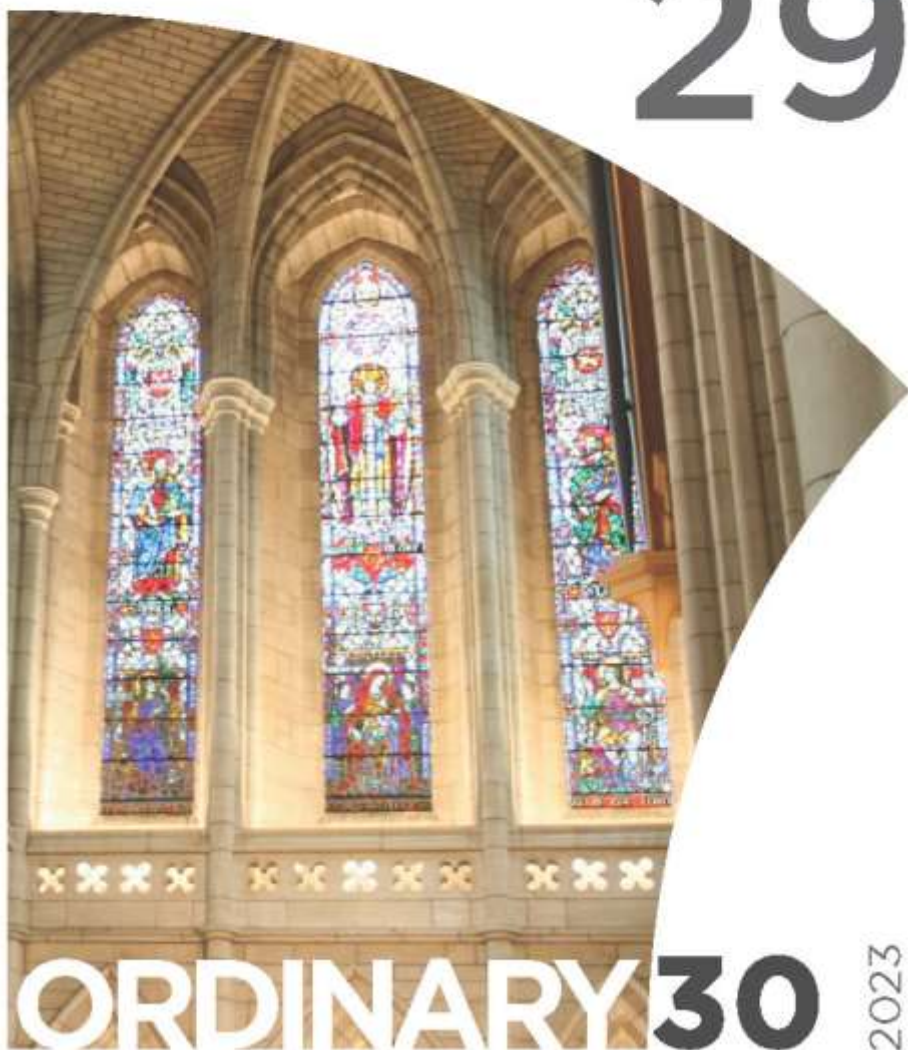




St
Matthew
in-the-City

SUNDAY
OCTOBER

29



ORDINARY **30**

2023

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

PROCESSIONAL HYMN

In this familiar place
I know the mystery of your grace.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.

In halting song and word
the music of your voice is heard.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.

Among these friends of mine
I taste the company divine.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.

Within this narrow sphere
I learn that you are everywhere.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.

*Words: Colin Gibson
Tune: Freeland, Colin Gibson. AA 72*

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

Words: Jenny Blood. Music: Michael Bell

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

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]

2

Silence

God of life,
in our indifference and helplessness
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

Happy are those whose delight is in the law of God,
they are like trees planted by streams of water

Psalms 1:1-3

God of love,
Jesus teaches us the heart of the law.
Empower us to love with our whole being,
And to love our neighbour as ourselves. Amen. ⁴

PSALM 1

Chant: Edward Hopkins (1818-1901)

Blessèd are those who do not follow the counsel of the wicked:
or linger in the way of sinners, or sit down among those who mock.

