St Matthew in-the-City

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

SUNDAY NOVEMBER 23 2025

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.

INTROIT

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

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.

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.

Words: 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.

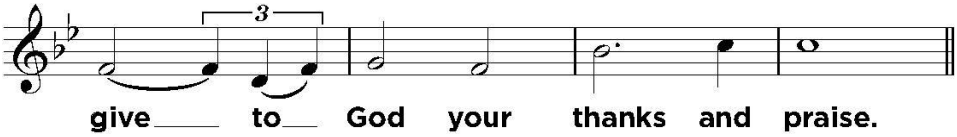
Liturgist:

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

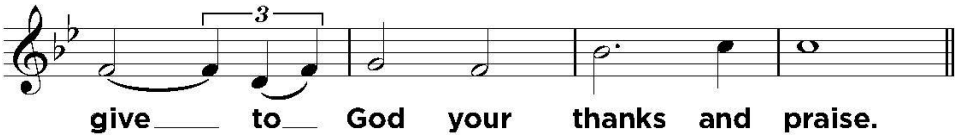
God is in the midst of the city, it shall not be moved;
God will help us at the break of day. [1]

BENEDICITE AOTEAROA

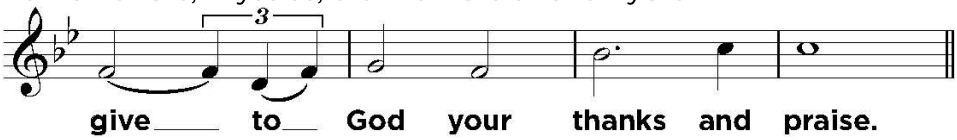
O give thanks to God who is good,
whose love endures for ever.
Sunrise and sunset, night and day



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

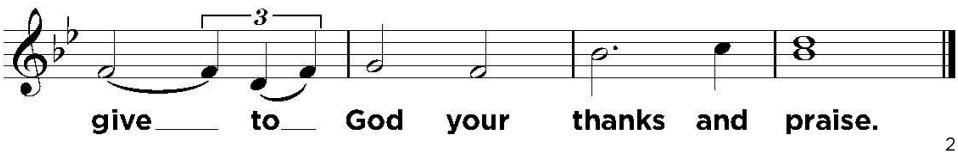


You sweepers, diplomats, writers and artists,
grocers, carpenters, students and shop workers,
homemakers, mystics, aid workers and lawyers



[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



2

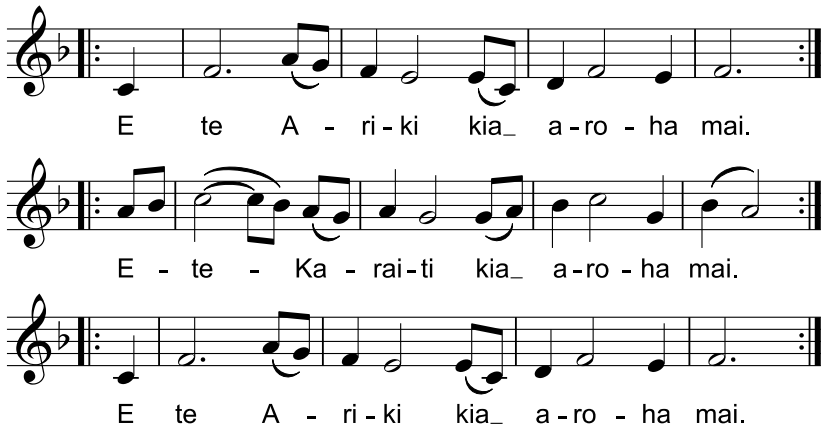
Please be seated.

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.

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[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

The days are surely coming, declares Yahweh,
when I will raise up for the house of David a righteous branch,
who will reign as a true ruler and act wisely,
and do what is just and right in the land. *Jeremiah 23:5*

Restoring God,
when all around us seems to be crumbling
and we feel lost and alone you reach out with compassion.
Give us penitent, accepting hearts
that we may be open to your presence and grace. Amen.

