



**St
Matthew
in-the-City**

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

SUNDAY
JULY

14
2024



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

**One in love, we meet together,
one in time, and not apart.
We in flesh as brother, sister,
makes us one in mind and heart.
All incarnate, we would offer,
all we most sincerely prize,
learning though traditions differ
how they join to make us wise.**

**One in outlook, always searching,
not to bind in common creed,
as a people, be more ready
to respond to other's need.
Here we are so finely fashioned,
understanding, here to serve,
never narrow in compassion,
empathy without reserve.**

**As in Christ, may we discover
that to give is to receive,
that in God the good is present,
ever, always we perceive.
Not by chance the world's creation,
not by chance was life begun,
God is love and our vocation
is to love 'til love has won.**

*Words: adapted by Betty Van Till/C3Ex
Tune: Nettleton, American folk melody from
'A Repository of Sacred Music', Part 2
harm. John Wilson (1905-1992. TiS 392*

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**

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.

¹ 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 ORGAN, 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]

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 us,
forgive others,
forgive yourself.

THE SENTENCE AND PRAYER OF THE DAY

Love and faithfulness have met;
justice and peace have embraced.
Justice will march before, Yahweh,
and peace will prepare the way for your steps.

Psalm 85:10, 13

**Living Presence,
whose peace does not come in the ways of violence and
victory but in ways of truth and justice.
Give us steadfast hearts to refuse the well-trodden path of
force and to follow the path of patient persistence that
leads to reconciliation. Amen.**

THE FIRST READING

A reading from the Book of the prophet Amos

Amos 7:7-15

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

³ *Jenny Blood*

THE GRADUAL HYMN

Tama ngākau mārie, Tama a t'Atua,
tēnei tonu mātou, arohaina mai.

Murua rā ngā hara. Wetekina mai
ēnei here kino, whakararu nei.

Takahia ki raro, tau e kino ai;
kei pā kaha tonu, ko nga mahi hē.

Hōmai he aroha, mōu i mate nei.
Tēnei ra, e Ihu, tākina e koe.

Tēnei arahina, a tutuki noa:
puta i te pōuri, whiwhi hari nui.

Tama ngākau mārie, Tama a t'Atua,
tēnei tonu mātou, arohaina mai. Amine. ⁴

*Words: Traditional Maori hymn
Tune: Tama ngākau mārie, traditional Maori hymn. AA 128*

THE GOSPEL

Hear the Gospel of Christ according to Mark
chapter six, beginning at verse fourteen.



Be a lamp to my feet.

Mark 6:14-29

This is the Gospel of Christ.



Be a light for my path.

⁵

⁴ Son of a peaceful heart, remove our sin. Trample evil underfoot. Give us love and lead us through darkness to joy. Son of a peaceful heart, love us.

⁵ Music: Michael Bell

THE SERMON

SILENCE

MUSICAL REFLECTION

Sicilienne

Maria Theresia von Paradis (1759-1824)

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.

THE OFFERTORY HYMN *

I come with joy, a child of God,
forgiven, loved, and free,
the life of Jesus to recall,
in love laid down for me.

I come with Christians far and near
to find, as all are fed,
the new community of love
in Christ's communion bread.

As Christ breaks bread, and bids us share,
each proud division ends.
The love that made us, makes us one,
and strangers now are friends.

The spirit of the risen Christ,
unseen, but ever near,
is in such friendship better known,
alive among us here.

Together met, together bound
by all that God has done,
we'll go with joy, to give the world
the love that makes us one.

*Words: Brian A. Wren
Tune: St Botolph, Gordon Archbold Slater (1896-1979). TIS 223*

* *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.

Musical notation for the first line of the hymn. It features a treble clef, a key signature of two sharps (F# and C#), and a 3/4 time signature. The melody consists of quarter notes: F#4, A4, B4, G#4, F#4, E4, D4. There are two triplet markings over the first two notes (F#4, A4) and the next two notes (G#4, F#4). The lyrics are: Bless-ed be God for ev - er.

