



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

SUNDAY
OCTOBER
26
2025



30th 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

Lord, for thy tender mercy's sake

Richard Farrant (1530-1580)

PROCESSIONAL HYMN

**Here in this place new light is streaming,
now is the darkness vanished away,
see, in this space, our fears and our dreamings,
brought here to you in the light of this day.**

***Gather us in, the lost and forsaken;
gather us in, the blind and the lame;
call to us now, and we shall awaken,
we shall arise at the sound of our name.***

**Here we will take of the wine and the water,
here we will take the bread of new birth,
here you shall call your sons and your daughters,
call us anew to be salt for the earth.**

***Give us to drink the wine of compassion,
give us to eat the bread that is you;
nourish us well, and teach us to fashion
lives that are holy and hearts that are true.***

Words: Marty Haugen. Tune: Gather Us In, Marty Haugen. TIS 474

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:

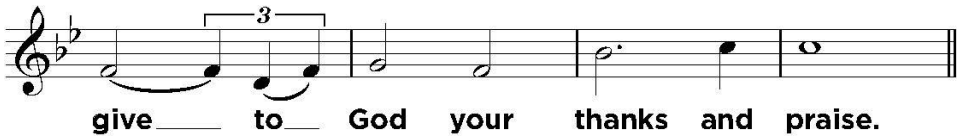
There is a river whose streams make glad the city of God,
where God has made a holy dwelling.

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

Those who exalt themselves shall be humbled
and those who humble themselves will be exalted.

Luke 18:14b

**Ever present God,
touch us afresh with your grace.
Show us the way of humility.
Stir our hearts that we may act dependably and justly
towards our neighbours. Amen.**

FIRST READING

A reading from the Book of Joel.

Joel 2:23-32

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

Thanks be to God.

GRADUAL HYMN

**God! When human bonds are broken
and we lack the love or skill
to restore the hope of healing,
give us grace and make us still.**

**Through that stillness with your Spirit
come into our world of stress,
for the sake of Christ forgiving
all the failures we confess.**

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

**Send us, God of new beginnings,
humbly hopeful into life;
use us as a means of blessing:
make us stronger, give us faith.**

**Give us faith to be more faithful,
give us hope to be more true,
give us love to go on learning:
God! Encourage and renew!**

*Words: Frederik Herman Kaan (1929-2009)
Tune: Love Divine, John Stainer (1840-1901). TIS 217(ii)*

THE GOSPEL

Hear the Gospel of Christ according to Luke,
chapter eighteen, beginning at verse nine.



Luke 18:9-14

This is the Gospel of Christ.



SERMON

SILENCE

ANTHEM

Song

Anthony Ritchie

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 *

**Take my life, and let it be
consecrated, God, to thee;
take my moments and my days,
let them flow in ceaseless praise.**

**Take my hands, and let them move
at the impulse of thy love;
take my feet, and let them be
swift and beautiful for thee.**

**Take my voice, and let me sing
for you only may it ring;
take my lips, and let them be
filled with messages from thee.**

**Take my love; my God, I pour
at thy feet its treasure-store;
take myself, and I will be
ever, only, all for thee.**

Words: Frances Ridley Havergal (1836-1879), adapted

Tune: Nottingham, adapted from Wenzel Müller (1767-1835). Tis 599 (ii)

* *During this hymn there is a collection to support St Matthew's.*

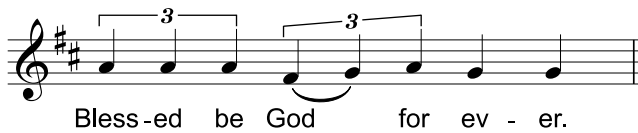
For electronic giving options:

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.*



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 first line of "THE GREAT THANKSGIVING". The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of a series of eighth notes: G4, A4, B4, A4, G4, F#4, E4, D4. There is a triplet marked with a '3' and a bracket over the last three notes (A4, G4, F#4). The lyrics "The Spirit is here God's hope is in us" are written below the staff.

