



SUNDAY  
OCTOBER  
**22**



**ORDINARY 29**

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

**For the music of creation,  
for the song your Spirit sings,  
for your sound's divine expression,  
burst of joy in living things:  
God, our God, the world's composer,  
hear us, echoes of your voice:  
music is your art, your glory,  
let the human heart rejoice!**

**Psalms and symphonies exalt you,  
drum and trumpet, string and reed,  
simple melodies acclaim you,  
tunes that rise from deepest need,  
hymns of longing and belonging,  
carols from a cheerful throat,  
lilt of lullaby and lovesong  
catching heaven in a note.**

**All the voices of the ages  
in transcendent chorus meet,  
worship lifting up the senses,  
hands that praise and dancing feet;  
over discord and division  
music speaks your joy and peace,  
harmony of earth and heaven,  
song of God that cannot cease!**

*Words: Shirley Erena Murray (1931-2020)  
Tune: Lux Eoi, Arthur Seymour Sullivan (1842-1900). CAHO&N 9*

# 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.**<sup>1</sup>

## 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.

---

<sup>1</sup> 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]*

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. <sup>3</sup>**

*Priest:* God forgives us, forgive others, forgive yourself.

## THE SENTENCE AND PRAYER OF THE DAY

Give therefore to the emperor the things  
that are the emperor's,  
and to God the things that are God's.

*Matthew 22:21*

**Generous God,  
you know each of us by name,  
and you show no partiality.  
Each of us is equally special to you.  
May we become imitators of Christ,  
demonstrator of your prodigal hospitality,  
that we may be known by the quality of our 'welcome'.  
May we also be known for our commitment  
to the wellbeing of our country. Amen. <sup>4</sup>**

## PSALM 96:1-9

*Chant: Thomas Walmisley (1814-1856)*

O sing to the Lord a new song, sing to the Lord all the earth.

Sing, and give praise to God's name:  
tell the glad news of salvation from day to day.

Proclaim God's glory to the nations:  
God's marvellous deeds to all the peoples.

For you O Lord are great and highly to be praised:  
more to be feared than all the gods.

The gods of the nations are no more than idols:  
but you O Lord are the one who made the heavens.

---

<sup>3</sup> *Jenny Blood (1932-2022)*

<sup>4</sup> *Our Daily Bread, Jenny Harrison and John McAlpine, adapted*

Glory and majesty attend you:  
strength and beauty are in your sanctuary.

Ascribe to the Lord, you families of the nations:  
ascribe to the Lord honour and might.

Ascribe due honour to God's holy name:  
bring offerings, and enter the courts of the Lord.

Worship the Lord in the beauty of holiness:  
let the whole earth stand in awe.

## THE FIRST READING

A reading from the Epistle to the Thessalonians.

*1 Thessalonians 1:1-10*

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

**Thanks be to God.**

## THE GRADUAL HYMN

**E te Atua, kua ruia nei;  
Ō purapura pai:  
hōmai e koe he ngakau hou,  
kia tupu ake ai.**

**E Ihu, kua e tukua  
Kia whakangaromia,  
me whakatupu ake ia,  
kia kitea ai ngā hua.**

**A mā te Wairua Tapu rā  
mātou e tiaki,  
kei hoki ki te mahi he  
Ō mātou ngākau hōu. Amine. <sup>5</sup>**

*Words: Traditional Maori Hymn*

*Tune: For all the mercies, trad. Maori melody, harm. J. M. Bray (1939-2018). WOV 650*

---

<sup>5</sup> *O God, sown is your good seed. Give us a new heart to make it grow. O Jesus, do not let it go, do not let it be destroyed; let it grow so that the fruits may be seen. May the Holy Spirit keep us, lest evil deeds return to our new heart.*

# THE GOSPEL

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



Be a lamp to my feet.

*Matthew 22:15-22*

This is the Gospel of Christ.



Be a light for my path. <sup>6</sup>

# THE SERMON

## SILENCE

## ANTHEM

*A Prayer from South Africa*

*James Whitbourn*

# 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 \*

O God, our help in ages past,  
our hope for years to come,  
our shelter from the stormy blast,  
and our eternal home:

under the shadow of thy throne  
thy saints have dwelt secure:  
sufficient is thine arm alone,  
and our defence is sure.

Before the hills in order stood,  
or earth received her frame,  
from everlasting thou art God  
to endless years the same.

A thousand ages in thy sight  
are like an evening gone:  
short as the watch that ends the night  
before the rising sun.

Time, like an ever-rolling stream,  
bears human lives away;  
they fly, forgotten, as a dream  
dies at the opening day.

O God, our help in ages past,  
our hope for years to come,  
be thou our guard while troubles last,  
and our eternal home.

