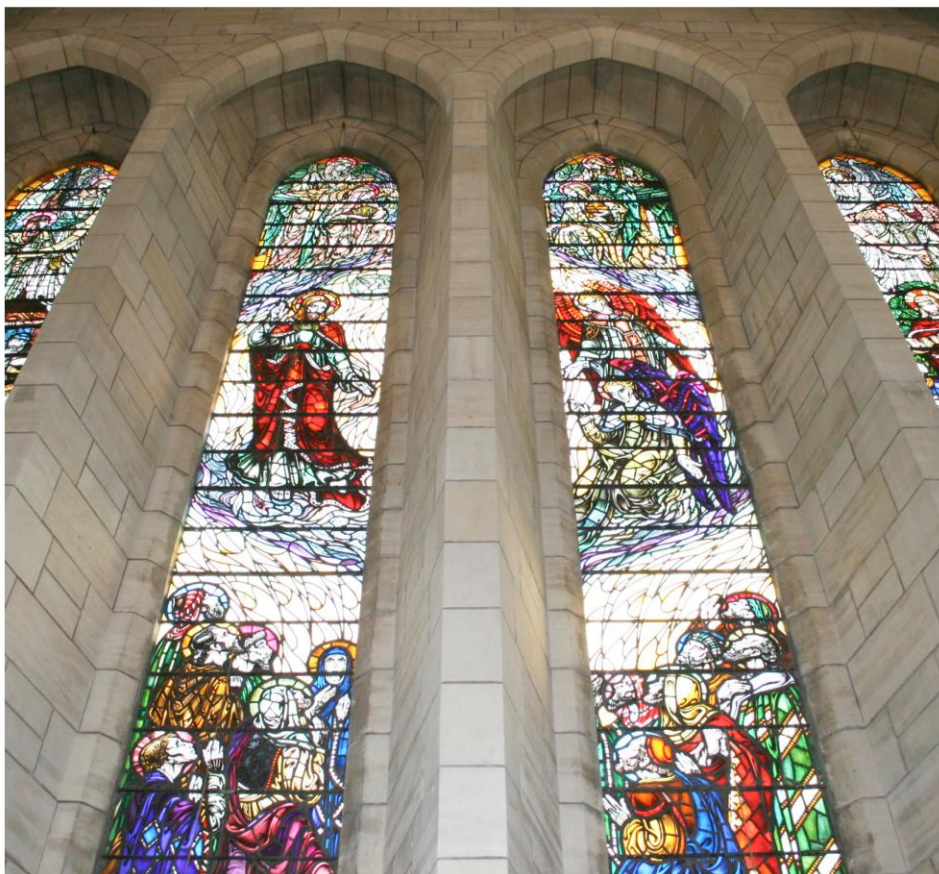




A spirited place
where people stand,
connect and seek
common ground

SUNDAY NOVEMBER 16 2025



33rd Sunday in Ordinary Time

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

INTROIT

Blest are the pure in heart

Henry Walford Davies (1869-1941)

PROCESSIONAL HYMN

**We sing a love that sets all people free,
that blows like wind, that burns like scorching flame,
enfolds the earth, springs up like water clear:
come, living love, live in our hearts today.**

**We sing a love that seeks each other's good,
that longs to serve and not to count the cost,
a love that, yielding, finds itself made new:
come, caring love, live in our hearts today.**

**We sing a love that, wandering, will not rest
until it finds its way, its home, its source,
through joy and sadness pressing on refreshed:
come, pilgrim love, live in our hearts today.**

**We sing the Holy Spirit, full of love,
who seeks out scars of ancient bitterness,
brings to our wounds the healing grace of Christ:
come, radiant love, live in our hearts today.**

*Words: June Boyce-Tillman
Tune: Woodlands, Walter Greatorex (1877-1949). TIS 161*

WELCOME

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:

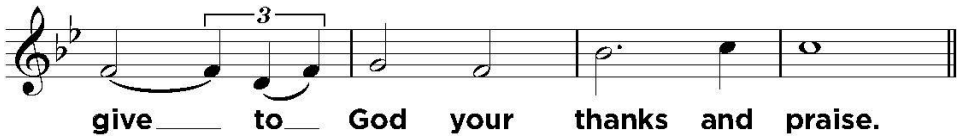
There is a river whose streams make glad the city of God,
where God has made a holy dwelling.

