St Matthew in-the-City

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

SUNDAY NOVEMBER 22

2026



Sunday before Advent

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

PROCESSIONAL HYMN

New every morning is the love
our wakening and uprising prove;
through sleep and darkness safely brought,
restored to life and power and thought.

New mercies, each returning day,
hover around us while we pray;
new perils past, new sins forgiven,
new thoughts of God, new hopes of heaven.

If, on our daily course, our mind
be set to hallow all we find,
new treasures still, of countless price,
God will provide for sacrifice.

The trivial round, the common task,
will furnish all we need to ask;
room to deny ourselves, a road
to bring us daily nearer God.

Only, O God, in thy dear love,
fit us for perfect rest above,
and help us, this and every day,
to live more nearly as we pray.

Text: John Keble (1792-1866)
Tune: Melcombe, melody by Samuel Webbe (1740-1816). TiS 213(ii)

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

Give to our God your thanks and praise.

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

Give to our God your thanks and praise.

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

Give to our God your thanks and praise.

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

Give to our God your thanks and praise.

Please be seated.
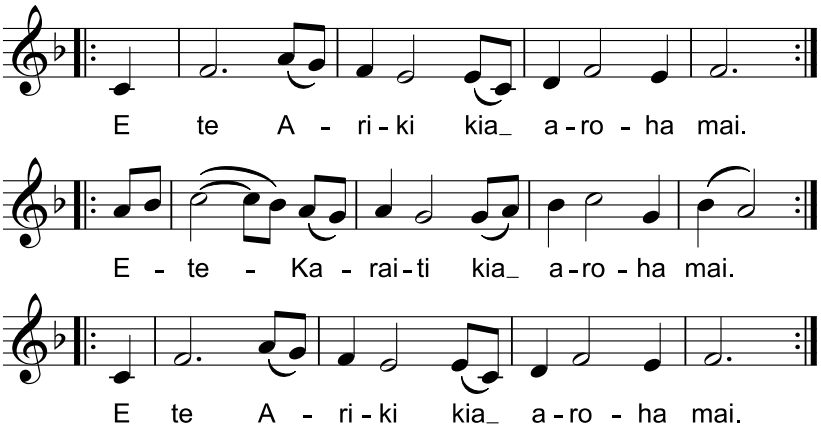
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[1] *Psalm 46:4*

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]

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

SENTENCE AND PRAYER OF THE DAY

I myself will be the shepherd of the sheep.
I will seek the lost; I will feed them with justice. *Ezekiel 34:15, 16*

Stir up, O God,
the wills of your faithful people
that, richly bearing the fruit of good works,
they may by you be richly rewarded. Amen. [3]

FIRST READING

A reading from the Book of Ezekiel.

Ezekiel 34:11-16, 20-24

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

Thanks be to God.

GRADUAL HYMN

The Lord's my shepherd, I'll not want.
He makes me down to lie
in pastures green. He leadeth me
the quiet waters by.

My soul he doth restore again,
and me to walk doth make
within the paths of righteousness,
e'en for his own name's sake.

Yea, though I walk in death's dark vale,
yet will I fear none ill.
For thou art with me, and thy rod
and staff me comfort still.

My table thou hast furnished
in presence of my foes,
my head thou dost with oil anoint,
and my cup overflows.
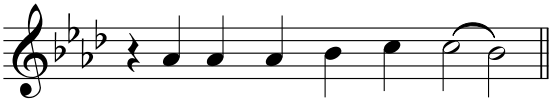
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[3] *Traditional collect for the Sunday before Advent*

Goodness and mercy all my life
shall surely follow me.
And in God's house for evermore
my dwelling-place shall be.

Text: Psalm 23 from "Scottish Psalter" (1650)
Tune: Crimond, melody by J. S. Irvine (1836-1887) arr. D. Grant (1833-1893). TiS 10
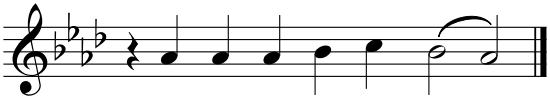
THE GOSPEL

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



Matthew: 25:31-46

This is the Gospel of Christ.



[4]

SERMON

SILENCE

ANTHEM

Adoramus te, Christe — *Orlande de Lassus (1532–1594)*

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[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 these city streets.
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.

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

OFFERTORY HYMN *

Song of faith that sings forever
through God's people, ages long,
Word that holds the world together
when our hearts take up the song,
always, always somewhere sounding,
though the source we do not see,
counterpoint to all despairing,
it is hope that sets the key.

Song of faith in exultation,
rising through the vaults of prayer,
tune of simple celebration
offered up in open air,
song in chapel and cathedral,
descant to our daily tone,
song from sickbed or in prison:
faith must often sing alone.

