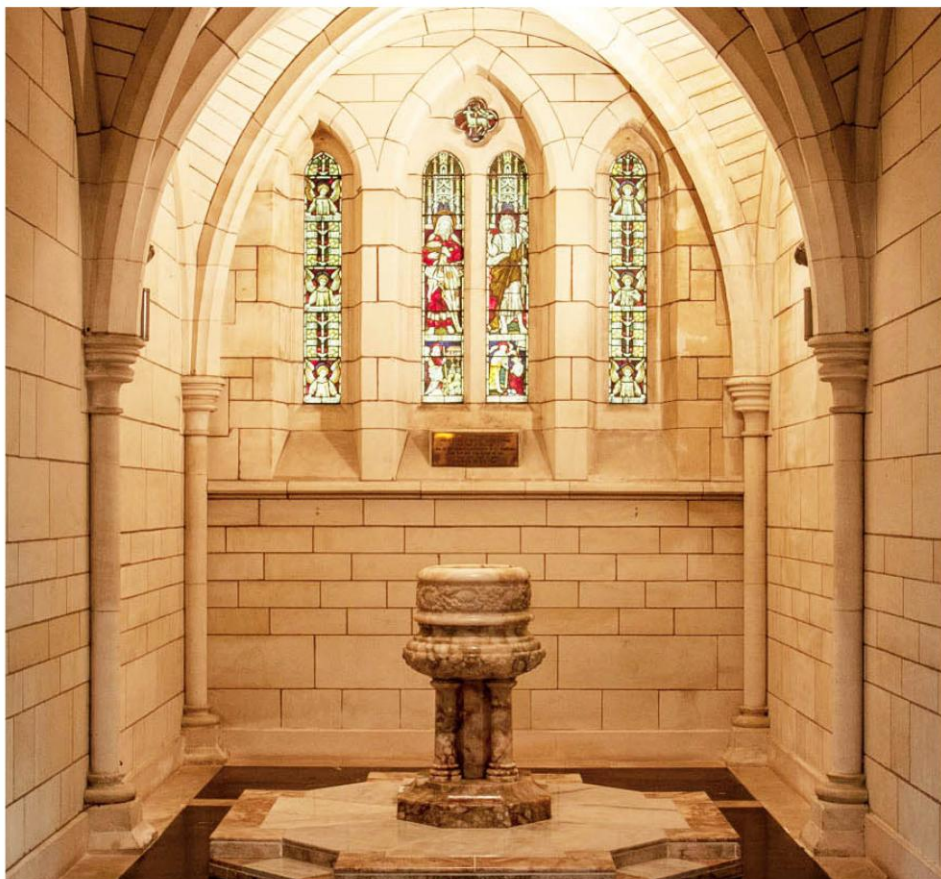




A spirited place
where people stand,
connect and seek
common ground

SUNDAY NOVEMBER

2025 **9**



32nd 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

God so loved the world

John Stainer (1840-1901)

PROCESSIONAL HYMN

**God is the One in whom we all have life-giving purpose,
Spirit encompassing all and yet present within us;
breath of each birth,
source of all beauty and worth,
found in us all, yet mysterious.**

**Have faith in virtue, have hope in great beauty abounding;
hear words of love, and then listen for laughter resounding;
when, with delight,
we turn the darkness to light,
God, we discern, is surrounding.**

**Home in our world amidst wonder of life with its splendour;
movement and colour show nature's abundant agenda;
God is thus found
in air and sea, on the ground;
God is displayed by each gender.**

**God is the One in whom we live and move and have being;
Spirit within as we ponder our faith and believing;
here and elsewhere,
past, present, future to share,
God, the beginning and ending.**

*Words: George Stuart
Tune: Lobe den Herren, later form of a chorale melody
in the 'Stralsund Gesangbuch', 1665. Tis 111*

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:

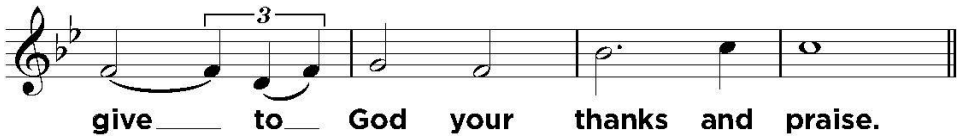
There is a river whose streams make glad the city of God,
where God has made a holy dwelling.

