



FIFTH SUNDAY OF EASTER

MAY

3

2026

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

INTROIT

O taste and see

Ralph Vaughan Williams (1872-1958)

PROCESSIONAL HYMN

**We sing the song of God's great name
God's dream of liberty
unbinding all from grief and shame
the song to set us free.**

**We aim to act on Love's behalf
when evil would prevail.
Give us the hands and hearts to serve
to strive and not to fail.**

**Justice and peace will come about
in Earth's community,
when holiness in every part
inspires humanity.**

**So sing the song of God's great name
with hope and joyful praise.
God will greet all in every task
enlightening all our days.**

Words: Jenny Blood (1932-2022)

*Tune: Richmond, later form of melody by Thomas Haweis (1734-1820),
adapted by Samuel Webbe the younger (c.1770-1843). TiS 425*



Praise the liv-ing God from the earth! Praise God from the heav-ens,



sun and moon, and shin-ing stars, praise the liv-ing God!

Praise the living God:

clouds and storms and ocean currents,
fish in the sea and creatures of the deep,
animals and cattle, insects and birds,
praise the living God!



Praise the liv-ing God from the earth! Praise God from the heav-ens,



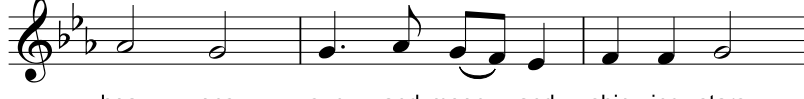
sun and moon, and shin-ing stars, praise the liv-ing God!

Praise the Holy Name

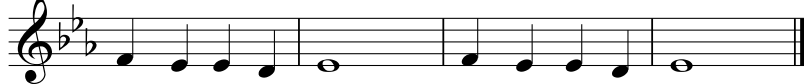
who did not rely only on angels and messengers
but came among us in person, whose living presence saves us!
Praise God's Holy Name!



Praise the liv-ing God from the earth! Praise God from the



heav - ens, sun and moon, and shin-ing stars,



praise the liv-ing God! praise the liv-ing God!

1

Please be seated.

A NEW COMMANDMENT

Hear the teaching of Christ:

A new commandment I give to you,
that you love one another as I have loved you.

Spirit of God, search our hearts.

SENTENCE AND PRAYER OF THE DAY

Don't let your hearts be troubled.

You have faith in God; have faith in me as well.

John 14:1

**Generous God,
most holy and most humble,
you choose to hear our cry
and share our poverty.
Close to our world,
kindle our hearts and melt our despair,
that with all your creatures
we may live in hope.
Amen.²**

FIRST READING

A reading from the First Epistle of Peter.

1 Peter 2:2-10

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

Thanks be to God.

² *Janet Morley*

GRADUAL HYMN

**Come, my Way, my Truth, my Life,
such a way as gives us breath,
such a truth as ends all strife,
such a life as killeth death.**

**Come, my Light, my Feast, my Strength,
such a light as shows a feast,
such a feast as mends in length,
such a strength as makes his guest.**

**Come, my Joy, my Love, my Heart,
such a joy as none can move,
such a love as none can part,
such a heart as joys in love.**

Words: George Herbert (1593-1633)

Tune: The Call, R. V. Williams (1872-1958), adapt. by E. Harold Geer (1886-1957). TiS 552

THE GOSPEL

Hear the Gospel of Christ according to John,
chapter fourteen, beginning at verse one.



Hal - le - lu - jah, ___ hal-le-lu - jah, hal - le - lu - jah!

John 14:1-14

This is the Gospel of Christ.



Hal - le - lu - jah, ___ hal-le-lu - jah, hal - le - lu - jah!

SERMON

ANTHEM

Wie lieblich sind deine Wohnungen

(from Ein deutsches Requiem, op. 45) Johannes Brahms (1833-1897)

THE PRAYERS OF THE PEOPLE

Liturgist: Let us pray for those far and near,
people and places, powerful and powerless,
all for whom we are concerned.

THE PEACE

Please stand for the Greeting of Peace.

The peace of God be with you all.

In God's justice is our peace.

E te whanau, Christ calls us to live in unity.

We seek to live in the Spirit of Christ.

Please turn and greet those around you with peace.

OFFERTORY HYMN *

Death's deep shadow now is lifted,
Thanks be to God!
Bright new life to all is gifted,
Thanks be to God!
Put away your fearful grieving,
Easter's holy joy receiving,
Love and mercy interweaving,
Thanks be to God!