But their delight is in the law of the Lord:
and on that law they meditate day and night.

They are like trees planted beside a watercourse:
which yield their fruit in due season.

Their leaves also do not wither:
and look, whatever they do it shall prosper.

As for the wicked, it is not so with them:
but they are like the chaff, which is driven away by the wind.

Therefore the wicked shall not be able to stand when judgement comes:
nor sinners in the assembly of the righteous.

For the Lord watches over the way of the righteous:
but the way of the wicked is doomed.

³ *Jenny Blood (1932-2022)*

⁴ *NZ Prayerbook adapted*

THE FIRST READING

A reading from the Book of Leviticus.

Leviticus 19:1-2, 15-18

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

Thanks be to God.

THE GRADUAL HYMN

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?

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?

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?

Christ, 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.

Words: John L. Bell and Graham Maule
Tune: Kelvingrove, Trad. Scottish melody, arr. Christopher Tambling. CAHO&N 752

THE GOSPEL

Hear the Gospel of Christ according to Matthew
chapter twenty-two, beginning at verse thirty-four.



Be a lamp to my feet.

Matthew 22:34-46

This is the Gospel of Christ.



Be a light for my path.

5

THE SERMON

SILENCE

ANTHEM

Love divine

Howard Goodall

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 *



Noth - ing, noth- ing, in all cre - a - tion can
sep-a-rate us from the love of God. Noth-ing, noth-ing, in
all cre - a-tion can sep-a-rate us from the love of God.

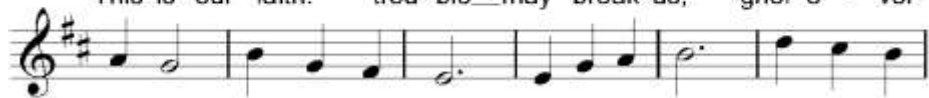
* *There is a donation bowl on the back table.*

*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:*

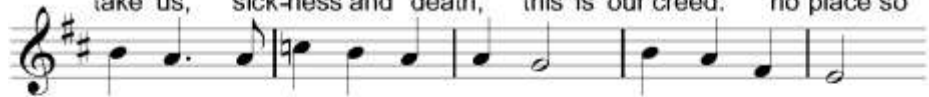




This is our faith: trou-ble may break us, grief o - ver-



take us, sick-ness and death, this is our creed: no place so



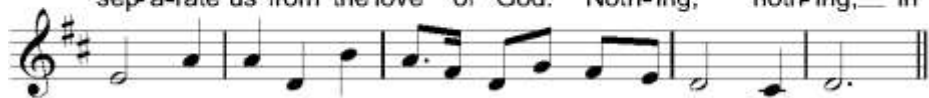
dis-tant that God is not pres-ent, know-ing our need,



for noth-ing, noth-ing, in all cre - a - tion can



sep-a-rate us from the love of God. Noth-ing, noth-ing, in



all cre - a - tion can sep-a-rate us from the love of God.



Powers of our day, an-gel and dev-il, dan-ger and e - vil



make their own play; God's love is sure, un-seen but



see-ing heart of our be-ing, com-fort and cure,

for noth-ing, noth-ing, — in all cre - a - tion can
 sep-a-rate us from the love of God. Noth-ing, noth-ing, — in
 all cre - a - tion can sep-a-rate us from the love of God.

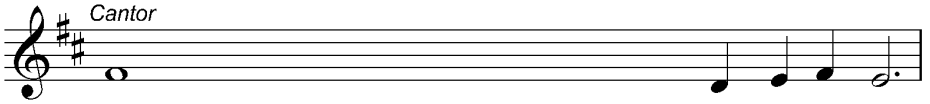
Nev-er a - lone, though hu - man er - ror, tur-moil or ter-ror
 shake eve - ry bone, hope is our song: hope that is
 joy-ous, born with Christ Je - sus, where we be - long,

for noth-ing, noth-ing, — in all cre - a - tion can
 sep-a-rate us from the love of God. Noth-ing, noth-ing, — in
 all cre - a - tion can sep-a-rate us from the love of God.

