



Sunday 7 June 2026, 10am  
The First Sunday after Trinity

# The Eucharist

Presider  
Revd Andrew Woodward

Preacher  
Revd Dr Sam Wells

Deacon  
Revd Sarah Archer

The Choir of St Martin-in-the-Fields

Directed by  
Jennifer Sterling

Organist  
Benjamin Frost

Setting  
St Martin's Mass *Bednall*

 Common Worship

## Welcome

Our worship draws us together as one community face to face with God. Being with God and one another is what we call communion. We are glad you have chosen to join this precious moment.

**Welcome** whether you are joining us onsite or online. If you would like not to be on camera, please sit outside the pillars on the right as you enter.

**Welcome** to babies, children and young people. We support breastfeeding in services; we also have a room allocated if preferred. We understand that young children make noise. If you are under three and are looking for a quiet space, there's a room where your carer can watch the service. If you are aged 3-11, Children's Church gathers during the Gloria, not long after worship begins. A youth group for teenagers meets fortnightly on Sunday afternoons.

**Welcome** if you are disabled, unwell, have experiences of dementia, or physical, sensory or mental health issues, or are neurodivergent. The order of service is online. Large print copies are available. The hearing loop works best on the south side of the church. Step-free access to church is via the ramp on the north side, and to the Crypt and Hall via the lifts near the portico.

**Welcome** to anyone concerned about safeguarding. If you would like to reach our safeguarding team, you can email [safeguarding@smidf.org](mailto:safeguarding@smidf.org).

**Welcome** to all heritages and experiences of race, culture and language. At the Lord's Prayer, all are invited to speak in their preferred language. Our 1.30pm is in Cantonese. Our welcomers are happy to help where they can if you are new to English. You are also very welcome if you are LGBTQIA+.

**Welcome** if you are of no professed faith or are from a faith tradition other than Christianity. Welcome if you are wary of faith. If you'd like to explore what you believe in a friendly and non-judgemental group, our Being With courses run throughout the year online and in the building. Email [beingwith@smidf.org](mailto:beingwith@smidf.org) for more details.

**Welcome** if you are looking for silent contemplation. We keep an intentional period of silence after the confession, the sermon, the anthem, and the intercessions. You are welcome to receive prayers for healing and wholeness at the altar rail at the end of the service.

During the service we receive bread in the form of a wafer, and wine from a common cup. Non-alcoholic wine and gluten-free wafers are available on request in the south aisle. If you need to receive in your seat, let a welcomer know; ministers will come to you. If you would rather not receive communion you may bow your head to indicate you would like to receive a simple prayer for blessing, or you are welcome to remain in your seat.

**You are welcome** to share in refreshments in St Martin's Hall after the service. Our welcomers can show you where to find toilets. We invite your ideas to help us to become a more welcoming community.

**We are glad you are here.**

# The Gathering

Introit Ego sum panis vivus *Palestrina*

Ego sum panis vivus. Patres vestri manducaverunt manna in deserto, mortui sunt. Hic est panis de caelo descendens: si quis ex ipso manducaverit, non morietur. *I am the living bread. Your forefathers ate manna in the desert and are dead; this is the living bread from heaven: whoever eats it shall not die.*

*From John 6*

Welcome

*Please stand.*

The Greeting

The Lord be with you.

**All And also with you**

*We acknowledge God's presence drawing each of us into one body as we gather on site and online.*

Visit us Lord, by your Holy Spirit.

**All Though in many places, we are united as one body.  
Though from many backgrounds, we share one hope.**

Opening Hymn

**1 The God of Abraham praise  
who reigns enthroned above,  
Ancient of everlasting days,  
and God of love:  
Jehovah, great I AM,  
by earth and heaven confest;  
we bow and bless the sacred name  
for ever blest.**

**2 The God who reigns on high  
the great archangels sing,  
and 'Holy, Holy, Holy,' cry,  
'almighty King,  
who was, and is the same,  
and evermore shall be:  
Jehovah, Father, great I AM,  
we worship thee.'**

*continued...*

3 Before the Saviour's face  
the ransomed nations bow,  
o'erwhelmed at his almighty grace  
for ever new;  
he shows his prints of love—  
they kindle to a flame,  
and sound through all the worlds above  
the slaughtered Lamb.

4 The whole triumphant host  
give thanks to God on high;  
'hail, Father, Son, and Holy Ghost,'  
they ever cry:  
hail, Abraham's God, and mine,  
(I join the heavenly lays)  
all might and majesty are thine,  
and endless praise.

