



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

SUNDAY
OCTOBER
6
2024



FEAST OF ST FRANCIS OF ASSISI

*At any time in the service when we invite you to stand
you are welcome to remain seated if you need to.*

OPENING VOLUNTARY

Intermezzo in A major, Op. 118, No. 2

Johannes Brahms (1833-1897)

PROCESSIONAL HYMN

**All creation sings a story
of great splendours to declare.
When we contemplate its beauty
we are called forth into prayer.
We, enchanted, stand in silence;
God discovered everywhere.**

**When we stumble on new knowledge,
when new insights help us grow,
we are quick to re-discover
just how much we do not know.
But the Universe smiles gently,
as our theories come and go.**

**Outer space and inner being
both have secrets they conceal.
Galaxies so grimly awesome,
deep emotions that we feel –
all in God are judged as sacred;
it is God they all reveal.**

**Ageless mysteries still excite us;
time and space we must explore.
God the 'Presence' and 'Surrounding',
God the ever wondrous 'More'
is not found by science labours,
but in praise when we adore.**

*Words: G. Stuart
Tune: Praise, my soul. John Goss (1800-1880). TIS 179*

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:



Praise the liv-ing God from the earth! Praise God from the heav-ens,



sun and moon, and shin-ing stars, praise the liv-ing God!

Liturgist:

Praise the Holy Name,
whose word speaks all things into being,
who created the forces of the universe
and the laughter of children.
Praise the Holy Name!

All:



Praise the liv-ing God from the earth! Praise God from the heav-ens,



sun and moon, and shin-ing stars, praise the liv-ing God!

Liturgist:

Praise the living God: clouds and storms and ocean currents,
fish in the sea and creatures of the deep,
animals and cattle, insects and birds, praise the living God!

All:



Praise the liv-ing God from the earth! Praise God from the heav-ens,



sun and moon, and shin-ing stars, praise the liv-ing God!

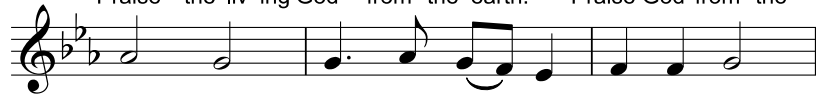
Liturgist:

Praise the Holy Name who did not rely only on angels and
messengers but came among us in person,
whose living presence saves us! Praise God's Holy Name!

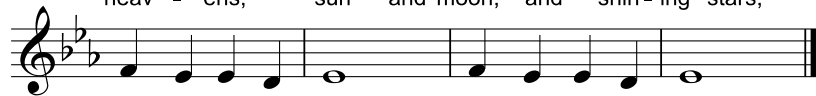
All:



Praise the liv-ing God from the earth! Praise God from the



heav - ens, sun and moon, and shin-ing stars,



praise the liv-ing God! praise the liv-ing God!

1

Please be seated.

FORGIVENESS

Liturgist:

Jesus said: "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."² (Matthew 11:28-30)

Kyrie (from Communion Service in F)

Harold Darke (1888-1976)

Silence

**Holy One, look at our brokenness.
We know that in all creation only the human family
has strayed away from the sacred way.
We know that we are the ones
who must come back together to walk in the sacred way.
Holy One, Sacred One, teach us love, compassion and honour
that we may heal the earth and heal each other.**²

Priest: God forgives us, be at peace.

THE SENTENCE AND PRAYER OF THE DAY

Praise God from the heavens, praise God, sun and moon;
praise God wild animals and all creeping things and flying birds.

Psalms 148:1, 3, 10

**Holy Jesus,
give us something of Francis' simplicity,
of his recklessness, of his humility,
and of his love for all creatures.
Amen.**

² Ojibway prayer, Canada

THE FIRST READING

A reading from the Book of Job.

Job 1:1; 2:1-10

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

Thanks be to God.

THE 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 Mark, chapter ten, beginning at verse two.



Be a lamp to my feet.

Mark 10:2-16

This is the Gospel of Christ.



Be a light for my path.

THE SERMON

SILENCE

ANTHEM

All creatures of our God

William H. Harris (1883-1973)

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.



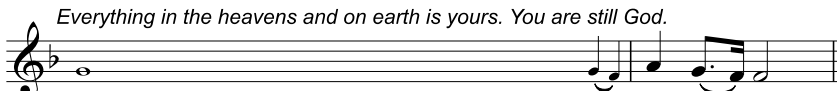
Nou te mana, te i - hi, **te we - hi.**

Yours is the world.



Nou te ao, te mau - ri, **te o - ra.**

Everything in the heavens and on earth is yours. You are still God.




Nau 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 maramatan - ga___ **o te a-o,**

You shine through the darkness



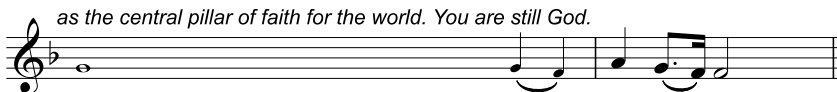
I tiaho ra a koe i roto i___ **te pou - ri,**

to reveal your son Jesus Christ



Kia puta ake tau Tama ko I - hu___ **Ka - rai - ti**

as the central pillar of faith for the world. You are still God.