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

May God comfort your hearts
and strengthen you in every good work and word.

2 Thessalonians 2:17

**Living God,
you call us to a new being, free from the fear of death:
take away the limits that bind our imagination
and narrow our compassion
that we may feel your delight in all that brings us life;
through Jesus Christ. Amen.** ⁴

FIRST READING

A reading from the Book of Job.

Job 19:23-27

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

Thanks be to God.

GRADUAL HYMN

**Eternal light, shine in my heart;
eternal hope, lift up my eyes;
eternal power, be my support;
eternal wisdom, make me wise.**

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

⁴ *Steven Shakespeare, adapted*

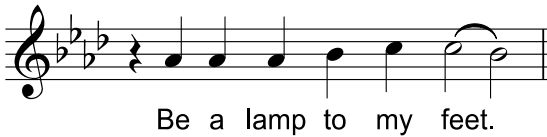
**Eternal life, raise me from death;
eternal brightness, help me see;
eternal Spirit, give me breath;
eternal Saviour, come to me;**

**until by your most costly grace,
invited by your holy word,
at last I come before your face
to know you, my eternal God.**

*Words: Christopher Martin Idle
Tune: Gonfalon Royal, Percy Carter Buck (1871-1947). TIS 332*

THE GOSPEL

Hear the Gospel of Christ according to Luke,
chapter twenty, beginning at verse twenty-seven.



Luke 20:27-38

This is the Gospel of Christ.



SERMON

SILENCE

ANTHEM

Most glorious Lord of life

William H. Harris (1883-1973)

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 thou, who at thy Eucharist didst pray
that all thy Church might be for ever one,
grant us at every Eucharist to say
with longing heart and soul, "thy will be done."
O may we all one Bread, one Body be,
through this blest Sacrament of unity.**

**For all thy Church, O Christ, we intercede;
make thou our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to thee, O Prince of Peace:
thus may we all one Bread, one Body be,
through this blest Sacrament of unity.**

**So, Christ, at length when sacraments shall cease
may we be one with all thy Church above,
one with thy saints in one unbroken peace,
one with thy saints in one unbounded love:
more blessed still, in peace and love to be
one with the Trinity in Unity.**

Words: William Henry Turton (1856-1938)

*Tune: Song 1, arranged from melody and bass of Orlando Gibbons (1583-1625)
arr. attrib. Ralph Vaughan Williams (1872-1958). TiS 521*

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

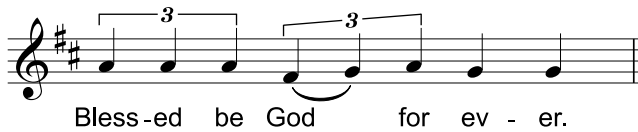
For electronic giving options:

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 song "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 eighth and quarter notes. There is a triplet marked with a '3' and a bracket. The lyrics "The Spirit is here God's hope is in us" are written below the staff, with hyphens indicating syllables across notes.

Cantor *All*

Musical notation for the song "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 eighth and quarter notes. There is a triplet marked with a '3' and a bracket. The lyrics "Lift up your hearts We lift them up to God" are written below the staff, with hyphens indicating syllables across notes.

Cantor

Musical notation for the song "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 eighth and quarter notes. The lyrics "Let us give thanks to the God of peace" are written below the staff, with hyphens indicating syllables across notes.

All

Musical notation for the song "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 eighth and quarter notes. The lyrics "It is right to offer thanks and praise." are written below the staff, with hyphens indicating syllables across notes.

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:

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!

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.'