God is in the midst of the city, it shall not be moved;

God will help us at the break of day.¹

BENEDICITE AOTEAROA

O give thanks to God who is good,
whose love endures for ever.
Sunrise and sunset, night and day



You prophets, priests, cleaners and clerks,
professors, programmers, teachers and learners,
seekers, discoverers, drivers and doctors



You sweepers, diplomats, writers and artists,
grocers, carpenters, students and shop workers,
homemakers, mystics, aid workers and lawyers



¹ Psalm 46:4

You Māori, Pākehā, women and men,
all who inhabit the long white cloud,
all saints and martyrs of the South Pacific



Please be seated.

FORGIVENESS

Liturgist:

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

1st time CANTOR, 2nd time ALL



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

Ian Render. Tune: Newlands Road. FFS 13

Silence

**Holy God,
we acknowledge we have resisted the light of your love,
we have not fully shared the gifts entrusted to us,
we have not treasured the gifts of our neighbours.
We are in need of your love.**

² NZPB p 63, adapted. Setting by Matthew Howes

Priest:

God our healer whose mercy is like a refining fire:
touch us with your justice
and confront us with your tenderness;
that, being forgiven and comforted by you,
we may reach out to a troubled world.

Amen. ³

SENTENCE AND PRAYER OF THE DAY

“To be free is not merely to cast off one’s chains,
but to live in a way that respects and enhances
the freedom of others.”

Nelson Mandela

**God, who is faithful
when all the foundations crumble:
in the time of crisis,
as holy places fall and nations stumble,
give us the conviction to bear witness to love,
through Jesus Christ, the Word and Wisdom of God. Amen.** ⁴

FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 65:17-25

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

Thanks be to God.

GRADUAL HYMN

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

³ *Daily Prayers for All Seasons p 15-16*

⁴ *Steven Shakespeare adapted*

E Ihu, kaua 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. ⁵

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

THE GOSPEL

Hear the Gospel of Christ according to Luke,
chapter twenty-one, beginning at verse five.

Be a lamp to my feet.

A musical staff in G major (one sharp) and 4/4 time. The melody consists of a quarter rest, followed by quarter notes G4, A4, B4, C5, and a half note D5.

Luke 21:5-19

This is the Gospel of Christ.

Be a light for my path. ⁶

A musical staff in G major (one sharp) and 4/4 time. The melody consists of a quarter rest, followed by quarter notes G4, A4, B4, C5, and a half note D5.

SERMON

SILENCE

ANTHEM

Love divine Howard Goodall

⁵ 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.

⁶ Music by Michael CW Bell

AFFIRMATION OF FAITH

Liturgist:

We stand to affirm our faith.

**God is with us, this we believe.
For we have seen the signs of grace
in every place, in every generation.**

**The beauty of the creation,
in all its pristine wonder,
is not the only dwelling place of the Creator.**

**This, our God, is born again in cities as well as stables,
is found in holy places
in the modern market place
and sits with us in cafés
and with the one who sings a hopeful song
on the streets of this day.**

**The Spirit dances on concrete
and holds in comfort
those who walk with briefcases and shopping bags.
The God who is more than we can ever name or know
is beside us in every work place
and every hidden home of our body, mind and soul.⁷**

Please be seated.

THE PRAYERS OF THE PEOPLE

Liturgist:

Let us gather our hearts and minds in prayer;
prayer for our world and for God's people.

⁷ Dorothy McRae-McMahon "Liturgies for Pausing" p. 4

THE PEACE

Please stand for the Greeting of Peace.

Kia tau te rangimārie o te Atua ki a koutou.

A ki a koe ano hoki.

[The peace of God be always with you. And also with you.]

Please turn and greet those around you with peace.

