



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

SUNDAY
OCTOBER

16
2022



29th 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.*

PROCESSIONAL HYMN

Faithful God, you sent your Spirit
long ago at Pentecost.
You gave life and said to share it,
all as one, beneath your cross.
May we see your wondrous blessing
when your people everywhere
work together, all confessing
faith that binds us, faith to share.

God of hope, you daily nurture
those who seek to follow you.
You're not bound by any culture;
you love rich and poor ones, too.
In an ever-changing nation,
may your churches welcome in
every child of your creation,
giving hope to all again.

God of love, may we in worship
welcome our diversity.
May we reach in trust and friendship
to the poor and refugee.
May we see Christ in the stranger,
breaking bonds of hate and fear.
By your Spirit, may we offer
glimpses of your kingdom here.

*Words: Carolyn Winfrey Gillette
Tune: Nettleton, American folk melody from
'A Repository of Sacred Music', Part 2
harm. John Wilson (1905-1992). TIS 392*

WELCOME

Priest:

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:

Let us give thanks
for the coming of God's reign of justice and love.

Jesus Christ is good news for the poor,
release for the captives,
recovery of sight for the blind
and liberty for those who are oppressed.

THE GLORIA

ALL:

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.

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 our 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]

Ian Render. Tune: Newlands Road. FFS 13

Silence

Holy one, look at our brokenness.
All parts of the creation cry out for your healing and love.

Come to us sacred one;
show us the path to wholeness.
Grow in us the humility
to seek healing from the earth,
and the courage to bring healing to each other. ¹

Priest: God forgives us, be at peace.

¹ *Ojibway prayer, Canada. Adapted by Anton Spelman.*

THE SENTENCE AND PRAYER OF THE DAY

I lift up my eyes to the hills - from where will my help come?
My help comes from God, who made heaven and earth.

Psalm 121:1-2

O God with whom we wrestle
until the break of day,
may we long to see your face
beyond the limits of our strength;
that in our wounds we may remember you,
and in your blessing find ourselves. Amen.²

THE FIRST READING

A reading from the Book of Genesis.

Genesis 32:22-31

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

THE GRADUAL HYMN

Loving Spirit, loving Spirit,
you have chosen me to be,
you have drawn me to your wonder,
you have set your sign on me.

Like a mother, you enfold me,
hold my life within your own,
feed me with your very body,
form me of your flesh and bone.

Like a father, you protect me,
teach me the discerning eye,
hoist me up upon your shoulder,
let me see the world from high.

² *Janet Morley p24*

Friend and lover, in your closeness
I am known and held and blessed:
in your promise is my comfort;
in your presence I may rest.

Loving Spirit, loving Spirit,
you have chosen me to be,
you have drawn me to your wonder,
you have set your sign on me.

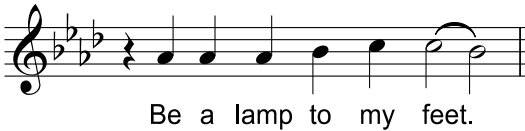
Words: Shirley Erena Murray (1931-2020)

Tune: Omni Die, melody from David Gregor Corner's 'Gesangbuch', Nürnberg, 1631

arr. William Smith Rockstro (1823-1895). TIS 101

THE GOSPEL

Hear the Gospel of Christ according to Luke,
chapter eighteen, beginning at verse one.



Luke 18:1-8

This is the Gospel of Christ.



THE SERMON

THE SILENCE

THE ANTHEM

Rejoice in the Lord alway

Henry Purcell (1659-1695)

Liturgist: We stand to affirm the faith we share
and seek to follow in word and chant
from the cultures of this land.

HE TIKANGA WHAKAPONO THE AFFIRMATION OF FAITH

You, O God, are supreme and holy.



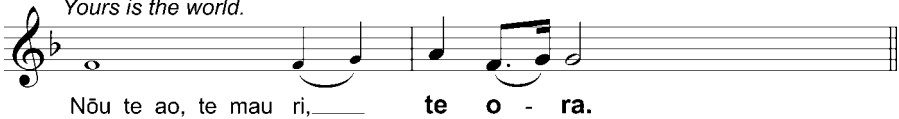
Ko koe, e te Atua ta-pu, **te ti - no Atua,**

You create our world and give us life.



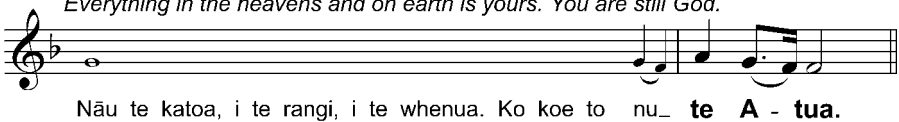
Nōu te mana, te i hi,___ **te we - hi.**

Yours is the world.



Nōu te ao, te mau ri,___ **te o - ra.**

Everything in the heavens and on earth is yours. You are still God.



Nāu te katoa, i te rangi, i te whenua. Ko koe to nu_ **te A - tua.**

You are the light of the world.



