

The logo for St Matthew in-the-City features a stylized grey 'M' shape. The left side of the 'M' is composed of three overlapping semi-circles, while the right side is a solid grey block with a vertical line of five small white squares.

**St
Matthew
in-the-City**

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

SUNDAY
OCTOBER
9
2022



28th 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

Great and deep the Spirit's purpose,
hidden now in mystery,
nature bursts with joyful promise,
ripe with what is yet to be.
In a wealth of rich invention,
still the work of art unfolds:
barely have we seen, and faintly,
what God's great salvation holds.

Great and deep the Spirit's purpose,
making Jesus seen and heard.

Every age of God's creation
grasps new meaning from the Word.
Show us, Holy Spirit, show us
your new work begun today:
eyes and ears and hearts are open,
teach us what to do and say.

Great and deep the Spirit's purpose,
all **God's children brought to birth,**
freed from hunger, fear and evil
every corner of the earth,
and a million, million voices
speak with joy the Saviour's name;
every face reflects his image,
never any two the same.

Great and deep the Spirit's purpose,
nothing shall be left to chance.

All that lives will be united
in the everlasting dance.
All fulfilled and all perfected,
each uniquely loved and known,
Christ in glory unimagined
once for all receives his own.

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. ¹

Priest: God forgives us, be at peace.

¹ Ojibway prayer, Canada. Adapted by Anton Spelman.

THE SENTENCE AND PRAYER OF THE DAY

Get up and go, your faith has made you well.

Luke 17:19

Source of all healing,
through your prophets you remind us
that simple openness brings us close to you.
In Jesus you touch us with new life.
When we have no words
fill our silence with your grace. Amen. ²

THE FIRST READING

A reading from the Book of Jeremiah.

Jeremiah 29:1, 4-7

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

THE GRADUAL HYMN

God is the greening, gracing these islands,
born in the beauty, fernleaf and tree;
flaxes and fantail, pastures of plenty
braided by rivers, bound by the sea.

God is the giving, generous sharing,
shown in the people's yearning for peace;
hands across borders, false pride forgotten,
joining in hoping all strife may cease.

God is the turning, finding new vision,
challenging envy, bigotry, power;
telling the truth when injustice takes over,
stepping with courage beyond every fear.

² *Harrison/McAlpine p82 adapted*

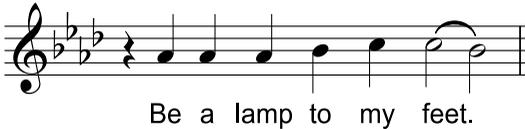
God is the blessing, loving creation,
deep in the heart of a cosmos so dear;
Intimate Presence, Source of all knowing,
Wisdom of nearness upholding our prayer.

Words: Jenny Blood (1932-2022)

Tune: Bunessan (2), Gaelic melody, arr. and harm. Martin Shaw (1875-1958). WOV 91

THE GOSPEL

Hear the Gospel of Christ according to Luke,
chapter seventeen, beginning at verse eleven.



Be a lamp to my feet.

Luke 17:11-19

This is the Gospel of Christ.



Be a light for my path.

THE SERMON

THE SILENCE

THE ANTHEM

O how amiable

Ralph Vaughan Williams (1872-1958)

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.



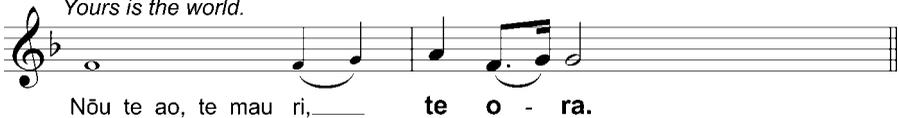
Ko koe, e te Atua ta-pu, **te ti - no Atua,**

You create our world and give us life.



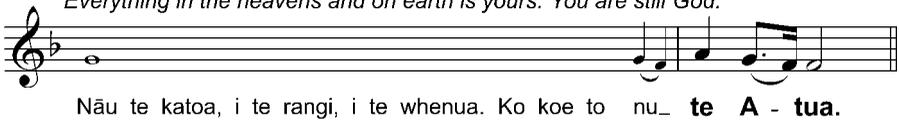
Nōu te mana, te i hi,___ **te we - hi.**

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 ³

When morning gilds the skies,
my heart awaking cries,
may Jesus Christ be praised!
Alike at work and prayer,
one purpose I declare:
may Jesus Christ be praised!