*Thomas Olivers (1725-1799) based on the Hebrew Yigdal*

*Please sit or kneel.*

### Confession

You bring us the good news of the kingdom, but we refuse to live with  
the hope that it gives us.

Lord, have mercy.

*All* **Lord, have mercy.**

You give us a vision of radical hospitality, but we fail to share your  
abundant grace.

Christ, have mercy.

*All* **Christ, have mercy.**

You show your love for us, again and again, but we deny your life-  
giving mercy.

Lord, have mercy.

*All* **Lord, have mercy.**

Almighty God, who forgives all who truly repent, have mercy upon  
you, pardon and deliver you from all your sins, confirm and strengthen  
you in all goodness, and keep you in life eternal; through Jesus Christ  
our Lord.

*All* **Amen.**

*Please stand.*

Children gather at the north east door during the Gloria to go to Children's Church.

## Gloria in Excelsis

The musical score is written for a single melodic line in 4/4 time. It begins with a treble clef and a key signature of one flat (B-flat). The tempo and dynamics are indicated by 'f' (forte) at the start and 'mp' (mezzo-piano) later. The score consists of ten staves of music. The lyrics are printed below the notes, with some words underlined. The piece concludes with a double bar line.

*f*  
Glo - ry to God in the high - est, and  
peace to his peo-ple on earth. Lord God, hea-ven-ly king, al-migh - ty God and  
Fa - ther, we wor - ship you, we give you thanks we praise you for your  
*mp*  
glo-ry. Lord Je-sus Christ, on-ly son of the Fa-ther, Lord God,  
Lamb of God, you take a-way the sin of the world, have mer-cy on us.  
You are seat-ed at the right hand of the Fa - ther, re -  
*Org.*  
ceive our prayer.  
*f*  
For You a-lone are the Ho - ly one, You a - lone are the Lord, You a-lone are the  
most high, Je - sus Christ, with the Ho - ly Spi - rit, in the  
*ff*  
glo - ry of God the Fa - ther. A - men, a - -  
-men, a - - - - - men.

## Collect

O God, the strength of all those who put their trust in you, mercifully accept our prayers and, because through the weakness of our mortal nature we can do no good thing without you, grant us the help of your grace, that in the keeping of your commandments we may please you both in will and deed; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

*All* **Amen.**

*Please sit.*

## Liturgy of the Word

First Reading Genesis 12: 1-9 *read by Sean Curtin*

Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.'

So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother's son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram, and said, 'To your offspring I will give this land.' So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and invoked the name of the Lord. And Abram journeyed on by stages towards the Negeb.

Hear the word of the Lord.

*All* **Thanks be to God.**

Second Reading Romans 4: 13-end *read by Jess Templeman*

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, 'I have made you the father of many nations')—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become 'the father of many nations', according to what was said, 'So numerous shall your descendants be.' He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith 'was reckoned to him as righteousness.' Now the words, 'it was reckoned to him', were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Hear the word of the Lord.

*All* **Thanks be to God.**

*Please stand and turn to face the Gospel in the centre aisle.*

Gospel Hymn

**1 Those who would valiant be  
'gainst all disaster,  
let them in constancy  
follow the master.  
There's no discouragement  
shall make them once relent  
their first avowed intent  
to be true pilgrims.**

*continued...*

**2 Who so beset them round  
with dismal stories,  
do but themselves confound;  
their strength the more is.  
No foes shall stay their might;  
though they with giants fight,  
they will make good their right  
to be true pilgrims.**

*continued after Gospel reading*

Gospel Reading Matthew 9: 9-13

Hear the Gospel of our Lord Jesus Christ according to Matthew.

*All* **Glory to you, O Lord.**

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, 'Follow me.' And he got up and followed him.

And as he sat at dinner in the house, many tax-collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your teacher eat with tax-collectors and sinners?' But when he heard this, he said, 'Those who are well have no need of a physician, but those who are sick. Go and learn what this means, "I desire mercy, not sacrifice." For I have come to call not the righteous but sinners.'

This is the Gospel of the Lord.

*All* **Praise to you, O Christ.**

Hymn *continued*

**3 Hobgoblin nor foul fiend  
can daunt our spirit,  
we know we at the end  
shall life inherit.  
Then fancies flee away,  
we'll fear not what they say,  
we'll labour night and day  
to be a pilgrim.**

*John Bunyan (1628-1688)*

*Please sit after the opening prayer.*

Sermon Revd Dr Sam Wells

*Silence is kept.*

Anthem Let all mortal flesh keep silence *Bairstow*

Let all mortal flesh keep silence, and stand with fear and trembling, and lift itself above all earthly thought. For the King of Kings and Lord of Lords, Christ our God, cometh forth to be our oblation, and to be given for food to the faithful. Before him come the choirs of angels, with every principality and power; the Cherubim with many eyes, and winged Seraphim, who veil their faces as they shout exultantly the hymn, Alleluia.

