

The logo features a stylized grey graphic of a dome and a building facade with vertical lines.

**St
Matthew
in-the-City**

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

SUNDAY
OCTOBER
12
2025



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.*

INTROIT

Six chansons: No. 3, Puisque tout passe (Since all is passing)

Paul Hindemith (1895-1963)

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.**

Words: Marnie Barrell. Tune: Abbot's Leigh, Cyril Vincent Taylor (1907-1991). TiS 153

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



¹ Psalm 46:4

give to God your thanks and praise.

give to God your thanks and praise.

Please be seated.

Liturgist:

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.

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.³

SENTENCE AND PRAYER OF THE DAY

You are healing the broken-hearted
and binding up their wounds.

Psalms 147:3

**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.**⁴

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.

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

⁴ *Harrison/McAlpine p82 adapted*

GRADUAL HYMN

**Breathe on me, breath of God,
fill me with life anew,
that I may love what thou dost love
and do what thou wouldst do.**

**Breathe on me, breath of God
until my heart is pure,
until with thee I will one will,
to do and to endure.**

**Breathe on me, breath of God,
till I am wholly thine,
until this earthly part of me
glows with thy fire divine.**

**Breathe on me, breath of God;
so shall I never die,
but live with thee the perfect life
of thine eternity.**

Words: Edwin Hatch (1835-1889). Tune: Carlisle, Charles Lockhart (1745-1815). TIS 234

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.

5

SERMON

SILENCE

ANTHEM

Verleih' uns Frieden

Felix Mendelssohn-Bartholdy (1809-1847)

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.⁶**

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.

⁶ 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 *

**O Christ, at your first Eucharist you prayed
that all your Church might be for ever one;
may at each Eucharist this prayer be made
with longing heart and soul, 'Your will be done.'
O may we all one bread, one body be,
through this blest sacrament of unity.**

**For all your Church, O Christ, we intercede;
make all our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to you, O Prince of Peace:
thus may we all one bread, one body be,
through this blest sacrament of unity.**

**We link our hands with peoples round the world;
bind them with love in every time and place;
show us the faith that saints believed of old;
keep hope and trust alive on every face.
Soon may we all one bread, one body be
through this blest sacrament of unity.**

* 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.

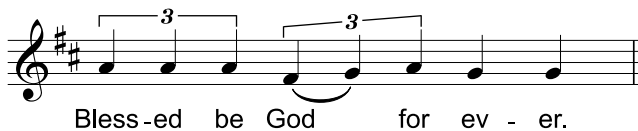


**So, Christ at length when sacraments shall cease
 may we hold fast to justice and be free;
 one with your saints in one unbroken peace,
 one with your saints in blessed liberty.
 More blessed still, in peace and love to be
 one in the mystery of unity.**

*Words: William Henry Turton (1856-1938) alt.v3, v4 Jenny Blood (1932-2022)
 Tune: Unde et memores. William Henry Monk (1823-1889). TiS 519*

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 hymn 'THE GREAT THANKSGIVING'. 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 first four notes (G4, A4, B4, C5) are beamed together with a '3' above them, indicating a triplet. This is followed by a half note D5, then another triplet of four notes (E5, F#5, G5, A5) beamed together with a '3' above them. The final note is a half note G5. The lyrics 'The Spirit is here God's hope is in us' are written below the staff, with hyphens under 'ev' and 'er'.

Cantor *All*

Musical notation for the hymn 'THE GREAT THANKSGIVING'. 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 first four notes (G4, A4, B4, C5) are beamed together with a '3' above them, indicating a triplet. This is followed by a half note D5, then another triplet of four notes (E5, F#5, G5, A5) beamed together with a '3' above them. The final note is a half note G5. The lyrics 'Lift up your hearts We lift them up to God' are written below the staff, with hyphens under 'ev' and 'er'.

Cantor

Musical notation for the hymn 'THE GREAT THANKSGIVING'. 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 first four notes (G4, A4, B4, C5) are beamed together with a '3' above them, indicating a triplet. This is followed by a half note D5, then another triplet of four notes (E5, F#5, G5, A5) beamed together with a '3' above them. The final note is a half note G5. The lyrics 'Let us give thanks to the God of peace' are written below the staff, with hyphens under 'ev' and 'er'.

All

Musical notation for the hymn 'THE GREAT THANKSGIVING'. 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 first four notes (G4, A4, B4, C5) are beamed together with a '3' above them, indicating a triplet. This is followed by a half note D5, then another triplet of four notes (E5, F#5, G5, A5) beamed together with a '3' above them. The final note is a half note G5. The lyrics 'It is right to offer thanks and praise.' are written below the staff, with hyphens under 'ev' and 'er'.

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.⁷



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.

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 hon-our and glo-ry be Yours, here and



ev-ry-where now and for-ev-er, A-men.

Please be seated.

⁷ 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:



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

Litany to the Holy Spirit

Peter Hurford (1930-2019)

King of glory, King of peace

J. S. Bach arr Harris

There's a wideness in God's mercy

Maurice Bevan (1921-2006)

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

May the love of God that shines in you
shine brightly in the world wherever you go.
And the blessing of God,
Divine Giver, Radiant Light, and Fountain of Life
bless you and keep you always. Amen.

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...

**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...

**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...

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

Prelude (from "Te Deum")

Marc-Antoine Charpentier (1643-1704)

MUSIC NOTES

Verleih uns Frieden was composed in the period directly following Mendelssohn's first major public successes, including the String Octet and the Overture to A Midsummer Night's Dream. This magical prayer for peace was originally scored for flutes, clarinets, bassoons, strings, chorus and organ, and is composed as a continuous, three-verse setting of the same text. The warmly expressive arpeggios at the beginning lead into the quietly contemplative first verse, sung by the basses. Finally, the last verse utilizes the full forces available, with a generous warmth of expression that leaves us in no doubt that ultimate peace cannot be far away. Grant us merciful peace, O Lord! For there is no one else to protect us in our time of strife except you, the one and only God.

Peter Hurford studied both music and law at Jesus College Cambridge, where he established a reputation as an outstanding organist. For twenty years organist and choirmaster of St. Alban's Abbey, in 1963 he conceived the idea of an organ competition which was later developed into the St. Alban's International Organ Festival. He also recorded and broadcast the complete organ works of J. S. Bach. Among Hurford's considerable body of work for the Anglican liturgy his 'Litany to the Holy Spirit', a setting of lines from the well-known Robert Herrick poem, is his most widely performed composition.

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

*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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