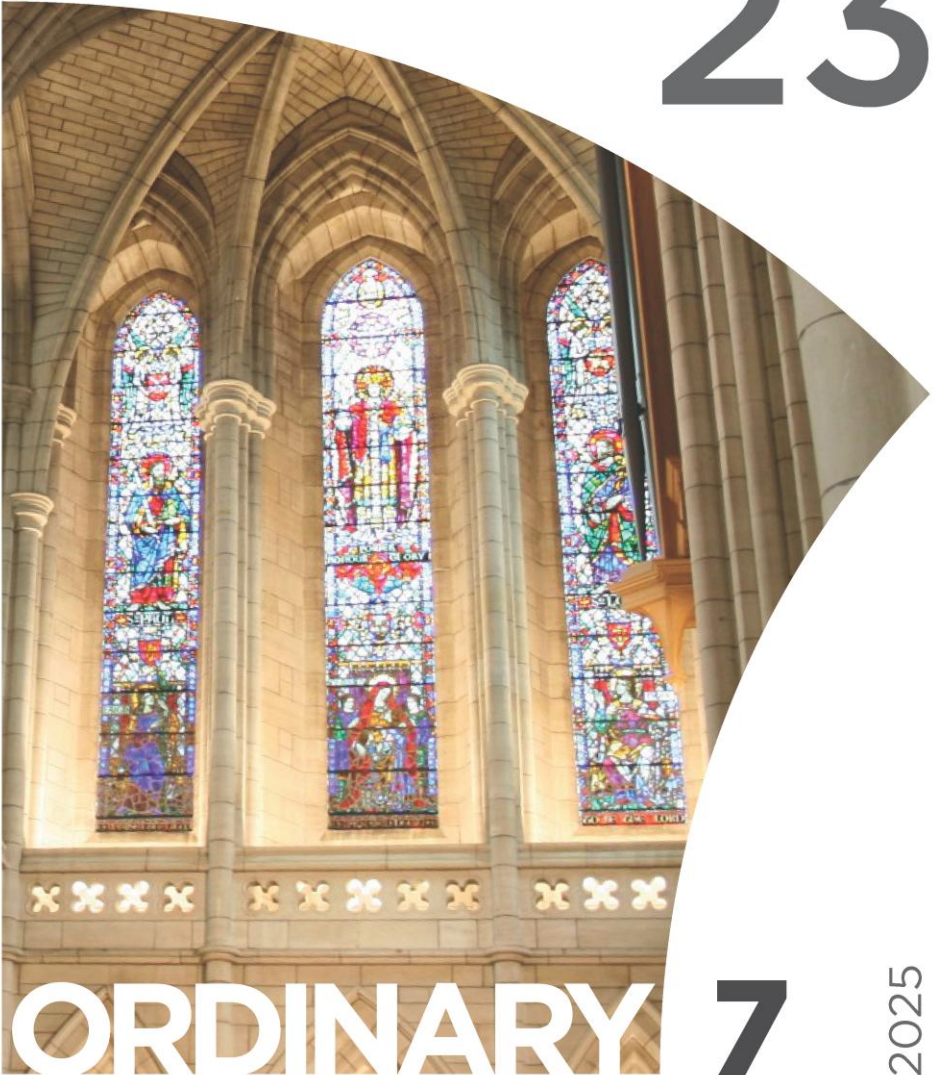




SUNDAY
FEBRUARY

23



ORDINARY 7

2025

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

INTROIT

A new commandment

Richard Shephard (1949-2021)

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.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

The meek shall inherit the land,
and delight themselves in abundant prosperity.

Psalm 37:11

**God of love,
help us know your presence with us
in the midst of adversity,
enable us to hear your word
in humanity's cry for hope and justice,
through your Spirit may the seeds of your love
come to life within us
for the life of the world. Amen.**

THE FIRST READING

A reading from the Book of Genesis.

Genesis 45:3-11, 15

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

Thanks be to God.

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

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?**

*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 Luke,
chapter six, beginning at verse twenty-seven.



Be a lamp to my feet.

Luke 6:27-38

This is the Gospel of Christ.



Be a light for my path.

4

THE SERMON

SILENCE

THE ANTHEM

Greater love

John Ireland (1879-1962)

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 *

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*

* *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

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 note on G4, labeled 'Cantor'. The second staff continues with a half note on A4, a quarter note on B4, a quarter note on C5, and a quarter note on D5, labeled 'ALL'. The lyrics are: 'Blessed are you God of all creation through your good - ness we have these gifts to_ share. Bless'd be God for-ev - er.'

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 starts with a whole note on G4, labeled 'Cantor'. The second staff continues with a half note on A4, a quarter note on B4, a quarter note on C5, a quarter note on D5, a quarter note on E5, a quarter note on D5, a quarter note on C5, and a quarter note on B4, labeled 'ALL'. The lyrics are: 'May God be with you. May the spir - it grant us wis - dom.' The third staff starts with a whole note on G4, labeled 'Cantor'. The fourth staff continues with a half note on A4, a quarter note on B4, a quarter note on C5, a quarter note on D5, a quarter note on E5, a quarter note on D5, a quarter note on C5, and a quarter note on B4, labeled 'ALL'. The lyrics are: 'Let us lift up our hearts. We lift up our hearts in hope and praise.' The fifth staff starts with a whole note on G4, labeled 'Cantor'. The sixth staff continues with a half note on A4, a quarter note on B4, a quarter note on C5, a quarter note on D5, a quarter note on E5, a quarter note on D5, a quarter note on C5, and a quarter note on B4, labeled 'ALL'. The lyrics are: 'Let us give thanks to God. We of-fer our lives in joy and prom - ise.'

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
uniting the people of the city.

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 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.'

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.'⁵



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.

⁵ 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 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:

U - bi ca - ri - tas et a - mor,

u - bi ca - ri - tas De-us i - bi est.

The musical notation is in G major (one flat) and 4/4 time. The first line consists of two measures of chords (G2-B2-D3, G2-B2-D3, G2-B2-D3, G2-B2-D3), followed by a quarter note G2, a half note A2, and a quarter note B2. The second line consists of two measures of chords (G2-B2-D3, G2-B2-D3), followed by a quarter note G2, a quarter note F2, a quarter note E2, and a quarter note D2. The final measure of the second line contains a triplet of eighth notes G2, F2, and E2, followed by a quarter note D2.

Taizé, Jacques Berthier (1923-1994)

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

Ubi caritas

Maurice Duruflé (1902-1986)

What wondrous love

Traditional (arranged by Alice Parker and Robert Shaw)

How can I keep from singing?

Robert Lowry (arranged by Sarah Quartel)

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 learn the way to make room for all. Amen.** ⁶

THE BLESSING

Go into this world, carrying the deep questions among us,
and moving forward with the best answers we can find.

And may God be in your knowing,

Christ be in your wondering

and the Spirit lead us to greater understanding.

Amen.

⁶ *Jenny Blood (1932-2022)*

NOTICES

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

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'.

Maurice Duruflé's Quatre Motets (1960), like his extraordinary Requiem, are based on Gregorian chant. 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 and 'Ubi Caritas' then 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.

*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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