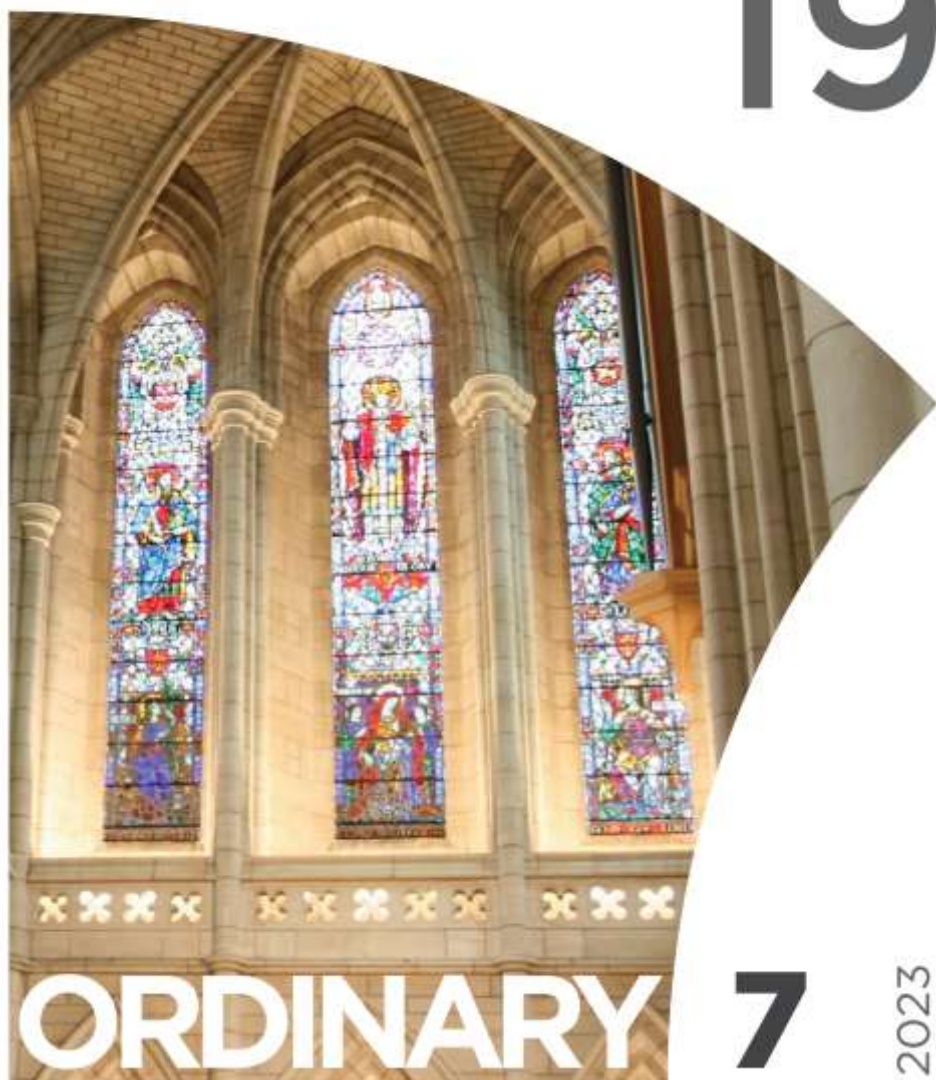




SUNDAY  
FEBRUARY

19



ORDINARY

7

2023

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

## INTROIT

*Ubi caritas*

*Maurice Duruflé (1902-1986)*

## PROCESSIONAL HYMN

Deep in the human heart  
the fire of justice burns:  
a vision of a world renewed  
through radical concerns.  
As Christians we are called  
to set the captives free,  
to overthrow the evil powers  
and end hypocrisy.

This is our task today  
to build a world of peace;  
a world of justice, freedom, truth,  
where kindness will increase;  
a world from hunger freed,  
a world where people share,  
where every person is of worth  
and no one lives in fear.