*Liturgy of St James*

*Silence is kept.*

*Please stand.*

Apostles' Creed

*All* **We believe in God, the Father almighty,  
creator of heaven and earth.  
We believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.  
We believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.  
Amen.**

*Please sit or kneel.*

Prayers of Intercession *led by Wendy Quill*

*The response to the prayers is:*

God of wonder and love,

*All* **hear our prayer.**

*And, at the end:*  
Merciful Father,  
*All* **accept these prayers  
for the sake of your Son,  
our Saviour Jesus Christ. Amen.**

*Silence is kept.*

*Please stand.*

## The Liturgy of the Sacrament

### The Peace

We are the body of Christ. In the one Spirit we were all baptised into one body. Let us then pursue all that makes for peace and builds up our common life.

*All* The peace of the Lord be always with you  
**and also with you.**

Let us offer one another a sign of peace.

*All may exchange a sign of peace.*

*During the following hymn a collection will be taken for the ministry and work of St Martin-in-the-Fields. You are welcome to donate by **scanning the QR code, cash in the collection bags** (filling in a Gift Aid envelope if applicable), or **card machine** (please see Jeff Claxton to register your payment card for Gift Aid).*



### Offertory Hymn

**1 Will you come and follow me  
if I but call your name?  
Will you go where you don't know  
and never be the same?  
Will you let my love be shown,  
will you let my name be known,  
will you let my life be grown,  
in you and you in me?**

*continued...*

**2 Will you leave yourself behind  
if I but call your name?  
Will you care for cruel and kind  
and never be the same?  
Will you risk the hostile stare  
should your life attract or scare?  
Will you let me answer prayer  
in you and you in me?**

**3 Will you love the 'you' you hide  
if I but call your name?  
Will you quell the fear inside  
and never be the same?  
Will you use the faith you've found  
to reshape the world around,  
through my sight and touch and sound  
in you and you in me?**

*A musical interlude may be played on the organ before the final verse is sung*

**4 Lord, your summons echoes true  
when you but call my name.  
Let me turn and follow you  
and never be the same.  
In your company I'll go  
where your love and footsteps show.  
Thus I'll move and live and grow  
in you and you in me.**

*John L. Bell (b. 1949) and Graham Maule (1958-2019)*

Preparation of the Table

Taking of the Bread and Wine

*The table is prepared and bread and wine are received from the congregation and placed upon it. The financial gifts of the people are gathered and presented with the following prayer:*

Blessed be God, by whose grace creation is renewed, by whose love heaven is opened, by whose mercy we offer our sacrifice of praise.

**All Blessed be God forever.**

## The Eucharistic Prayer

The Lord be with you

*All* **and also with you.**

Lift up your hearts.

*All* **We lift them to the Lord.**

Let us give thanks to the Lord our God.

*All* **It is right to give thanks and praise.**

Lord Emmanuel, the with-us God, we thank and praise you because you called Abraham out of the dust of Haran and made him the father of many nations. You blessed him and blessed those who blessed him, and called his nation one in whom all peoples would find a blessing. You reckoned his faith as righteousness. In Jesus you fulfilled that blessing and, in his dying and rising, opened out that covenant to your whole creation. And so we celebrate the wonders of your grace, with all the host of heaven, singing your unending hymn.

The musical score is written in G minor (three flats) and 4/4 time. It consists of four staves. The first two staves are for the vocal line, and the last two are for the organ. The organ part is marked 'Org.' and includes dynamics such as *f*, *ff*, *p*, and *pp*. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord God of po-wer and might. Heav'n and Earth are full of your glo-ry, Ho - san - na in the high-est. Bles - sed is he who comes in the name of the Lord. Ho - san - na in the high - est.'

Org. *f*  
Ho - ly, ho - ly, ho - ly Lord God of po-wer and

*ff*  
might. Heav'n and Earth are full of your glo-ry, Ho - san - na in the high-est.

Org. *p*  
Bles - sed is he who comes in the name of the

*pp*  
Lord. Ho - san - na in the high - est.