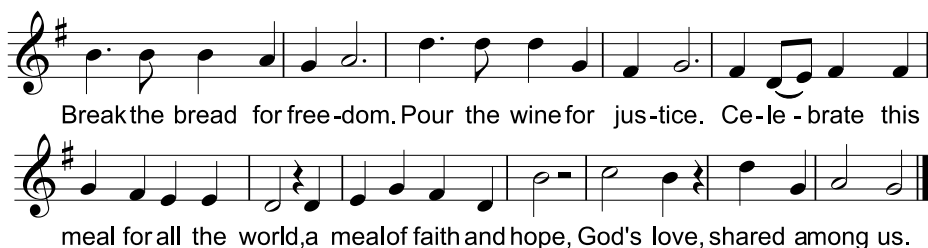
He meets the needs of a hungry city.

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 āianeī 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.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for 'U - bi ca - ri - tas et a - mor,' with a repeat sign at the end. The second staff contains the melody for 'u - bi ca - ri - tas De-us i - bi est,' with a triplet of eighth notes marked with a '3' above them. The lyrics are written below the notes.

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

Alleluia, I heard a voice

Thomas Weelkes (1576-1623)

Holy is the true light

William H. Harris (1883-1973)

I know that my Redeemer liveth (from Messiah)

George Frideric Handel (1685-1759)

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 God bless you with appreciation for all the beauty
that resides within you,
may your coffee be delicious,
may you laugh deeply and often,
and may God give you time to enjoy your book today.
And the blessing of God, Creator, Redeemer, and Giver of Life,
be with you this day and always. **Amen.**

NOTICES

FINAL HYMN

**Praise to the living God,
all praise be to the Name,
who was, and is, and is to be,
and still the same:
the one eternal God
before what now appears,
the First, the Last, beyond all thought
or timeless years!**

**Formless, all lovely forms
declare God's loveliness,
holy, no holiness of earth
can it express,
whose love enfolds us all;
creation speaks God's praise,
and everywhere, above, below,
is perfect praise.**

**The spirit floweth free,
high surging where it will,
in prophet's word did speak of old,
and it speaks still.
Established is God's law,
and changeless it shall stand,
deep writ upon the human heart,
on sea, on land.**

**Eternal life has God
implanted in the soul;
such love shall be our strength
and stay while ages roll.
Praise to the living God!
All praise be to God's Name
who was, and is, and is to be,
and still the same!**

*Words: From the Jewish Yigdal (c.13th cent)
Tune: Leoni, Hebrew Synagogue melody
transcribed by Meyer Lyon (1751-1797),
arr. Thomas Olivers (1725-1799). Tis 473*

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

Toccata (from Symphonie No. 5 in F minor)

Charles-Marie Widor (1845-1937)

MUSIC NOTES

John Stainer became Organist of St Paul's Cathedral in 1872. His Crucifixion (1887) for tenor, bass, choir and organ, was designed as "a meditation on the Sacred Passion" accessible to parish choirs. Musically, its flowing hymn tunes, rich harmonies and expressive recitatives evoke the devotional oratorio style of late Victorian England. Despite criticism of its sentimentality, its sincerity and melodic appeal especially in the miniature God so loved the world, have ensured its lasting affection among choirs.

William Harris's life was filled with royal connections, as organist at the chapel of St George's, Windsor from 1933 to 1961 and as piano teacher to the young princesses Elizabeth and Margaret. 'Most glorious Lord of life' is an Eastertide anthem, the text is by the Elizabethan poet Edmund Spenser.

Thomas Weelkes, contemporary of Byrd and Tallis, was among the most inventive English composers of the early 17th century. Renowned for his madrigals and bold harmonic language, he brought this same imagination to church music. Alleluia, I heard a voice draws on Revelation 5, weaving recurring motifs into an intense, architecturally unified anthem whose contrasts of texture and sonority reveal Weelkes at his most visionary.

I know that my redeemer liveth is the opening aria of Part III of Handel's Messiah. A gently rising melodic line mirrors the text's faith and optimism, particularly through word-painting at "For now is Christ risen from the dead, the first fruits of them that sleep." This aria is one of the most beloved and serene moments in this great and famous oratorio.

*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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