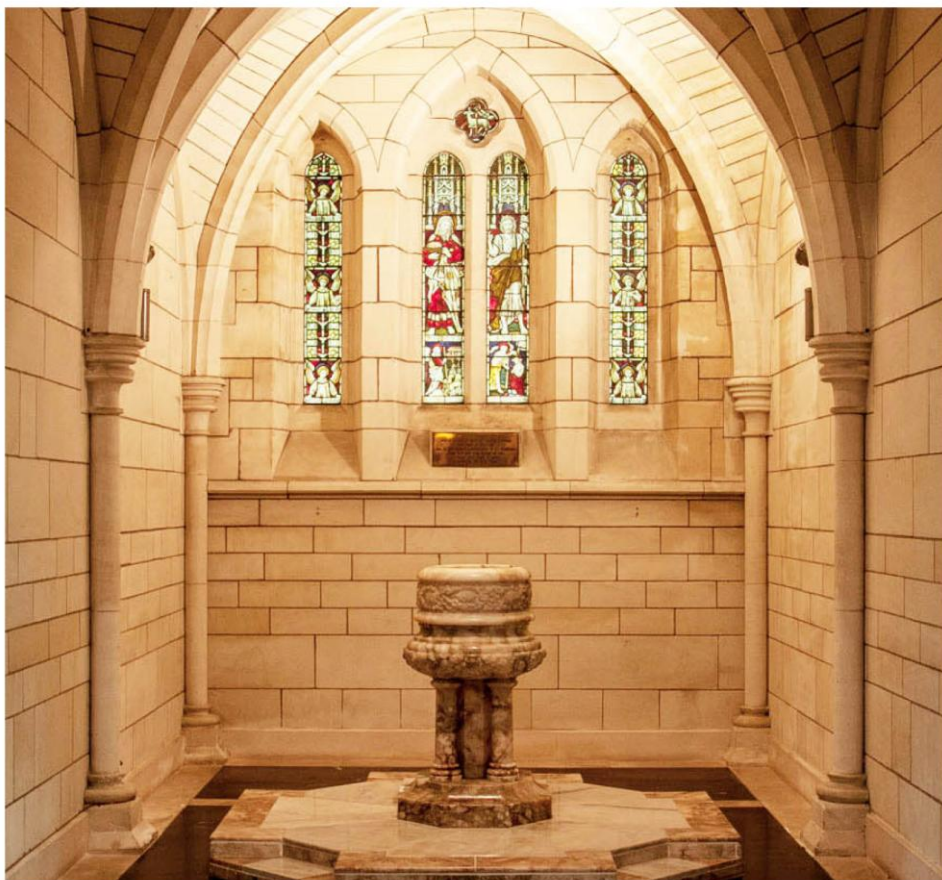




A spirited place
where people stand,
connect and seek
common ground

SUNDAY
OCTOBER
25
2026



30th 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

**In this familiar place
I know the mystery of your grace.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.**

**In halting song and word
the music of your voice is heard.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.**

**Among these friends of mine
I taste the company divine.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.**

**Within this narrow sphere
I learn that you are everywhere.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.**

*Text: Colin Gibson
Tune: Freeland, Colin Gibson. AA 72*

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.**

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.²

SENTENCE AND PRAYER OF THE DAY

Happy are those whose delight is in the law of God,
they are like trees planted by streams of water.

Psalm 1:1-3

**God of love,
Jesus teaches us the heart of the law.
Empower us to love with our whole being,
and to love our neighbour as ourselves.
Amen.**³

FIRST READING

A reading from the Book of Leviticus.

Leviticus 19:1-2, 15-18

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

Thanks be to God.

