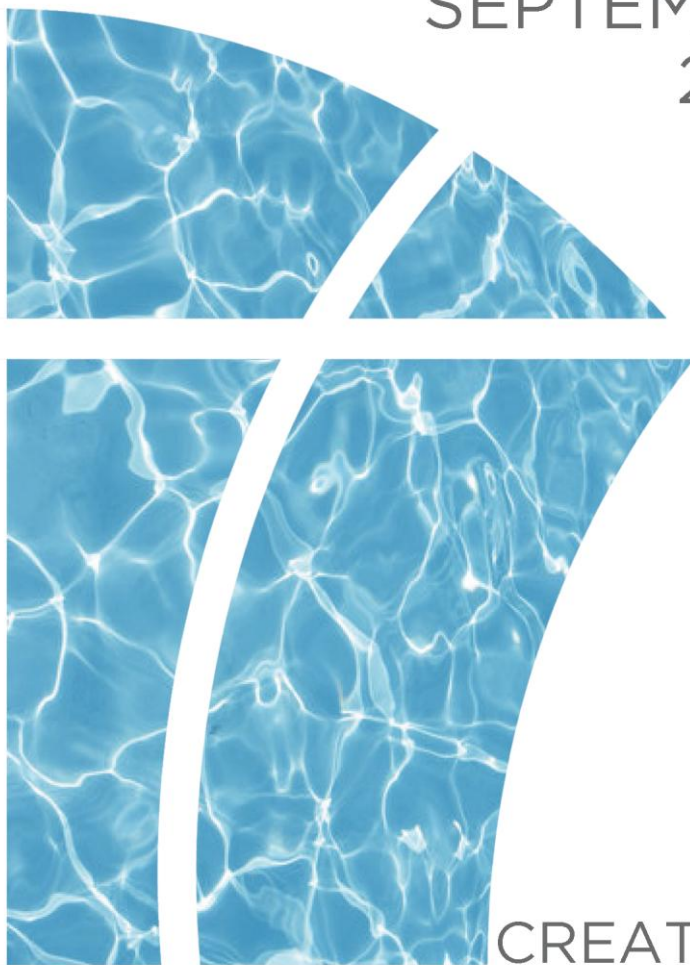




A spirited place where people stand,
connect and seek common ground

SUNDAY
6

SEPTEMBER
2026



CREATION 1

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

INTROIT

Ubi caritas

Ola Gjello

PROCESSIONAL HYMN

**Maker of mystery,
dreamer of what will be,
well-spring and fertile ground of all our growing:
tending the buried seed,
foreseeing every need,
you draw us into life beyond our knowing.**

**Christ, strong and living vine
spreading through space and time,
deep-rooted in the love of God our Mother:
dying, you live and share
your strength with us, to bear
ripe fruit in season for the life of others.**

**Wild Spirit, springing green,
coiled in the depths unseen,
promise of seed within the fruit maturing:
new life, you grow and swell,
burst from the outgrown shell,
hundredfold yield in every age ensuring.**

**Living and loving God,
sing in the pulse of our blood;
help us to know you in your own creation,
love you, the life of all,
serve you and hear your call
from our first forming to our full salvation.**

*Words: Marnie Barrell
Tune: Down Ampney, Ralph Vaughan Williams (1872-1958). TIS 398*

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.

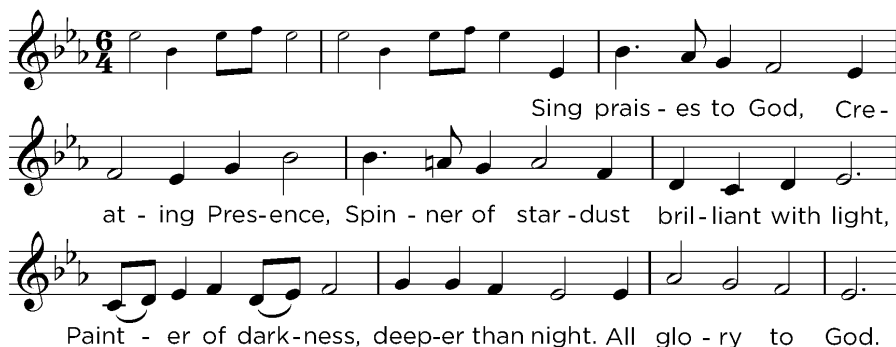
Liturgist:

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

Wisdom was God's delight day after day,
rejoicing at being in God's presence continually,
rejoicing in the whole world and delighting in humankind.

