St Matthew in-the-City

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

SUNDAY NOVEMBER 15

2026



33rd 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

God, whose giving knows no ending,
from your rich and endless store,
nature's wonder, Jesus' wisdom,
costly cross, grave's shattered door:
gifted by you, we turn to you
offering up ourselves in praise;
thankful song shall rise forever,
gracious donor of our days.

Skills and time are ours for serving,
that your will on earth be done:
all at peace in health and freedom,
races joined, the Church made one.
Now direct our daily labour,
lest we strive for self alone;
born with talents, make us servants
fit to answer at your throne.

Treasure, too, you have entrusted,
gain through powers your grace conferred;
ours to use for home and kindred,
and to spread the gospel Word.
Open wide our hands in sharing
as we heed Christ's ageless call,
healing, teaching, and reclaiming,
honouring you by loving all.

Text: Robert L. Edwards (alt.)
Tune: Blaenwern, William Penfro Rowlands (1860-1937). TiS 590

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 God your thanks and praise.

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

Give to 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 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 God your thanks and praise.

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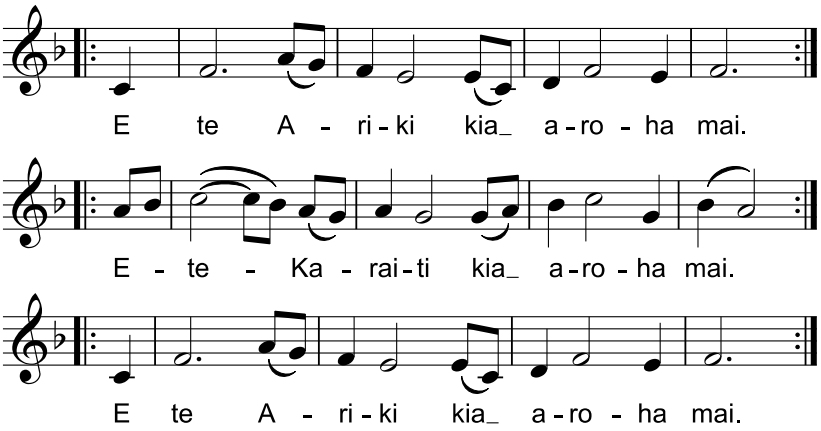
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[1] *Psalm 46:4*

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

You are all children of the light and children of the day.

1 Thessalonians 5:5

God our Creator,
you entrust each of us with great treasure.
Help us to be responsible stewards
of the gifts and skills you have given us.
May we honour the trust you have in us
and use our talents as generously as you have given them.
Amen. [3]

FIRST READING

A reading from the First Epistle to the Thessalonians.

1 Thessalonians 5:1-11

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

Thanks be to God.

GRADUAL HYMN

For the fruits of all creation,
thanks be to God.
For the gifts to every nation,
thanks be to God.
For the ploughing, sowing, reaping,
silent growth while we are sleeping,
future needs in earth's safe-keeping,
thanks be to God.

In the just reward of labour,
God's will is done.
In the help we give our neighbour,
God's will is done.
In our world-wide task of caring
for the hungry and despairing,
in the harvests we are sharing,
God's will is done.
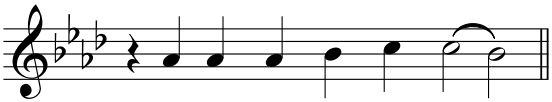
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[3] *ANZPB, adapted*

For the harvests of the Spirit,
thanks be to God.
For the good we all inherit,
thanks be to God.
For the wonders that astound us,
for the truths that still confound us,
most of all that love has found us,
thanks be to God.

Text: Frederick Pratt Green (1903-2000)
Tune: Ar Hyd Y Nos, Welsh traditional melody arr. as in the English Hymnal, 1906. TiS 168
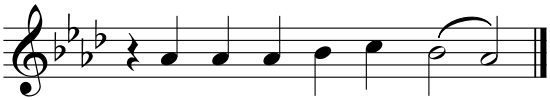
THE GOSPEL

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



Matthew: 25:14-30

This is the Gospel of Christ.



SERMON

SILENCE

ANTHEM

A Prayer from South Africa — *James Whitbourn*

[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.

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

OFFERTORY HYMN *

Whakarongo ki te kupu
No ko mai, no Kawari;
Motu ke nga pukepuke,
Koara pu te ao katoa.
Oti rawa, Oti rawa! Tana whaka oranga.
Oti rawa, Oti rawa! Tana whaka oranga.

Oti rawa! Ae te hari
O te kupu ora nei;
Tini aua pai a Ihu
Tenei ra te puta nei.
Oti rawa, Oti rawa! Tenei kia maharatia.
Oti rawa, Oti rawa! Tenei kia maharatia.

Mutu pu nga whakarite
O te ture tawhito;
Rite pu i a Ihowa
Ana korero o mua.
Oti rawa, Oti rawa! Koia tenei haringa.
Oti rawa, Oti rawa! Koia tenei haringa.

