



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

SUNDAY
JULY

13
2025



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)

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

¹ Church of England

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.
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. 2

Silence

**God of life,
in our indifference
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 you.
Forgive others;
forgive yourself.

² [Lord have mercy, Christ have mercy, Lord have mercy].

Ian Render. Tune: Newlands Road. FFS 13

³ Adapted Jenny Blood (1932-2022)

SENTENCE AND PRAYER OF THE DAY

... the word is very near to you;
it is in your mouth and in your heart for you to observe.

Deuteronomy 30:14

**When our neighbours are hard to love,
we pray for open hearts;
when we fall short, we pray your love, O God,
will flow through us and our neighbours will know
they are loved.
We pray that we will experience your love through them
so together we can work for healing and hope. Amen.**

PSALM 25:1-9

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.

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.

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.

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



Luke 10:25-37

This is the Gospel of Christ.



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.

⁴ Music: Michael CW Bell

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.

OFFERTORY HYMN *

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

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

* *During this hymn there is a collection to support St Matthew's.
For electronic giving options:*

1. *to make a fast one-off, or ongoing, donation to St Matthew-in-the-City text **stmatthew** to **818**, or **scan this QR code**:*
2. *use the Tap-n-Go terminal on top of the donation box.*



THE PREPARATION OF THE GIFTS

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

Bless-ed be God for ev - er.

The musical notation is on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of eighth and quarter notes. There are two triplets marked with a '3' and a bracket. The lyrics are: 'Bless-ed be God for ev - er.'

THE GREAT THANKSGIVING

Cantor *All*

The Spirit is here God's hope is in us

Cantor *All*

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 offer thanks and praise.

The musical notation for 'THE GREAT THANKSGIVING' consists of five staves. The first staff is for the 'Cantor' and 'All' parts, with the lyrics 'The Spirit is here God's hope is in us'. The second staff is for the 'Cantor' and 'All' parts, with the lyrics 'Lift up your hearts We lift them up to God'. The third staff is for the 'Cantor' part, with the lyrics 'Let us give thanks to the God of peace'. The fourth staff is for the 'All' part, with the lyrics 'It is right to offer thanks and praise.' The notation includes treble clefs, a key signature of one sharp (F#), and various note values including quarter, eighth, and half notes. There are also rests and a final double bar line.

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.

Yet you in your love did not desert us.
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.

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:

4
Ho - ly, Ho - ly, Ho - ly One, God of po-wer and might

Heav'n and Earth are full of Your glo-ry. Ho - san-na in the high-est.

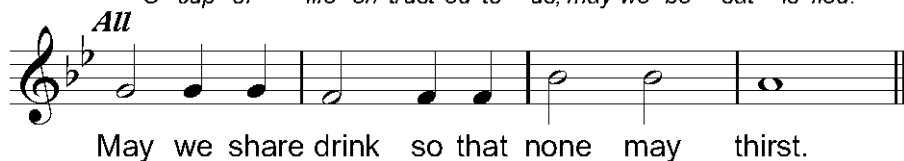
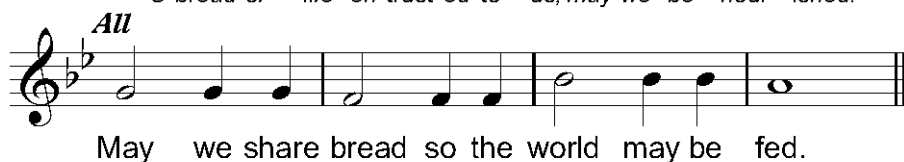
2
Bless the One who comes in the pow'r of love. Ho-

3
san -na, Ho -san-na, Ho -san - na in the high - est!

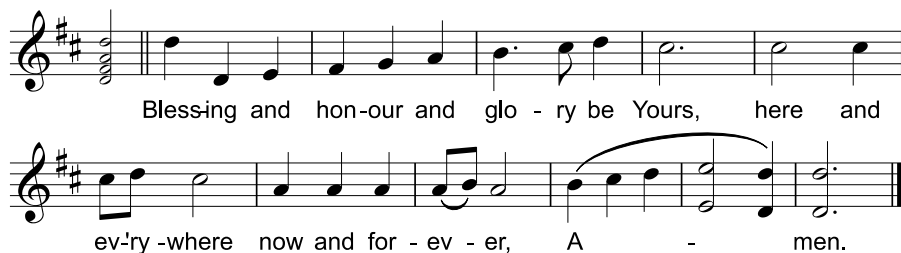
On the night before he died, Jesus took bread, and when he had given thanks to you,
he broke it and gave it to the disciples and said:
“Take, eat: This is my body which is given for you.
Do this in remembrance of me.”

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:



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: ⁵



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 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.

⁵ *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:



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 Messa da Capella a quattro voci - 1641)

Claudio Monteverdi (1567-1643)

Ubi caritas

Maurice Duruflé (1902-1986)

Love one another

Samuel Sebastian Wesley (1810-1876)

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.** ⁶

BLESSING

NOTICES

FINAL HYMN

**All my hope on God is founded:
who else can my hope renew?
Still through change and chance God guides me,
only good and only true.
God unknown, grace alone,
calls my heart to be God's own.**

**Well does the almighty Giver
bounteous gifts on us bestow!
With delight our souls are nourished;
pleasure leads us where we go.
At God's hand does love stand;
joy awaits each new command.**

**In glad hymns to God eternal
sacrifice of praise be done,
high above all praises praising
for the love in Christ made known.
Hear Christ's call, one and all;
those who follow shall not fall.**

*Words: Joachim Neander (1650-1680)
Paraphrased by Robert Bridges (1844-1930), alt.
Tune: Michael, Herbert Howells (1892-1983). TiS 560(i)*

⁶ 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

Psalm Prelude (Set 1, No.1 "Lo, the Poor Crieth")

Herbert Howells (1892-1983)

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'.

This setting of the Agnus Dei, part of the Ordinary of the Mass is one of only three by Monteverdi that survive complete, though many more must have been lost if we are to believe his comment in a letter of 2 February 1634 that he had to write a new Mass every year for Christmas Eve. Although sections of masses by Monteverdi in an up-to-date concerted style survive, the three complete works are written in a style which had, by the 1630s, become known as the *stile antico* (the old style). They are deliberately written in the restrained a cappella style of the late sixteenth century, reminiscent of Palestrina.

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. Translation: Where charity and love is, there God is also. We are come together as one in Christ's love. We praise him and are joyful. We fear and love the living God. From our hearts, diligently and sincerely. Where charity and love is, there God is also. Amen.

Appropriate for today's Gospel reading of the Parable of the Good Samaritan, the organ voluntary was inspired by Psalm 34:6 (This poor man cried, and the Lord heard him, and saved him out of all his troubles). Howells' deeply expressive organ prelude moves from quiet pleading to radiant intensity and back again. Written during the First World War, it reflects both spiritual searching and hope, framed in Howells' richly modal and atmospheric style.

*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 Michael CW Bell

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