OFFERTORY HYMN *

**I come with joy, a child of God,
forgiven, loved, and free,
the life of Jesus to recall,
in love laid down for me.**

**I come with Christians far and near
to find, as all are fed,
the new community of love
in Christ's communion bread.**

**As Christ breaks bread, and bids us share,
each proud division ends.
The love that made us, makes us one,
and strangers now are friends.**

**The spirit of the risen Christ,
unseen, but ever near,
is in such friendship better known,
alive among us here.**

**Together met, together bound
by all that God has done,
we'll go with joy, to give the world
the love that makes us one.**

Words: Brian A. Wren. Tune: St Botolph, Gordon Archbold Slater (1896-1979). TiS 223

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

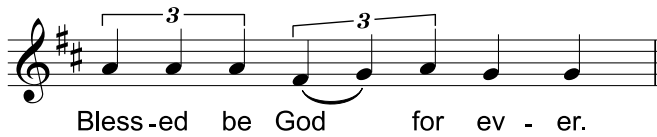
For electronic giving options:

1. to make a fast one-off, or ongoing, donation to St Matthew-in-the-City text **stmatthew** to **818**, or **scan this QR code**:
2. use the Tap-n-Go terminal on top of the donation box.



THE PREPARATION OF THE GIFTS

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



THE GREAT THANKSGIVING

Cantor *All*

Musical notation for the first line of "THE GREAT THANKSGIVING". The melody is written on a single staff in G major. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of eighth and quarter notes, with a triplet marked with a '3' and a bracket. The lyrics "The Spirit is here God's hope is in us" are written below the staff, with hyphens indicating syllables across notes.

Cantor *All*

Musical notation for the second line of "THE GREAT THANKSGIVING". The melody is written on a single staff in G major. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of eighth and quarter notes, with a triplet marked with a '3' and a bracket. The lyrics "Lift up your hearts We lift them up to God" are written below the staff, with hyphens indicating syllables across notes.

Cantor

Musical notation for the third line of "THE GREAT THANKSGIVING". The melody is written on a single staff in G major. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of eighth and quarter notes, with a triplet marked with a '3' and a bracket. The lyrics "Let us give thanks to the God of peace" are written below the staff, with hyphens indicating syllables across notes.

All

Musical notation for the fourth line of "THE GREAT THANKSGIVING". The melody is written on a single staff in G major. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of eighth and quarter notes, with a triplet marked with a '3' and a bracket. The lyrics "It is right to offer thanks and praise." are written below the staff, with hyphens indicating syllables across notes.

In a city of a thousand strands,
laden with the sights and sounds of God's colourful people,
we meet the Creator and discover the mark of God
in both stranger and friend.

God of many names, we give you thanks that you are
uniting the people of the city.

In a city of forgotten people and lost stories
help us to listen for your good news
amongst those left out or left behind in the busy rush.

We give thanks for Jeremiah who prayed for the city,
for it is here that we make our home and learn of you.

We give thanks for prophets like Deborah
who challenged the people and their leaders in the town square.

Fill our hearts with an image of your son Jesus
who embraces and welcomes us all.

In the noise and in the silence, in the traffic and at home
we give thanks for his liberating presence as we sing:

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!

The city was crowded with people from across the world,
the faithful gathered in Jerusalem to celebrate Passover:
the festival of freedom.

Jesus and his friends rented a room above a busy street,
and there they shared a last meal together.

In the quiet of the night Jesus took a piece of bread,
gave thanks, broke it and said:

'This is my body which is given for you; do this to remember me.'

He meets the needs of a hungry city.

When everyone had finished eating

Jesus took a cup of Passover wine, gave thanks and said:

'This cup is the new covenant in my blood; do this to remember me.'

He quenches our thirst as we search for a holy city.⁸



Break the bread for free-dom. Pour the wine for jus-tice. Ce-le-brate this



meal for all the world, a meal of faith and hope, God's love, shared among us.

Send your Holy Spirit that we who receive this bread

may indeed be the body of Christ,

and we who share this cup draw strength from the one true vine.

For you dwell in the heavenly city and make all things new;

you are the beginning and the end, the last and the first.



Blessing and hon-our and glo-ry be Yours, here and



ev-ry-where now and for-ev-er, A-men.

Please be seated.

⁸ Chris Shannahan [2008], adapted

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:

The musical notation is written on two staves in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the hymn, and the second staff contains the melody for the second line. The lyrics are written below the notes.

