



**St
Matthew
in-the-City**

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

SUNDAY
JULY

23
2023



Social Services
Sunday

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

INTROIT

View me, Lord

Richard Lloyd (1933-2021)

PROCESSIONAL HYMN

Called as partners in Christ's service,

Called to ministries of grace,

We respond with deep commitment

Fresh new lines of faith to trace.

May we learn the art of sharing,

Side by side and friend with friend,

Equal partners in our caring

To fulfil God's chosen end.

**Christ's example, Christ's inspiring,
Christ's clear call to work and worth,**

Let us follow, never faltering,

Reconciling folk on earth.

Men and women, richer, poorer,

All God's people, young and old,

Blending human skills together

Gracious gifts from God unfold.

Thus new patterns for Christ's mission,

In a small or global sense,

Help us bear each other's burdens,

Breaking down each wall or fence.

Words of comfort, words of vision,

Words of challenge, said with care,

Bring new power and strength for action

Make us colleagues, free and fair.

So God grant us for tomorrow

Ways to order human life

Then surround each person's sorrow

With a calm that conquers strife.

Make us partners in our living,

Our compassion to increase,

Messengers of faith, thus giving

Hope and confidence and peace.

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.¹

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.

¹ 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.

2

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. ³

THE SENTENCE AND PRAYER OF THE DAY

Let justice roll down like waters,
and righteousness like an everflowing stream.

Amos 5:24

Christ Jesus, you have taught us
that what we do to each other, we do to you;
make us quick to help and slow to hurt,
knowing that in our neighbour it is you
who receive our love or our neglect. Amen. ⁴

THE FIRST READING

A reading from the Book of the prophet Micah.

Micah 6:8-12

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

Thanks be to God.

THE GRADUAL HYMN

When I needed a neighbour, were you there, were you there?
When I needed a neighbour, were you there?

*And the creed and the colour and the name won't matter,
were you there?*

³ *Daily Prayers for All Seasons p. 15-16*

⁴ *ANZPB p. 635*

I was hungry and thirsty, were you there, were you there?
I was hungry and thirsty, were you there?

*And the creed and the colour and the name won't matter,
were you there?*

I was cold, I was naked, were you there, were you there?
I was cold, I was naked, were you there?

*And the creed and the colour and the name won't matter,
were you there?*

When I needed a shelter, were you there, were you there?
When I needed a shelter, were you there?

*And the creed and the colour and the name won't matter,
were you there?*

Wherever you travel, I'll be there, I'll be there,
Wherever you travel, I'll be there.

*And the creed and the colour and the name won't matter,
I'll be there.*

Words: Sydney Bertram Carter (1915-2004)

Tune: Neighbour, melody by S. B. Carter (1915-2004), harm. J. Farmer (1964). TiS 629

THE GOSPEL

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



Be a lamp to my feet.

Matthew 13:24-30

This is the Gospel of Christ.



Be a light for my path.

5

THE SPEAKER

SILENCE

ANTHEM

Ubi caritas

Maurice Duruflé (1902-1986)

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 *

God has laid a feasting table,
all her guests are gathered 'round.
From the highways and the byways
all the lost have now been found.
When we hear the invitation
will we lay our burdens down?

At this table all are welcome,
no-one need be left behind.
God is greater than our difference,
Christ can see where we are blind.
When we hear the invitation
will we love all humankind?

God is crying out for justice,
Christ is weeping in the street.
When will be the time for laughter?
When will all have food to eat?
When we hear the invitation
will we make God's will complete?

Words: Shawn Whelan

Tune: Regent Square, Henry Thomas Smart (1813-1879). TIS 142

* *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 **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. Each staff starts with a whole rest for the Cantor, followed by a whole note for 'ALL'. The lyrics are: 'May God be with you. May the spir - it grant us wis - dom.', 'Let us lift up our hearts. We lift up our hearts in hope and praise.', and 'Let us give thanks to God. We of-fer our lives in joy and prom - ise.'. Each staff 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. ⁶



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.

⁶ Chris Shannahan [2008], adapted

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. 7

The image shows two staves of musical notation in G major (one flat). The first staff contains the melody for the first line of the hymn: 'U - bi ca - ri - tas et a - mor,'. The second staff contains the melody for the second line: 'u - bi ca - ri - tas De-us i - bi est.' with a triplet of eighth notes over 'i - bi' and a final fermata. A small number '7' is placed at the end of the second staff.

Taizé, Jacques Berthier (1923-1994)

⁷ *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

Agnus Dei (from Mass for Four Voices)

William Byrd (1540-1623)

O thou that tellest (from Messiah)

George Frideric Handel (1685-1759)

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. ⁸

THE BLESSING

NOTICES

⁸ *Jenny Blood (1932-2022)*

FINAL HYMN

Here in the busy city
now let the Church be seen
where lesser gods are worshipped
in money and machine;
where news is but sensation,
the Good News hardly heard –
now let the Church take action
in living out the Word!

In policies and planning,
the Church be there to speak
to moderate the powerful,
to argue for the weak;
where law must sit in judgment
and love is little known,
there at the crisis centre
the Christ concern be shown.

Here in the busy city
God walks on every street
in generous or greedy,
the honest or the cheat,
and daily we must offer
the good that goes unpriced
with vigour and with vision
the lifestyle of the Christ.

*Words: Shirley Erena Murray (1931-2020)
Tune: Wolvercote, William Harold Ferguson (1874-1950). TIS 595*

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

Toccata (from Symphonie No. 5 in F minor)

Charles-Marie Widor (1845-1937)

MUSIC NOTES

Richard Hey Lloyd was Assistant Organist of Salisbury Cathedral and then Organist and Master of the Choristers of Hereford Cathedral, where he was chief conductor at the Hereford Three Choirs Festival in 1967, 1970 and 1973. In 1974 he moved to Durham as Organist and Master of the Choristers of Durham Cathedral. He sets a beautiful poem, "View me, Lord" by the Elizabethan poet, composer and physician, Thomas Campion (1567-1620).

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.

The words of the Mass are of course, entirely Catholic, and William Byrd lived through a time when Elizabeth I's secret police were tracking down and harassing believers in the old religion. Despite these risks, Byrd still published this music with his name clearly visible, albeit in small volumes without title pages. It is deeply expressive, with moments of intensity like the 'dona nobis pacem' – that Byrd never surpassed in all his later music. Translation: Lamb of God, who takes away the sins of the world, have mercy on us. Grant us peace.

*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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