

The logo for St Matthew in-the-City features a stylized grey graphic on the right consisting of a semi-circle with a vertical line through it, and a vertical bar with a grid of dots. To the left of this graphic, the text "St Matthew in-the-City" is written in a bold, sans-serif font.

**St  
Matthew  
in-the-City**

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

SUNDAY  
NOVEMBER

6

2022



32nd 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

God is the One in whom we all have life-giving purpose,  
Spirit encompassing all and yet present within us;  
breath of each birth,  
source of all beauty and worth,  
found in us all, yet mysterious.

Have faith in virtue, have hope in great beauty abounding;  
hear words of love, and then listen for laughter resounding;  
when, with delight,  
we turn the darkness to light,  
God, we discern, is surrounding.

Greet the creation, the magic of each constellation;  
stars without number and planets of unknown location  
whirling around,  
far beyond sight, sense and sound,  
all share in God's incarnation.

God is the One in whom we live and move and have being;  
Spirit within as we ponder our faith and believing;  
here and elsewhere,  
past, present, future to share,  
God, the beginning and ending.

*Words: George Stuart  
Tune: Lobe den Herren, later form of a chorale melody  
in the 'Stralsund Gesangbuch', 1665. TIS 111*

# 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. <sup>1</sup>

Priest: God forgives us, be at peace.

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<sup>1</sup> Ojibway prayer, Canada. Adapted by Anton Spelman.

# THE SENTENCE AND PRAYER OF THE DAY

May God comfort your hearts and strengthen you  
in every good work and word.

*2 Thessalonians 2:17*

Living God,  
you call us to a new being,  
free from the fear of death:  
take away the limits  
that bind our imagination  
and choke our compassion  
that we may feel your pleasure  
in all that brings us life;  
through Jesus Christ. Amen. <sup>2</sup>

## THE FIRST READING

A reading from the Book of Job.

*Job 19:23-27*

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

## THE GRADUAL HYMN

Eternal light, shine in my heart;  
eternal hope, lift up my eyes;  
eternal power, be my support;  
eternal wisdom, make me wise.

Eternal life, raise me from death;  
eternal brightness, help me see;  
eternal Spirit, give me breath;  
eternal Saviour, come to me;

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<sup>2</sup> *Steven Shakespeare, adapted*

until by your most costly grace,  
invited by your holy word,  
at last I come before your face  
to know you, my eternal God.

*Words: Christopher Martin Idle (1938-  
Tune: Gonfalon Royal, Percy Carter Buck (1871-1947). TiS 332*

## THE GOSPEL

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



*Luke 20:27-38*

This is the Gospel of Christ.



## THE SERMON

## THE SILENCE

## THE ANTHEM

*Holy is the true light*

*William H. Harris (1883-1973)*

*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.*



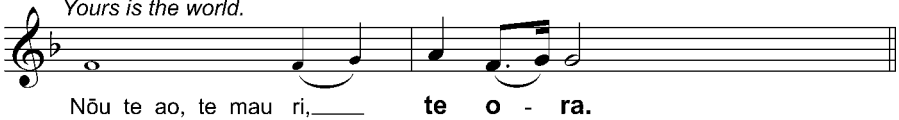
Ko koe, e te Atua ta-pu, **te ti - no Atua,**

*You create our world and give us life.*



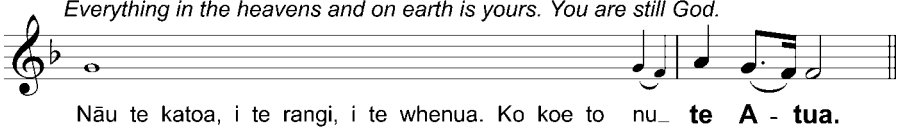
Nōu te mana, te i hi, **te we - hi.**

*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 <sup>3</sup>

O thou, who at thy Eucharist didst pray  
that all thy Church might be for ever one,  
grant us at every Eucharist to say  
with longing heart and soul, "thy will be done."  
O may we all one Bread, one Body be,  
through this blest Sacrament of unity.

For all thy Church, O Christ, we intercede;  
make thou our sad divisions soon to cease;  
draw us the nearer each to each, we plead,  
by drawing all to thee, O Prince of Peace:  
thus may we all one Bread, one Body be,  
through this blest Sacrament of unity.

So, Christ, at length when sacraments shall cease  
may we be one with all thy Church above,  
one with thy saints in one unbroken peace,  
one with thy saints in one unbounded love:  
more blessed still, in peace and love to be  
one with the Trinity in Unity.

*Words: William Henry Turton (1856-1938)*

*Tune: Song 1, arranged from melody and bass of Orlando Gibbons (1583-1625)*

*arr. attrib. Ralph Vaughan Williams (1872-1958). TIS 521*


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<sup>3</sup> *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.*

# THE PREPARATION OF THE GIFTS

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



Bless-ed be God for ev - er.

