



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

SUNDAY
OCTOBER

2024 **27**



30th 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

Oculi omnium

Charles Wood (1866-1926)

PROCESSIONAL HYMN

**In this familiar place
I know the mystery of your grace.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.**

**In halting song and word
the music of your voice is heard.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.**

**Among these friends of mine
I taste the company divine.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.**

**Within this narrow sphere
I learn that you are everywhere.
For the love that I receive,
for the truth that I believe,
I praise and thank you
for this here and now.**

Words: Colin Gibson. Tune: Freeland, Colin Gibson. AA 72

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



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



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

Those who now sow in tears will reap with shouts of joy.
Those who go out weeping, as they carry their seed for sowing
will come back with shouts of joy as they carry their harvest home.

Psalm 126:5,6

**Gracious God,
you long for all people to experience your life-giving love.
You reach out to us, in midst of our struggles.
Grant us new vision
that we may recognise your way and follow you. Amen.**

THE FIRST READING

A reading from the Book of Job.

Job 42:1-6

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

**God comes to us as one unheard
in silences profound,
or marvels of a symphony,
sublimity of sound.**

**God comes to us as one unseen
in beauties of the earth;
a seagull's flight, a sunset sky,
the miracle of birth.**

**God comes to us as one unknown
to share our joys, our pain;
that presence felt, the gift of grace
our peace and hope sustain.**

**God comes to us at every hour
when strength and faith are weak;
the smiles of friends, encircling arms,
of reassurance speak.**

**God comes in unexpected ways,
surprising us with joy,
reminding that the light of love
no darkness can destroy.**

**Teach us, O God, to recognize
your spirit everywhere;
make us aware, responsive, keen
your love for all to share.**

*Words: Jocelyn Marshall
Tune: St Peter, Alexander Robert Reinagle (1799-1877). TiS 485*

THE GOSPEL

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



Be a lamp to my feet.

Mark 10:46-52

This is the Gospel of Christ.



Be a light for my path. 4

THE SERMON

SILENCE

ANTHEM

Jesu! dulcis memoria

Richard Shephard (1949-2021)

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 *

**Put peace into each other's hands
and like a treasure hold it,
protect it like a candleflame,
with tenderness enfold it.**

**Put peace into each other's hands
with loving expectation;
be gentle in your words and ways,
in touch with God's creation.**

**Put peace into each other's hands
like bread we break for sharing;
look people warmly in the eye:
our life is meant for caring.**

**As at communion, shape your hands
into a waiting cradle;
the gift of Christ receive, revere,
united round the table.**

**Put Christ into each other's hands,
he is love's deepest measure;
in love make peace, give peace a chance,
and share it like a treasure.**

Words: Fred Kaan (1929-2009)

Tune: St Columba, Irish traditional hymn melody. TIS 523

* *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.

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.⁵



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.

⁵ 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 o mātou hara,

me mātou hoki e muru nei,

i o 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

O Lord increase our faith Henry Loosemore (1600-1670)

Here, O my Lord, I see thee face to face Percy W. Whitlock (1903-1946)

Be thou my vision Bob Chilcott

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.**⁶

THE BLESSING

⁶ Jenny Blood (1932-2022)

NOTICES

FINAL HYMN

**We limit not the truth of God
to our poor reach of mind,
to notions of our day and place,
crude, partial, and confined:
no, let a new and better hope
within our hearts be stirred:
O God, grant yet more light and truth
to break forth from your Word.**

**Who dares to bind to one's own sense
the oracles of heaven,
for all the nations, tongues and climes
and all the ages given?
That universe, how much unknown!
That ocean unexplored!
O God, grant yet more light and truth
to break forth from your Word.**

**Eternal God, incarnate Word,
Spirit of flame and dove;
enlarge, expand all living souls
to comprehend your love;
and help us all to seek your will
with wiser powers conferred -
O God, grant yet more light and truth
to break forth from your Word.**

*Words: George Rawson (1807-1889), adapted by Jenny Blood (1932-2022)
Tune: Kingsfold, from an English and Irish traditional melody
coll. Lucy Broadwood (1858-1929)
harm. and arr. Ralph Vaughan Williams (1872-1958). TIS 262*

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

Toccata in B minor

Eugène Gigout (1844-1925)

MUSIC NOTES

Like Stanford, his teacher, Charles Wood was Irish by birth. After studying at the Royal College of Music in London, Wood took up residence at Selwyn College, Cambridge, moving to Gonville and Caius College upon his appointment as Organist-scholar, before being elected to a fellowship. Much of Wood's church music was written with the Cambridge college choirs in mind, with their ability to sing double-choir music with relative ease. However, *Oculi omnium* is the second of two easy, short introits published in 1927, and reflects his teacher's style and harmonic vocabulary.

Jesu, dulcis memoria (translation:) Jesus, sweet remembrance, granting the heart its true joys, but above honey and all things is his sweet presence. Nothing more pleasing can be sung, nothing gladder can be heard, nothing sweeter can be thought than Jesus, son of God. Jesus, hope of the penitent, how merciful you are to those who ask, how good to those who seek, but what you are to those who find! Tongue has no power to describe nor writings to express, but only belief can know by experience what it is to love Jesus. Be our joy, Jesus, who will be the prize we win, may all our glory be in you, always and through all ages. Amen.

One of the leading English organists of his generation, Percy Whitlock's life was tragically cut short by tuberculosis at the age of 43. He studied at London's Royal College of Music with Stanford and Vaughan Williams and from 1921-1930 was Assistant Organist at Rochester Cathedral in Kent. He served as Director of Music at St Stephen's Church, Bournemouth for the next five years, combining this role with that of that town's borough organist, regularly playing at the local Pavilion Theatre. Here, *O my Lord*, I see thee face to face is the second of three introits published in 1930 by Oxford University Press.

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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