Hei pou tokomanawa mo 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 ra - kau,**

You are my walking stick. *You are my life-source.*



Ko koe ta - ku___ **to - ko - toko** Ko koe taku oran - ga___ **nga - kau. e,**

You are still God. *Glory to you.*



Ko koe tonu ra___ **te A - tua.** Korori - a___ **ki a koe.**

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 *

**Make me a channel of your peace.
Where there is hatred let me bring your love;
where there is injury, your pardon, Christ;
and where there's doubt, true faith in you.**

***O Jesus, grant that I may never seek
so much to be consoled as to console,
to be understood as to understand,
to be loved, as to love with all my soul.***

**Make me a channel of your peace.
Where there's despair in life, let me bring hope;
where there is darkness, let me bring your light;
and where there's sadness, ever joy.**

O Jesus, grant that I may never seek.....

* *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.*



**Make me a channel of your peace.
It is in pardoning that we are pardoned,
in giving of ourselves that we receive,
and in dying that we're born to eternal life.**

*Words: Based on an anonymous prayer (? French) c. 1900
This version by Johann Sebastian Templehoff ('Sebastian Temple') (1928-1997)
Tune: Channel of Peace, Sebastian Temple (1928-1997)
arr. Betty Pulkingham. TiS 607*

THE PREPARATION OF THE GIFTS

Glory be to God who flows through all creation,
blessing us with gifts to share.

All:

Musical notation for the 'All:' section. It features a treble clef and a key signature of two sharps (F# and C#). The melody consists of eighth notes with two triplet markings over the first two phrases. The lyrics are: Bless-ed be God for ev - er.

THE GREAT THANKSGIVING

Musical notation for 'THE GREAT THANKSGIVING'. It consists of four staves of music in a treble clef with a key signature of two sharps (F# and C#). The lyrics are: The Spirit is here God's hope is in us; Lift up your hearts We lift them up to God; Let us give thanks to the God of peace; 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, Christ Jesus;
 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.

3

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. ⁴

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.

³ Words by Jenny Blood (1932-2022)

⁴ Steven Shakespeare, 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.

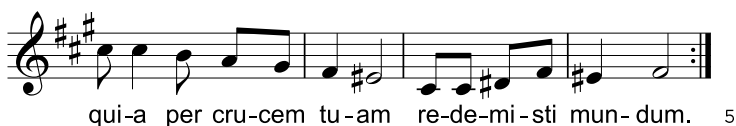
THE BREAKING OF THE BREAD

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:



THE INVITATION

Haere mai e te kahui a te Atua,
tangohia enei 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

Ave verum corpus

Wolfgang Amadeus Mozart (1756-1791)

Ubi caritas

Ola Gjeilo

Blessed are the pure in heart

Henry Walford Davies (1869-1941)

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.

Amen.

**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. ⁶**

THE BLESSING

NOTICES

FINAL HYMN

**Our life has its seasons, and God has the reasons
why spring follows winter, and new leaves grow,
for there's a connection with our resurrection
that flowers will bud after frost and snow,**

***so there's never a time to stop believing,
there's never a time for hope to die,
there's never a time to stop loving,
these three things go on.***

**There's a time to be planting, a time to be plucking,
a time to be laughing, a time to weep,
a time to be building, a time to be breaking,
a time to be waking, a time to sleep,**

but there's never a time to stop believing...

⁶ Jenny Blood (1932-2022)

**There's a time to be hurting, a time to be healing,
a time to be saving, a time to spend,
a time to be grieving, a time to be dancing,
a time for beginning, a time to end,**

***but there's never a time to stop believing,
there's never a time for hope to die,
there's never a time to stop loving,
these three things go on.***

Words: Shirley Erena Murray (1931-2020). Tune: Kotuku, Colin Gibson. AA 113

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.

CLOSING VOLUNTARY

O World, I Must Now Leave Thee

C. Callahan

MUSIC NOTES

In the early summer of 1791, Mozart's wife, Constanze, was taking the waters at the health spa of Baden, near Vienna. During his visits to see her, Mozart became friendly with a local schoolteacher and choirmaster, Anton Stoll, and the Ave verum corpus was written for him, possibly for the feast of Corpus Christi, for four-part mixed choir, strings and organ. The manuscript is dated 17 June 1791, and the music is simple devotion and sincerity. It may well be the most perfect motet and it is extraordinary to think that Mozart would be dead by the end of that year.

Norwegian composer Ola Gjeilo writes this about his motet Ubi Caritas, "The first time I sung in a choir was in high school; I went to a music high school in Norway and choir was obligatory. I loved it from the very first rehearsal, and the first piece we read through was Maurice same text myself a few years later, it was inevitable that the Duruflé would influence it, and it did. While Duruflé used an existing, traditional chant in his piece, I used chant more as a general inspiration, while also echoing the form and dynamic range of his incomparable setting of the text." Translation: Where charity and love are, God is there. Christ's love has gathered us into one. Let us rejoice and be pleased in Him. Let us fear, and let us love the living God. And may we love each other with a sincere heart.

*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*

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Music for Liturgical responses is by Michael CW Bell

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