Lift your voice in joy and wonder,
Christ is alive!
Break your chains of dread asunder,
Christ is alive!
We are called to lives of blessing,
God's great goodness now confessing,
Hope and peace and love professing
Christ is alive!

Holy spirit, fierce life giver,
Live in us now!
Justice flowing like a river,
Live in us now!
Keep our hearts alive to caring
For the lonely and despairing,
All we're given, freely sharing,
Live in us now!

*Words: Ellen Clark-King
Tune: Ar Hyd Y Nos, Welsh traditional melody
arr. as in the English Hymnal, 1906. TIS 168*

* 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

Glory be to God who flows through all creation,
blessing us with gifts to share.

Musical notation for the first piece. It consists of a single staff in G major (one sharp) and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). There are two triplets: the first triplet covers the first three notes (G, A, B), and the second triplet covers the last three notes (F#, E, D). The lyrics are: Bless-ed be God for ev - er.

THE GREAT THANKSGIVING

Cantor *All*

Musical notation for the first line. It consists of a single staff in G major and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). There is a triplet over the last three notes (F#, E, D). The lyrics are: The Spirit is here God's hope is in us

Cantor *All*

Musical notation for the second line. It consists of a single staff in G major and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). There is a triplet over the last three notes (F#, E, D). The lyrics are: Lift up your hearts We lift them up to God

Cantor

Musical notation for the third line. It consists of a single staff in G major and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). The lyrics are: Let us give thanks to the God of peace

All

Musical notation for the fourth line. It consists of a single staff in G major and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). The lyrics are: It is right to offer thanks and praise.

It is right and a good and joyful thing,
always and everywhere to give thanks to you, Creating God.
In you all things are good.

You love us into being, you form us in your image
and breathe into us the breath of life.

When we turn away, and our love fails,
your love remains steadfast.

Your love delivers us from captivity,
and brings us into lands flowing with milk and honey.

You set before us the way of life.

And so, with the people of earth and all the company of heaven
we praise your name as we join their unending hymn:

The image shows a musical score for a hymn, written in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The score is divided into four staves, each with a measure number (4, 2, 2, 3) above the first measure. The lyrics are written below the notes.

Ho - ly, Ho - ly, Ho - ly One, God of po-wer and might
Heav'n and Earth are full of Your glo-ry. Ho - san-na in the high - est.
Bless the One who comes in the pow'r of love. Ho -
san - na, Ho - san - na, Ho - san - na in the high - est!

Holy are you, and blessed is your Son Jesus.
By his baptism and death
you give your church birth into a living hope.
In Christ, risen from death,
you make a new covenant with us
by water and the Spirit, and deliver us into freedom.
We are now your resurrected people, the living body of Christ.
declaring life, hope and justice.

On the last night Jesus shared a meal with his friends,
he took bread, gave thanks to you, broke the bread,
gave it to his disciples, and said:
Take, eat: this is my Body which is given for you.
Do this for the remembrance of me.

When the supper was over he took the cup,
gave thanks to you, gave it to his disciples, and said,
Drink this, all of you;
this is my blood of the new Covenant,
which is shed for you and for all,
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.

On the third day he was revealed to the women
and was recognized by his disciples in the breaking of bread.



³ Words by Jenny Blood (1932-2022)

And so, remembering these
your mighty acts in Jesus the Christ,
we offer ourselves as a holy and living sacrifice,
and we praise you and we bless you.

Pour out your Holy Spirit on us gathered here,
and on these gifts of bread and wine.
By your spirit make us one with Christ,
one with each other, and one in loving service to all the world,
until all feast at your heavenly banquet. ⁴

Blessing and hon-our and glo - ry be Yours, here and
ev-'ry -where now and for - ev - er, A - men.

Please be seated.

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 āianeī

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.

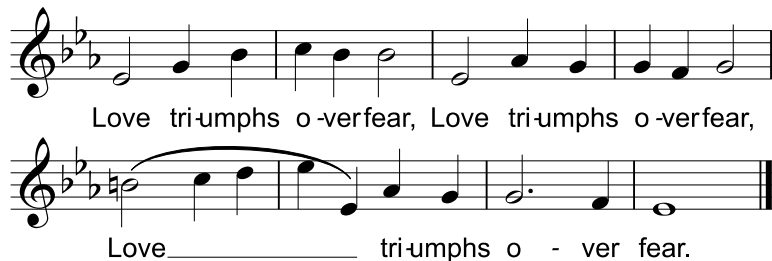
⁴ Richard Fabian, *St Gregory of Nyssa, San Francisco, adapted*

THE BREAKING OF THE BREAD

We break this bread to share in the hope of Christ.

