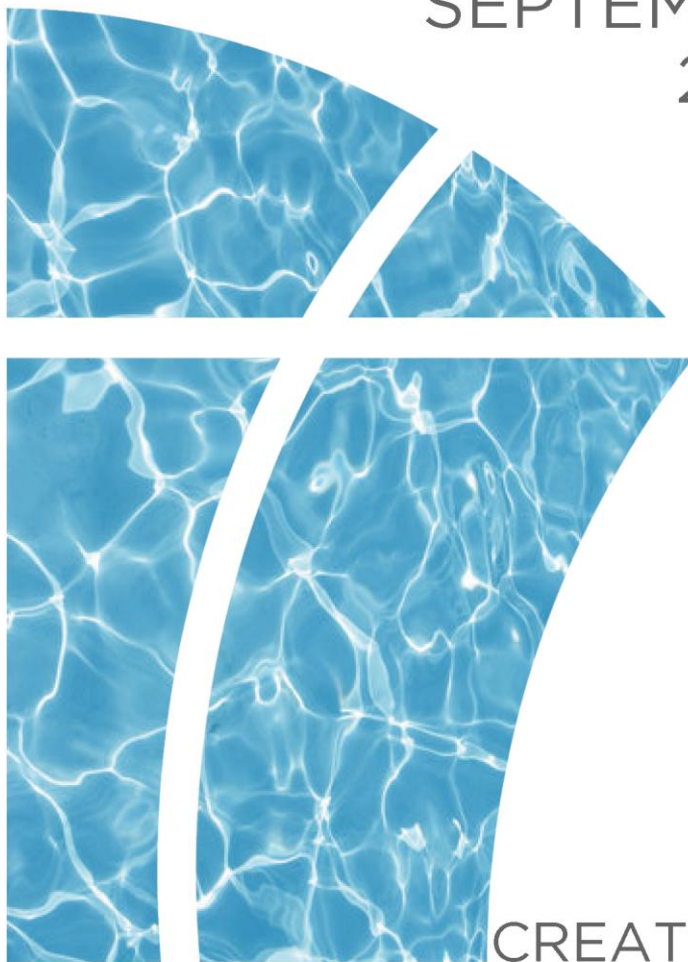




A spirited place where people stand,
connect and seek common ground

SUNDAY
13

SEPTEMBER
2026



CREATION 2

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

INTROIT

View me, Lord

Richard Lloyd (1933–2021)

PROCESSIONAL HYMN

**When the galaxies were forming,
planets born from clouds of dust,
Wisdom moved across the heaven,
shaping stars and nebula.
Wisdom drew the mist away,
at the dawning of earth's day.**

**Wisdom stirred the dust and ashes,
as she breathed us into life;
Wisdom forged us out of stardust;
from her love, came human form.
Wisdom's grace shaped our design,
melding human and divine.**

**Wisdom comes to bring us insight,
clarity we're slow to seek.
Wisdom's words are heard in stillness,
when we pause to hear her speak.
Wisdom's love will never cease;
Wisdom draws us into peace.**

**Wisdom leads us into wholeness,
as she calls us each by name.
Though we choose a lesser pathway,
wisdom loves us still the same.
Wisdom speaks! We hear her call;
into God, she draws us all.**

Text: Helen Wiltshire

Tune: Westminster Abbey, Henry Purcell (1659-1695)

adapted by Ernest Hawkins (1802-1868) from an anthem. Tis 432

WELCOME

Priest:

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:

God, our Creator,
who rolled back the waters of chaos to reveal the earth,
Jesus Christ,
who became fully human to reveal Divine love on earth.
Holy Spirit,
who opens our eyes to creation
to reveal God's presence on earth.

**Open our eyes and our hearts
to discover the wonders of the earth,
the mysteries of creation,
and your presence deep within. Amen.¹**

GLORIA

ALL:



Sing prais - es to God, Cre -
at - ing Pres-ence, Spin - ner of star -dust bril - liant with light,
Paint - er of dark-ness, deep-er than night. All glo - ry to God.

¹ Norman C. Habel, *Seven songs of Creation: liturgies for Celebrating and Healing Earth*, adapted

Sing prais - es to God,
 born of com-pas-sion, Heal - ing re - la-tion-ship, bless-ing the poor,
 Spurned as a reb - el by peo-ple in power. All glo - ry to God.
 Sing prais - es to God,
 Flame of the Spir-it, Dream-ing new vi-sions, sing-ing new songs,
 Bring - er of good news for which the heart longs.
 All glo - ry to God. All glo - ry to God

Words: Jenny Blood. Music: Michael Bell

Please be seated.