Taking the step of faith  
we leave despair behind  
**and move into the future's world**  
with open heart and mind.  
By grace we work with Christ,  
as one community,  
to bring new hope and fuller life  
to all humanity.

*Words: W. L. Wallace, adapted  
Tune: Diademata, George Job Elvey (1816-1893). TIS 228*

# WELCOME

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:*

There is a river whose streams make glad the city of God,  
**where God has made a holy dwelling.**

God is in the midst of the city, it shall not be moved;  
**God will help us at the break of day.**<sup>1</sup>

# BENEDICITE AOTEAROA

O give thanks to God who is good, whose love endures for ever.  
Sunrise and sunset, night and day



**Give to God your thanks and praise.**

You prophets, priests, cleaners and clerks,  
professors, programmers, teachers and learners,  
seekers, discoverers, drivers and doctors



**Give to God your thanks and praise.**

You sweepers, diplomats, writers and artists,  
grocers, carpenters, students and shop workers,  
homemakers, mystics, aid workers and lawyers



**Give to God your thanks and praise.**

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<sup>1</sup> Psalm 46:4-5

You Māori, Pākehā, women and men, all who inhabit the long white cloud, all saints and martyrs of the South Pacific



**Give to God your thanks and praise.**

*Please be seated.*

## FORGIVENESS

*Liturgist:*

We come seeking forgiveness and wholeness for ourselves and for our world.

*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]*

*Ian Render. Tune: Newlands Road. FFS 13*

*Silence*

Holy God,  
we acknowledge we have resisted the light of your love,  
we have not fully shared the gifts entrusted to us,  
we have not treasured the gifts of our neighbours.  
We are in need of your love.

*Priest:*

God our healer whose mercy is like a refining fire:  
touch us with your justice and confront us with your tenderness;  
that, being forgiven and comforted by you,  
we may reach out to a troubled world.

**Amen.** <sup>3</sup>

## THE SENTENCE AND PRAYER OF THE DAY

Teach me O God, give me understanding,  
that I may keep your law and observe it with my whole heart.

*Psalms 119:33-34*

Vulnerable God,  
you challenge the powers that rule this world  
through the needy, the compassionate,  
and those who are filled with longing.  
Make us hunger and thirst to see right prevail  
and single minded in seeking peace and reconciliation.  
**Amen.** <sup>4</sup>

## THE FIRST READING

A reading from the Book of Leviticus.

*Leviticus 19:1-2, 9-18*

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

## THE GRADUAL HYMN

Beautiful presence, how can we name you?  
Words are too small for the one who is all.  
How can we speak of your gentleness in us,  
the warmth of our hearts in response to your call?

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<sup>3</sup> *Daily Prayers for All Seasons p. 15-16*

<sup>4</sup> *Janet Morley*

*Beautiful presence, ocean of love,  
strong as forever, soft as a dove.  
Words often fail us, but this we know true,  
you live within us as we live in you.*

There have been times of spiritual blindness,  
when error and pain have distorted our sight.  
Beautiful presence, you were there with us,  
to show us how darkness can turn into light.

*Beautiful presence, ocean of **love**...*

Nothing that happens to us will be wasted,  
all of our living is grounded in grace.  
Gently you take down the walls of division,  
leading us on to a larger place.

*Beautiful presence, ocean of **love**...*

*Words: Joy Cowley  
Tune: Beautiful Presence, Barry Brinson. HioS 9*

## THE GOSPEL

Hear the Gospel of Christ according to Matthew,  
chapter five, beginning at verse thirty-eight.



Be a lamp to my feet.

*Matthew 5:38-48*

This is the Gospel of Christ.



Be a light for my path.

5

# THE SERMON

# SILENCE

# ANTHEM

*Love divine*

*Howard Goodall*

# THE PRAYERS OF THE PEOPLE

*Liturgist:*

Let us gather our hearts and minds in prayer;  
prayer for our world and for God's people.

