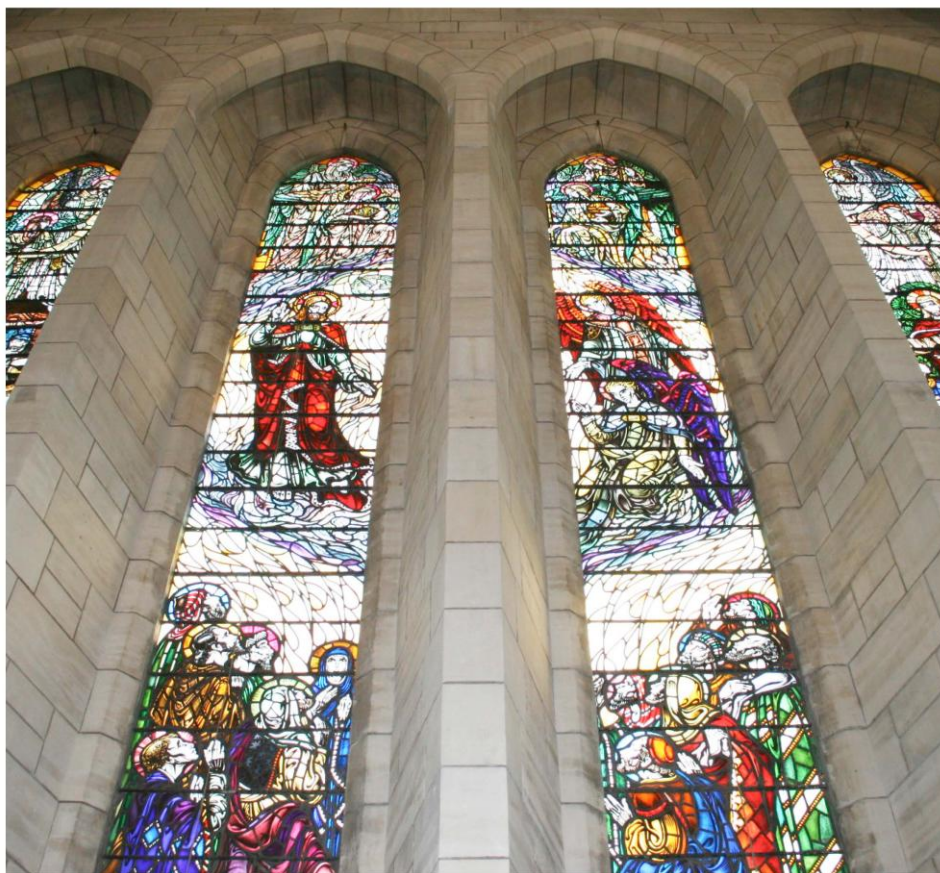




A spirited place
where people stand,
connect and seek
common ground

SUNDAY
OCTOBER
19
2025



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.*

INTROIT

Thou knowest Lord

Henry Purcell (1659-1695)

PROCESSIONAL HYMN

**Come to a sacred space with open heart and mind;
come willing to explore and seek a living faith.
In this new space, we long to gain
a faith that touches joy and pain.**

**We come with questions deep; we come with answers few,
yet longing for some light to shine upon our quest.
We take the risk of losing faith,
yet we can walk no other path.**

**We gently put aside concepts and creeds of old,
yet seek some ancient wisdom that our hearts may hold.
From seeds of doubt, new life may flow,
if given care and space to grow.**

**Finding a bridge of faith that has integrity,
we'll work with all who seek to walk with honesty.
With openness and hearts of grace,
we touch the wisdom of each faith.**

**We honour Muslim prayer and treasure Hebrew thought.
We see the noble pathway that the Buddhist treads.
A Christian hymn, a Hindu prayer,
speak of a sacredness we share.**

**What do we hold as true? Compassion for each one,
justice and love for ev'ry creature on this earth;
the sacredness of human care;
this is a path that all may share.**

*Words: Helen Wiltshire
Tune: Love Unknown, John Nicholson Ireland (1879-1962). AA 100*

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:

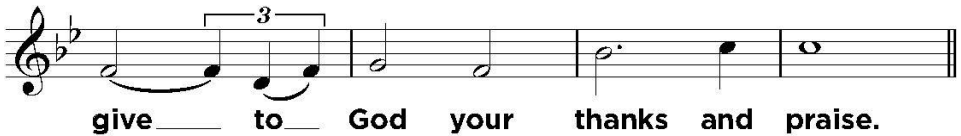
There is a river whose streams make glad the city of God,
where God has made a holy dwelling.

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.**

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

How sweet are your words to my taste,
sweeter than honey to my mouth!

Psalms 119:103

**Mighty God, strong, loving and wise,
help us to depend upon your goodness
and to place our trust in your Son;
who is alive and reigns with you and the Holy Spirit,
one God for ever. Amen.**

FIRST READING

A reading from the Book of Jeremiah.