Proverbs 8:31

**Life-giving God,
whose wisdom speaks to us
in light and breath, in earth and flesh:
may we share her delight in all that has life
and proclaim your incarnate word,
the lover of all creation. Amen.** ⁴

FIRST READING

A reading from the Book of Genesis.

Genesis 1:1-2:4a

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

Thanks be to God.

GRADUAL HYMN

**God is the greening, gracing these islands,
born in the beauty, fernleaf and tree;
flaxes and fantail, pastures of plenty
braided by rivers, bound by the sea.**

**God is the giving, generous sharing,
shown in the people's yearning for peace;
hands across borders, false pride forgotten,
joining in hoping all strife may cease.**

**God is the turning, finding new vision,
challenging envy, bigotry, power;
telling the truth when injustice takes over,
stepping with courage beyond every fear.**

⁴ *Steven Shakespeare*

**God is the blessing, loving creation,
deep in the heart of a cosmos so dear;
Intimate Presence, Source of all knowing,
Wisdom of nearness upholding our prayer.**

Words: Jenny Blood (1932-2022)

Tune: Buessan (2), Gaelic melody, arr. and harm. Martin Shaw (1875-1958). WOV 91

THE GOSPEL

Hear the Gospel of Christ according to John,
chapter 1, beginning at verse 1.



Be a lamp to my feet.

John 1:1-18

This is the Gospel of Christ.



Be a light for my path.

SERMON

SILENCE

ANTHEM

I give to you a new commandment

Peter Nardone

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 *

**Community of Christ,
who made the cross your own,
live out your creed and risk your life for God alone:
the God who wears your face,
to whom all worlds belong,
whose children are of every race and every song.**

**Community of Christ,
look past the Church's door
and see the refugee, the hungry, and the poor.
Take hands with the oppressed,
the jobless in your street,
take towel and water, that you wash your neighbour's feet.**

**Community of Christ,
through whom the world must sound –
cry out for justice and for peace the whole world round:
disarm the powers that war
and all that can destroy,
turn bombs to bread, and tears of anguish into joy.**

* 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.



**When menace melts away,
so shall God's will be done,
the climate of the world be peace and Christ its Sun;
our currency be love
and kindness our law,
our food and faith be shared as one forevermore.**

Words: Shirley Erena Murray (1931-2020)

Tune: Leoni, Hebrew Synagogue melody transcribed by Meyer Lyon (1751-1797),

arr. Thomas Olivers (1725-1799). Tis 473

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. 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 over 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. 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 "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. 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. 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 saying:

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.

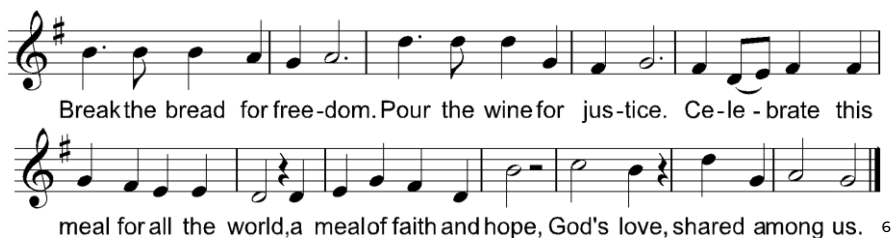
Bless the One who comes in the pow'r of love.