FORGIVENESS

Liturgist:

As those who know the generosity of God,
 let us confess our sins, especially the ways
 in which we take creation and God's gifts for granted. ²

² *Church of England, A time for creation: Liturgical resources for Creation and the Environment, Adapted*

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

**Creator God,
maker of heaven and earth:
we confess that we have not lived as good neighbours
to the earth or to one another.
We have taken what we want
without considering the consequences;
we have wasted and discarded
without thought for the future;
we have failed to see your presence in the things
you have given us to share.
Open our hearts and minds to the signs of our times,
to the groaning of creation,
so that we may turn from our greed and lack of vision,
and see a world being made anew. Amen.³**

Priest:

May the God of all mercy,
forgive you, restore you and renew you,
to share in God's work of love and reconciliation.

Amen.³

³ Church of England, *A time for creation: Liturgical resources for Creation and the Environment*, Adapted

SENTENCE AND PRAYER OF THE DAY

Come with me, says the Spirit of Creation,
come to the deep places of the earth,
come to the moment
when the sea is born and the waters teem with life.

Inspired by Job 38

**Loving God,
as the air sings with songs of glory,
as the water flashes with the silver of creation,
as the forests bloom with leaves
for the healing of the nations,
so may God's light and love
fill our hearts and souls and minds. Amen.**⁴

FIRST READING

A reading from the Book of Genesis.

Genesis 2:4b-9, 15-22

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

Thanks be to God.

⁴ CTBI Eco-congregation Programme

GRADUAL HYMN

For the beauty of the earth,
for the beauty of the skies,
for the love which from our birth
over and around us lies,

*Christ, our God, to you we raise
this our grateful hymn of praise.*

For the beauty of each hour
of the day and of the night,
hill and vale, and tree and flower,
sun and moon and stars of light,

*Christ, our God, to you we raise
this our grateful hymn of praise.*

For the joy of human love,
brother, sister, parent, child,
friends on earth and friends above,
for all gentle thoughts and mild,

*Christ, our God, to you we raise
this our grateful hymn of praise.*

For each perfect gift divine
to our world so freely given,
graces all of your design,
flowers of earth and buds of heaven,

*Christ, our God, to you we raise
this our grateful hymn of praise.*

*Text: Folliott Sandford Pierpoint (1835-1917), adapted
Tune: Lucerna Laudoniae, David Evans ('E. Arthur') (1874-1948). TIS 137*

THE GOSPEL

Hear the Gospel of Christ according to Luke,
chapter ten, beginning at verse twenty-five.



Be a lamp to my feet.

Luke 10:25-37

This is the Gospel of Christ.



Be a light for my path.

SERMON

SILENCE

ANTHEM

All things bright and beautiful

John Rutter

THE AFFIRMATION OF FAITH

Liturgist:

We stand to affirm the faith we share and seek to follow.

**We believe in God,
who gives us this world as a gift,
who creates all things,
who embraces all things,
who celebrates all things,
who is present in every part of the fabric of creation.**

**We believe in God as the source of all life,
who baptises this planet with living water.**

**We believe in Jesus Christ,
seen in the suffering one,
the poor one, the malnourished one,
the climate refugee -
who loves and cares for this world and suffers with it.
And we believe in Jesus Christ,
the seed of life,
who came to reconcile and renew this world
and everything in it.**

**We believe in the Holy Spirit,
the breath of God,
who moves with God
and who moves among and with us today.
And we believe in the hope
that one day God will put an end to injustice
and all destructive forces.** ⁵

Please be seated.

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.

⁵ *Luthern Theological College, South India, Season of Creation 2026, Adapted.*

THE PEACE

Please stand for the Greeting of Peace.

Kia tau tonu te rangimarie o te Ariki ki a koutou.

A ki a koe ano hoki.

[The peace of Christ be always with you. And also with you.]

Please turn and greet those around you with peace.

