vierne (1870-1937)

MUSIC NOTES

The anthem *Greater love* 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'.

Thomas Tallis's *Salvator mundi* was published in the 1575 *Cantiones sacrae*, a joint venture with William Byrd and an attempt to make a significant statement on the health and quality of church music in England. It is placed first in the collection, as befits Tallis's senior position, as well the exquisite nature of the piece. It begins in imitative fashion, with the superius and contratenor in canon at the octave, but quickly moves into a style which is more free and highly expressive. Translation: O Saviour of the world, save us; for you have redeemed us through the cross and your blood: help us, we beseech you, our Lord.

Kenneth Leighton's *Solus ad victimam* is a poignant anthem on the theme of eternal redemption, often heard in Holy Week. It takes a text from Peter Abelard (1079-1142), translated by Helen Waddell. Leighton creates tension by a series of pungent harmonies, worked into a structure that steadily increases in intensity.

*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.*

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