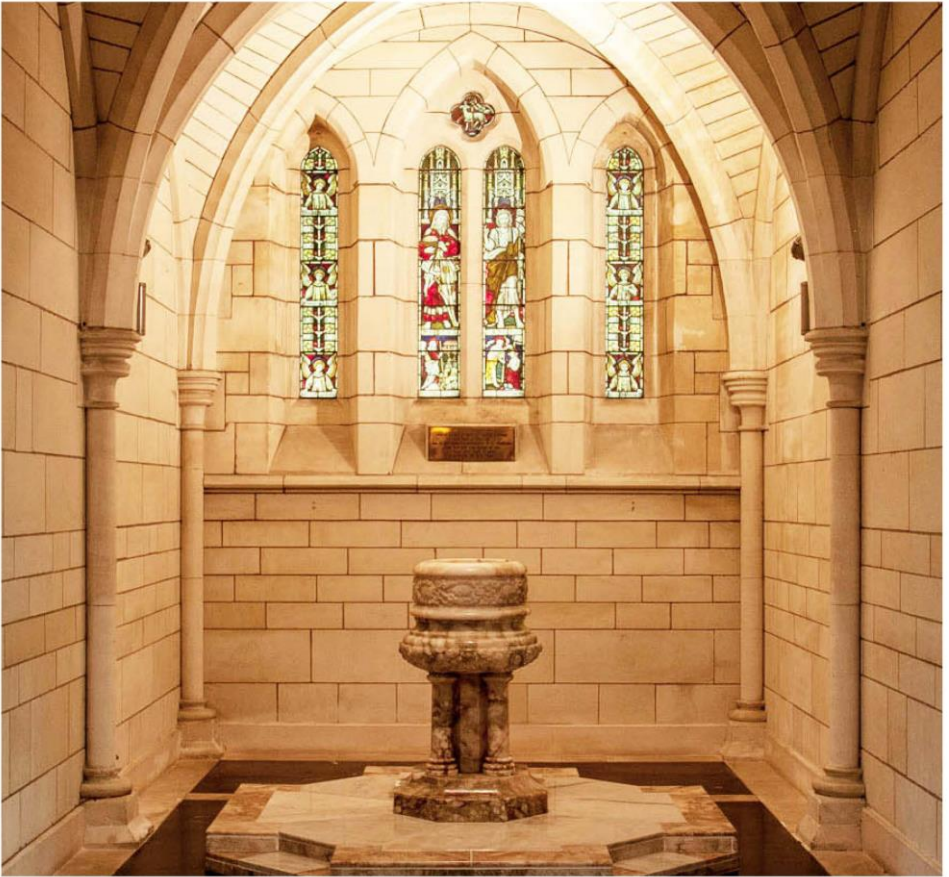




A spirited place  
where people stand,  
connect and seek  
common ground

# SUNDAY NOVEMBER 10 2024



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

*Lord, for thy tender mercy's sake*

*Richard Farrant (1530-1580)*

## PROCESSIONAL HYMN

**We cannot make an easy, safe distinction,  
all people are our neighbours, none denied.  
The voices of all nations heard beside us:  
all sisters, brothers, none we should deride.**

**The wall between the peoples has been broken.  
In love of God divisions disappear.  
As seen in Christ, we recognise our neighbours.  
We greet unusual faces without fear.**

**We celebrate each difference God has given.  
Each nation, black and white, both straight and gay,  
the able and the challenged, God has offered,  
that we might share together, learn and pray.**

**We meet with those who paint a different picture,  
who value God in words not yet our own.  
In dialogue we offer one another  
a vision we could never find alone.**

**This God we seek is greater than each difference;  
the source and ground of all variety,  
the centre and the soul of all creation,  
erasing hate with love, to set us free.**

*Words: Andrew Pratt  
Tune: Highwood, Richard Runciman Terry (1865-1938). TIS 617*

# 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.**<sup>1</sup>

# 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



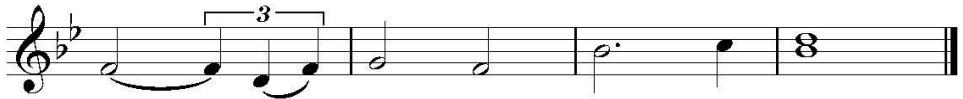
You sweepers, diplomats, writers and artists,  
grocers, carpenters, students and shop workers,  
homemakers, mystics, aid workers and lawyers



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<sup>1</sup> Psalm 46:4-5

You Māori, Pākehā, women and men,  
all who inhabit the long white cloud,  
all saints and martyrs of the South Pacific



give to God your thanks and praise.