And when life would overwhelm us,
when there seems no song to sing,
hear the constant voice of courage
out of fear and suffering:
all who've loved and trusted Jesus,
all who lift us to be strong,
endless, endless are the voices
of the faith that makes the song.

Text: Shirley Erena Murray (1931-2020)
Tune: Abbeyfield, Colin Gibson. FFS 57

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* *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.*

DONATE

THE PREPARATION OF THE GIFTS

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

All: **Blessed be God forever.**

THE GREAT THANKSGIVING

Priest: The Spirit is here.

All: **God's hope is in us.**

Priest: Lift up your hearts.

All: **We lift them up to God.**

Priest: Let us give thanks to the God of peace.

All: **It is right to offer thanks and praise.**

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 say:

Holy, holy, holy One,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

Bless the One who comes in the power of love.
Hosanna in the highest!

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]

Break the bread for freedom.
Pour the wine for justice.
Celebrate 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 honour and glory be yours,
here and everywhere, now and for ever.
Amen.

Please be seated.

[6] *Chris Shannahan [2008], adapted*

THE LORD'S PRAYER

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

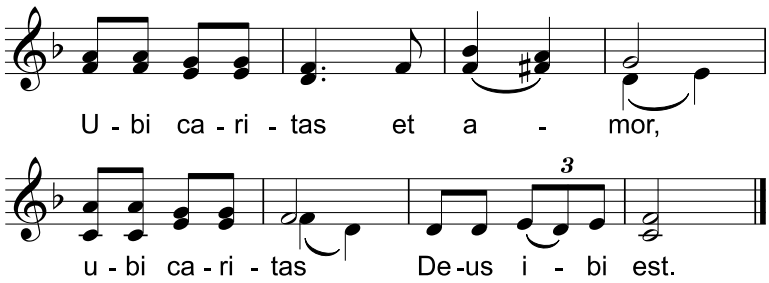
E tō mātou Matua i te rangi,
kia tapu tōu Ingoa.
Kia tae mai tōu rangatiratanga.
Kia meatia tāu e pai ai ki runga ki te whenua,
kia rite anō ki tō te rangi.
Hōmai ki a mātou āianei he taro mā mātou mō tēnei rā.
Murua ō mātou hara,
me mātou hoki e muru nei,
i ō te hunga e hara ana ki a mātou.
Aua hoki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



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

King of glory, King of peace — *J. S. Bach, arr. Harris*

Above all praise — *Felix Mendelssohn-Bartholdy (1809–1847)*

The Lord is my shepherd — *Howard Goodall*

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]

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[7] *Jenny Blood (1932-2022)*

BLESSING

NOTICES

FINAL HYMN

We have a gospel to proclaim,
Good news for all throughout the earth;
a gospel treating all the same,
we sing God's glory, tell God's worth.

Tell of the birth at Bethlehem,
not in a royal house or hall;
but in a stable dark and dim
the Word made flesh, a light for all.

Tell of the death that Jesus died,
a victim of intrigue and lies;
his pain and sufferings hard to hide,
but faith and hope can still arise.

Tell of the message: life restored,
despair now gone, a future to see;
the way is opened for us all
to live with joy, our dreams set free.

Text: Edward Joseph Burns, adapted
Tune: Fulda, W. Gardiner's 'Sacred Melodies', Vol. II, 1815 Melody probably by William Gardiner (1770-1853). TiS 608

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

Choral from Suite Gothique *Léon Boëllmann (1862-1897)*

MUSIC NOTES

Orlande de Lassus was an undisputed master of all the vocal genres of the late Renaissance, from German Lied to Latin Mass. He was extraordinarily prolific and this setting of Adoramus te, Christe comes from his monumental Magnum opus musicum, published by his sons after his death. With a style that encompassed extreme chromaticism and constant modulation, Lassus stretched the compositional boundaries of his day to produce some of the most important and advanced works to come from the sixteenth century.

Translation: We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world. O Lord, have mercy upon us.

King of glory, king of peace is an arrangement by William Harris of the Lutheran choral 'Jesu, meines Hertzens Freund' harmonised by J.S. Bach in several of his sacred vocal works. The words by George Herbert are also a well-known hymn. Harris was for many years Organist at St. George's Chapel, Windsor, where he taught music to the teenage Princesses Elizabeth and Margaret.

In the summer of 1843, Felix Mendelssohn became the director of the Berlin Cathedral Choir, and wrote the Sechs Sprüche (Six Motets for different times of the year) for the choir, finishing them in 1844. The influence of the Italian a cappella style is very evident. Am Himmelfahrtstage (On Ascension Day) is the third motet in the set, here set to an English text.

Howard Goodall's setting of Psalm 23, the theme to the BBC TV series The Vicar of Dibley, starring Dawn French, has proved to be an extremely popular piece of music in its own right.

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