



SUNDAY
FEBRUARY

1
2026



EPIPHANY 4

*At any time in the service when we invite you to stand
you are welcome to remain seated if you need to.*

NOTICES

INTROIT

Blessed are the pure in heart

Henry Walford Davies (1869-1941)

PROCESSIONAL HYMN

**Praise with joy the world's Creator,
God of justice, love and peace,
source and end of human knowledge,
force of greatness without cease.
Celebrate the Maker's glory,
power to rescue and release.**

**Praise the Son who feeds the hungry,
frees the captive, finds the lost,
heals the sick, upsets religion,
fearless both of fate and cost.
Celebrate Christ's constant presence –
Friend and Stranger, Guest and Host.**

**Praise the Spirit sent among us,
liberating truth from pride,
forging bonds where race or gender,
age or nation dare divide.
Celebrate the Spirit's treasure –
foolishness none dare deride.**

**Praise the Maker, Son and Spirit,
one God in community,
calling Christians to embody
oneness and diversity.
Thus the world shall yet believe, when
shown Christ's vibrant unity.**

*Words: John L Bell & Graham Maule
Tune: Praise, my soul. John Goss (1800-1880). Tis 179*

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.

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

² NZPB p 63, adapted

**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

God has told you, O mortal, what is good;
and what does God require of you but to do justice,
and to love kindness, and to walk humbly with your God?

Micah 6:8

**Holy Wisdom,
You call us to act justly,
love kindness and walk humbly with you.
May we so live the way of Jesus, Wisdom in our midst,
that the transformation of our world with hope and grace
is known in those we live and work among.
With Jesus we pray. Amen.**

THE FIRST READING

A reading from the Book of Micah.

Micah 6:1-8

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, your word abiding,
and our footsteps guiding,
gives us joy for ever,
binds us all together.**

**Who can tell the pleasure,
who recount the treasure,
by your word imparted
to the simple-hearted?**

**Word of mercy, giving
succour to the living:
word of life, supplying
comfort to the dying.**

**O that we, discerning
its most holy learning,
God, may love and fear you,
evermore be near you.**

Words: Henry William Baker (1821-1877)

Tune: Ravenshaw, melody by William Henry Monk (1823-1889). Tis 427

THE GOSPEL

Hear the Gospel of Christ according to Matthew,
chapter five, beginning at verse one.



Be a lamp to my feet.

Matthew 5:1-12

This is the Gospel of Christ.



Be a light for my path.

4

THE SERMON

SILENCE

THE ANTHEM

The Beatitudes

Arvo Pärt

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 *

***Let justice roll down like a river,
let justice roll down like a sea,
let justice roll down like a river,
let justice begin through me.***

**Justice for all who go hungry,
crying to God to be fed,
left in a world of abundance
to beg for a morsel of bread.**

Let justice roll down like a river...

**Justice for those who are homeless,
victims of warfare or need,
trapped on the borders of nowhere,
lost in the canyons of greed.**

Let justice roll down like a river...

**Justice for all who are powerless,
yearning for freedom in vain,
plundered, and robbed of their birthright,
silently bearing their pain.**

Let justice roll down like a river...

Words and Tune: Colin Gibson. AA 85

* *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). The first line is for the Cantor, starting with a whole note on G4. The second line is for the congregation, starting with a half note on G4, followed by a quarter note on A4, and then a half note on B4. The lyrics are written below the 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 is written on a single staff in G major (one sharp). The first line is for the Cantor, starting with a whole note on G4. The second line is for the congregation, starting with a half note on G4, followed by a quarter note on A4, and then a half note on B4. The lyrics are written below the 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.

O God of many names, we give you thanks that you are both
mother and father to us all,
uniting the people of the city as sisters and brothers.

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 us as a brother
and throws his arms wide to welcome 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:



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



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.



Please be seated.

⁵ Chris Shannahan [2008], adapted

THE LORD'S PRAYER

Kua akona nei tātou e to tātou Ariki, ka inoi 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 i 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:

The musical notation is written on two staves in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the hymn, and the second staff contains the melody for the second line. The lyrics are written below the notes.

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 kahui a te Atua,
Tangohia enei 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 sacrum convivium

Olivier Messiaen (1908-1992)

O taste and see

Ralph Vaughan Williams (1872-1958)

Give me justice

James 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.** ⁶

THE BLESSING

Go into the world, carrying the deep questions among us.
And may God be in you knowing, Christ be in your wondering
and the Holy Spirit lead us to greater understanding.
Amen.

⁶ *Jenny Blood (1932-2022)*

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

Little Prelude in C major, BWV 553

Johann Sebastian Bach (1685-1750)

MUSIC NOTES

Completed in 1990 (and revised in 1991) for the RIAS Chamber Choir in Berlin, *The Beatitudes* is one of the first works in which Arvo Pärt uses the English language. Pärt writes, "Due to the language, the length of the words results in a recital style; however, an original way has been found to transfer the meaning of the text. Each clause between punctuation marks is performed in a different harmonic key. At the same time, the chord sequences are subject to a specific rule. In the course of the composition, the central pitch of the recitation constantly rises, increasing the tension. Having reached its peak, the process reverses after the organ cadenza, and all performed harmonic combinations are repeated, this time in reverse order, moving back to the starting point."

The motet *O sacrum convivium* is an early work of Messiaen's, revelling in a static chromaticism, which lends the work a quietly fervent devotional quality. Though much of Messiaen's music is overtly Christian, this is his only liturgical motet. Messiaen, with characteristic eccentricity, believed that plainsong was the perfect, unsurpassable music with which Catholic liturgy should be adorned. Translation: O sacred banquet, in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory is given us. Alleluia.

Give me justice is a straightforward setting of words from Psalm 42, written to be used as an introit for the fifth Sunday of Lent. It is scored for unaccompanied choir and is structured round a refrain and a pair of verses set as free chant. This is another example of MacMillan's ability to write extremely straightforward, almost sparse music that still bears all the hallmarks of his distinctive style.

*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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