God of ever-presence, Abraham built an altar in the desert because you had appeared to him. Appear to us now as we gather around this holy table in your name. As your Son pitched his tent in our midst, so through your Holy Spirit make him present to us and make us holy through him that we might behold your glory. Sanctify by that same Spirit this bread and wine, that they may be for us the body and blood of your Son Jesus Christ our Lord. Who, at supper with his disciples, took bread, gave you thanks, broke the bread, and gave it to them, saying, 'Take, eat: this is my body which is given for you; do this in remembrance of me.' After supper he took the cup. Again he gave you thanks, and gave it to his disciples, saying, 'Drink 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. Do this, as often as you drink it, in remembrance of me.'

Great is the mystery of faith.

*All* **Christ has died:  
Christ is risen:  
Christ will come again.**

Infectious God, in touching the hem of your Son's garment a woman was restored to wholeness and community. In this sacrament give us grace to touch the hem of your garment and so find life and truth and peace. Vindicate all who find themselves excluded by prejudice, discrimination, or bigotry. Restore to your company any who have withdrawn through shame or fear or regret. Lift up those who are invisible because of cruelty or imprisonment or suppression. Visit your children who are close to death or dismayed by grief. Gather to yourself a kingdom of sinner and sage, exile and exalted, that the body, mind, and spirit of your groaning creation may leap for joy and sing in your heart, forever and a day, Father, Son, and Holy Spirit.

*All* **Amen.**

*Please sit or kneel.*

The Lord's Prayer

As our Saviour taught us, so we pray, each in our own preferred language.

*All* **Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,**

on earth as in heaven.  
 Give us today our daily bread.  
 Forgive us our sins  
 as we forgive those who sin against us.  
 Lead us not into temptation  
 but deliver us from evil.  
 For the kingdom, the power,  
 and the glory are yours  
 now and for ever.  
 Amen.

### Breaking of the Bread

As Christ breaks bread with us  
**All he enfolds our story in his story.**

### Agnus Dei

The musical score for Agnus Dei is written on four staves in a treble clef with a key signature of two flats (B-flat and E-flat). The lyrics are: "Lamb of God; you take a-way the sin of the world: have mer-cy on us. Lamb of God; you take a - way the sin of the world: have mer-cy on us. Lamb of God; you take a-way the sin of the world: grant us peace." Dynamics include *p*, *mp*, *mf*, and *pp*.

### Giving of Communion

As Christ became part of us by taking on our flesh, become part of Christ by partaking of his body.

*Communicant members of all Christian churches are invited to receive Holy Communion. Bread and wine are available in the central aisle and both side aisles. Gluten-free bread and non-alcoholic wine are available in the south aisle upon request from the assistant. If you wish to receive communion in your seat, do let a steward know.*

## Communion Anthem O salutaris hostia Ēriks Ešenvalds

O salutaris hostia, quæ cæli pandis ostium: bella premunt hostilia, da robur, fer auxilium. Uni trinoque Domino sit sempiterna gloria, qui vitam sine termino nobis donet in patria. Amen. *O saving victim who opens the gate of heaven, hostile wars press on us: give strength, bring aid. To the one and triune Lord be everlasting glory, who grants us life without end in our homeland.*

*Thomas Aquinas (1225-1275)*

*Silence is kept.*

## Prayer after Communion

Eternal Father, we thank you for nourishing us with these heavenly gifts: may our communion strengthen us in faith, build us up in hope, and make us grow in love; for the sake of Jesus Christ our Lord.

*All* **Amen.**

## The Dismissal

### Notices

*Please stand.*

### Blessing

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

*All* **Amen.**

### Thanksgiving Hymn

- 1 There's a wideness in God's mercy  
like the wideness of the sea;  
there's a kindness in his justice  
which is more than liberty.  
There is no place where earth's sorrows  
are more felt than up in heaven;  
there is no place where earth's failings  
have such kindly judgement given.**

*continued...*

- 2 For the love of God is broader  
than the measure of our mind,  
and the heart of the eternal  
is most wonderfully kind.  
But we make his love too narrow  
by false limits of our own;  
and we magnify his strictness  
with a zeal he would not own.
- 3 There is plentiful redemption  
through the blood that has been shed;  
there is joy for all the members  
in the sorrows of the head.  
There is grace enough for thousands  
of new worlds as great as this;  
there is room for fresh creations  
in that upper home of bliss.

*Second half of tune:*

- 4 If our love were but more simple  
we should take him at his word;  
and our lives would be all gladness  
in the joy of Christ our Lord.

*Frederick William Faber (1814-1863)*

## Dismissal

Go in peace to love and serve the Lord

*All* **In the name of Christ. Amen.**

Organ Voluntary Sonata No. 4 in B flat, Op. 65: I. Allegro con brio  
*Mendelssohn*

*Prayers for healing are available at the altar rail after the service.*

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