² *Daily Prayers for All Seasons p 15-16*

³ *NZ lectionary, adapted*

GRADUAL HYMN

**Will you come and follow me
if I but call your name?
Will you go where you don't know,
and never be the same?
Will you let my love be shown,
will you let my name be known,
will you let my life be grown
in you, and you in me?**

**Will you leave yourself behind
if I but call your name?
Will you care for cruel and kind,
and never be the same?
Will you risk the hostile stare
should your life attract or scare,
will you let me answer prayer
in you, and you in me?**

**Will you let the blinded see
if I but call your name?
Will you set the pris'ners free,
and never be the same?
Will you kiss the leper clean
as do such as this unseen,
and admit to what I mean
in you, and you in me?**

**Christ, your summons echoes true
when you but call my name.
Let me turn and follow you,
and never be the same.
In your company I'll go
where your love and footsteps show.
Thus I'll move and live and grow
in you, and you in me.**

Text: John L. Bell and Graham Maule

Tune: Kelvingrove, Traditional Scottish melody, arr. Christopher Tambling. CAHO&N 752

THE GOSPEL

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



Be a lamp to my feet.

Matthew: 22:34-46

This is the Gospel of Christ.



Be a light for my path. 4

SERMON

SILENCE

ANTHEM

Greater love

John Ireland (1879-1962)

⁴ 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 time and every place.**

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

**Our God is born in cities as well as stables,
is found in holy places
and the marketplace
and sits with us in cafés and under bridges
and joins with buskers singing hopeful songs
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 place.⁵**

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.

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.

⁵Adapted from Dorothy McRae-McMahon, "Liturgies for Pausing" p. 4

OFFERTORY HYMN *

Put peace into each other's hands
and like a treasure hold it,
protect it like a candleflame,
with tenderness enfold it.

Put peace into each other's hands
with loving expectation;
be gentle in your words and ways,
in touch with God's creation.

Put peace into each other's hands
like bread we break for sharing;
look people warmly in the eye:
our life is meant for caring.

As at communion, shape your hands
into a waiting cradle;
the gift of Christ receive, revere,
united round the table.

Put Christ into each other's hands,
he is love's deepest measure;
in love make peace, give peace a chance,
and share it like a treasure.

Text: Fred Kaan (1929-2009)

Tune: St Columba, Irish traditional hymn melody. Tis 523

* 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.

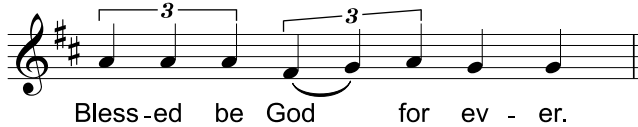


THE PREPARATION OF THE GIFTS

Cantor

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

All



THE GREAT THANKSGIVING

Cantor



Cantor



Cantor



All



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:

4

Ho - ly, Ho - ly, Ho - ly One, God of po-wer and might

2

Heav'n and Earth are full of Your glo-ry. Ho - san-na in the high-est.

3

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:

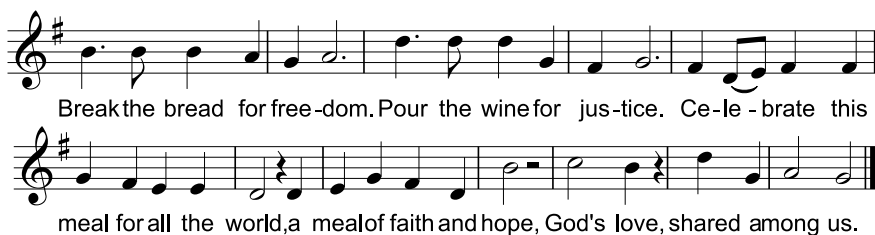
‘This is my body which is given for you; do this to remember me.’

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.’⁶



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.



Please be seated.

⁶ 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 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:



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 share in communion.

Gluten-free wafers are available; please ask the serving priest.

If you are unable to come to the **High Altar**, please sit in a front pew,
and communion will be brought to you.

A small chalice is available for those who are **immunocompromised**.

A separate chalice is available for **dipping the bread**.

To indicate this preference, simply hold your bread in front of you.