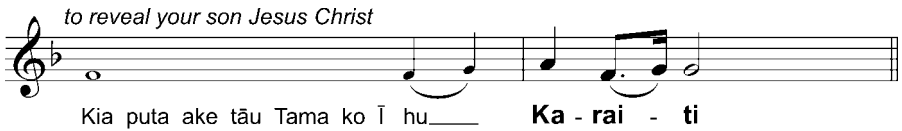
Ko koe te māramatan ga___ **o te a-o,**

You shine through the darkness



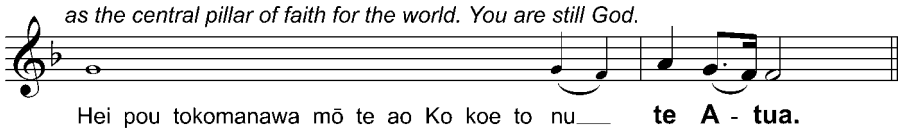
I tīaho rā koe i roto i___ **te pōu - ri,**

to reveal your son Jesus Christ



Kia puta ake tāu Tama ko Ī hu___ **Ka - rai - ti**

as the central pillar of faith for the world. You are still God.



Hei pou tokomanawa mō te ao Ko koe to nu___ **te A - tua.**

You are the Holy Spirit. *You are my staff.*



Ko koe te Wairu - a___ **Ta - pu,** Ko ko - e **ta - ku rā - kau,**

You are my walking stick. *You are my life-source.*



Ko koe ta-ku___ **to-ko-toko** Ko koe taku oran - ga___ **ngā - kau ē,**

You are still God. *Glory to you.*



Ko koe tonu rā___ **te A - tua.** Korōri a___ **ki a koe.**

Music: Bishop Muru Walters

Please be seated.

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 ³

You are called to tell the story,
passing words of life along,
then to blend your voice with others
as you sing the sacred song.
Christ be known in all our singing,
filling all with songs of love.

You are called to teach the rhythm
of the dance that never ends,
then to move with in the circle,
hand in hand with strangers, friends.
Christ be known in all our dancing,
touching all with hands of love.

You are called to set the table,
blessing bread as Jesus blessed,
then to come with thirst and hunger,
needing care like all the rest.
Christ be known in all our sharing,
feeding all with signs of love.

³ *There is a donation bowl on the back table. For electronic giving option:*

- *text **stmatthew** to **818** to make a fast one off or ongoing donation by credit card to St Matthew-in-the-City or*
- *download the PUSHPAY app from Apple Store or Google Playstore and search for St Matthew-in-the-City.*

May the One whose love is broader
 than the measure of all space
 give us words to sing the story,
 move among us in this place.
 Christ be known in all our living,
 filling all with gifts of love.

Words: Ruth C. Duck
 Tune: Regent Square, Henry Thomas Smart (1813-1879). TIS 142

THE PREPARATION OF THE GIFTS

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

Musical notation for the phrase "Bless-ed be God for ev - er." The melody is written on a single staff in treble clef with a key signature of two sharps (F# and C#). It begins with a quarter rest, followed by a triplet of eighth notes (G4, A4, B4), a quarter note (C5), another triplet of eighth notes (B4, A4, G4), and a final quarter note (F#4). The lyrics "Bless-ed be God for ev - er." are aligned under the notes.

THE GREAT THANKSGIVING

Cantor *All*

Musical notation for the phrase "The Spirit is here God's hope is in us". The melody is written on a single staff in treble clef with a key signature of two sharps. It starts with a quarter rest, followed by quarter notes (G4, A4, B4), a quarter rest, a half note (C5), a triplet of eighth notes (B4, A4, G4), and a final quarter note (F#4). The lyrics "The Spirit is here God's hope is in us" are aligned under the notes.

Cantor *All*

Musical notation for the phrase "Lift up your hearts We lift them up to God". The melody is written on a single staff in treble clef with a key signature of two sharps. It starts with a quarter rest, followed by quarter notes (G4, A4, B4), a quarter rest, a half note (C5), quarter notes (B4, A4, G4), and a final half note (F#4). The lyrics "Lift up your hearts We lift them up to God" are aligned under the notes.

Cantor

Musical notation for the phrase "Let us give thanks to the God of peace". The melody is written on a single staff in treble clef with a key signature of two sharps. It starts with a quarter rest, followed by quarter notes (G4, A4, B4), a quarter rest, a half note (C5), quarter notes (B4, A4, G4), and a final half note (F#4). The lyrics "Let us give thanks to the God of peace" are aligned under the notes.

All

Musical notation for the phrase "It is right to offer thanks and praise." The melody is written on a single staff in treble clef with a key signature of two sharps. It starts with a quarter rest, followed by quarter notes (G4, A4, B4), a quarter rest, a half note (C5), quarter notes (B4, A4, G4), and a final half note (F#4). The lyrics "It is right to offer thanks and praise." are aligned under the notes.

Life-giving God, your word speaks in the void,
calling into being things that are not,
inviting us to share your work of creation.

We thank you for the ages long of gathering stars and cooling earth,
of life evolving and waking eyes of wonder.

We thank you for the creatures with whom we share the world,
for their lives so different from our own and the richness they reveal.