FIRST READING

A reading from the Book of the prophet Jeremiah.

Jeremiah 23:1-6

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

Thanks be to God.

GRADUAL HYMN

Jesus shall reign where're the sun
does its successive journeys run:
God's realm shall stretch from shore to shore,
till moons shall wax and wane no more.

Through Christ shall endless prayer be made,
borne by the Spirit's ceaseless aid:
like sweet perfume new hymns shall rise
with every morning sacrifice.

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

People and realms of every tongue
dwell on God's love with sweetest song;
and infant voices shall proclaim
their earliest prayers in Jesus' name.

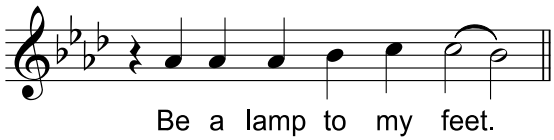
Blessings abound where'er Christ reigns:
The prisoners leaps to lose their chains,
The weary find eternal rest,
And all who suffer want are blest.

Let every creature rise and bring
tributes of praise for all to sing:
angels descend with songs again,
and earth repeat the loud Amen.

Words: Isaac Watts 1674-1748. Tune: Duke Street, John Hatton (c.1710-1793). TiS 439

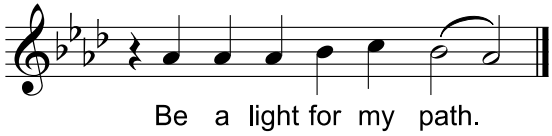
THE GOSPEL

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



Luke 23:33-43

This is the Gospel of Christ.



[4]

SERMON

SILENCE

ANTHEM

What wondrous love *Trad., arr. by Alice Parker and Robert Shaw*

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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 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. [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.

[5] *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 *

My song is love unknown,
my saviour's love to me,
love to the loveless shown, that they might lovely be.
O who am I, that for my sake
my God should take frail flesh and die?

God left the richest throne
salvation to bestow;
but Christ as flesh and bone the world refused to know.
But, O my friend, my friend indeed,
who at my need did life expend.

Sometimes they threw down palms
and sweetest praises sang.
Hosannas and glad psalms through streets and markets rang.
Then 'Crucify!' is all their breath,
for blood and death they thirst and cry.

What has my sovereign done?
What makes this rage and spite?
Christ gave new strength to run, restored the gift of sight.
Sweet injuries! Yet they at these
Themselves displease, and 'gainst Christ rise.

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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.*

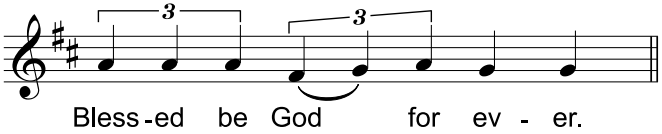
DONATE

I sing my plain belief,
one song my heart outpours;
never was pain nor grief, never was love like yours.
This is my friend, in whose sweet praise
I all my days could gladly spend.

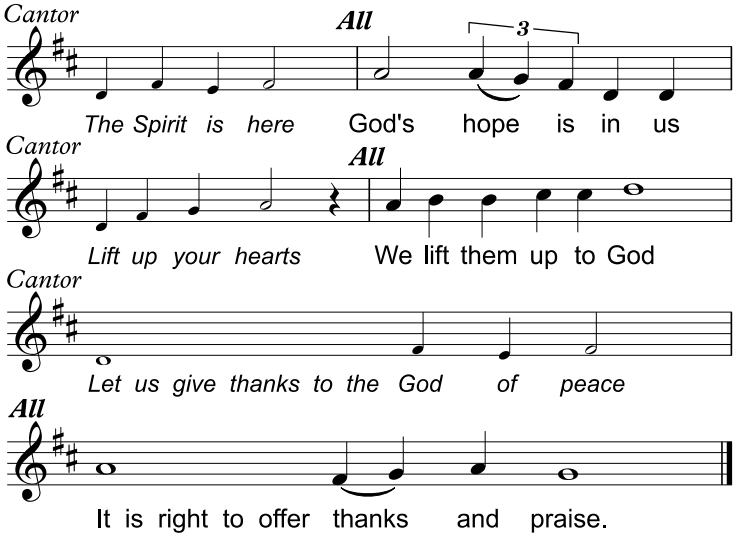
Words: Samuel Crossman (1624-1684) alt.
Tune: Love Unknown, John Nicholson Ireland (1879-1962). TiS 341

