



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

SUNDAY
OCTOBER

13

2024



28th 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

If ye love me

Thomas Tallis (1505-1585)

PROCESSIONAL HYMN

**When morning gilds the skies,
my heart awaking cries,
may Jesus Christ be praised!
Alike at work and prayer,
one purpose I declare:
may Jesus Christ be praised!**

**New strength comes night or day
when from the heart we say,
may Jesus Christ be praised!
Let sin and evil fear,
when this sweet chant they hear:
may Jesus Christ be praised!**

**Discordant humankind,
in this your concord find,
may Jesus Christ be praised!
Let all the earth around
ring joyous with the sound:
may Jesus Christ be praised!**

**Be this, while life is mine,
my canticle divine,
may Jesus Christ be praised!
Be this th'eternal song,
through all the ages long:
may Jesus Christ be praised!**

*Words: Katholisches Gesangbuch, 1828
Trans. Edward Caswall (1814-1878)*

Tune: Laudes Domini, Joseph Barnby (1838-1896). TIS 227

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

give ___ to ___ God your thanks and praise.

The musical notation is on a single staff in G minor (one flat). It begins with a treble clef and a key signature of one flat. The melody consists of: a quarter note G4, a quarter note A4, a quarter note Bb4, a quarter note C5, a quarter note Bb4, a quarter note A4, a quarter note G4. A triplet bracket is placed over the first three notes (G4, A4, Bb4). The second measure contains a half note G4. The third measure contains a dotted quarter note G4. The fourth measure contains a half note G4. The piece ends with a double bar line.

You prophets, priests, cleaners and clerks,
professors, programmers, teachers and learners,
seekers, discoverers, drivers and doctors

give ___ to ___ God your thanks and praise.

The musical notation is on a single staff in G minor (one flat). It begins with a treble clef and a key signature of one flat. The melody consists of: a quarter note G4, a quarter note A4, a quarter note Bb4, a quarter note C5, a quarter note Bb4, a quarter note A4, a quarter note G4. A triplet bracket is placed over the first three notes (G4, A4, Bb4). The second measure contains a half note G4. The third measure contains a dotted quarter note G4. The fourth measure contains a half note G4. The piece ends with a double bar line.

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

give ___ to ___ God your thanks and praise.

The musical notation is on a single staff in G minor (one flat). It begins with a treble clef and a key signature of one flat. The melody consists of: a quarter note G4, a quarter note A4, a quarter note Bb4, a quarter note C5, a quarter note Bb4, a quarter note A4, a quarter note G4. A triplet bracket is placed over the first three notes (G4, A4, Bb4). The second measure contains a half note G4. The third measure contains a dotted quarter note G4. The fourth measure contains a half note G4. The piece ends with a double bar line.

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



give ___ to ___ God your thanks and praise.


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.³

THE SENTENCE AND PRAYER OF THE DAY

You drew me out of the womb;
cradled me in your lap from my birth;
from my mother's womb you have been my God.

Psalm 22:9, 10

**God you call us to shed
all that burdens the lightness of life:
help us to embrace our need of you
and live in you for all things. Amen.**

THE FIRST READING

A reading from the Book of Job.

Job 23:1-9, 16-17

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

Thanks be to God.

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

THE GRADUAL HYMN

**Take my life, and let it be
consecrated, God, to thee;
take my moments and my days,
let them flow in ceaseless praise.**

**Take my hands, and let them move
at the impulse of thy love;
take my feet, and let them be
swift and beautiful for thee.**

**Take my voice, and let me sing
for you only may it ring;
take my lips, and let them be
filled with messages from thee.**

**Take my love; my God, I pour
at thy feet its treasure-store;
take myself, and I will be
ever, only, all for thee.**

*Words: Frances Ridley Havergal (1836-1879), adapted
Tune: Nottingham, adapted from Wenzel Müller (1767-1835). TIS 599 (ii)*

THE GOSPEL

Hear the Gospel of Christ according to Mark,
chapter ten, beginning at verse seventeen.



Be a lamp to my feet.

Mark 10:17-31

This is the Gospel of Christ.



Be a light for my path.

4

THE SERMON

SILENCE

ANTHEM

Just as I am

Bob Chilcott

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.⁵**

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.

⁵*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.

THE OFFERTORY HYMN *

**God has laid a feasting table,
all her guests are gathered 'round.
From the highways and the byways
all the lost have now been found.
When we hear the invitation
will we lay our burdens down?**

**At this table all are welcome,
no-one need be left behind.
God is greater than our difference,
Christ can see where we are blind.
When we hear the invitation
will we love all humankind?**

**God is crying out for justice,
Christ is weeping in the street.
When will be the time for laughter?
When will all have food to eat?
When we hear the invitation
will we make God's will complete?**

Words: Shawn Whelan

Tune: Regent Square, Henry Thomas Smart (1813-1879). TIS 142

* *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. Let us lift up our hearts. We lift up our hearts in hope and praise. 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.⁶



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.

⁶ 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 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.

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

Give almes of thy goods

Christopher Tye (1505-1572)

There's a wideness in God's mercy

Maurice Bevan (1921-2006)

Ave verum corpus

Andrew Macmillan

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.⁷

⁷ *Jenny Blood (1932-2022)*

THE BLESSING

May the love of God that shines in you
shine brightly in the world wherever you go.
And the blessing of God,
Divine Giver, Radiant Light, and Fountain of Life
bless you and keep you always. Amen.

NOTICES

FINAL HYMN

**Great and deep the Spirit's purpose,
hidden now in mystery,
nature bursts with joyful promise,
ripe with what is yet to be.
In a wealth of rich invention,
still the work of art unfolds:
barely have we seen, and faintly,
what God's great salvation holds.**

**Great and deep the Spirit's purpose,
making Jesus seen and heard.
Every age of God's creation
grasps new meaning from the Word.
Show us, Holy Spirit, show us
your new work begun today:
eyes and ears and hearts are open,
teach us what to do and say.**

**Great and deep the Spirit's purpose,
all God's children brought to birth,
freed from hunger, fear and evil
every corner of the earth,
and a million, million voices
speak with joy the Saviour's name;
every face reflects his image,
never any two the same.**

**Great and deep the Spirit's purpose,
nothing shall be left to chance.
All that lives will be united
in the everlasting dance.
All fulfilled and all perfected,
each uniquely loved and known,
Christ in glory unimagined
once for all receives his own.**

Words: M. Barrell. Tune: Nettleton, harm. J. Wilson (1905-1992). TIS 392

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

Ceremonial march

Herbert Sumsion (1889-1995)

MUSIC NOTES

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.

Give alms of thy goods is a short setting of an offertory sentence appearing in both the 1549 and 1552 Books of Common Prayer. This is a creation of the English Reformation in every way. Constructed in the ABB form of the early English anthem, this four-voice piece lasts under two minutes and is entirely syllabic.

In his work among the poor, first in London and then in Birmingham, English Theologian Frederick William Faber (1814-1863) knew the need to plead with people who felt themselves rejected by society and by the respectable and judgemental churches around them. *There's a wideness in God's mercy* expresses his message to them - not to limit thoughts of how great God's love can be, and he points to the suffering of Christ on our behalf. In a more radical mode, he says that we limit that love if we imagine that God is more strict on our sins than is really true. This hymn says some important things with simplicity and directness, and is set to a beautiful tune by Maurice Bevan written for St Paul's Cathedral; he had been a member of the choir for forty years. It is named *Corvedale*, after the area in Shropshire around the River Corve where his father had been vicar.

*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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