Words: Shirley Erena Murray (1931-2020) (based on Romans 8:35-39)
 Tune: Reassurance, Barry Brinson. HIOS 102

THE PREPARATION OF THE GIFTS

Cantor



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

All



Bless'd 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 of-fer 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:
male and female, Jew and Gentile,
slave and free, oppressor and oppressed.

Yet you in your love did not desert us,
but 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:



Organ *All*
Ho - ly God, ho - ly and mer-ci-ful.



ho-ly and just, glo-ry and good-ness come from you.



Bless-ed is the one who comes in the name of God. Ho-



san - na, ho-san - na, ho-san-na in the high-est.

On the night before he died,
our friend and brother 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 for the remembrance of me.”

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

Cantor *All*

Bread of life **food for the world.**

Cantor *All*

Cup of life **for the thir - sty.**

Cantor *All*

Je - sus our bro - ther **of-fered for 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

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

Organ All

Bless - ing and ho - nour and glo - ry be yours,
 here and eve - 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 kawea kia whakawaia;

engari whakaorangia mātou i te kino:

Nōu hoki te rangatiratanga, te kaha, me te korōria,

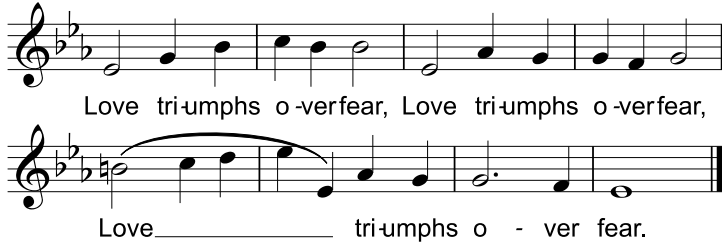
Āke, ake, ake. Āmine.

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:



Love triumphs over fear, Love triumphs over fear,
Love triumphs over fear.

THE INVITATION

Haere mai e te kāhui a te Atua,
tangohia ēnei 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 an additional 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

Blessed be the God and Father

Samuel Sebastian Wesley (1810-1876)

Ubi caritas

Maurice Duruflé (1902-1986)

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

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

Where the love of God is guiding,
there is now another way:
new awareness of compassion
learned from one another;
love, the face of God in Jesus,
new creation's thrust,
love, transforming tears and terror
into health and trust.

⁷ Dorothy McRae-McMahon "Liturgies for High Days", p. 126

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

Where the truth of God is driving,
there is now another way,
shining through our times' confusion,
sharp with revelation:
words that stifle sense or spirit
changed and redefined,
crosses raised to teach division
lowered, left behind.

Where the life on earth is cherished,
there is now another way,
where a child may grow in safety,
where there's peace and shelter,
when we hold the fragile planet
in our conscious care,
when we see again as sacred
all we are and share.

God will lead us on this mission,
God, the flightpath and the power,
lifting all who grasp the vision
into understanding:
so the heart and hope within us
set each other free,
where the love of God is guiding,
this shall come to be.

*Words: Shirley Erena Murray (1931-2020)
Tune: Reconciliation, Jillian Margaret Bray (1939-2018). FFS 76*

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

Praeludium pro Organo pleno BWV 552/1

Johann Sebastian Bach (1685-1750)

MUSIC NOTES

Love Divine was commissioned by the British Choir Schools' Association to celebrate the new millennium. Composer Howard Goodall writes that "although a seemingly odd choice of text (the original was published in 1747), I realised on looking at this wonderful set of verses afresh that it was possible to hear them with a slightly different lilt and accent - to put them into a contemporary context." Love Divine was first performed on 26 February 2000 in Oxford by the choir of Christ Church Cathedral, as part of a concert celebrating the founding 150 years before of the city of Christchurch, New Zealand, by a pioneer religious group from the Oxford college.

The Victorian composer Samuel Sebastian Wesley's *Blessed be the God and Father* was written for a service on Easter Day 1853 at Hereford Cathedral, when "only Trebles and a single Bass voice' were available, the bass singer being the Dean's butler." Wesley was known for going fishing in the marshes behind the cathedral during the extended sermons, sometimes not returning to finish the service.

Maurice Duruflé's *Quatre Motets* of 1960 are, like his extraordinary *Requiem*, 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 Paul Chan

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