



**St
Matthew
in-the-City**

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

SUNDAY
NOVEMBER
24
2024



34th 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

Adoramus te, Christe

Orlande de Lassus (1532-1594)

PROCESSIONAL HYMN

**God is here! As we God's people
meet to offer praise and prayer,
may we find in fuller measure
what it is in Christ we share.
Here, as in the world around us,
all our varied skills and arts
wait the coming of God's Spirit
into open minds and hearts.**

**Here are symbols to remind us
of our lifelong need of grace;
here are table, font and pulpit,
here the Word has central place.
Here in honesty of preaching,
here in silence as in speech,
here in newness and renewal
God the Spirit comes to each.**

**Here our children find a welcome
in the Shepherd's flock and fold;
here, as bread and wine are taken,
Christ sustains us as of old.
Here the servants of the Servant
seek in worship to explore
what it means in daily living
to believe and to adore.**

**God of all, Church and creation,
in an age of change and doubt,
keep us faithful to the gospel,
help us work your purpose out.
Here, in this day's dedication,
all we have to give, receive.
We, who cannot live without you,
we adore you, we believe.**

Words: Frederick Pratt Green (1903-2000)

Tune: Blauenwern, William Penfro Rowlands (1860-1937). Tis 590

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 46:4-5

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.

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.**

² NZPB p 63, adapted

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

The one who rules justly is like the light of morning,
like the sun rising on a cloudless morning,
gleaming from the rain on the grassy land.

2 Samuel 23:3-4

**God our desire
whose coming we look for,
but whose arrival is unexpected;
make us urgent to greet you,
and open yourself to our longing
that we may be known by you. Amen.** ⁴

THE FIRST READING

A reading from the Second Book of Samuel.

2 Samuel 23:1-7

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

Thanks be to God.

THE GRADUAL 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.**

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

⁴ *Janet Morley*

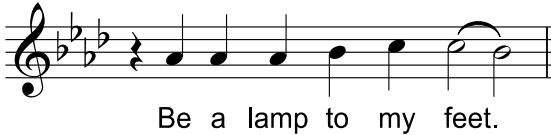
**This is our task today
to build a world of peace;
a world of justice, freedom, truth,
where kindness will increase;
a world from hunger freed,
a world where people share,
where every person is of worth
and no one lives in fear.**

**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*

THE GOSPEL

Hear the Gospel of Christ according to John,
chapter eighteen, beginning at verse thirty-three.



John 18:33-37

This is the Gospel of Christ.



THE SERMON

SILENCE

ANTHEM

King of glory, King of peace

J. S. Bach arr. William Harris (1883-1973)

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 *

**Jesus shall reign where're the sun
does its successive journeys run:
God's realm shall stretch from shore to shore,
till moons shall wax and wane no more.**

**Through Christ shall endless prayer be made,
borne by the Spirit's ceaseless aid:
like sweet perfume new hymns shall rise
with every morning sacrifice.**

* *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.*



People and realms of every tongue
dwell on God's love with sweetest song;
and infant voices shall proclaim
their earliest prayers in Jesus' name.

Let every creature rise and bring
tributes of praise for all to sing:
angels descend with songs again,
and earth repeat the loud Amen.

Words: Isaac Watts (1674-1748)
Tune: Duke Street, John Hatton (c.1710-1793). TIS 439

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). It begins with a whole rest for the Cantor, followed by a dotted quarter note for 'ALL'. The lyrics are written below the staff, with 'through your good - ness' in bold. 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). It features three sections. Each section begins with a whole rest for the Cantor, followed by a dotted quarter note for 'ALL'. The lyrics are written below the staff, with the second and third lines of lyrics in bold. 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.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 o mātou hara,

me mātou hoki e muru nei,

i o 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

Hymn to the Trinity

Pyotr Ilyich Tchaikovsky (1840-1893)

A Hymn for St Cecilia

Herbert Howells (1892-1983)

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**

THE BLESSING

NOTICES

⁷ *Jenny Blood (1932-2022)*

FINAL HYMN

O Lord my God, I stand and gaze in wonder
on the vast heavens your wisdom has ordained;
sun, moon, and stars continue at your pleasure,
from nothing called and by your grace sustained.

Whakaaria mai tōu ripeka ki au.

Tiaho mai ra roto i te pō.

Hei kona au titiro atu ai.

Ora, mate hei au koe noho ai.

When through the woods and forest glades I wander,
and hear the birds sing sweetly in the trees;
when I look down from lofty mountain grandeur,
and hear the brook, and feel the gentle breeze:

Whakaaria mai tōu ripeka ki au.

Tiaho mai ra roto i te pō.

Hei kona au titiro atu ai.

*Ora, mate hei au koe noho ai.*⁸

Words: Eluned Harrison, alt.

Based on Carl Gustaf Boberg (1856-1940)

*Tune: How Great Thou Art (O Store Gud), Swedish folk melody
harm. Philip Begbie Watson. TIS 155*

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

Carillon (from 24 Pièces en style libre, Op. 31) Louis Vierne (1870-1937)

⁸ *Show your cross to me. Let it shine there in the darkness. To there I will be looking. In life, in death let me rest in thee.*

MUSIC NOTES

Orlande de Lassus was an undisputed master of all the vocal genres of the late Renaissance, from German Lied to Latin Mass. He was extraordinarily prolific and this setting of 'Adoramus te, Christe' comes from his monumental Magnum opus musicum, published by his sons after his death. With a style that encompassed extreme chromaticism and constant modulation, Lassus stretched the compositional boundaries of his day to produce some of the most important and advanced works to come from the sixteenth century. *Translation: We adore you, O Christ, and we bless you. For by your holy Cross you redeemed the world. Lord, have mercy on us.*

Tchaikovsky's Heruvimskaja pesn (the Cherubic Hymn, "Izhe kheruvimy") is from his 1878 setting of the Liturgy of St. John Chrysostom, one of the central eucharistic services of the Eastern Orthodox Church. Tchaikovsky wrote, "I consider the liturgy of St. John Chrysostom one of the greatest productions of art. If we follow the service very carefully, and enter into the meaning of every ceremony, it is impossible not to be profoundly moved by the liturgy of our own Orthodox Church...to be startled from one's trance by a burst from the choir; to be carried away by the poetry of this music. One of my deepest joys!" *Translation: [We], who mystically represent the cherubim and sing the thrice-holy hymn to the life-creating Trinity, let us now lay aside all earthly cares so that we may receive the King of All, who is invisibly borne aloft by the angelic orders, Alleluia.*

Herbert Howells's 'A Hymn for St Cecilia' was commissioned by the Livery Club of the Worshipful Company of Musicians. It sets a poem by Ursula Vaughan Williams, widow of the composer Ralph Vaughan Williams, as a three-verse hymn in praise of the patron saint of music, whose feast day falls on November 22. The piece has a wonderful dancing quality, where each successive phrase soars to increasingly high notes and a tide of ever-increasing emotional energy builds to the thrilling conclusion.

*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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