# THE PEACE

*Please stand for the Greeting of Peace.*

Kia tau te rangimārie o te Atua ki a koutou.

**A ki a koe ano hoki.**

*[The peace of God be always with you. And also with you.]*

*Please turn and greet those around you with peace.*

# THE OFFERTORY HYMN <sup>6</sup>

Song of faith that sings forever  
through God's people, ages long,  
Word that holds the world together  
when our hearts take up the song,  
always, always somewhere sounding,  
though the source we do not see,  
counterpoint to all despairing,  
it is hope that sets the key.

Song of faith in exultation,  
rising through the vaults of prayer,  
tune of simple celebration  
offered up in open air,  
song in chapel and cathedral,  
descant to our daily tone,  
song from sickbed or in prison:  
faith must often sing alone.

And when life would overwhelm us,  
when there seems no song to sing,  
hear the constant voice of courage  
out of fear and suffering:  
all who've loved and trusted Jesus,  
all who lift us to be strong,  
endless, endless are the voices  
of the faith that makes the song.

*Words: Shirley Erena Murray (1931-2020)  
Tune: Abbeyfield, Colin Gibson. FFS 57*

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<sup>6</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.*



# THE PREPARATION OF THE GIFTS

*Cantor* **ALL**

*Blessed are you God of all creation* **through your good - ness**

**we have these gifts to\_ share. Bless'd be God for-ev - er.**

Detailed description: This block contains two staves of musical notation in G major (one sharp). The first staff begins with a whole rest for the Cantor, followed by a whole note for 'ALL'. The lyrics 'Blessed are you God of all creation' are written below the first staff, and 'through your good - ness' is written below the second staff. The second staff continues with a melodic line for 'we have these gifts to\_ share. Bless'd be God for-ev - er.' The music concludes with a double bar line.

# THE GREAT THANKSGIVING

*Cantor* **ALL**

*May God be with you.* **May the spir - it grant us wis - dom.**

*Cantor* **ALL**

*Let us lift up our hearts.* **We lift up our hearts in hope and praise.**

*Cantor* **ALL**

*Let us give thanks to God.* **We of-fer our lives in joy and prom - ise.**

Detailed description: This block contains three staves of musical notation in G major. The first staff has a whole rest for the Cantor, followed by a whole note for 'ALL'. The lyrics 'May God be with you.' are written below the first staff, and 'May the spir - it grant us wis - dom.' is written below the second staff. The second staff continues with a melodic line for 'Let us lift up our hearts.' followed by 'We lift up our hearts in hope and praise.' The third staff begins with a whole rest for the Cantor, followed by a whole note for 'ALL'. The lyrics 'Let us give thanks to God.' are written below the first staff, and 'We of-fer our lives in joy and prom - ise.' is written below the second staff. The music concludes with a double bar line.

In a city of a thousand strands,  
laden with the sights and sounds of God's colourful people,  
we meet the Creator and discover the mark of God  
in both stranger and friend.

O God of many names, we give you thanks that you are both  
mother and father to us all,  
uniting the people of the city as sisters and brothers.

In a city of forgotten people and lost stories  
help us to listen for your good news  
amongst those left out or left behind in the busy rush.

We give thanks for Jeremiah who prayed for the city,  
for it is here that we make our home and learn of you.

We give thanks for prophets like Deborah  
who challenged the people and their leaders in the town square.

Fill our hearts with an image of your son Jesus  
who embraces us as a brother  
and throws his arms wide to welcome us all.

In the noise and in the silence, in the traffic and at home  
we give thanks for his liberating presence as we sing:



**Ho - ly, ho - ly, ho - ly, God of prom - ise and ful -**



**fil - ment, Heav - en and Earth a - bound with your grace.**



**Ho - san - na, Ho - san - na, all cre - a - tion sings.**



**Bless'd is the One who comes in the name of God.**



**Ho - san - na, Ho - san - na, all cre - a - tion sings.**

The city was crowded with people from across the world,  
the faithful gathered in Jerusalem to celebrate Passover:  
the festival of freedom.