OFFERTORY HYMN *

**Stars and planets flung in orbit,
galaxies that swirl through space,
powers hid within the atom,
cells that form an infant's face:
these, O God, in silence praise you;
by your wisdom they are made.**

**Life in wondrous, wild profusion,
seed and fruit, each flower and tree,
beast and fish and swarming insect,
soaring bird, rejoicing, free:
these, your creatures, join in chorus,
praising you in wordless song.**

**Humankind, earth's deepest mystery,
born of dust but touched by grace,
torn apart by tongue and colour,
yet a single striving race:
we, in whom you trace your image,
add our words to nature's song.**

* *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.*



Gracious God, we bring before you
 gifts of human life alone,
 truth that throbs through song and story,
 visions caught in paint and stone:
 these, O God, we gladly offer,
 gifts to praise the Giver's name.

Text: Herman G. Stuempfle 1923-2007

*Tune: Picardy, French traditional carol melody
 from 'Chansons Populaires des Provinces de France', 1860. TIS 497*

THE PREPARATION OF THE GIFTS

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



THE GREAT THANKSGIVING

Cantor *All*

Musical notation for the phrase "The Spirit is here God's hope is in us". The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). There is a triplet marked with a '3' and a bracket covering the last three notes (A, G, F#). The lyrics "The Spirit is here God's hope is in us" are written below the staff.

Cantor *All*

Musical notation for the phrase "Lift up your hearts We lift them up to God". The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). There is a triplet marked with a '3' and a bracket covering the last three notes (A, G, F#). The lyrics "Lift up your hearts We lift them up to God" are written below the staff.

Cantor

Musical notation for the phrase "Let us give thanks to the God of peace". The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). The lyrics "Let us give thanks to the God of peace" are written below the staff.

All

Musical notation for the phrase "It is right to offer thanks and praise." The melody is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). The lyrics "It is right to offer thanks and praise." are written below the staff.

It is right to worship you, creator God
for in the fullness of time
you laid the foundations of the earth.
You were the architect of our creation,
determining the dimensions of all things.
You laid the cornerstone of the earth
as the morning stars sang
and the heavenly beings shouted for joy.
You contained the ocean
when it burst forth from the womb.
You clothed the earth in a garment of cloud
and commanded the morning
to shed light on the world.

When the time came,
you created us to inhabit your world.
You gave us bodies to journey in,
souls to animate us
and minds with which to question and learn.

Through the centuries you walked with us,
encouraging us to explore our universe.
You imparted your knowledge to us
through the gift of discovery.
Language, mathematics, science and art,
all these gifts have helped us
to learn of your greatness.

When Job questioned your intentions for us, you listened.
When Julian questioned suffering,
you revealed that all shall be held in your love.
When Hildegard sang of the living greenness of creation,
you showed us that your Spirit resides in all that lives.
When we turn from you
and forget that we are part of your creation,
you call us back to yourself and continue to love us.

For this reason we join with all the people
throughout time and space
who have rejoiced in your greatness by singing:

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.

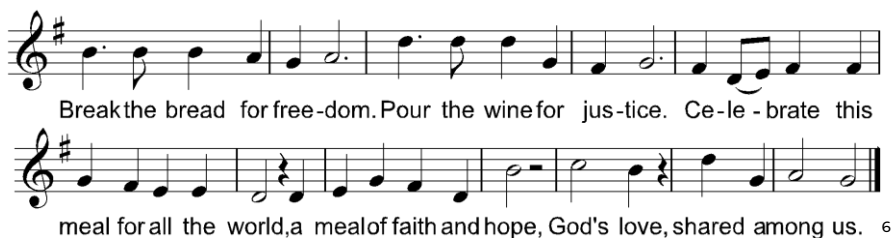
Bless the One who comes in the pow'r of love.

Ho-san-na, Ho-san-na, Ho-san - na in the high - est!

When the time came for us
to learn of your unfailing love,
you became part of our world in the person of Jesus.
As Jesus lived among us
he taught us of your desire to be close to us.
A desire even greater than the power of death.
When we turned away from all that Jesus tried to teach us,
and crucified him,
he broke the bounds of death
to show us that your love for us cannot die.
In Jesus we have seen your goodness.

On the night before he died,
your son, Jesus Christ, took bread;
when he had given you thanks,
he broke it, gave it to his disciples and said:
Take, eat, this is my body which is given for you;
do this to remember me.

After supper he took the cup;
when he had given you thanks,
he gave it to them and said:
This cup is the new covenant in my blood poured out for you;
do this as often as you drink it to remember me.



As we remember our journey with you through history
we are aware of your living presence here with us now.
As we share this meal
we ask that you send your Holy Spirit
upon this bread and wine,
that it may be for us,
the body and blood of Christ.