2


*Please be seated.*

## **FORGIVENESS**

*Liturgist:*

We come seeking forgiveness and wholeness  
for ourselves and for our world.


*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 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.**<sup>3</sup>

## THE SENTENCE AND PRAYER OF THE DAY

Yahweh, you secure justice for the oppressed;  
you give food to the hungry; you set captives free;  
you raise up those who were bowed down;  
you love those who do justice

*Psalms 146:7, 8*

**God of justice,  
close the mouth of those who devour the poor:  
humbled by the giving of those who have so little  
let us live from your abundance. Amen.**

## THE FIRST READING

A reading from the First Book of Kings.

*1 Kings 17:8-16*

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

**Thanks be to God.**

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<sup>3</sup>*Daily Prayers for All Seasons p 15-16*

# THE GRADUAL HYMN

**Arahina, e lhowā,  
Tō pononga i te ao:  
Whakakitea mai tōu kaha,  
Puritia rā au e koe  
A whāngainga, A whāngainga  
Ki te kai e ora ai,  
Ki te kai e ora ai.**

**Whakahekea mai te puna  
Hei horoi mō te hara.  
Tukua ko te kapua mura,  
Hei ārahi i ahau;  
Tēnei hoki, Tēnei hoki,  
Whakakahangia e koe,  
Whakakahangia e koe.**

**Whakamāmākia e koe  
Tō te mate takiwā;  
Whakawhitia tō pononga  
I ngā wai o Horano;  
Whakauria, Whakauria  
Ki te wā o Kenana;  
Ki te wā o Kenana!**

*Words: Trad. Maori Version. Tune: Cwm Rhondda, John Hughes (1873-1932). TIS 569*

# THE GOSPEL

Hear the Gospel of Christ according to Mark,  
chapter twelve, beginning at verse thirty-eight.



Be a lamp to my feet.

*Mark 12:38-44*

This is the Gospel of Christ.



Be a light for my path.

4

# THE SERMON

# SILENCE

# ANTHEM

*Just as I am*

*Bob Chilcott*

# THE PRAYERS OF THE PEOPLE

*Liturgist:*

Let us gather our hearts and minds in prayer;  
prayer for our world and for God's people.

# 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.*

# THE OFFERTORY HYMN \*

God of freedom, God of justice,  
you whose love is strong as death,  
you who saw the dark of prison,  
you who knew the price of faith,  
touch our world of sad oppression  
with your Spirit's healing breath.

Rid the earth of torture's terror,  
you whose hands were nailed to wood;  
hear the cries of pain and protest,  
you who shed the tears and blood;  
move in us the power of pity  
restless for the common good.

Make in us a captive conscience  
quick to hear, to act, to plead;  
make us truly sisters, brothers  
of whatever race or creed –  
teach us to be fully human,  
open to each other's need.

*Words: Shirley Erena Murray (1931-2020)*

*Tune: Picardy, French traditional carol melody from  
'Chansons Populaires des Provinces de France', 1860. TIS 497*

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\* *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

*Cantor* **ALL**

*Blessed are you God of all creation* **through your good - ness**  
**we have these gifts to\_ share. Bless'd be God for - ev - er.**

The musical notation is on a single staff in G major (one sharp). The first measure is a whole note G4, labeled 'Cantor'. The second measure is a half note G4, labeled 'ALL'. The third measure contains a quarter note A4, a quarter note B4, and a quarter note C5. The fourth measure contains a quarter note B4, a quarter note A4, and a quarter note G4. The fifth measure is a whole note G4. The sixth measure contains a quarter note A4, a quarter note B4, and a quarter note C5. The seventh measure contains a quarter note B4, a quarter note A4, and a quarter note G4. The eighth measure is a whole note G4. The piece ends with a double bar line.

# THE GREAT THANKSGIVING

*Cantor* **ALL**

*May God be with you.* **May the spir - it grant us wis - dom.**

*Cantor* **ALL**

*Let us lift up our hearts.* **We lift up our hearts in hope and praise.**

*Cantor* **ALL**

*Let us give thanks to God.* **We of - fer our lives in joy and prom - ise.**

The musical notation is on a single staff in G major (one sharp). The first measure is a whole note G4, labeled 'Cantor'. The second measure is a half note G4, labeled 'ALL'. The third measure contains a quarter note A4, a quarter note B4, and a quarter note C5. The fourth measure contains a quarter note B4, a quarter note A4, and a quarter note G4. The fifth measure is a whole note G4. The sixth measure contains a quarter note A4, a quarter note B4, and a quarter note C5. The seventh measure contains a quarter note B4, a quarter note A4, and a quarter note G4. The eighth measure is a whole note G4. The piece ends with a double bar line.

