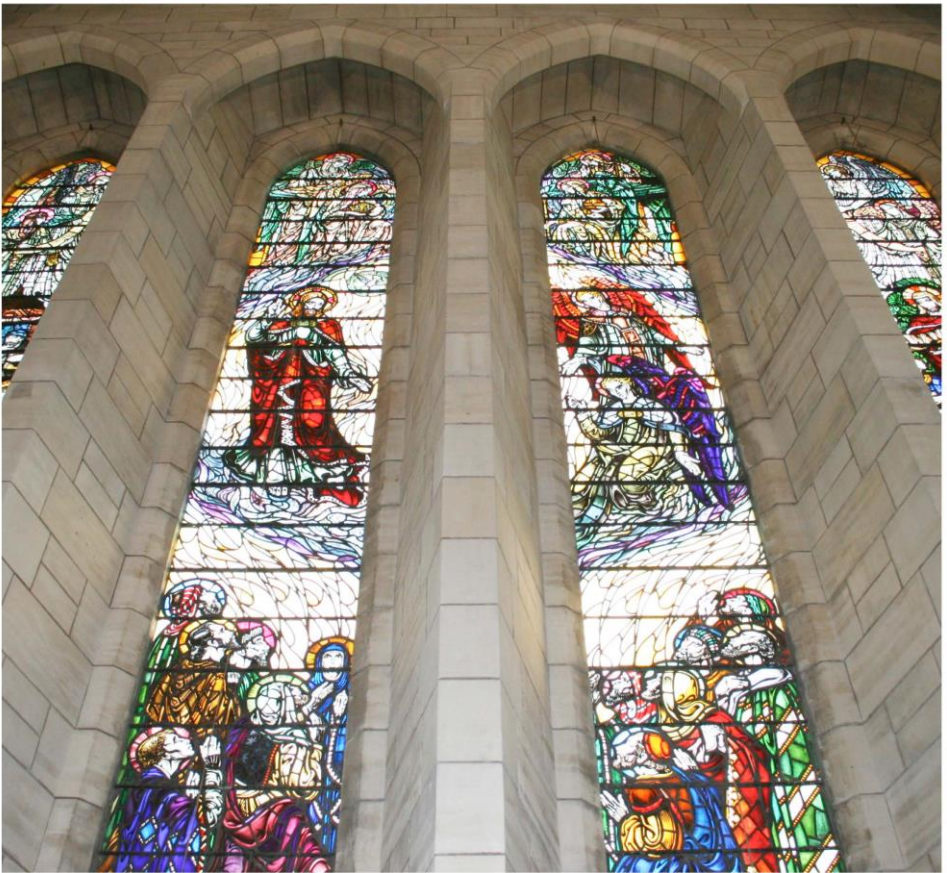




A spirited place  
where people stand,  
connect and seek  
common ground

# SUNDAY OCTOBER 20 2024



29th 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

*Locus iste*

*Anton Bruckner (1824-1896)*

## PROCESSIONAL HYMN

**For the music of creation,  
for the song your Spirit sings,  
for your sound's divine expression,  
burst of joy in living things:  
God, our God, the world's composer,  
hear us, echoes of your voice:  
music is your art, your glory,  
let the human heart rejoice!**

**Psalms and symphonies exalt you,  
drum and trumpet, string and reed,  
simple melodies acclaim you,  
tunes that rise from deepest need,  
hymns of longing and belonging,  
carols from a cheerful throat,  
lilt of lullaby and lovesong  
catching heaven in a note.**

**All the voices of the ages  
in transcendent chorus meet,  
worship lifting up the senses,  
hands that praise and dancing feet;  
over discord and division  
music speaks your joy and peace,  
harmony of earth and heaven,  
song of God that cannot cease!**

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

*Tune: Lux Eoi, Arthur Seymour Sullivan (1842-1900). CAHO&N 9*

# 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



---

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

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

Where were you when I laid the foundations of the earth? *Job 38:4*

**We pray we will learn to exercise our power  
with care and responsibility,  
respecting the whole of creation in all its complexity,  
and respecting the magnificent  
and confusing diversity of humanity with awe. Amen.**

## THE FIRST READING

A reading from the Epistle to the Hebrews.

*Hebrews 5:1-6*

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

**Thanks be to God.**

---

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

# THE GRADUAL HYMN

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

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

**A mā te Wairua Tapu rā  
mātou e tiaki,  
kei hoki ki te mahi he  
Ō mātou ngākau hōu. Amine. <sup>4</sup>**

*Words: Traditional Maori Hymn*

*Tune: For all the mercies, trad./ Maori melody, harm. J. M. Bray (1939-2018), WOV 650*

# THE GOSPEL

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



Be a lamp to my feet.

*Mark 10:35-45*

This is the Gospel of Christ.



Be a light for my path. <sup>5</sup>

---

<sup>4</sup> 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 evil deeds return to our new heart.

