



**St
Matthew
in-the-City**

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

SUNDAY
JULY

28
2024



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.*

PROCESSIONAL HYMN

**Great God, your love has called us here
as we, by love, for love were made.
Your living likeness still we bear,
though marred, dishonored, disobeyed.
We come, with all our heart and mind,
your call to hear, your love to find.**

**Great God, in Christ you call our name
and then receive us as your own
not through some merit, right, or claim,
but by your gracious love alone.
We strain to glimpse your mercy seat
and find you kneeling at our feet.**

**Then take the towel, and break the bread,
and humble us, and call us friends.
Suffer and serve till all are fed,
and show how grandly love intends
to work till all creation sings,
to fill all worlds, to crown all things.**

**Great God, in Christ you set us free,
your life to live, your joy to share.
Give us your Spirit's liberty
to turn from guilt and dull despair
and offer all that faith can do
while love is making all things new.**

*Words: Brian Wren
Tune: St Petersburg, Melody from Dmitry Stepanovich Bortniansky (1752-1825),
harmony from David Evans (1874-1948). TiS 375*

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 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]

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

Your anointed will defend the oppressed among the people,
and save the children of the poor.

Psalm 72:4

**God of abundance,
in whom all are fed:
liberate us from meagre rations of scarce and grudging love;
show us another way which fills us with new hope. Amen.** ⁴

PSALM 145:10-18

Chant: John Goss (1800-1880)

All your creation shall praise you O Lord,
and your servants will bless your name.

They shall speak of the glory of your kingdom
and their talk shall be of your power,

so that all may know of your mighty deeds
and the glorious splendour of your kingdom.

Your kingdom is an everlasting kingdom,
and your dominion endures from age to age.

The Lord upholds those who stumble and raises up those who are down.

The eyes of all look to you O Lord,
and you give them their food in due season.

³ *Jenny Blood*

⁴ *Steven Shakespeare, adapt.*

You open wide your hand and give what they desire to all things living.
You Lord are righteous in all your ways and loving in all your deeds.
You Lord are near to all who call to you,
who call to you in singleness of heart.

THE FIRST READING

A reading from the Epistle to the Ephesians.

Ephesians 3:14-21

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

Thanks be to God.

THE GRADUAL HYMN

**E te Matua a te Atua,
E te Matua a te Atua,
E te Matua a te Atua,
noho mai i o tatou ngakau.**

**E te Tama a te Atua,
E te Tama a te Atua,
E te Tama a te Atua,
arahina tatou katoa.**

**E te Wairua Tapu, Atua,
E te Wairua Tapu, Atua,
E te Wairua Tapu, Atua,
whakau te Hahi katoa.**

**E te Matua, Tama, Wairua Tapu,
E te Matua, Tama, Wairua Tapu,
E te Matua, Tama, Wairua Tapu,
haere mai, haere mai.⁵**

Words: Bill Bennett

Tune: Tokotorutapu, Bill Bennett. HIOS 24

⁵ *God the Father, abide in our hearts. God the Son, guide us all.
God the Holy Spirit, fill our lives. Father, Son, Holy Spirit, come, come.*

THE GOSPEL

Hear the Gospel of Christ according to John chapter six, beginning at verse one.



Be a lamp to my feet.

John 6:1-21

This is the Gospel of Christ.



Be a light for my path.

⁶

THE SERMON

SILENCE

ANTHEM

This bread I break

David Hamilton

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.

⁶ Music: Michael 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.

THE OFFERTORY HYMN *

***Let justice roll down like a river,
let justice roll down like a sea,
let justice roll down like a river,
let justice begin through me.***

**Justice for all who go hungry,
crying to God to be fed,
left in a world of abundance
to beg for a morsel of bread.**

Let justice roll down like a river...

**Justice for those who are homeless,
victims of warfare or need,
trapped on the borders of nowhere,
lost in the canyons of greed.**

Let justice roll down like a river...

**Justice for all who are powerless,
yearning for freedom in vain,
plundered, and robbed of their birthright,
silently bearing their pain.**

Let justice roll down like a river...

Words and Tune: Colin Gibson

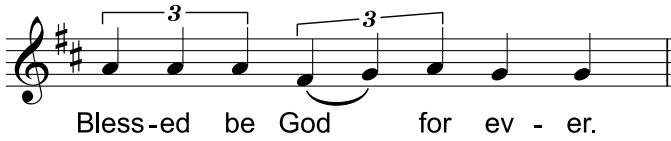
* *During this hymn there is a collection to support St Matthew's.
For electronic giving options:*

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 eight quarter notes: F#4, A4, B4, G#4, F#4, E4, D4, and C#4. The first three notes (F#4, A4, B4) are grouped by a bracket with a '3' above it, and the last three notes (G#4, F#4, E4) are also grouped by a bracket with a '3' above it. The lyrics 'Bless-ed be God for ev - er.' are written below the notes.

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 eight quarter notes: F#4, A4, B4, G#4, F#4, E4, D4, and C#4. The first three notes (F#4, A4, B4) are grouped by a bracket with a '3' above it. The lyrics 'The Spirit is here God's hope is in us' are written below the notes. The word 'All' is written above the notes.