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.

O 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, God of prom - ise and ful -



fil - ment, Heav-en and Earth a - bound with your grace.



Ho-san-na, Ho-san-na, all cre-a-tion sings.



Bless'd is the One who comes in the name of God.



Ho-san-na, Ho-san-na, all cre-a-tion sings.

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.<sup>5</sup>



God here a - mong us, light in the midst of us,  
bring us to light, bring us to life.

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.



Praise, praise, glo - ry and love be yours, this and ev-'ry day,  
from us and all peo - ple, here and ev-'ry-where.  
A - - men. A - - men.

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<sup>5</sup> Chris Shannahan [2008], adapted

*Please be seated.*

## 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 kaweā 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

*Lead me, Lord*

*Samuel Sebastian Wesley (1810-1876)*

*Give us the wings of faith*

*Ernest Bullock (1890-1979)*

*The Call (from Five Mystical Songs)*

*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.** <sup>6</sup>

# THE BLESSING

# NOTICES

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<sup>6</sup> *Jenny Blood (1932-2022)*

# FINAL HYMN

**Deep in the human heart  
the fire of justice burns:  
a vision of a world renewed  
through radical concerns.  
As Christians we are called  
to set the captives free,  
to overthrow the evil powers  
and end hypocrisy.**

**This is our task today  
to build a world of peace;  
a world of justice, freedom, truth,  
where kindness will increase;  
a world from hunger freed,  
a world where people share,  
where every person is of worth  
and no one lives in fear.**

**Taking the step of faith  
we leave despair behind  
and move into the future's world  
with open heart and mind.  
By grace we work with Christ,  
as one community,  
to bring new hope and fuller life  
to all humanity.**

*Words: W. L. Wallace, adapted  
Tune: Diademata, George Job Elvey (1816-1893). TiS 228*

*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

*Con moto maestoso (from Sonata No. 3, Op. 65)*

*Felix Mendelssohn-Bartholdy (1809-1847)*

## MUSIC NOTES

There is some doubt as to whether Lord, for thy tender mercy's sake was written by Farrant or another Elizabethan composer, John Hilton (1565 - 1609). Both Farrant and Hilton were cathedral musicians who had an interest in the theatre, producing plays enacted by young choristers. O Lord, give thy Holy Spirit shows Tallis writing in English for the reformed rites of Edward VI and Elizabeth (who reinstated Edward's First Prayer Book of 1549 when she came to the throne). This exquisite miniature, a setting of a prayer published in 1566, obviously dates from the time of Elizabeth I.

Bob Chilcott is a former member of the King's Singers, and one of the UK's most popular choral composers. His setting of Just as I am opens with a simplicity and innocence created by a beautiful melody. The texture gradually evolves as the other voices make their entries. Charlotte Elliott's text states her own personal search for God and her belief in a Gospel of pardon, peace, and heaven.

Sir Ernest Bullock (1890-1979) is remembered today primarily as an educationalist and organist. He became Master of the Choristers at Westminster Abbey in 1928 and provided the music for the coronation of King George VI in 1937. He wrote most of the fanfares for that event, as well as for the coronation of Queen Elizabeth II in 1953. He later became principal of the Scottish Academy of Music and Drama in Glasgow and director of the Royal College of Music in London. Bullock's anthem 'Give us the wings of faith' is for a saint's day and sets part of a hymn by Isaac Watts. It is composed in an arch form, rising to a thrilling central climax before subsiding and ending as it began.

George Herbert was both a poet and musician, who associated music with a 'divine voice', a view totally in sympathy with the visionary aspects of Vaughan Williams's art. Vaughan Williams described himself as a 'cheerful agnostic' and even 'a disappointed theist'. The Five Mystical Songs were completed in 1911, not long after he had returned from studying with Maurice Ravel in Paris. The Call, the fourth song in the set, uses a folk-like tune that might have come from the distant past, but was in fact a typical invention of Vaughan Williams. It is modal, which gives it an apparent antiquity.

*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 Matthew Howes*

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