



St  
Matthew  
in-the-City

SUNDAY

JULY

2



ORDINARY

13

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

New every morning is the love  
our wakening and uprising prove;  
through sleep and darkness safely brought,  
restored to life and power and thought.

New mercies, each returning day,  
hover around us while we pray;  
new perils past, new sins forgiven,  
new thoughts of God, new hopes of heaven.

If, on our daily course, our mind  
be set to hallow all we find,  
new treasures still, of countless price,  
God will provide for sacrifice.

The trivial round, the common task,  
will furnish all we need to ask;  
room to deny ourselves, a road  
to bring us daily nearer God.

Only, O God, in thy dear love,  
fit us for perfect rest above,  
and help us, this and every day,  
to live more nearly as we pray.

*Words: John Keble (1792-1866)*

*Tune: Melcombe, melody by Samuel Webbe (1740-1816). TIS 213(ii)*

# 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.<sup>1</sup>

# 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.

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<sup>1</sup> 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]*

<sup>2</sup>

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<sup>2</sup> 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. <sup>3</sup>

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

## THE SENTENCE AND PRAYER OF THE DAY

You are good and forgiving, Yahweh,  
full of constant love for all who call on you.

*Psalms 86:5*

Faithful Presence,  
whose promises we often doubt  
and to whom we are often disloyal,  
touch us in the midst of our perplexities,  
that we may be reassured  
that in the simplest of kindly acts, given and received,  
your covenant is sustained.  
We pray this after the pattern of Jesus  
and in the power of the Spirit. Amen. <sup>4</sup>

## PSALM 89:1-4, 15-18

*Chant: Edward Hopkins (1818-1901)*

I will sing of your steadfast love for ever O Lord, my mouth will  
proclaim your faithfulness from one generation to another.

For your love is such as to endure for ever,  
your faithfulness is established as firm as the heavens.  
You have said, `I have made a covenant with my chosen,  
I have sworn to David my servant,

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<sup>3</sup> *Jenny Blood (1932-2022)*

<sup>4</sup> *Jim Cotter Unfolding the Living Word*

'I will establish your posterity for ever,  
and uphold your throne for all generations.'

Blessed are the people who know the shout that acclaims you,  
the people who walk in the light of your presence.

They rejoice in your name all the day long,  
and because of your righteousness they are exalted.

For you are their glory and their strength,  
and through your favour our heads are lifted high.

Truly the Lord is our shield, the Holy One is our sovereign.

## THE FIRST READING

A reading from the prophet Jeremiah

*Jeremiah 28:5-9*

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

Thanks be to God.

## THE GRADUAL HYMN

Breathe on me, breath of God,  
fill me with life anew,  
that I may love what thou dost love  
and do what thou wouldst do.

Breathe on me, breath of God  
until my heart is pure,  
until with thee I will one will,  
to do and to endure.

Breathe on me, breath of God,  
till I am wholly thine,  
until this earthly part of me  
glows with thy fire divine.

Breathe on me, breath of God;  
so shall I never die,  
but live with thee the perfect life  
of thine eternity.

*Words: Edwin Hatch (1835-1889)  
Tune: Carlisle, Charles Lockhart (1745-1815) TIS 234*

# THE GOSPEL

Hear the Gospel of Christ according to Matthew chapter ten, beginning at verse forty.



Be a lamp to my feet.

*Matthew 10:40-42*

This is the Gospel of Christ.



Be a light for my path.

<sup>5</sup>

# TELLING OUR STORY

## SILENCE

## ANTHEM

*Love bade me welcome*

*Ralph Vaughan Williams (1872-1958)*

# 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.*

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<sup>5</sup> Music: Michael Bell

## THE OFFERTORY HYMN \*

We love the place, O God,  
in which your honour dwells:  
the joy of your abode,  
all earthly joy excels.

We love the house of prayer:  
for where Christ's people meet;  
our risen One is there  
to make our joy complete.

We love the word of life,  
the word that tells of peace,  
of comfort in the strife  
and joys that never cease.

We love the cleansing sign  
of life through Christ the Word,  
where with the name divine  
we seal the child of God.

We love the holy feast  
where, nourished with this food,  
by faith we feed on Christ,  
his body and his blood.

We love to sing below  
of mercies freely given,  
but O, we long to know  
the triumph-song of heaven.

O Jesus, give us grace  
on earth to love you more,  
in heaven to see your face  
and with your saints adore.

