



SUNDAY
OCTOBER
15



ORDINARY 28

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

When morning gilds the skies, my heart awaking cries,
may Jesus Christ be praised!

Alike at work and prayer, one purpose I declare:
may Jesus Christ be praised!

New strength comes night or day when from the heart we say,
may Jesus Christ be praised!

Let sin and evil fear, when this sweet chant they hear:
may Jesus Christ be praised!

Discordant humankind, in this your concord find,
may Jesus Christ be praised!

Let all the earth around ring joyous with the sound:
may Jesus Christ be praised!

Be this, while life is mine, my canticle divine,
may Jesus Christ be praised!

Be this th'eternal song, through all the ages long:
may Jesus Christ be praised!

*Words: Katholisches Gesangbuch, 1828. Trans. Edward Caswall (1814-1878)
Tune: Laudes Domini, Joseph Barnby (1838-1896). TIS 227*

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

¹ Church of England

SONG OF PRAISE

Christ is the living water
cleansing, refreshing, making all things new.
Christ is the living bread; food for the hungry,
strength for the pilgrim and the labourer.

So now we offer our thanks
for the beauty of these islands;
for the wild places and the bush,
for the mountains, the coast and the sea.

We offer thanks and praise to God for this good land;
for its trees and pastures, for its plentiful crops
and the skills we have learned to grow them.

Our thanks for marae and the cities we have built;
for science and discoveries,
for our life together, for Aotearoa, New Zealand. ²

Please be seated.

Liturgist: We come seeking forgiveness and wholeness
for ourselves and for our world.

FORGIVENESS

E te Ariki kia aroha mai
E te Ariki kia aroha mai

E te Karaiti kia aroha mai
E te Karaiti kia aroha mai

E te Ariki kia aroha mai
E te Ariki kia aroha mai

[Lord have mercy, Christ have mercy, Lord have mercy]

Silence

² <https://anglicanprayerbook.nz/476.html>

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 who observe justice,
who do righteousness at all times.

Psalm 106: 3

We bless you generous God:
you show us how to give and receive,
you make your presence known among us
in the breaking of the bread
and in the stranger who awaits a place at the table.
Show us the way to make a place for all. Amen. ⁴

PSALM 23

God, my shepherd!

I don't need a thing.

You have laid me down in lush meadows,
you find me quiet pools to drink from.

True to your word,
you let me catch my breath
and send me in the right direction.

Even when the way goes through
Death Valley, I'm not afraid when you walk at my side.

Your trusty shepherd's crook makes me feel secure.

You serve me a six-course dinner right in front of my enemies.
You revive my drooping head; my cup brims with blessing.
Your beauty and love chase after me every day of my life.

I'm back home in the house of God for the rest of my life. ⁵

³ *Jenny Blood (1932-2022)*

⁴ *Our Daily Bread, Jenny Harrison and John McAlpine, adapted*

⁵ *The Message Bible Translation*

THE FIRST READING

A reading from the Epistle to the Philippians.

Philippians 4:1-9

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

THE GRADUAL HYMN

Such perfect love my shepherd shows,
Whose goodness fails me never,
Whose hand all things I need bestows
And watches me forever.

Where streams of living water flow,
My loving shepherd leads me,
And where the verdant pastures grow
With food from heaven feeds me.

I do not fear death's shadowed vale
When you are here beside me;
your rod and staff and strength
prevail to comfort and to guide me.

You spread a table in my sight,
Your gifts of grace bestowing,
And from your chalice I delight
To taste your mercy flowing.

And so through all the length of days,
Your goodness fails be never;
Good shepherd, may I sing your praise
Within your house forever.

*Words: Psalm 23; para. Henry Williams Baker (1821-1877), edited
Tune: Dominus Regit Me, John Bacchus Dykes (1823-1876). Source: TIS 145*

THE GOSPEL

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



Matthew 22::1-14

This is the Gospel of Christ.



THE SERMON

SILENCE

REFLECTIVE MUSIC

Andante Tranquillo from Sonata III, Op. 65

Felix Mendelssohn (1809-1847)

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 *

God has laid a feasting table,
all her guests are gathered 'round.
From the highways and the byways
all the lost have now been found.
When we hear the invitation
will we lay our burdens down?

At this table all are welcome,
no-one need be left behind.
God is greater than our difference,
Christ can see where we are blind.
When we hear the invitation
will we love all humankind?

God is crying out for justice,
Christ is weeping in the street.
When will be the time for laughter?
When will all have food to eat?
When we hear the invitation
will we make God's will complete?

*Words: Shawn Whelan
Tune: Regent Square, Henry Thomas Smart (1813-1879). Source: TIS 142*

THE PREPARATION OF THE GIFTS

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

All: Blessed be God for ever.

* *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:*



THE GREAT THANKSGIVING

The Spirit is here.

God's hope is in us.

Lift up your hearts.

We lift them up to God.

Let us give thanks to the God of peace.

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:
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 say:

**Holy God, holy and merciful, holy and just,
glory and goodness come from you.
Blessed is the one who comes in the name of God.
Hosanna, Hosanna, hosanna in the highest.**

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:

Bread of life
food for the world.

Cup of life
for the thirsty

Jesus our brother
offered 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



Blessing and hon-our and glo - ry be Yours, here and
ev'ry -where now and for - ev - er, A - men.

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

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 ālanei

he taro mā mātou mō tēnei rā.

Murua o mātou hara, me mātou hoki e muru nei,
i o 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 tri-umphs o-verfear, Love tri-umphs o-verfear,



Love _____ tri-umphs o - ver 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 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

Now thank we all our God with hearts and hands and voices,
who wondrous things hath done, in whom this world rejoices;
who from our mother's arms hath blessed us on our way
with countless gifts of love, and still is ours today.

O may this bounteous God through all our life be near us,
with ever joyful hearts and blessed peace to cheer us;
and keep us in our faith and guide us when perplexed,
and free us from all ills in this world and the next.

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

All praise and thanks to God, Creator now be given;
the Spirit and the Son with them in highest heaven,
the one eternal God, whom earth and heaven adore,
for thus it was, is now, **and shall be evermore.**

*Words: M. Rinkart (1586-1649), tr. C. Winkworth (1827-1878)
Tune: Nun danket alle Gott (1), Johann Crüger (1598-1662). TIS 106 (i)*

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

Fanfare

Jacques-Nicholas Lemmens (1823-1881)

MUSIC NOTES

Mendelssohn was not only a composer but also a pianist, organist, master of the majestic and the modest, and the supreme Bach revivalist of his generation who married Classicism and Romanticism. The late A major Organ Sonata (completed in Bad Soden near Frankfurt am Main, 17 August 1844, a month before the Violin Concerto) was the third of a set of six sonatas, culminating a series of compositions for the instrument begun in Berlin in the 1820s. The “andante tranquillo” forms the final epilogue of the sonata, a gentle contrast of atmosphere from the rather grand and stern fugue and chorale that precedes it.

Jacques-Nicholas Lemmens (1823-1881) was a prominent Belgian organist, recitalist, composer, and educator. His first organ training was with his father, then he studied at the Royal Brussels Conservatoire, where he was appointed organ professor at just age 26. His distinguished students included Alexandre Guilmant and Charles-Marie Widor. During 1852 he presented numerous stunning organ recitals in Paris and his astonishing pedal technique was mostly due to his studies of Bach's organ works, which were not well-known in France at the time. This short and fiery Fanfare is Lemmens's most famous composition, which was very popular when he performed it in recitals, and is probably his most famous work today.

*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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