**We who are many are one body,
for we all share the one bread.**

We sing three times:



Love tri-umphs o-verfear, Love tri-umphs o-verfear,
Love _____ tri-umphs o - ver fear.

The image shows two staves of musical notation in G minor (one flat). The first staff contains the melody for the first line of the hymn: 'Love tri-umphs o-verfear, Love tri-umphs o-verfear,'. The second staff contains the melody for the second line: 'Love _____ tri-umphs o - ver fear.' The lyrics are written below the notes, with a blank line under 'Love' in the second line.

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.*

Te Taro o te Ora. The bread of life.

Te Kapu o te Ora. The cup of salvation.

MUSIC DURING COMMUNION

Love bade me welcome

Ralph Vaughan Williams (1872-1958)

Greater love

John Ireland (1879-1962)

PRAYER AFTER COMMUNION

**Risen Christ, whom we have seen with our eyes
and touched with our hands;
the word of life in whom our joy is complete:
send us out to declare your truth,
your unshakeable faith in the world you love. Amen.** ⁵

BLESSING

NOTICES

⁵ *Steven Shakespeare*

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:

Alleluia. Alleluia.

Go now for the Spirit of God is alive in the land.

Amen. We go in the power of love.

Alleluia, alleluia.

ORGAN VOLUNTARY

March of the priests from 'Athalia' (Op. 74)

Felix Mendelssohn-Bartholdy (1809-1847)

MUSIC NOTES

O taste and see was written for the 1953 coronation, and poignantly sung again at the funeral of Queen Elizabeth II almost 70 years later.

Wie lieblich sind deine Wohnungen serves as fourth movement and centrepiece of Brahms's Requiem. In this pastoral evocation of promised comfort, Brahms omits the darkness and sorrow normally associated with a liturgical Requiem. Instead, he allows the earth to serve as a metaphor for the sacred dwelling place, where peace and repose are found.

Translation: How lovely are your dwellings, Lord of Hosts! My soul desires and yearns for the courts of the Lord; my body and soul delight in the living God. They that dwell in your house praise you for ever.

George Herbert, the Jacobean poet-priest, provides the text for two songs from Five Mystical Songs by Ralph Vaughan Williams. Love bade me welcome, from The Church in The Temple, concludes a three-poem sequence contrasting earthly and divine love. It presents a dialogue between the soul and God as a welcoming host, resolving human shame in acceptance of divine grace. Vaughan Williams sets this with luminous restraint, ending in a hushed, wordless evocation of the Eucharistic hymn O sacrum convivium, reflecting Herbert's vision of the Eucharist as the supreme act of divine love, revealed in radiant E major. Herbert's belief in music as a "divine voice" aligns with Vaughan Williams's own spiritual imagination, despite his self-professed agnosticism. Completed in 1911 after studies with Maurice Ravel, the cycle blends modal harmony with expressive clarity. The Call, its fourth song, offers a contrast: a simple, folk-like, modal melody - entirely original - conveys a direct and timeless expression of faith.

The anthem Greater love was commissioned in 1912 for Charles Macpherson, the sub-organist of St Paul's Cathedral, London. Intended as a meditation for Passiontide, it drew its text from a compilation of scriptural passages in Daily Light on the Daily Path, a series of booklets containing bible readings which John Ireland used on a regular basis. With the outbreak of war in 1914, the anthem's text gained a special resonance as the casualties from the front mounted. It has the scope and narrative of a small cantata, through its continuity and dialogue between soloists and chorus. In the reflective commentary of the opening section, the solo tenor is then affirmed by everyone. Ireland assigns the words of Peter (1 Peter 2: 24, 'that we, being dead to sins'), to the full chorus, as if they were the people of the church. Similarly, Paul's words from Romans 12: 1, 'I beseech you brethren', which epitomizes the anthem's theme of self-sacrifice, are sung initially by the alto and tenor in unison before they are joined by the 'willing body of all believers'.

*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 Michael CW Bell

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