New strength comes night or day
when from the heart we say,
may Jesus Christ be praised!
Let sin and evil fear,
when this sweet chant they hear:
may Jesus Christ be praised!

Discordant humankind,
in this your concord find,
may Jesus Christ be praised!
Let all the earth around
ring joyous with the sound:
may Jesus Christ be praised!

³ 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.

Be this, while life is mine,
my canticle divine,
may Jesus Christ be praised!
Be this th'eternal song,
through all the ages long:
may Jesus Christ be praised!

Words: *Katholisches Gesangbuch, 1828*

Trans. *Edward Caswall (1814-1878)*

Tune: *Laudes Domini, Joseph Barnby (1838-1896). TiS 227*

THE PREPARATION OF THE GIFTS

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

Musical notation for the phrase "Bless-ed be God for ev - er." The melody is written on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). There are two triplet markings over the first three notes (G, A, B) and the next three notes (C, B, A).

Bless-ed be God for ev - er.

THE GREAT THANKSGIVING

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 (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The notes are: C4 (half), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). There is a triplet marking over the last three notes (C, B, A).

Cantor The Spirit is here *All* God's hope is in us

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 (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The notes are: C4 (half), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). There is a triplet marking over the last three notes (C, B, A).

Cantor Lift up your hearts *All* We lift them up to God

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 (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The notes are: C4 (half), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter).

Cantor Let us give thanks to the God of peace

Musical notation for the phrase "It is right to offer thanks and praise.". The melody is written on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The notes are: C4 (half), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter).

All 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. 4

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. 5
 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.

⁴ Words by Jenny Blood (1932-2022)

⁵ 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. 6

⁶ 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

King of glory, King of peace

J.S. Bach arr Harris

Gratias agimus tibi (from Mass in B minor BWV 232)

Johann Sebastian Bach (1685-1750)

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. ⁷

THE BLESSING

NOTICES

FINAL HYMN

*Let justice roll down like a river,
let justice roll down like a sea,
let justice roll down like a river,
let justice begin through me.*

Justice for all who go hungry,
crying to God to be fed,
left in a world of abundance
to beg for a morsel of bread.

*Let justice roll down **like a river...***

⁷ Jenny Blood (1932-2022)

Justice for those who are homeless,
victims of warfare or need,
trapped on the borders of nowhere,
lost in the canyons of greed.

*Let justice roll down like a river,
let justice roll down like a sea,
let justice roll down like a river,
let justice begin through me.*

Justice for all who are powerless,
yearning for freedom in vain,
plundered, and robbed of their birthright,
silently bearing their pain.

Let justice roll down like a river...

Words and Tune: Colin Gibson. AA 85

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

Ceremonial March

Herbert Sumsion (1889-1995)

MUSIC NOTES

Ralph Vaughan Williams was born 150 years ago, on 12 October 1872 in Down Ampney, a village in Gloucestershire after which he named his famous hymn tune written to the words of 'Come down, o love divine.' Agnostic, he once said "There is no reason why an atheist could not write a good Mass." One of the most important composers of the 20th century English musical renaissance, his works include operas, ballets, chamber music, secular and religious vocal pieces and orchestral compositions including nine symphonies. The anthem 'O how amiable' sets part of Psalm 84. In 1934 the novelist E.M. Forster wrote "The Abinger Pageant", a play about the history of England, performed to aid preservation work at a church near where he lived in Surrey. Vaughan Williams's anthem was written to be sung by amateur performers as part of the festivities, and the mainly unison writing reflects this. It also emphasizes the communal nature of the pageant experience, as does the addition of a verse from the famous hymn "O God our help in ages past" at the conclusion.

'King of glory, king of peace' is an arrangement by W.H. 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.

Johann Sebastian Bach's great *Mass in B Minor* was first performed in 1733 during the festival of the Oath of Allegiance to Augustus III. Earlier that year, Augustus II, King of Poland and Elector of Saxony, had died. Five months of mourning followed, during which all public music-making was temporarily suspended. Bach used the opportunity to work on the composition of a *Missa*, a portion of the liturgy sung in Latin and common to both the Lutheran and Roman Catholic rites. The 'Gratias agimus tibi' is part of the Gloria, and is a fairly straight copy of the opening chorus of Bach's Cantata No. 29 (1731), the words of which 'Wir danken dir, Gott' ('We thank Thee, O God') represent a literal German translation of the Latin text set here with such solemn nobility and assurance. Translation: We give Thee thanks for Thy great glory.

*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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