

ST MATTHEW-IN-THE-CITY



TRINITY SUNDAY

26 May 2024

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

Cover: The Trinity by Andrei Rublev (1360/1370-1427/1430)

PROCESSIONAL HYMN

**Holy, Holy, Holy! Living Flame of Glory!
Early in the morning our song shall rise to thee.
Holy, Holy, Holy! Strong in love and mercy!
God in three persons, Blessed Trinity.**

**Holy, Holy, Holy! All the saints adore thee,
casting down their golden crowns around the glassy sea.
Cherubim and seraphim falling down before thee,
God of all time and all eternity.**

**Holy, Holy, Holy! Though the darkness hide thee,
though our eye through human sin thy glory may not see,
Only thou art holy, there is none beside thee,
perfect in power, in love, and purity.**

**Holy, Holy, Holy! Beating heart of Glory!
All thy works shall praise thy name, in earth and sky and sea.
Holy, Holy, Holy! strong in love and mercy!
God in three persons, Blessed Trinity!**

*Words: Reginald Heber (1783-1826), altered by Jim Cotter
Tune: Nicea, John Bacchus Dykes (1823-1876). TIS 132*

WELCOME

Priest: In the name of God:
Creator, Redeemer and Giver of life.

Amen.

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: Let us give thanks
for the coming of God's reign of justice and love.

**Jesus Christ is good news for the poor,
release for the captives, recovery of sight for the blind
and liberty for those who are oppressed.**

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.
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.

FORGIVENESS

**Holy One, look at our brokenness.
We know that in all creation only the human family
has strayed away from the sacred way.
We know that we are the ones
who must come back together
to walk in the sacred way.
Holy One, sacred one,
teach us love, compassion and honour
that we may heal the earth and heal each other.**¹

Priest: God forgives us, be at peace.

THE SENTENCE AND PRAYER OF THE DAY

Those who are led by the Spirit of God
are the children of God;
God's spirit joins with our spirit
to declare that we are God's children

Romans 8:14, 16

**Enfolding God,
Trinity of love,
our source, our goal, our life:
may we be born again in you,
sharing in the Spirit's breath
and carried to your heart;
Amen.**²

THE FIRST READING

A reading from the Book of the prophet Isaiah

Isaiah 6:1-8

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

¹ *Ojibway prayer, Canada*

² *Steven Shakespeare, adapt.*

THE GRADUAL HYMN

**Yours the hand that made creation,
womb of every constellation,
every species, every nation:
glory to the Three-in-One.**

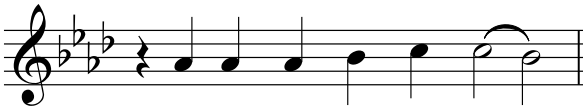
**Jesus, from the first descending,
by your birth the broken mending,
Word of God the never-ending:
glory to the Three-in-One.**

**Holy Wisdom, ever near us,
tongue of fire to teach all hearers,
sanctify and guard and cheer us:
glory to the Three-in-One.**

*Words: Elliot Rose (1928-1994), alt.
Tune: Quem Pastores, German traditional melody (14th century);
harm. Ralph Vaughan Williams (1872-1958). Common Praise 256*

THE GOSPEL

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



Be a lamp to my feet.

John 3:1-17

This is the Gospel of Christ.



Be a light for my path.

THE SERMON

ANTHEM

God so loved the world

John Stainer (1840-1901)

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.

Blessed be Christ the Prince of Peace

who breaks down the walls that divide.

The peace of God be always with you.

Praise to Christ who unites us in peace.

Please turn and greet those around you with peace.

THE OFFERTORY HYMN *

Great ring of light,
true circle with no ending;
clear beams so bright,
whose purpose knows no bending;
O Word of God,
in darkness always shining out.

A man who cried
upon a cross at Calvary;
for him who died
an empty tomb, a mystery;
O risen Christ,
all pain and loss transcending.

Immortal fire
of love forever yearning;
flame of desire
for our salvation burning;
Spirit divine,
our friend and present comforter.

The light shines still,
the eternal Word has spoken;
on Calvary's hill
the power of death is broken;
and I receive
the life, the joy, the loving.

Words: Colin Gibson. Tune: Halley, Colin Gibson. AA 57

* *During this hymn there is a collection to support St Matthew's.*

*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

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

All



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.

We praise you, life-giving God
 mystery of being, and freedom of the world.
 Through your love all things came into being
 reflecting infinite beauty and the glory of diversity.
 You drew near to Abraham and Sarah
 as the unexpected guest; you wrestled with Jacob
 and blessed him with wounds; you dwelt as wisdom with
 those who listened for your presence.
 In Jesus of Nazareth you engaged our human story
 and lived among us.
 Through human fear and violence our brother Jesus was crucified.
 Through the risen Christ we are gathered in hope.
 Through the restless Spirit of life, you bring life to our diversity,
 you end our isolation, you draw all our ways
 into the community of your grace.