<sup>5</sup> Music by Michael CW Bell

# THE SERMON

# SILENCE

# ANTHEM

*O for a closer walk with God*

*Charles Villiers Stanford (1852-1924)*

# THE PRAYERS OF THE PEOPLE

*Liturgist:*

Let us gather our hearts and minds in prayer;  
prayer for our world and for all 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 \*

O God, our help in ages past,  
our hope for years to come,  
our shelter from the stormy blast,  
and our eternal home:

Before the hills in order stood,  
or earth received her frame,  
from everlasting thou art God  
to endless years the same.

A thousand ages in thy sight  
are like an evening gone:  
short as the watch that ends the night  
before the rising sun.

Time, like an ever-rolling stream,  
bears human lives away;  
they fly, forgotten, as a dream  
dies at the opening day.

O God, our help in ages past,  
our hope for years to come,  
be thou our guard while troubles last,  
and our eternal home.

*Words: Isaac Watts (1674-1748), Psalm 90:1-6  
Tune: St Anne, probably by William Croft (1678-1727). TIS 47*

---

\* 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 written on a single staff in G major (one sharp) and 4/4 time. It begins with a whole rest for the Cantor, followed by a whole note for 'ALL'. The lyrics are: '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 melody consists of quarter and eighth notes.

# 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 for 'The Great Thanksgiving' is written on three staves in G major (one sharp) and 4/4 time. Each staff begins with a whole rest for the Cantor, followed by a whole note for 'ALL'. The lyrics are: 'May God be with you. May the spir - it grant us wis - dom.' The first staff continues with 'Let us lift up our hearts. We lift up our hearts in hope and praise.' The second staff continues with 'Let us give thanks to God. We of - fer our lives in joy and prom - ise.' The melody consists of quarter and eighth 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, 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>6</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.

<sup>6</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

*Christus factus est*

*Felice Anerio (1560-1614)*

*All we like sheep (from Messiah)*

*George Frideric Handel (1685-1759)*

*If ye love me*

*Thomas Tallis (1505-1585)*

# 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>7</sup>**

# THE BLESSING

---

<sup>7</sup> *Jenny Blood (1932-2022)*

# NOTICES

## FINAL HYMN

**Forth in your name, O God, I go,  
my daily labour to pursue,  
you, God, alone resolved to know,  
in all I think, or speak, or do.**

**Each task your wisdom has assigned  
still let me cheerfully fulfil,  
in all my works your presence find,  
and prove your good and perfect will.**

**You may I set at my right hand,  
whose eyes my inmost substance view,  
and labour on at your command,  
and offer all my works to you.**

**Give me to bear your easy yoke,  
and every moment watch and pray,  
and still to things eternal look,  
and hasten to your glorious day;**

**for you delightfully employ  
all that your bounteous grace has given,  
and run my course with even joy,  
and closely walk with you to heaven.**

*Words: Charles Wesley (1707-1788)*

*Tune: Song 34, arr. from melody and bass of Orlando Gibbons (1583-1625). TIS 571*

*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 in C major, BWV 545*

*Johann Sebastian Bach (1685-1750)*

## MUSIC NOTES

*Locus iste* was premiered at the dedication of a chapel in the newly built Linz cathedral. Bruckner, now better-known as a symphonic composer, had been appointed organist at the old cathedral in 1856, and the Bishop, Josef Franz Rüdiger—a highly conservative but very humane man—had soon become an important artistic and spiritual father-figure. The text celebrates a sacred place. As in the symphonies, the proportions of *Locus iste* are carefully calculated. Take the silence before the final ‘a Deo factus est’. Where most composers would be content to put a simple pause, Bruckner preserves his proportions by carefully measuring out five beats. Elegant symmetry is as vital here as in a great medieval cathedral. *Translation: This dwelling is God’s handiwork; a mystery beyond all price that cannot be spoken against.*

Charles Villiers Stanford was Irish by birth, and taught for many years at Cambridge University and the Royal College of Music. His beautiful arrangement of William Cowper’s hymn *O for a closer walk with God* expresses the author’s desire for a “purer light to mark the road that leads me to the Lamb.” The tune is *Caithness*, a melody from The Scottish Psalter of 1635.

There are moments in Handel’s *Messiah* where the text-painting is obvious and still genius, as in the blissfully careless wandering of the various musical lines (or is it sheep?) in this chorus, *All we like sheep have gone astray*. Handel composed *Messiah* at great speed, partially explained by the fact that he borrowed from previously written material. A secular duet, *Nò, di voi non vo’ fi darmi*, provided wandering melismas for both this chorus and *For unto Us a Child Is Born*. Handel leaves the crux till the very end, where the mood and music abruptly changes to a sombre and reflective “But the Lord hath laid on him the iniquity of us all”.

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*

*Hymns reproduced with permission under CCLI licence 637264  
Hymns and music livestreamed with permission under CCLI licence 1483113*