If you prefer not to receive from a chalice,
receiving the **bread alone** is a complete communion.

If you do not wish to receive communion,
you are welcome to come forward for a **blessing**.

Te Taro o te Ora. The bread of life.

Te Kapu o te Ora. The cup of salvation.

MUSIC DURING COMMUNION

I give to you a new commandment

Peter Nardone

Love one another

Samuel Sebastian Wesley (1810-1876)

Ubi caritas

Maurice Duruflé (1902-1986)

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.** ⁷

⁷ *Jenny Blood (1932-2022)*

BLESSING

NOTICES

FINAL HYMN

**We limit not the truth of God
to our poor reach of mind,
to notions of our day and place,
crude, partial, and confined:
no, let a new and better hope
within our hearts be stirred:
O God, grant yet more light and truth
to break forth from your Word.**

**Who dares to bind to one's own sense
the oracles of heaven,
for all the nations, tongues and climes
and all the ages given?
That universe, how much unknown!
That ocean unexplored!
O God, grant yet more light and truth
to break forth from your Word.**

**Eternal God, incarnate Word,
Spirit of flame and dove;
enlarge, expand all living souls
to comprehend your love;
and help us all to seek your will
with wiser powers conferred –
O God, grant yet more light and truth
to break forth from your Word.**

Text: George Rawson (1807-1889), adapted by Jenny Blood (1932-2022)

Tune: Kingsfold, from an English and Irish traditional melody coll. Lucy Broadwood (1858-1929) harm. and arr. Ralph Vaughan Williams (1872-1958). Tis 262

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

Alles was du brauchst ist Liebe

Geir Munthe-Kaas

MUSIC NOTES

The anthem Greater Love was commissioned in 1912 for Charles Macpherson, the sub-organist of St Paul's Cathedral, London. Intended as a meditation for Passiontide, it drew its text from a compilation of scriptural passages in Daily Light on the Daily Path, a series of booklets containing bible readings which John Ireland used on a regular basis. With the outbreak of war in 1914, the anthem's text gained a special resonance as the casualties from the front mounted. It has the scope and narrative of a small cantata, through its continuity and dialogue between soloists and chorus. In the reflective commentary of the opening section, the solo tenor is then affirmed by everyone. Ireland assigns the words of Peter (1 Peter 2: 24, 'that we, being dead to sins'), to the full chorus, as if they were the people of the church. Similarly, Paul's words from Romans 12: 1, 'I beseech you brethren', which epitomizes the anthem's theme of self-sacrifice, are sung initially by the alto and tenor in unison before they are joined by the 'willing body of all believers'.

Peter Nardone is a Scottish-born British conductor, singer who has served as Director of Music at Chelmsford and Worcester Cathedrals. I Give to You a New Commandment sets familiar words from John 13 in counterpoint alongside the traditional Latin plainchant, Ubi Caritas.

Samuel Sebastian Wesley's Blessed be the God and Father was written for a service held on Easter Day 1853 at Hereford Cathedral, when "only Trebles and a single Bass voice were available, the bass singer being the Dean's butler." Wesley was known for going fishing in the marshes behind the cathedral during the extended sermons, sometimes not returning to finish the service. Love one another is a beautiful duet taken from the more extended anthem, setting words from the First Epistle of Peter.

Maurice Duruflé's Quatre Motets of 1960 are, like his extraordinary Requiem, based on Gregorian chant. Duruflé shows his particular genius for invoking the spiritual element of plainsong in a choral context, while achieving a suppleness of rhythm akin to that of human prayer. Each motet is preceded by the plainsong from which it is derived and Ubi Caritas then flows freely and syllabically in a meditative fashion, displaying Duruflé's considered, yet inspired musical language. It has been described as the "perfect a cappella piece." *Translation: Where charity and love are, God is there. Christ's love has gathered us into one. Let us rejoice and be pleased in Him. Let us fear, and let us love the living God. And may we love each other with a sincere heart.*

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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