Cantor *All*
The Spirit is here 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 eight quarter notes: F#4, A4, B4, G#4, F#4, E4, D4, and C#4. The first three notes (F#4, A4, B4) are grouped by a bracket with a '3' above it. The lyrics 'Lift up your hearts We lift them up to God' are written below the notes. The word 'All' is written above the notes.

Cantor *All*
Lift up your hearts 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 eight quarter notes: F#4, A4, B4, G#4, F#4, E4, D4, and C#4. The first three notes (F#4, A4, B4) are grouped by a bracket with a '3' above it. The lyrics 'Let us give thanks to the God of peace' are written below the notes.

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 eight quarter notes: F#4, A4, B4, G#4, F#4, E4, D4, and C#4. The first three notes (F#4, A4, B4) are grouped by a bracket with a '3' above it. The lyrics 'It is right to offer thanks and praise.' are written below the notes. The word 'All' is written above the notes.

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 in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. It consists of four staves of music. The first staff begins with a '4' above the staff, indicating a four-measure rest. The lyrics are: 'Ho - ly, Ho - ly, Ho - ly One, God of po-wer and might'. The second staff has lyrics: 'Heav'n and Earth are full of Your glo-ry. Ho - san-na in the high - est.'. The third staff begins with a '2' above the staff, indicating a two-measure rest, and has lyrics: 'Bless the_ One who comes in the pow'r of love. Ho-'. The fourth staff begins with a '3' above the staff, indicating a three-measure rest, and has lyrics: 'san - na, Ho - san-na, Ho - san - na in the high - est!'. The score ends with a double bar line.

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: ⁷



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.**

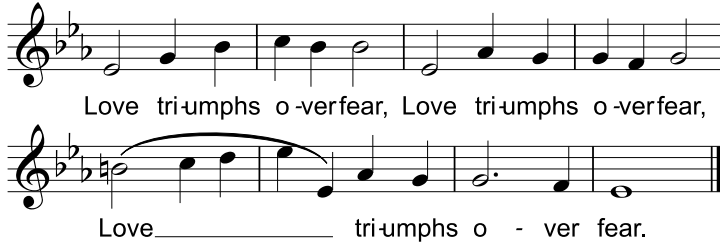
⁷ *The Great Thanksgiving is adapted from a service from St Gregory of Nyssa, San Francisco*

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.

MUSIC DURING COMMUNION

Oculi omnium

Charles Wood (1866-1926)

Wild wordless wisdom

Cecily Sheehy

O sacrum convivium

Olivier Messiaen (1908-1992)

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.**⁸

THE BLESSING

NOTICES

FINAL HYMN

**Praise with joy the world's Creator,
God of justice, love and peace,
source and end of human knowledge,
force of greatness without cease.
Celebrate the Maker's glory,
power to rescue and release.**

**Praise the Son who feeds the hungry,
frees the captive, finds the lost,
heals the sick, upsets religion,
fearless both of fate and cost.
Celebrate Christ's constant presence –
Friend and Stranger, Guest and Host.**

⁸ *Dorothy McRae-McMahon "Liturgies for High Days", p. 126*

**Praise the Spirit sent among us,
liberating truth from pride,
forging bonds where race or gender,
age or nation dare divide.
Celebrate the Spirit's treasure –
foolishness none dare deride.**

**Praise the Maker, Son and Spirit,
one God in community,
calling Christians to embody
oneness and diversity.
Thus the world shall yet believe, when
shown Christ's vibrant unity.**

*Words: John L Bell & Graham Maule
Tune: Praise, my soul. John Goss (1800-1880). TIS 179*

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

Fugue in C Major, BWV 846

J. S. Bach

MUSIC NOTES

In Dylan Thomas's poem 'This bread I break', the poet contemplates the transformative process that bread and wine undergo, from their origins in nature to their consumption by humans. It evokes the physicality of the harvest and winemaking, suggesting a violent act of domination by humans over the natural world - natural, joyous elements become the victims of human aggression. While focused on the relationship between human beings and nature, Thomas's poem also reflects the sacrifice of Christ and his instructions to his disciples to remember him, recalled in the bread and wine of the eucharist.

Like Stanford, his teacher, Charles Wood was Irish by birth. After studying at the Royal College of Music in London, Wood took up residence at Selwyn College, Cambridge, moving to Gonville and Caius College upon his appointment as Organist-scholar, before being

elected to a fellowship. Much of Wood's church music was written with the Cambridge college choirs in mind, with their ability to sing double-choir music with relative ease. However, *Oculi omnium* is the second of two easy, short introits published in 1927, and reflects his teacher's style and harmonic vocabulary. *Translation: The eyes of all hope in you, Lord: and you give them food at the right time. Glory to you, Lord. Amen.*

The motet 'O sacrum convivium' is an early work of Messiaen's, reveling in a static chromaticism, which lends the work a quietly fervent devotional quality. Though much of Messiaen's music is overtly Christian, this is his only liturgical motet. Messiaen, with characteristic eccentricity, believed that plainsong was the perfect, unsurpassable music with which Catholic liturgy should be adorned. *Translation: O sacred banquet, in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory is given us. Alleluia.*

*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