U - bi ca - ri - tas et a - mor,

u - bi ca - ri - tas De-us i - bi est.

Taizé, Jacques Berthier (1923-1994)

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.

MUSIC DURING COMMUNION

And I saw a new heaven

Edgar Bainton (1880-1956)

*Jesus bleibet meine Freude
(from Church Cantata BWV 147)*

Johann Sebastian Bach (1685-1750)

Ave verum corpus

Wolfgang Amadeus Mozart (1756-1791)

PRAYER AFTER COMMUNION

**We bless you, generous God
abiding in every part of the city,
in each other, and in the stranger, who waits with us
for a place at the table of life.
May we also learn the way to make room for all. Amen.** ⁹

⁹ *Jenny Blood (1932-2022)*

BLESSING

NOTICES

FINAL HYMN

**For the healing of the nations,
God, we pray with one accord;
for a just and equal sharing
of the things that earth affords.
To a life of love and action
help us rise and pledge our word.**

**Lead us, Holy God, to freedom,
from despair your world release;
that redeemed from war and hatred,
all may come and go in peace.
Show us how through care and goodness
fear will die and hope increase.**

**All that kills abundant living,
let it from the earth be banned;
pride of status, race or schooling,
dogmas breaking down your plan.
In our common quest for justice
may we hallow life's brief span.**

**You, Creator-God, have written
your great name on humankind;
for our growing in your likeness
bring the life of Christ to mind;
that by our response and service
earth its destiny may find.**

*Words: Fred Kaan (1929-2009)
Tune: Tantum ergo, Fred Kaan (1929-2009). CAHO&N 186*

Deacon from the rear of the Church.

May the streets of our city be holy ground under your feet.
Go into the city, walking in faith and hope.

Amen. We go in the name of Christ.

ORGAN VOLUNTARY

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."

Edgar Bainton was a pupil of Stanford's at the Royal College of Music. He spent much of his life in Newcastle-upon-Tyne as a teacher and principal at the conservatoire, before taking up the position of director at the New South Wales State Conservatorium in Sydney. Although not a prolific composer, he did have some success with his operas in Australia. The anthem And I saw a new heaven is typical of Bainton's work in that he was attracted to late-romantic harmony without indulging in the folksong-influenced modal harmonies which characterize much of the music of his English contemporaries such as Vaughan Williams.

The best known of Bach's reworkings of an earlier Weimar cantata is BWV 147 'Herz und Mund und Tat und Leben.' Bach added two musically identical chorales, pastoral in character, to close both parts of the cantata. The chorale is well known in the English translation as Jesu Joy of Man's Desiring. In music of such mellifluous beauty and apparent naturalness it is easy to overlook the fact that the

celebrated opening eight-bar ritornello with which Bach surrounds the simple chorale melody (Johann Schop's 'Werde munter, mein Gemüte') grows directly out of the material that it embellishes.

Translation: I am lucky to have Jesus, Oh how tightly I hold him, Because he refreshes my heart, When I am sick and sad. I have Jesus who loves me, And gives himself to me as my own, Ach, I will never leave Jesus, Even when my heart is breaking. Jesus will always be my joy, My heart's comfort and essence, Jesus is there through all suffering, He is my life's strength, The desire and sunshine of my eyes, My soul's treasure and bliss; Therefore I will never let Jesus go, Neither from my heart nor from my face.

In the early summer of 1791, Mozart's wife, Constanze, was taking the waters at the health spa of Baden, near Vienna. During his visits to see her, Mozart became friendly with a local schoolteacher and choirmaster, Anton Stoll, and the Ave verum corpus was written for him, possibly for the feast of Corpus Christi, for four-part mixed choir, strings and organ. The manuscript is dated 17 June 1791, and the music is simple devotion and sincerity. It may well be the most perfect motet and it is extraordinary to think that Mozart would be dead by the end of that year. *Translation: Jesu, Word of God Incarnate, of the Virgin Mary born, on the cross Thy sacred body for us men with nails was torn. Cleanse us, by the blood and water streaming from Thy pierced side; feed us with Thy broken body. Now, and in death's agony.*

*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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