

The logo for St Matthew in-the-City features a stylized 'M' composed of geometric shapes: a grey circle on the left, a white circle on the right, and a grey rectangle with a white grid pattern on the right side.

**St
Matthew
in-the-City**

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

SUNDAY
NOVEMBER
13
2022



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

We sing a love that sets all people free,
that blows like wind, that burns like scorching flame,
enfolds the earth, springs up like water clear:
come, living love, live in our hearts today.

We sing a love that seeks each other's good,
that longs to serve and not to count the cost,
a love that, yielding, finds itself made new:
come, caring love, live in our hearts today.

We sing a love, unflinching, unafraid
to be itself, despite another's wrath,
a love that stands alone and undismayed:
come, strength'ning love, live in our hearts today.

We sing the Holy Spirit, full of love,
who seeks out scars of ancient bitterness,
brings to our wounds the healing grace of Christ:
come, radiant love, live in our hearts today.

Words: June Boyce-Tillman

Tune: Ellers, Edward John Hopkins (1818-1901). Voices United 426

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

.... you know what time it is,
how it is now the moment for you to wake from sleep.

Romans 13:11

God, our insight and our wisdom,
we pray we will read the signs of our times
with unblinkered eyes,
shaping our response with creativity and commitment
and acting with urgency and courage. Amen.

THE FIRST READING

An extract from the Bulletin on the Spinoff 3 November 2022.

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

THE GRADUAL HYMN

E te Atua, kua ruia nei;
O purapura pai:
homai e koe he ngakau hou,
kia tupu ake ai.

E Ihu, kua e tukua
Kia whakangaromia,
me whakatupu ake ia,
kia kitea ai nga hua.

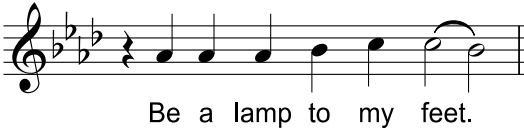
A ma te Wairua Tapu ra
matou e tiaki,
kei hoki ki te mahi he
O matou ngakau hou. Amine. ²

*Words: Trad. Maori Hymn. Tune: For all the mercies,
trad. Maori melody, harm. Jillian Margaret Bray (1939-2018). WOV 650*

² *O God, sown is your good seed. Give us a new heart to make it grow. O Jesus, do not let it go, do not let it be destroyed; let it grow so that the fruits may be seen. May the Holy Spirit keep us, lest to evil deeds returns our new heart.*

THE GOSPEL

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



Luke 21:5-19

This is the Gospel of Christ.



THE SERMON

THE SILENCE

THE ANTHEM

God be in my head

John Rutter

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.



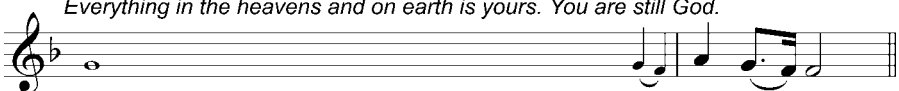
Nōu te mana, te i hi,___ **te we - hi.**

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

Where the love of God is guiding,
there is now another way:
new awareness of compassion
learned from one another;
love, the face of God in Jesus,
new creation's thrust,
love, transforming tears and terror
into health and trust.

Where the truth of God is driving,
there is now another way,
shining through our times' confusion,
sharp with revelation:
words that stifle sense or spirit
changed and redefined,
crosses raised to teach division
lowered, left behind.

Where the life on earth is cherished,
there is now another way,
where a child may grow in safety,
where there's peace and shelter,
when we hold the fragile planet
in our conscious care,
when we see again as sacred
all we are and share.

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.*

God will lead us on this mission,
 God, the flightpath and the power,
 lifting all who grasp the vision
 into understanding:
 so the heart and hope within us
 set each other free,
 where the love of God is guiding,
 this shall come to be.

Words: Shirley Erena Murray (1931-2020)
 Tune: Reconciliation, Jillian Margaret Bray (1939-2018). FFS 76

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 treble clef with a key signature of one sharp (F#). It features two triplet markings over the first two phrases. The lyrics are: Bless-ed be God for ev - er.

THE GREAT THANKSGIVING

Cantor *All*

Musical notation for the phrase "The Spirit is here God's hope is in us". The melody is written on a single staff in treble clef with a key signature of one sharp (F#). It features a triplet marking over the word "hope". The lyrics are: The Spirit is here God's hope is in us.

Cantor *All*

Musical notation for the phrase "Lift up your hearts We lift them up to God". The melody is written on a single staff in treble clef with a key signature of one sharp (F#). The lyrics are: Lift up your hearts We lift them up to God.

Cantor

Musical notation for the phrase "Let us give thanks to the God of peace". The melody is written on a single staff in treble clef with a key signature of one sharp (F#). The lyrics are: Let us give thanks to the God of peace.

All

Musical notation for the phrase "It is right to offer thanks and praise." The melody is written on a single staff in treble clef with a key signature of one sharp (F#). The lyrics are: 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

Jubilate Deo

Orlande de Lassus (1532-1594)

Jesus bleibet meine Freude

(from Church Cantata BWV 147)

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

For the healing of the nations,
God, we pray with one accord;
for a just and equal sharing
of the things that earth affords.
To a life of love and action
help us rise and pledge our word.

Lead us, Holy God, to freedom,
from despair your world release;
that redeemed from war and hatred,
all may come and go in peace.
Show us how through care and goodness
fear will die and hope increase.

⁷ *Jenny Blood (1932-2022)*

All that kills abundant living,
let it from the earth be banned;
pride of status, race or schooling,
dogmas breaking down your plan.
In our common quest for justice
may we hallow life's brief span.

You, Creator-God, have written
your great name on humankind;
for our growing in your likeness
bring the life of Christ to mind;
that by our response and service
earth its destiny may find.

Words: Fred Kaan (1929-2009)
Tune: Tantum ergo, Fred Kaan (1929-2009). CAHO&N 186

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

Marche Triomphale: Nun danket alle Gott, Op.65

Sigfrid Karg-Elert (1877-1933)

MUSIC NOTES

Jesus bleibet meine Freude is the best known of Bach's reworkings of an earlier Weimar cantata is BWV147 'Herz und Mund und Tat und Leben.' Bach added two musically identical chorales, pastoral in character, to close both parts of the cantata. The chorale is well known in the English translation as Jesu Joy of Man's Desiring. In music of such mellifluous beauty and apparent naturalness it is easy to overlook the fact that the celebrated opening eight-bar ritornello with which Bach surrounds the simple chorale melody (Johann Schop's 'Werde munter, mein Gemüte') grows directly out of the material that it embellishes.

Translation: I am lucky to have Jesus, Oh how tightly I hold him, Because he refreshes my heart, When I am sick and sad. I have Jesus who loves me, And gives himself to me as my own, Ach, I will never leave Jesus, Even when my heart is breaking. Jesus will always be my joy, My heart's comfort and essence, Jesus is there through all suffering, He is my life's strength, The desire and sunshine of my eyes, My soul's treasure and bliss; Therefore I will never let Jesus go, Neither from my heart nor from my face.

*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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