THE GREAT THANKSGIVING

Musical notation for the first line of the hymn. It features a treble clef, a key signature of two sharps (F# and C#), and a 3/4 time signature. The melody consists of quarter notes: F#4, A4, B4, G#4, F#4, E4, D4. There is a triplet marking over the last three notes (G#4, F#4, E4). The lyrics are: *Cantor* The Spirit is here *All* God's hope is in us

Musical notation for the second line of the hymn. It features a treble clef, a key signature of two sharps (F# and C#), and a 3/4 time signature. The melody consists of quarter notes: F#4, A4, B4, G#4, F#4, E4, D4. There is a triplet marking over the last three notes (G#4, F#4, E4). The lyrics are: *Cantor* Lift up your hearts *All* We lift them up to God

Musical notation for the third line of the hymn. It features a treble clef, a key signature of two sharps (F# and C#), and a 3/4 time signature. The melody consists of quarter notes: F#4, A4, B4, G#4, F#4, E4, D4. The lyrics are: *Cantor* Let us give thanks to the God of peace

Musical notation for the fourth line of the hymn. It features a treble clef, a key signature of two sharps (F# and C#), and a 3/4 time signature. The melody consists of quarter notes: F#4, A4, B4, G#4, F#4, E4, D4. The lyrics are: *All* It is right to offer 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.

Yet you in your love did not desert us,
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:

The musical score is written on four staves in G major (one sharp) and 4/4 time. It features a melody with lyrics underneath. The first staff begins with a '4' above the staff. The second staff ends with a double bar line. The third staff begins with a '2' above the staff. The fourth staff ends with a double bar line and a '3' above the staff.

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.
Bless the One who comes in the pow'r of love. Ho-
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 in remembrance of me.”

Therefore, loving God, we offer this bread and wine,
giving thanks for his death and resurrection:

Break the bread for free-dom. Pour the wine for jus - tice.

Ce - le - brate this meal for all the world, a

meal of faith and hope, God's love, shared a - mong us.

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:⁶



Blessing and hon-our and glo - ry be Yours, here and
ev-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 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 kaweā kia whakawaia;
engari whakaorangia mātou i te kino:**

**Nōu hoki te rangatiratanga, te kaha, me te korōria,
Āke, ake, ake. Āmine.**

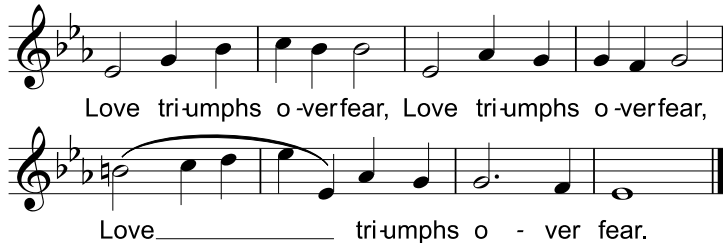
⁶ *The Great Thanksgiving is adapted from a service from St Gregory of Nyssa, San Francisco*

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:



Love tri-umphs o-verfear, Love tri-umphs o-verfear,
Love_____ tri-umphs o - ver fear.

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.

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.**⁷

THE BLESSING

NOTICES

FINAL HYMN

**For all the saints who from their labours rest,
who in the world their faith in God confessed,
your name, O Jesus, be forever blest.
Alleluia! Alleluia!**

**They are the folk who gave with Love Divine,
always in service did their wills incline,
forgetting self, they did with glory shine:
Alleluia! Alleluia!**

**They followed you, cast out the city's gate
killed by the eyes and guns of human hate,
yet trumpets sound their resurrection fête:
Alleluia! Alleluia!**

**With earth restored, with this our fragile star,
in gladness home from pilgrimage afar,
we find in God a joy that none can mar:
Alleluia! Alleluia!**

*Words: William Walsham How (1823-1897), adapted by J. Cotter
Tune: Sine Nomine, Ralph Vaughan Williams (1872-1958). TIS 455*

⁷ *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

Carillon

Herbert Murrill (1909-1952)

MUSIC NOTES

Maria Theresia von Paradis was a blind pianist and composer who toured Europe in the 17th and 18th centuries. She was born in Vienna in 1759, the daughter of the imperial secretary in the court of Empress Maria Theresa of Austria - von Paradis's godmother. She is known to have been good friends with both Haydn and Mozart, who may have written one of his piano concertos for her to play. The 'Sicilienne', originally for violin and piano, performed widely, is attributed to her, but may also have been composed by the violinist Samuel Dushkin.

Herbert Murrill held various posts as an organist and choral director. He was Professor of Composition at the Royal Academy of Music from 1933 until his death in 1952. In 1936 he joined the staff of the BBC and after working in the British intelligence service from 1942 to 1946, he returned to the BBC and eventually reached the post of Head of Music in 1950. Perfect as a showpiece voluntary, Herbert Murrill's vibrant 1949 'Carillon' is a miniature toccata that sets agile passagework above purposeful chords, with flashes of brilliance from the pedal department too. Its varied metres and busy textures propel the music to a triumphant conclusion.

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

*Hymns reproduced with permission under CCLI licence 637264
Hymns and music livestreamed with permission under CCLI licence 1483113*