

ST MATTHEW-IN-THE-CITY
SUNDAY 27 SEPTEMBER 2026



ST MATTHEW'S DAY

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

INTROIT

Locus iste

Anton Bruckner (1824–1896)

PROCESSIONAL HYMN

**We love the place, O God,
in which your honour dwells:
the joy of your abode,
all earthly joy excels.**

**We love the house of prayer:
for where Christ's people meet;
our risen One is there
to make our joy complete.**

**We love the word of life,
the word that tells of peace,
of comfort in the strife
and joys that never cease.**

**We love the cleansing sign
of life through Christ the Word,
where with the name divine
we seal the child of God.**

**We love to sing below
of mercies freely given,
but O, we long to know
the triumph-song of heaven.**

**O Jesus, give us grace
on earth to love you more,
in heaven to see your face
and with your saints adore.**

*Text: William Bullock (1798-1874), revised by Henry W. Baker (1821-1877)
Tune: Quam Dilecta, Henry Lascelles Jenner (1820-1898). HFTC 558*

WELCOME

Grace and peace to you from God.

God fill you with truth and joy.

Liturgist:

Be with us, Spirit of God;

for nothing can separate us from your love.

Breathe on us, breath of God;

and fill us with your loving presence.

Speak in us, wisdom of God;

and bring strength, healing and peace.

God of our days and years, we set this time apart for you.

Form us in the likeness of Christ

so that our lives may reflect your life. Amen. ¹

Please be seated.

FORGIVENESS

Liturgist:

We come seeking forgiveness and wholeness
for ourselves and for our world.

Silence.

Kyrie (from Puriri Mass)

Michael CW Bell

God of life, in our indifference and helplessness

we destroy your creation;

we condone violence and ignore suffering;

we do not act with compassion and justice.

Breathe on us, God, this day, that we might be whole again. ²

Priest:

Mā te Atua e muru ō tatou hara; kia mau te rongo.

God forgives us, forgive others, forgive yourself.

¹ Church of England, adapted

² Jenny Blood (1932-2022)

SENTENCE AND PRAYER OF THE DAY

Blessed are the merciful, for they will receive mercy.

Matthew 5:7

**God of mercy,
you take your place
with the compromised and unclean:
we ask for the strength to follow Matthew
from the emptiness of extortion
to the fullness of feasting;
and for the vision to create
economies of justice and mercy;
through Jesus Christ.
Amen.³**

FIRST READING

A reading from the Epistle to the Ephesians.

Ephesians 4:1-7, 11-13

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

Thanks be to God.

³ *Steven Shakespeare, adapted*

GRADUAL HYMN

**Sing of the saints, who were loved and made beautiful,
chosen to show us the richness of grace,
gentle, disturbing, determined and dutiful,
calling us onwards and setting the pace.**

**Sisters and brothers in endless variety,
each with a marvellous story to share,
reach their full stature in heaven's society,
grown from the seed by God's infinite care.**

**See how they followed with joy and tenacity,
Christ was their vision, all else cast aside;
giving their lives in transparent simplicity,
ready to suffer and stand at his side.**

**Long may their stories, alive in our history,
fill us with hope by their failings and powers,
pointing the way to the heart of the mystery,
drawing us closer to their God and ours.**

Text: Marnie Barrell

Tune: Was lebet, from a MS 'Choral-Buch' of J. H. Reinhardt, Üttingen, 1754. TiS 160

THE GOSPEL

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



Be a lamp to my feet.

Matthew 9:9-13

This is the Gospel of Christ.



Be a light for my path.

4

SERMON

SILENCE

Credo (from Puriri Mass)

Michael CW Bell

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.

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 *

Whakarongo ki te kupu
No ko mai, no Kawari;
Motu ke nga pukepuke,
Koara pu te ao katoa.
Oti rawa, Oti rawa! Tana whaka oranga.
Oti rawa, Oti rawa! Tana whaka oranga.

Oti rawa! Ae te hari
O te kupu ora nei;
Tini aua pai a Ihu
Tenei ra te puta nei.
Oti rawa, Oti rawa! Tenei kia maharatia.
Oti rawa, Oti rawa! Tenei kia maharatia.

Mutu pu nga whakarite
O te ture tawhito;
Rite pu i a Ihowa
Ana korero o mua.
Oti rawa, Oti rawa! Koia tenei haringa.
Oti rawa, Oti rawa! Koia tenei haringa.

Tena, e nga Herapima,
Tatou nei ka waiata
Ki a Ihu, te Ariki
O te rangi, o te ao.
Hareruia! Hareruia! Mona i kohurutia.
Hareruia! Hareruia! Mona i kohurutia. ⁵

Text: Trad. Maori hymn. Tune: Converse, C. C. Converse (1832-1918). WOV 648

* 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.



⁵ Listen to the word which is fulfilled. It is fulfilled: what joy is this word of life. The laws of old are fulfilled. Now Seraphim, let us sing Hallelujah!

Please be seated.

THE PREPARATION OF THE GIFTS

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

Blessed be God for ever.

THE GREAT THANKSGIVING

The Spirit is here.

God's hope is in us.

Lift up your hearts.

We lift them up to God.

Let us give thanks to the God of peace.

It is right to offer thanks and praise.

Eternal God,
in the abundance of your love you have caused all things to be;
from dust and spirit you have woven our humanity;
in all our wanderings
you never cease to call us to fullness of life.