Tena, e nga Herapima,
Tatou nei ka waiata
Ki a Ihu, te Ariki
O te rangi, o te ao.
Hareruia! Hareruia! Mona i kohurutia.
Hareruia! Hareruia! Mona i kohurutia. [6]

Text: Traditional Maori hymn
Tune: Converse, Charles Crozat Converse (1832-1918). WOV 648

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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

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[6] *Listen to the word which is fulfilled. It is fulfilled: what joy is this word of life. The laws of old are fulfilled. Now Seraphim, let us sing Hallelujah!*

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.'
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. [7]

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.

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

THE LORD'S PRAYER

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

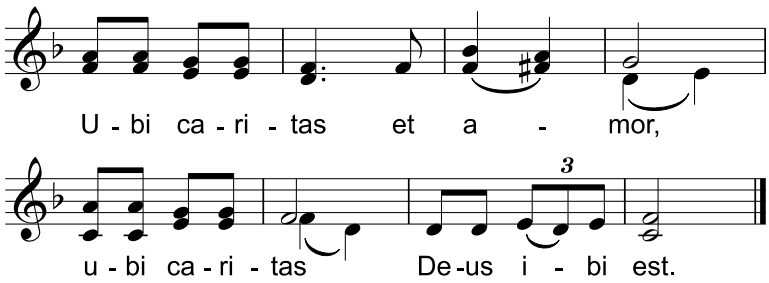
E tō mātou Matua i te rangi,
kia tapu tōu Ingoa.
Kia tae mai tōu rangatiratanga.
Kia meatia tāu e pai ai ki runga ki te whenua,
kia rite anō ki tō te rangi.
Hōmai ki a mātou āianei he taro mā mātou mō tēnei rā.
Murua ō mātou hara,
me mātou hoki e muru nei,
i ō te hunga e hara ana ki a mātou.
Aua hoki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

God be in my head — *John Rutter*

Lord, I trust thee — *George Frideric Handel (1685–1759)*

O taste and see — *Ralph Vaughan Williams (1872–1958)*

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. [8]

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

BLESSING

Go now as faithful witnesses to God's kindness
and may those who have little be blessed with abundance,
those who have much be blessed with generosity
and may the blessing of God, Creator, Redeemer and Giver of life
be with you all this day and always.
Amen.

NOTICES

FINAL HYMN

God of ages, times and seasons,
light that shines through all that lives,
yours the spirit which empowers,
yours the caring heart that gives
confidence to face the future,
strengthens faith when courage wanes,
challenges to new endeavours,
when we doubt, our hope sustains.

God of galaxies and planets
far beyond all human thought,
centuries, like pages turning,
are within your keeping brought.
You, the past that makes our present,
you the future still concealed,
yours the sacrificial giving,
boundless love through Christ revealed.

God, Creator, Holy Spirit,
Word made flesh in Christ, your Son
whose example we would follow
so that all might be as one –
ever loving, ever hopeful
of a world redeemed, restored;
people, by their faith united,
dedicated to their Lord.

God, the Alpha and Omega,
source of wisdom, life and breath,
you our highest motivation,
you the love that conquers death.
In past ages people sought you;
you are with us now as then.
In your hands we leave the future,
God, our ultimate Amen.

Text: Jocelyn Marshall, HIOS 39
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

Fugue in D major, BWV 850 *Johann Sebastian Bach (1685-1750)*

MUSIC NOTES

James Whitbourn is a British choral composer. A graduate of Magdalen College, Oxford, his career in music began in the BBC, for whom he has worked as composer, conductor, producer and presenter. His compositional output is admired for its direct connection with performers and audiences worldwide and for its ability to “expand the experience of classical music beyond the edges of the traditional map of classical styles” (Tom Manoff, NPR). He is Fellow and Director of Music at St Edmund Hall, Oxford, and a member of the Faculty of Music in the University of Oxford. A Prayer from South Africa was commissioned by Chris, Mary, Gregory and Dominic Chivers for Dominic Chivers on the occasion of his confirmation, Pentecost Sunday, 31 May 2009 at Blackburn Cathedral, for performance by Blackburn Cathedral Choir directed by Richard Tanner. The author, Alan Stewart Paton (1903-1988) was a South African writer and anti-apartheid activist. His works include the novels Cry, the Beloved Country, Too Late the Phalarope and the narrative poem The Wasteland.

John Rutter displays great sensitivity in writing a particular type of music for amateur musicians. His work is always beautifully crafted. Any composer willing to attempt a setting of words such as God be in my head, usually sung to a different and well-known tune by Walford Davies, must do so with an unshakeable conviction. This short work is a very beautiful setting of the fine words from the Sarum Primer.

George Frideric Handel's Lord, I trust thee is adapted from the closing chorale of his 1716 oratorio 'Der für die Sünde der Welt gemarterte und sterbende Jesus', widely known as the Brockes Passion (HWV 48). The author is Barthold Heinrich Brockes (1680–1747), translated into English by Denys Darlow.

O taste and see was written for the 1953 coronation, and poignantly sung again at the funeral of Queen Elizabeth II almost 70 years later.

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