Therefore we join the eternal song of power and glory shared,
 of communion and integrity, of difference and delight:³

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 five staves of music with lyrics underneath. The score includes various musical notations such as notes, rests, and bar lines. There are four multi-measure rests: a 4-measure rest at the beginning of the first staff, a 2-measure rest at the start of the third staff, and a 3-measure rest at the end of the fifth staff. The lyrics are: "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!"

³Adapted from Steven Shakespeare, "Prayers for an Inclusive Church", 2008 (alt.)

On the night before he died Jesus took bread;
when he had given thanks he broke it,
gave it to his disciples and said:

Take, eat, this is my body which is given for you;
do this to remember me.

After supper he took the cup;

when he had given thanks he gave it to them and said:

Drink this, all of you, for this is my blood which brings new life;
do this as often as you drink it, to remember me.



Empower our celebration with your Holy Spirit,
feed us with your life, fire us with your love,
confront us with your justice,
and make us one in the body of Christ
with all who share your gifts of love.

United in the power of love with all who stand for justice,
we worship you, O God, in songs of everlasting praise.



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 āianeī

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:



5

(Come Holy Spirit and kindle the flame of your love.)

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

Duo seraphim

Richard Dering (1580-1630)

Hymn to the Trinity

Pyotr Ilyich Tchaikovsky (1840-1893)

How lovely are the messengers (from St. Paul, Op. 36)

Felix Mendelssohn-Bartholdy (1809-1847)

PRAYER AFTER COMMUNION

Priest:

Filled with a Spirit that calls us and the entire world beyond what we ever thought was possible, we leave this table strengthened with food for the journey and a vision of life as it can be; one diverse family, living in justice and peace.

Mystery of God

heartbeat of the universe,

centre of spirited change and rebirth;

we glorify your ways:

the ways of dignity and justice,

the ways of love for all creatures,

the ways of caring for the earth.

Let us be simple in our needs,

showing compassion for our neighbour,

sharing generously what we have,

letting go our hurts and fears.

For in you we find peace, in you we find hope,

and in you we find courage, now and forever. Amen. ⁶

THE BLESSING

Go out this day participating in the life of God – by honouring mutuality living in equality and justice, and celebrating the amazing diversity by which our communion is enriched.

And the blessing of God, Creating, Sustaining, Life Giving, be with you all, this day and always.

Amen.

NOTICES

⁶ *Jenny Blood (1932-2022)*

FINAL HYMN

**O threefold God of tender unity,
life's great unknown that binds and sets us free:
felt in our loving, greater than our thought,
you are the mystery found, the mystery sought.**

**O blaze of radiance, source of light that blinds,
the fiery splendour of prophetic minds,
you live in mystery, yet within us dwell;
life springs from you as from a living well.**

**Most loving Parent, Child of joys and pains,
creative Spirit, life-force that sustains,
in bone and flesh, in blood we touch your hand,
your face we see in water, air and land.**

**In every making, each creative dream
and in the flowing of life's healing stream,
when love is born or people reconciled,
we share your life, O Parent, Spirit, Child.**

**O threefold God of tender unity,
life's great unknown that binds and sets us free:
felt in our loving, greater than our thought,
you are the mystery found, the mystery sought.**

*Words: Bill Wallace
Tune: Woodlands, Walter Greatorex (1877-1949). TIS 161*

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

Ceremonial March

Herbert Sumsion (1889-1995)

MUSIC NOTES

John Stainer became the Organist of St. Paul's Cathedral, London in 1872. The Crucifixion was composed in 1887 and first performed in St Marylebone Parish Church on Good Friday of that year. Scored for tenor and bass soloists, choir and organ, Stainer conceived The Crucifixion as 'A Meditation on the Sacred Passion of the Holy Redeemer', a work that would be performable by the average village choir and also immediately engaging for the audience. It has, in spite of some criticisms of its high Victorian piety (particularly the words) always proved immensely popular. The words of the chorus 'God so loved the world' are of course taken directly from St. John's Gospel, and the piece has always been regarded by choirs as a fine gem of simple, beautiful Victorian hymnody.

Tchaikovsky's Heruvimskaja pesn (the Cherubic Hymn, "Izhe kheruvimy") is from his 1878 setting of the Liturgy of St. John Chrysostom, one of the central eucharistic services of the Eastern Orthodox Church. Tchaikovsky wrote, "I consider the liturgy of St. John Chrysostom one of the greatest productions of art. If we follow the service very carefully, and enter into the meaning of every ceremony, it is impossible not to be profoundly moved by the liturgy of our own Orthodox Church...to be startled from one's trance by a burst from the choir; to be carried away by the poetry of this music. One of my deepest joys!" Translation: [We], who mystically represent the cherubim and sing the thrice-holy hymn to the life-creating Trinity, let us now lay aside all earthly cares so that we may receive the King of All, who is invisibly borne aloft by the angelic orders, 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

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