*Words: Isaac Watts (1674-1748), Psalm 90:1-6  
Tune: St Anne, melody from 'A Supplement the the New Version', 1708  
probably by William Croft (1678-1727): TIS 47*

---

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

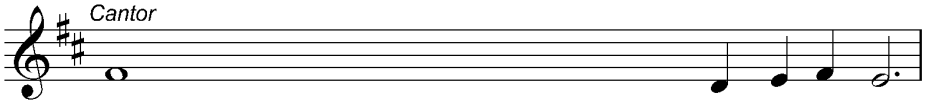
*For electronic giving option to make a fast one off or ongoing  
donation to St Matthew-in-the-City  
text **stmatthew** to **818**, or scan **this QR code**:*





# THE 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*



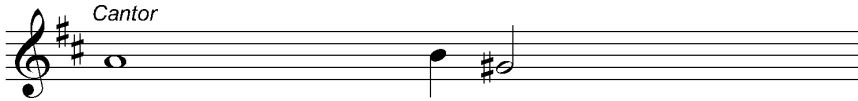
*The Spirit is here.* **God's hope is in us.**

*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:

The musical score is written on four staves in G major (one sharp) and 4/4 time. The first staff begins with a treble clef, a key signature of one sharp (F#), and a tempo marking of *Organ*. The second staff has a tempo marking of *All*. The lyrics are: **Ho - ly God, ho - ly and mer-ci-ful.**

The second staff continues the melody with the lyrics: **ho-ly and just, glo-ry and good-ness come from you.**

The third staff continues the melody with the lyrics: **Bless-ed is the one who comes in the name of God. Ho-**

The fourth staff concludes the melody with the lyrics: **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: <sup>7</sup>

---

<sup>7</sup> *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:**

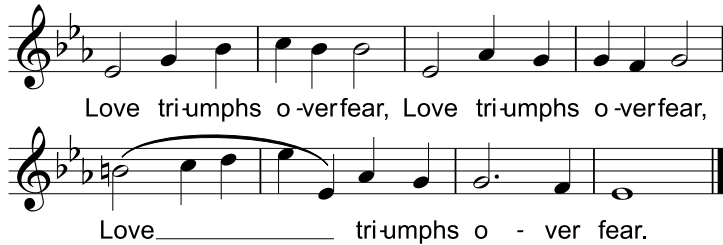
**Nōu hoki te rangatiratanga, te kaha, me te korōria,  
 Āke, ake, ake. Āmine.**

# 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 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 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

*Agnus Dei (from Mass for Five Voices)*

*William Byrd (1540-1623)*

*Ascribe unto the Lord*

*Samuel Sebastian Wesley (1810-1876)*

## 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.** <sup>8</sup>

## THE BLESSING

## NOTICES

## FINAL HYMN

**Forth in your name, O God, I go,  
my daily labour to pursue,  
you, God, alone resolved to know,  
in all I think, or speak, or do.**

**Each task your wisdom has assigned  
still let me cheerfully fulfil,  
in all my works your presence find,  
and prove your good and perfect will.**

**You may I set at my right hand,  
whose eyes my inmost substance view,  
and labour on at your command,  
and offer all my works to you.**

**Give me to bear your easy yoke,  
and every moment watch and pray,  
and still to things eternal look,  
and hasten to your glorious day;**

---

<sup>8</sup> *Dorothy McRae-McMahon "Liturgies for High Days", p. 126*

**for you delightfully employ  
all that your bounteous grace has given,  
and run my course with even joy,  
and closely walk with you to heaven.**

*Words: Charles Wesley (1707-1788)*

*Tune: Song 34, arr. from melody and bass of Orlando Gibbons (1583-1625). TIS 571*

*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

*Carillon*

*Herbert Murrill (1909-1952)*

## MUSIC NOTES

A staunch Catholic writing music through the religious upheavals of the English Reformation, it is a wonder that William Byrd managed to successfully write three settings of the Latin mass, for three, four and five voices respectively. It is an even greater wonder that it has survived to this day. They have been consistently popular since their rediscovery in the early twentieth century. It is probable that Byrd composed them for use in domestic chapels maintained, often at considerable personal risk, by Catholic families. Here they would probably have been performed privately, often with one singer per part as we are singing today, or with viols and other instruments taking one or more parts as required by whoever was available. The 'Mass for five voices' is a masterpiece and represents the final flowering of Byrd's Latin style. The practicalities of performance in Byrd's day dictated an economy of style suggesting a restrained, rather than opulent, compositional approach. Byrd often adjusts the vocal scoring to vary the texture. In each successive entry of the Agnus Dei; three voices, then four, and finally all five, are used.

Translation:

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, grant us peace.

Samuel Sebastian Wesley was a grandson of Charles Wesley, the great hymnwriter. He was the organist of Exeter, Winchester and Gloucester cathedrals, where he infuriated the clergy with his penchant of going fishing in the marshes behind the cathedral during the lengthy sermons. 'Ascribe unto the Lord' is one of his most beloved anthems, almost a mini cantata. It opens with a rousing recitative for unison tenor and bass voices, a favourite musical texture of the composer.

*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*

*Hymns reproduced with permission under CCLI licence 637264*

*Hymns and music livestreamed with permission under CCLI licence 1483113*