As we share this meal,
prepare us for the challenges of the future.
Enable us to live in harmony
with all you have created.
When we overstep our limits
remind us of our place in creation,
and work with us to improve
all aspects of our existence. 7



Please be seated.

⁶ Words by Jenny Blood (1932-2022)

⁷ Words by Richard Bonifant

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.**

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:

A-do-ra-mus te Chris-te, be-ne-di-ci-mus ti-bi,
qui-a per cru-cem tu-am re-de-mi-sti mun-dum
qui-a per cru-cem tu-am re-de-mi-sti mun-dum.

8

⁸ *We adore you, Jesus Christ, and we bless your holy name;
truly your cross and passion bring us life and healing.*

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

Thou visitest the earth

Maurice Greene (1695-1755)

Love one another

Samuel Sebastian Wesley (1810-1876)

There's a wideness in God's mercy

Maurice Bevan (1921-2006)

PRAYER AFTER COMMUNION

Korihi ake ngā manu

The birds call

Tākiri mai te ata

The day begins

Ka ao, ka ao, ka awatea!

And I am alive.

Tihei mauri ora! ⁹

BLESSING

May the soil beneath your feet connect you to the earth;
may flowers in bloom connect your senses to the earth;
may butterflies in flight connect your soul to the earth;
and may God, the Creator,
Christ, the Cosmic One,
and the Spirit, the Sustainer,
bless you and connect you deeply to the earth.

Amen. ¹⁰

NOTICES

⁹ *Patricia and Waiariki Grace, Earth, Sea, Sky: Images and Māori Proverbs from the Natural World of Aotearoa New Zealand*

¹⁰ *Norman C. Habel, Seven songs of Creation: liturgies for Celebrating and Healing Earth, adapted*

FINAL HYMN

Praise to God, the world's Creator,
source of life and growth and breath,
cradling in her arms her children,
holding them from birth to death.
In our bodies, in our living,
strength and truth of all we do,
God is present, working with us,
making us creators too.

Praise to God, our saving Wisdom,
meeting us with love and grace,
helping us to grow in wholeness,
giving freedom, room, and space.
In our hurting, in our risking,
in the thoughts we dare not name,
God is present, growing with us,
healing us from pride and shame.

Praise to God, the Spirit in us,
prompting hidden depths of prayer,
firing us to long for justice,
reaching out with tender care.
In our searching, in our loving,
in our struggles to be free,
God is present, living in us,
pointing us to what shall be.

*Text: Jan Berry
Tune: Abbot's Leigh, Cyril Vincent Taylor (1907-1991). TIS 153*

Deacon from the rear of the Church:

Go now for the Spirit of God is alive in the land.
Amen. We go in the power of love.

ORGAN VOLUNTARY

Toccata

Georgi Mushel (1909-1989)

MUSIC NOTES

John Rutter's beloved setting of Cecil Frances Alexander's famous Victorian hymn brings a fresh, lyrical vitality to familiar words. Originally written for children's choir, *All things bright and beautiful* uses a bright and bouncy tempo and a flowing piano accompaniment that mimics the motion of nature and creation. Rutter frequently returns to the uplifting main refrain as a recurring anchor, creating a cheerful, seamless blend of traditional hymnody with modern English choral sweetness.

Maurice Greene's *Thou visitest the earth* is a brief, enduring harvest anthem excerpted from his larger verse anthem *Thou, O God, art praised in Sion*, a setting of Psalm 65. Greene was organist of St. Paul's Cathedral and later Master of the King's Musick, as well as a sometime friend and rival of Handel's.

Samuel Sebastian Wesley's *Blessed be the God and Father* was written for a service held on Easter Day 1853 at Hereford Cathedral, when "only Trebles and a single Bass voice were available, the bass singer being the Dean's butler." Wesley was known for going fishing in the marshes behind the cathedral during the extended sermons, sometimes not returning to finish the service. *Love one another* is a beautiful duet taken from the more extended anthem, setting words from the First Epistle of Peter.

The Victorian hymnwriter and theologian Frederick William Faber worked with poor people, first in London and later in Birmingham. He understood that many of them felt rejected by society and by churches that seemed judgmental. Through his hymn, he wanted to remind these people that God's love is much greater than they might think, as well as a reminder of the suffering that Jesus went through on our behalf. The tune for the hymn was written by Maurice Bevan, who had been a member of the choir at St Paul's Cathedral for forty years. The tune was named after an area in Shropshire near the River Corve and the village of Stanton Lacey, where Bevan's father had been a 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 Michael CW Bell.

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