Cantor *All*

Musical notation for the second line of "THE GREAT THANKSGIVING". The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of a series of eighth notes: G4, A4, B4, A4, G4, F#4, E4, D4. There is a triplet marked with a '3' and a bracket over the last three notes (A4, G4, F#4). The lyrics "Lift up your hearts We lift them up to God" are written below the staff.

Cantor

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

All

Musical notation for the fourth line of "THE GREAT THANKSGIVING". The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of a series of eighth notes: G4, A4, B4, A4, G4, F#4, E4, D4. 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.'

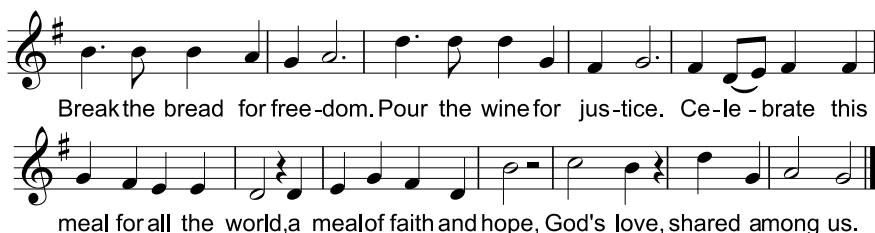
He meets the needs of a hungry city.

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:



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

*Wie lieblich sind deine Wohnungen
(from Ein deutsches Requiem, op. 45)*

Johannes Brahms (1833-1897)

Miserere mei Deus

William Byrd (1540-1623)

O how amiable

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.⁷**

⁷ Jenny Blood (1932-2022)

BLESSING

NOTICES

FINAL HYMN

**All my hope on God is founded:
who else can my hope renew?
Still through change and chance God guides me,
only good and only true.
God unknown, grace alone,
calls my heart to be God's own.**

**Well does the almighty Giver
bounteous gifts on us bestow!
With delight our souls are nourished;
pleasure leads us where we go.
At God's hand does love stand;
joy awaits each new command.**

**In glad hymns to God eternal
sacrifice of praise be done,
high above all praises praising
for the love in Christ made known.
Hear Christ's call, one and all;
those who follow shall not fall.**

*Words: Joachim Neander (1650-1680)
Paraphrased by Robert Bridges (1844-1930), alt.
Tune: Michael, Herbert Howells (1892-1983). TiS 560(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

Carillon (from 24 Pièces en style libre, Op.31) Louis Vierne (1870-1937)

MUSIC NOTES

Anthony Ritchie is Professor of Composition at the University of Otago. He writes, "'Song' is a setting of a poem by James K. Baxter, one of New Zealand's foremost poets. It tells the story of Jesus of Nazareth and the values of truth, love and mercy he espoused. The gentle regular pulse in the piano suggests the character of Jesus walking into the city."

Wie lieblich sind deine Wohnungen serves as fourth movement and centrepiece of Brahms's Requiem. In this pastoral evocation of promised comfort, Brahms omits the darkness and sorrow normally associated with a liturgical Requiem. Instead, he allows the earth to serve as a metaphor for the sacred dwelling place, where peace and repose are found. Translation: How lovely are your dwellings, Lord of Hosts! My soul desires and yearns for the courts of the Lord; my body and soul delight in the living God. They that dwell in your house praise you for ever.

Byrd's five-part Miserere mei, Deus, is an absolute gem of the choral repertory. A clear homophonic opening asking for mercy moves quickly into beautiful imitation. The text contains several words which seem to elicit particularly powerful melodies from Byrd, especially 'iniquitatem' (wrong-doing) and 'misericordiam' (mercy). He later used this same melody in his monumental motet Infelix ego. Translation: Have mercy on me, God, in accordance with your great mercy; and in accordance with the greatness of your pity, destroy my wrong-doing.

Ralph Vaughan Williams's 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.

*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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