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

Jesus bleibet meine Freude

(from Church Cantata BWV 147) Johann Sebastian Bach (1685-1750)

Come, my way, my truth, my life *Ralph Vaughan Williams (1872-1958)*

Agnus Dei (from Mass for Four Voices) William Byrd (1540-1623)

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

For the music of creation,
for the song your Spirit sings,
for your sound's divine expression,
burst of joy in living things:
God, our God, the world's composer,
hear us, echoes of your voice:
music is your art, your glory,
let the human heart rejoice!

Psalms and symphonies exalt you,
drum and trumpet, string and reed,
simple melodies acclaim you,
tunes that rise from deepest need,
hymns of longing and belonging,
carols from a cheerful throat,
lilt of lullaby and lovesong
catching heaven in a note.

All the voices of the ages
in transcendent chorus meet,
worship lifting up the senses,
hands that praise and dancing feet;
over discord and division
music speaks your joy and peace,
harmony of earth and heaven,
song of God that cannot cease!

Words: Shirley Erena Murray (1931-2020)

Tune: Hyfrydol, melody by Rowland Huw Prichard (1811-1887). TIS 217(i)

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

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

Felix Mendelssohn-Bartholdy (1809-1847)

MUSIC NOTES

Norwegian composer Ola Gjeilo writes this about his motet *Ubi Caritas*, "The first time I sung in a choir was in high school; I went to a music high school in Norway and choir was obligatory. I loved it from the very first rehearsal, and the first piece we read through was Maurice Duruflé's *Ubi Caritas*. It will always be one of my favorite choral works of all time; to me, it's the perfect a cappella piece. So when I set the same text myself a few years later, it was inevitable that the Duruflé would influence it, and it did. While Duruflé used an existing, traditional chant in his piece, I used chant more as a general inspiration, while also echoing the form and dynamic range of his incomparable setting of the text."

Translation: Where charity and love are, God is there. Christ's love has gathered us into one. Let us rejoice and be pleased in Him. Let us fear, and let us love the living God. And may we love each other with a sincere heart.

The best known of Bach's reworkings of an earlier Weimar cantata is BWV147 'Herz und Mund und Tat und Leben.' Bach added two musically identical chorales, pastoral in character, to close both parts of the cantata. The chorale is well known in the English translation as *Jesu Joy of Man's Desiring*. In music of such mellifluous beauty and apparent naturalness it is easy to overlook the fact that the celebrated opening eight-bar ritornello with which Bach surrounds the simple chorale melody (Johann Schop's 'Werde munter, mein Gemüte') grows directly out of the material that it embellishes. Translation: I am lucky to have Jesus, Oh how tightly I hold him, Because he refreshes my heart, When I am sick and sad. I have Jesus who loves me, And gives himself to me as my own, Ach, I will never leave Jesus, Even when my heart is breaking. Jesus will always be my joy, My heart's comfort and essence, Jesus is there through all suffering, He is my life's strength, The desire and sunshine of my eyes, My soul's treasure and bliss; Therefore I will never let Jesus go, Neither from my heart nor from my face.

Vaughan Williams' *Five Mystical Songs* are settings of poems from George Herbert's celebrated collection *The Temple*. The *Call*, the fourth movement, is a superb example of Vaughan Williams' ability to elaborate the likes of simple tunes, plainsong and hymns into moving messages of faith and mysticism. Herbert himself wrote that music was 'not a science only, but a divine voice', a view that Vaughan Williams, a confirmed agnostic, also shared.

The words of the Mass are of course, entirely Catholic, and William Byrd lived through a time when Elizabeth I's secret police were tracking down and harassing believers in the old religion. Despite these risks, Byrd still published this music with his name clearly visible, albeit in small volumes without title pages. It is deeply expressive, with moments of intensity like the 'dona nobis pacem' – that Byrd never surpassed in all his later music. Translation: Lamb of God, who takes away the sins of the world, have mercy on us. Grant us peace.

*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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