The musical notation is on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp. The melody consists of quarter notes: G4, A4, B4, G4, F#4, E4, D4. There are two triplet markings over the first two notes of the first two phrases: 'Bless-ed' and '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 offer thanks and praise.

The musical notation for 'THE GREAT THANKSGIVING' consists of four staves. The first staff is for the Cantor and 'All' parts, with lyrics 'The Spirit is here God's hope is in us'. It features a triplet over the notes 'hope is in us'. The second staff is for the Cantor and 'All' parts, with lyrics 'Lift up your hearts We lift them up to God'. The third staff is for the Cantor part, with lyrics 'Let us give thanks to the God of peace'. The fourth staff is for the 'All' part, with lyrics 'It is right to offer thanks and praise.'.

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. <sup>4</sup>

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. <sup>5</sup>  
 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.*

<sup>4</sup> Words by Jenny Blood (1932-2022)

<sup>5</sup> Steven Shakespeare, adapted

# THE LORD'S PRAYER

Kua akōna nei tātou e to tātou Ariki, ka inoi tātou:

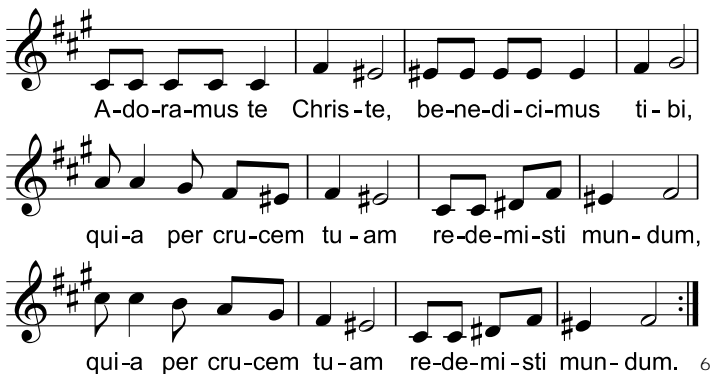
E tō mātou Matua i te rangi,  
kia tapu tōu Ingoa.  
Kia tae mai tōu rangatiratanga.  
Kia meatia tāu e pai ai ki runga ki te whenua,  
kia rite anō ki tō te rangi.  
Hōmai ki a mātou āiane  
he taro mā mātou mō tēnei rā.  
Murua ō mātou hara,  
me mātou hoki e muru nei,  
i ō te hunga e hara ana ki 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. <sup>6</sup>

<sup>6</sup> 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

*Alleluia, I heard a voice*

*Thomas Weelkes (1576-1623)*

*Most glorious Lord of life*

*William H. Harris (1883-1973)*

# 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. <sup>7</sup>

## THE BLESSING

## NOTICES

## FINAL HYMN

Praise to the living God,  
all praise be to the Name,  
who was, and is, and is to be,  
and still the same:  
the one eternal God  
before what now appears,  
the First, the Last, beyond all thought  
or timeless years!

Formless, all lovely forms  
declare God's loveliness,  
holy, no holiness of earth  
can it express,  
whose love enfolds us all;  
creation speaks God's praise,  
and everywhere, above, below,  
is perfect praise.

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<sup>7</sup> *Jenny Blood (1932-2022)*



Eternal life has God  
implanted in the soul;  
such love shall be our strength  
and stay while ages roll.  
Praise to the living God!  
All praise be to God's Name  
who was, and is, and is to be,  
and still the same!

*Words: From the Jewish Yigdal (c.13th cent)  
Tune: Leoni, Hebrew Synagogue melody transcribed by Meyer Lyon (1751-1797),  
arr. Thomas Olivers (1725-1799). TiS 473*

*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

*Rondeau from Abdelazer (Z.570)*

*Henry Purcell (1659-1695)*

## MUSIC NOTES

William Harris's life was filled with royal connections, as organist at the chapel of St George's, Windsor from 1933 to 1961 and as piano teacher to the young princesses Elizabeth and Margaret. 'Holy is the true light' was composed around 1947 in memory of Evelyn Ley, the wife of his friend and colleague Henry Ley, Precentor of Eton College. The text was very possibly drawn to his attention by Herbert Howells, who had recently set it in the final movement of his monumental *Hymnus Paradisi*. Harris's setting is far simpler, though it shares a similar sense of rapt mysticism and an atmospheric beauty that made it an apt choice for inclusion in the Queen Mother's funeral service.

Thomas Weelkes died in his forties, right at the peak of his creative powers. Like Purcell after him, he had a vivid imagination and loved experimentation. Nowhere is this more evident than in his four sets of madrigals, with which the English madrigal school arguably reached its peak. After 1608, Weelkes devoted himself to the production of a large quantity of church music, probably for use at Chichester Cathedral, despite the fact that he was constantly in trouble with the church authorities. 'Alleluia, I heard a voice' is unified by recurring musical and verbal material from Revelation 5, a device which the composer had earlier explored and developed through his madrigals.

'Most glorious Lord of life' is an Easter anthem, the text is by the Elizabethan poet Edmund Spenser.

*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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