THE PREPARATION OF THE GIFTS

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



THE GREAT THANKSGIVING



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.

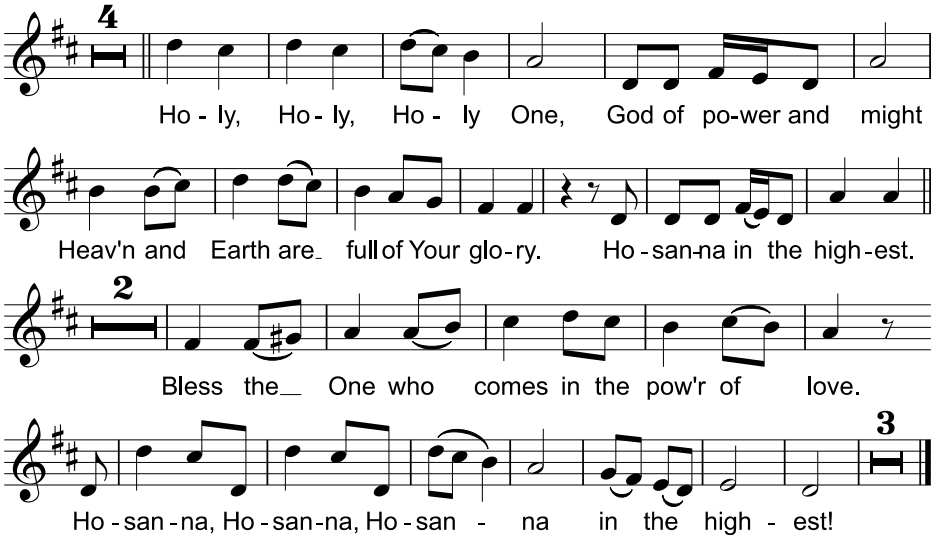
God of many names, we give you thanks that you are
uniting the people of the city.

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.

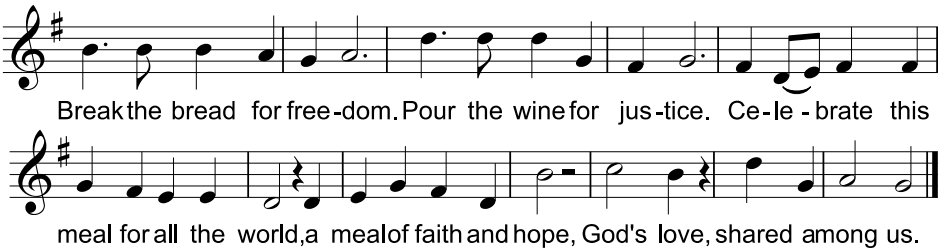
We give thanks for Jeremiah who prayed for the city,
for it is here that we make our home and learn of you.