*Words: William Bullock (1798-1874), revised by Henry W. Baker (1821-1877)  
Tune: Quam Dilecta, Henry Lascelles Jenner (1820-1898). HFTC 558*

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

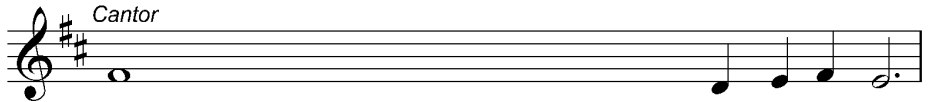
*For electronic giving option to make a fast one off or ongoing  
donation to St Matthew-in-the-City  
text **stmatthew** to **818**, or scan this QR code:*





# 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*



*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.**

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of two measures. The first measure is marked 'Cantor' and contains the notes G4, A4, B4, and C5. The second measure is marked 'All' and contains the notes D5, E5, F5, and G5. The lyrics 'Bread of life' are under the first measure, and 'food for the world.' are under the second measure.

*Cantor* *All*

Cup of life **for the thir - sty.**

The second line of musical notation is in G major and 4/4 time. It consists of two measures. The first measure is marked 'Cantor' and contains the notes G4, A4, B4, and C5. The second measure is marked 'All' and contains the notes D5, E5, F5, and G5. The lyrics 'Cup of life' are under the first measure, and 'for the thir - sty.' are under the second measure.

*Cantor* *All*

Je - sus our bro - ther **of-fered for us.**

The third line of musical notation is in G major and 4/4 time. It consists of two measures. The first measure is marked 'Cantor' and contains the notes G4, A4, B4, and C5. The second measure is marked 'All' and contains the notes D5, E5, F5, and G5. The lyrics 'Je - sus our bro - ther' are under the first measure, and 'of-fered for us.' are under the second measure.

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: <sup>6</sup>

The image shows two staves of musical notation in G major (one sharp). The first staff is labeled 'Organ' and 'All'. The melody consists of quarter and eighth notes. 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 whakawala;

engari whakaorangia mātou i te kino:

Nōu hoki te rangatiratanga, te kaha, me te korōria,

**Āke, ake, ake. Āmine.**

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<sup>6</sup> *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.**

*Agnus Dei (from Mass for Four Voices)*

*William Byrd (1540-1623)*

# 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

*The call of wisdom*

*Will Todd*

*May the road rise to meet you*

*David Hamilton*

## 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.<sup>7</sup>

## THE BLESSING

## NOTICES

## FINAL HYMN

God of all time, all seasons of our living,  
source of our spark, protector of our flame,  
blazing before our birth, beyond our dying,  
God of all time, we come to sing your name.

Here in this place, where others have been building,  
we come to claim the legacy of faith,  
take, in our turn the telling of your story,  
and though we tremble, speak your hope, your truth.

Spirit who draws our fragile selves together,  
Spirit who turns a stranger to a friend,  
be at this table where we greet each other,  
be in the peace we pass from hand to hand.

Let us not die from poverty of caring,  
let us not starve, where love is to be shared.  
Come, break us open to receive your healing:  
your broken body be our wine and bread.

*Words: Shirley Erena Murray (1931-2020)  
Tune: Highwood, Richard Runciman Terry (1865-1938). TIS 617*

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<sup>7</sup> *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

*Grand Chœur in B♭ major*

*Théodore Dubois (1837-1924)*

### MUSIC NOTES

George Herbert (1593-1633) was a Jacobean metaphysical poet and Anglican priest. 'Love bade me welcome' is part of The Church, the central section in his collection of sacred poems entitled The Temple. The nature of love is a central problem in The Church, as Herbert analyses and dramatizes different forms of it. 'Love bade me welcome' is the third in sequence of three poems. The first two focus on earthly love and how it tends to attract more attention than holy love. 'Love bade me welcome' meditates on sacred love by personifying love in a passionate dialogue between the author and God. Here, God is seen as an inviting lover, explaining love's worthiness in spite of the author's shame. At the very end of the song in a moment of rapt stillness and beauty, the singers wordlessly intone the melody of the ancient eucharistic hymn 'O sacrum convivium'. For Herbert, the eucharist is the Act, the supreme love-giving gift of God. In one of Ralph Vaughan Williams's great moments, it is revealed in the radiant and traditionally Edenic key of E major.

Will Todd is a contemporary English musician and composer, who regularly performs in his own compositions, which have ranged from operas and cantatas to a clarinet concerto and a choral symphony. His jazz mass 'Mass in Blue' is widely performed. The call of wisdom is a setting of a text by Michael Hampel, based on Proverbs 8. It was commissioned for the Diamond Jubilee service at St. Paul's Cathedral in 2012, in the presence of HM The Queen.

*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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