We thank you for Jesus the Son,
formed from Mary's flesh and nurtured by her faith;
he walked the growing earth and proclaimed a fearless kingdom
of bird and lily, child and stranger, the beggar and the blind.

On the cross, he joined the labour of all creation's yearning;
in his rising, he hallowed all flesh to bear the glory of God;
he gives the brooding Spirit to bring to birth a living hope.

Therefore, with all that has life through him
with animals and angels and all who hope for a new creation,
we share the song of love which sounds from all eternity:



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!

We give thanks for our brother, Jesus Christ;
 who, on the night that he was betrayed,
 gathered with his faltering friends for a meal that tasted of freedom.
 Calling them to his table, he took bread, gave thanks, broke it and said:
 This is my body, which is given for you. Do this to remember me.
 In the same way after supper, he took the cup, saying:
 This cup is the new covenant in my blood.
 Do this, whenever you drink it, to remember me.
 As on that night, so here and now
 he offers himself in touch and taste beyond all words can hold.

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. ⁴

We ask that your Holy Spirit will fall upon us and upon these gifts
 so that these fragile, earthly things
 will be to us the bread and wine of life. ⁵
 United in the power of love with all who stand for justice,
 we worship you, O God, in songs of everlasting praise.

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

Please be seated.

⁴ Words by Jenny Blood (1932-2022)

⁵ Steven Shakespeare, adapted

THE LORD'S PRAYER

Kua akōna 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:



A-do-ra-mus te Chris-te, be-ne-di-ci-mus ti-bi,



qui-a per cru-cem tu-am re-de-mi-sti mun-dum,



qui-a per cru-cem tu-am re-de-mi-sti mun-dum. ⁶

⁶ We adore you, Jesus Christ, and we bless your holy name;
truly your cross and passion bring us life and healing.

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

O Lord increase our faith

Henry Loosemore (1600-1670)

O taste and see

Ralph Vaughan Williams (1872-1958)

PRAYER AFTER COMMUNION

Filled with a Spirit that calls us and the entire world beyond
what we ever thought was possible,
we leave this table
strengthened with food for the journey
and a vision of life as it can be;
one diverse family, living in justice and peace.

Mystery of God,
heartbeat of the universe,
centre of spirited change and rebirth;
we glorify your ways:
the ways of dignity and justice,
the ways of love for all creatures,
the ways of caring for the earth.
Let us be simple in our needs,
showing compassion for our neighbour,
sharing generously what we have,
letting go our hurts and fears.
For in you we find peace, in you we find hope,
and in you we find courage, now and forever. Amen. ⁷

THE BLESSING

NOTICES

FINAL HYMN

Wisdom far beyond our knowledge,
Word of endless mystery,
God, in whom is comprehended
all that was, is now, will be,
you have set us free to wander,
world on world, through time and space,
haunted by the hope of heaven,
nurtured by your constant grace.

Unimaginable lover,
faithful to eternity,
God, fulfilling and indwelling
all that was, is now, will be,
we can never stray beyond you,
loving Presence, you are here:
called to join your great adventure,
forth we go to find you there.

⁷ *Jenny Blood (1932-2022)*

Beating heart of all creation,
first and final unity,
God who draws all things together,
all that was, is now, will be,
we have heard your distant music,
shared your dream of harmony:
now we go as reconcilers,
makers of community.

Focus of our search for meaning,
truth in our perplexity,
God the One by whom we measure
all that was, is now, will be,
centre of our heart's devotion,
magnet of our questing mind,
spirit's birth and soul's companion,
journey's end in you we find.

*Words: Colin Gibson
Tune: Hyfrydol, melody by Rowland Huw Prichard (1811-1887). TIS 217(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

Carillon (from 24 Pièces en style libre, Op. 31)

Louis Vierne (1870-1937)

MUSIC NOTES

Purcell's famous 'Bell Anthem' dates from his prolific period of 1682-5 and is named because of its glorious opening instrumental prelude, where the pealing of bells is everywhere. The juxtaposition of joyous scales with Purcell's wistful harmonies give the music a delicious bittersweet quality. Three solo voices break in with the eight bars of triple-time, which they reiterate throughout the anthem. The soloists then call that 'your moderation be known unto all men' and the full choir joyfully breaks in, affirming and rejoicing. The solo bass brings a more staid tone with St. Paul's instruction to prayer and supplication 'Be careful for nothing', and the triple time is replaced by a more thoughtful passage of homophony for 'and the peace of God which passeth all understanding'. There is a return of the soloists' triple section, and the chorus (complete with the soloists' cries of 'and again') bring to a close one of Purcell's most enduringly popular anthems.

'O taste and see' was written for HM Queen Elizabeth II's coronation in 1953, and was poignantly sung again at her funeral in September 2022. Ralph Vaughan Williams (whose 150th birthday occurred this month) was never directly associated with any cathedral or collegiate choir, but his prolific output includes a fair amount of church music. *O taste and see*, one of the last of his sacred pieces, is of a distilled simplicity, with a pentatonic flavour that reminds us of the composer's lifelong interest in folk-song.

*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.

Hymns & music reproduced & livestreamed with permission under CCLI licences 637264 & 1483113, and One License A-740501