Jeremiah 31:27-34

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

Thanks be to God.

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.**

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

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

**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.



Be a lamp to my feet.

Luke 18:1-8

This is the Gospel of Christ.



Be a light for my path.

4

SERMON

SILENCE

ANTHEM

Give me justice

James MacMillan

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 *

**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.**

* *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.*

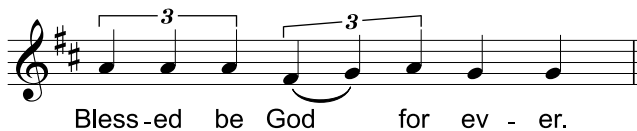


May the One whose love is broader
 than the measure of all space
 give us words to sing the story,
 move among us in this place.
 Christ be known in all our living,
 filling all with gifts of love.

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

THE PREPARATION OF THE GIFTS

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



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 G major. It begins with a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). There is a triplet marked above the last three notes. The lyrics "The Spirit is here God's hope is in us" are written below the staff.

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 G major. It begins with a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). There is a triplet marked above the last three notes. The lyrics "Lift up your hearts We lift them up to God" are written below the staff.

Cantor

Musical notation for the phrase "Let us give thanks to the God of peace". The melody is written on a single staff in G major. It begins with a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). The lyrics "Let us give thanks to the God of peace" are written below the staff.

All

Musical notation for the phrase "It is right to offer thanks and praise." The melody is written on a single staff in G major. It begins with a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). The lyrics "It is right to offer thanks and praise." are written below the staff.

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

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

2

Bless the One who comes in the pow'r of love.

3

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.'

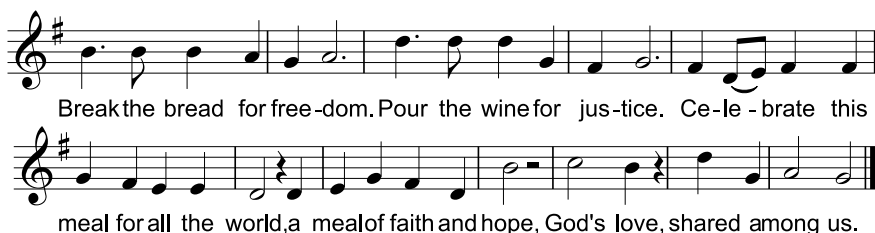
He meets the needs of a hungry city.

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.

⁶ Chris Shannahan [2008], adapted

THE LORD'S PRAYER

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

The musical notation is written on two staves in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the hymn: 'U - bi ca - ri - tas et a - mor,'. The second staff contains the melody for the second line: 'u - bi ca - ri - tas De-us i - bi est.' The melody is simple and hymn-like, with a final cadence at the end of the second line. The lyrics are written below the notes.

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 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

God is our hope and strength

Johann Sebastian Bach (1685-1750)

Rejoice in the Lord alway

John Redford (1486-1547)

I will lift up mine eyes (Psalm 121)

Chris Artley

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

**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.**

**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.

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

Processional

William Mathias (1934-1992)

MUSIC NOTES

Henry Purcell's *Thou knowest, Lord, the secrets of our hearts*, is one of the most well-known pieces in the choral repertoire. It is thought that Purcell may have written it to complete Thomas Morley's *Funeral Sentences for Queen Mary* in 1695. Like Morley, Purcell uses the power of repeated chords to great effect, setting text from the Book of Common Prayer in a traditional style that gives the piece a timeless, enduring feel.

Give me justice is a straightforward setting of words from Psalm 42, written to be used as an introit for the fifth Sunday of Lent. It is scored for unaccompanied choir and is structured round a refrain and a pair of verses set as free chant. This is another example of MacMillan's ability to write extremely straightforward, almost sparse music that still bears all the hallmarks of his distinctive style.

The anonymous 16th-century anthem, *Rejoice in the Lord alway*, once attributed to John Redford, sets verses from Philippians 4, the Epistle for the Fourth Sunday in Advent in the Book of Common Prayer. Preserved only in the Mulliner Book in the British Library, the anthem likely draws on the 1594 Prayer Book text. It moves between energetic imitation and simpler homophonic writing.

God is our hope and strength is an English adaptation of Psalm 46, set to the final chorale from J.S. Bach's Cantata 24 (*Ein ungefärbt Gemüte*, BWV 24). The original words were the German hymn *O Gott, du frommer Gott*.

Chris Artley is a composer who teaches at King's College, Otahuhu. *I Will Lift Up Mine Eyes* is a setting of Psalm 121, scored for choir with organ and optional trumpet. Like Rutter, Artley's music is marked by broad melodic arches and a warm, atmospheric texture, weaving the choir, organ, and trumpet melodies in easy conversation. The piece is a moving, accessible and engaging anthem, which builds to a thrilling climax.

*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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