You gave us Jesus, son of Mary,
the bread of life broken for the world;
he fed us and feasted with us,
he healed us and suffered for us;
his dying and rising have set us free.

Therefore, with all whom you have made, cherished and called,
with all who hunger for your kingdom
and will not rest until all your children are fed,
with the saints and sinners of all the ages,
we praise you and sing:

Sanctus & Benedictus (from Puriri Mass)

Michael CW Bell

We give thanks for our brother Jesus,
who, on the night that he was betrayed,
gathered with his faltering friends
for a meal that tasted of freedom.

Calling them to his table,
he took bread, gave thanks, broke it and said:

**‘This is my body, which is given for you.
Do this to remember me.’**

In the same way after supper, he took the cup, saying:

**‘This cup is the new covenant in my blood.
Do this, whenever you drink it, to remember me.’**

As on that night, so here and now
he offers himself in touch and taste beyond all words can hold.

**Break the bread for freedom. Pour the wine for justice.
Celebrate this meal for all the world,
a meal of faith and hope, God’s love, shared among us. ⁶**

We ask that your Holy Spirit
will fall upon us and upon these gifts
that these fragile, earthly things
may be to us the bread and wine of life.

Therefore, in our eating and drinking
we are filled with the life-giving presence of Christ;
we proclaim him as creation’s host,
transforming poverty into plenty
in the reckless generosity of love.

Inspire us with the hope
that one day death and greed will be no more
and people without number
will come from east and west, north and south
to share the kingdom meal. ⁷

**Blessing and honour and glory be yours,
here and everywhere, now and forever. Amen.**

⁶ *Jenny Blood (1932-2022)*

⁷ *Steven Shakespeare, “Prayers for an Inclusive Church”, adapted*

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 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:



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 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

Agnus Dei (from Puriri Mass)

Michael CW Bell

O how amiable

Ralph Vaughan Williams (1872-1958)

*The heavens are telling
(from The Creation)*

Joseph Haydn (1732-1809)

PRAYER AFTER COMMUNION

O God, we give you grateful thanks
for all that lies within this sacred feast.

**May we carry into the world the bread which brings life
and the wine of compassion for all who wait in longing.
This we pray in your name.
Amen.**⁹

⁹ Dorothy McRae-McMahon "Liturgies for High Days", p. 126

BLESSING

May the road rise up to meet you.
May the wind always be at your back.
May the sun shine warm upon your face,
and rains fall soft upon your fields.
And until we meet again,
May God hold you in the palm of Her hand.
And the blessing of God, Creator, Redeemer and Giver of Life,
be with you this day and always. **Amen.**

FINAL HYMN

**From this holy time,
from this sacred space,
we go now to serve
our own day and place,
committed to follow
the way Jesus trod:
do justly, love mercy,
walk humbly with God.**

**He lives in our midst,
though gone from our sight,
baptised in his name,
we walk in his light;
we treasure his presence,
example and word:
do justly, love mercy,
walk humbly with God.**

**Let this be our life,
till Christ comes again -
to love as he loves
and work for God's reign,
this song in our hearts
and this sign on our road:
do justly, love mercy,
walk humbly with God.**

Words: Marine Barrell. Tune: Laudate Dominum, C. H. H. Parry (1848-1918). TIS 215

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

Improvisation

Michael CW Bell

We hope you will stay for lunch.

MUSIC NOTES

Locus iste was first performed at the dedication of the Votive Chapel in the newly built Linz Cathedral, during the same service as Bruckner's Mass in E minor. Bruckner had become the organist at the old cathedral in 1856, and the Bishop, Josef Franz Rüdiger, became an important influence on him both personally and spiritually. The text of Locus iste describes a holy and sacred place. Although it was written for the new cathedral, Bruckner may also have been thinking about St Florian, which was his true spiritual home and a place he often returned to, especially during difficult times. Like Bruckner's symphonies, Locus iste has a carefully planned structure. For example, before the final words, "a Deo factus est," there is a silence lasting exactly five beats. Rather than using an ordinary pause, Bruckner carefully controls the timing to keep the music balanced. This creates a sense of symmetry and order, similar to the design of a medieval cathedral and the peaceful, organised atmosphere of St Florian. *Translation: This dwelling is God's handiwork; a mystery beyond all price that cannot be spoken against.*

Simplicity is an important feature of Vaughan Williams's O How Amiable, mainly because of the way it was written. In 1934, the novelist E.M. Forster created a play called The Abinger Pageant, which told the history of England. The play was performed to help raise money to preserve a church near Forster's home in Surrey. Vaughan Williams wrote his anthem to be performed by amateur singers as part of the event, which is why much of the music is written in unison. This simple style also highlights the sense of community created by the pageant. The ending includes a verse from the well-known hymn O God, Our Help in Ages Past, which further adds to the feeling of everyone coming together.

The Heavens Are Telling is the final chorus in the first part of Josef Haydn's great oratorio 'The Creation'. It celebrates the ending of the fourth day, after God has created the sun, moon and stars. The chorus alternates between joyful full choral passages and more meditative trio sequences, followed by a choral fugue "The wonder of his works displays the firmament". This builds to a thrilling finale, in which Haydn piles coda upon coda. The text is based on Psalm 19:1-3.

*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.

*Hymns reproduced with permission under CCLI licence 637264
Hymns and music livestreamed with permission under CCLI licence 1483113*