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

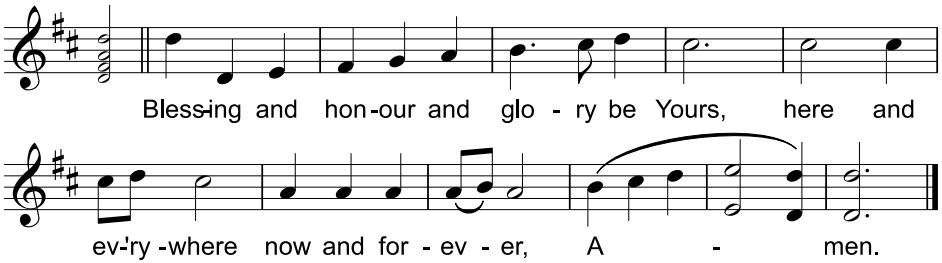
Fill our hearts with an image of your son Jesus
who embraces and welcomes us all.
In the noise and in the silence, in the traffic and at home
we give thanks for his liberating presence as we sing:



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. [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.

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

THE LORD'S PRAYER

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

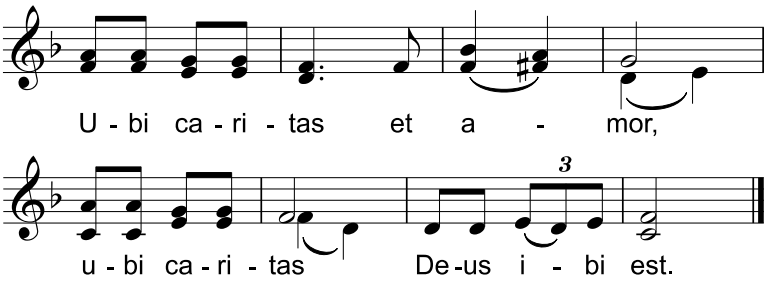
E tō mātou Matua i te rangi,
kia tapu tōu Ingoa.
Kia tae mai tōu rangatiratanga.
Kia meatia tāu e pai ai ki runga ki te whenua,
kia rite anō ki tō te rangi.
Hōmai ki a mātou āianei he taro mā mātou mō tēnei rā.
Murua ō mātou hara,
me mātou hoki e muru nei,
i ō te hunga e hara ana ki a mātou.
Aua hoki 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 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 quam gloriosum	*Tomás Luis de Victoria (1548-1611)*
Jesu, the very thought of thee	*Edward Bairstow (1874-1946)*
Adoramus te, Christe	*Orlande de Lassus (1532-1594*

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

May the mystery of God enfold us.
May the wisdom of God uphold us.
May the fragrance of God be around us.
May the brightness of God surround us.
May the wonder of God renew us.
May the loving of God flow through us.
May the peace of God deeply move us.
May the moving of God bring us peace.
And the blessing of God, Creating, Redeeming, and Giving us Life, be with you, this day and always.
Amen.

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.

Words: 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

Grand Chœur in B♭ major *Théodore Dubois (1837-1924)*

MUSIC NOTES

What wondrous love is this originated in the early 19th-century American South, gaining wide circulation through its inclusion in shape-note tunebooks such as The Southern Harmony (1835). The text draws on earlier English hymn traditions, reshaped into familiar, plainspoken verses. The Dorian mode melody gives the hymn a distinctively folksy and austere character. Alice Parker and Robert Shaw retain the original's stark modality in their arrangement, while crafting harmonisations that echo the rugged sonorities of early American singing practice.

O quam gloriosum, a motet for All Saints, was written during Victoria's time in Rome, when he was organist at the Aragonese church, Santa Maria di Monserrato. Famed for its verve and drive, this popular motet's unrelenting energy pauses only briefly at 'amicti stolis albis' as the righteous are clothed for heaven. *Translation: O how glorious the kingdom wherein all the Saints rejoice with Christ; clothed in white robes they follow the Lamb wherever He goes.*

Bairsow's Jesu, the very thought of thee is one of three unaccompanied anthems written when he was Organist of York Minster in 1925. There are some telling tenutos at the word 'thought' and some warm harmonies as the work progresses. The strongest moment comes at 'thy face to see', after which there is a gradual diminuendo towards peace and repose.

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.*

*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