Jesus and his friends rented a room above a busy street,  
and there they shared a last meal together.

In the quiet of the night Jesus took a piece of bread,  
gave thanks, broke it and said:

'This is my body which is given for you; do this to remember me.'

He meets the needs of a hungry city.

When everyone had finished eating

Jesus took a cup of Passover wine, gave thanks and said:

'This cup is the new covenant in my blood; do this to remember me.'

He quenches our thirst as we search for a holy city. <sup>7</sup>



Send your Holy Spirit that we who receive this bread  
may indeed be the body of Christ,  
and we who share this cup draw strength from the one true vine.  
For you dwell in the heavenly city and make all things new;  
you are the beginning and the end, the last and the first.



*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 āianei 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:*

U - bi ca - ri - tas et a - mor,  
u - bi ca - ri - tas De-us i - bi est. 8

*Taizé, Jacques Berthier (1923-1994)*

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<sup>8</sup> *Where charity and love are, there is God.*

# 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

*I give to you a new commandment*

*Peter Nardone*

# PRAYER AFTER COMMUNION

We bless you, generous God  
abiding in every part of the city,  
in each other, and in the stranger, who waits with us  
for a place at the table of life.  
May we also learn the way to make room for all. Amen. <sup>9</sup>

# THE BLESSING

# NOTICES

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<sup>9</sup> *Jenny Blood (1932-2022)*

# FINAL HYMN

All creatures of our God and light,  
lift up your voice with all your might;  
Alleluia! Alleluia!  
you burning sun with golden beam,  
you silver moon with softer gleam,  
O praise God, O praise God,  
Alleluia! Alleluia! Alleluia!

You rushing wind with voice so strong,  
you clouds that sail in heav'n along,  
O praise God, Alleluia!  
you rising morn, in praise rejoice,  
you lights of evening find a voice,  
O praise God, O praise God,  
Alleluia! Alleluia! Alleluia!

You flowing water, pure and clear,  
make music for your God to hear,  
Alleluia! Alleluia!  
you fire so powerful and bright,  
wonderful source of warmth and light,  
O praise God, O praise God,  
Alleluia! Alleluia! Alleluia!

And all forgiven tender hearts,  
forgiving others, take your part,  
sing praises, Alleluia!  
you who long pain and sorrow bear,  
praise God, who knows your ev'ry care.  
O praise God, O praise God,  
Alleluia! Alleluia! Alleluia!

*Words: adapted and used with permission of Dr Douglas Mews  
Tune: Lasst uns erfreuen, melody from 'Geistliche Kirchengesäng', Cologne, 1623  
arr. and harm. Ralph Vaughan Williams (1872-1958). TIS 100*

*Deacon from the rear of the Church.*

May the streets of our city be holy ground under your feet.  
Go into the city, walking in faith and hope.

**Amen. We go in the name of Christ.**

## ORGAN VOLUNTARY

*Introduction and Toccata "Lasst uns erfreuen"*

*Nicholas Choveaux (1904-1995)*

### MUSIC NOTES

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. It has been described as the "perfect a cappella piece."

Translation: Where charity and love are, God is there. Christ's love has gathered us into one. Let us rejoice and be pleased in Him. Let us fear, and let us love the living God. And may we love each other with a sincere heart.

*Love Divine* was commissioned by the British Choir Schools' Association to celebrate the new millennium. Composer Howard Goodall writes that "although a seemingly odd choice of text (the original was published in 1747), I realised on looking at this wonderful set of verses afresh that it was possible to hear them with a slightly different lilt and accent - to put them into a contemporary context. *Love Divine* was first performed on 26 February 2000 in Oxford by the choir of Christ Church Cathedral, as part of a concert celebrating the founding 150 years before of the city of Christchurch, New Zealand, by a pioneer religious group from the Oxford college.

*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 Matthew Howes*

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